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The contracts for Clothing are to cover a period of three years from the 1st July, 1894; those for Store Supplies and Necessaries, Coal and Wood, are for one year from 1st July, 1894.

Printed forms of tender containing full particulars may be obtained from the Department at Ottawa, and at the following Militia Stores, viz.:—The offices of the Superintendents of Stores at London, Toronto, Kingston, Montreal, Quebec, Halifax, N.S., St. John, N.B., and Winnipeg, Man.

Every article of Clothing, Store Supplies and Necessaries to be furnished, as well as the material therein, must be of Canadian manufacture, and similar in all respects to the sealed patterns, which can be seen at the Militia Stores at Ottawa. This does not apply to material for saddlery.

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatever.

Each tender must be accompanied by an accepted cheque on a Canadian Chartered Bank for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt., Secretary.

Department of Militia and Defence, Ottawa, 2nd June, 1894.

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A gargle of salt and water is a remedy for an ordinary sore throat.

A strong solution of salt and water will remove the poison of bee or mosquito stings.

There is nothing more soothing in case of nervous restlessness than a hot salt bath just before retiring.

Coarse ground coffee sprinkled on a shovelful of burning coals will remove offensive odors from a sick room.

When you go to whitewash your cellars put a lot of copperas in the whitewash. It will keep the vermin away.

If you desire to paper a wall that has been whitewashed rub the wall down with a cloth wet in strong vinegar or saleratus.

Handsome parlor vases are usually filled with some such ingredient as sand to weight them and prevent the light porcelain from being brushed off the mantel-piece.

Flowers will keep better in damp sand than in water, and a centrepiece of flowers for the table may be more gracefully and firmly arranged in a jar of wet sand than in a foundation of moss.

It is said that oil spilled on a carpet or any woollen material may be removed by applying buckwheat plentifully, brushing it into a dustpan after a short time, and putting on a fresh supply until the oil has disappeared.

Sweet briar or eglantine has a most delightful fragrance, as those who have gathered it in the fields, and enjoyed it afterward in the house, well know; and the leaves of it are said to be excellent, when dried, to fill pillows to put under the head, instead of balsam or pine.

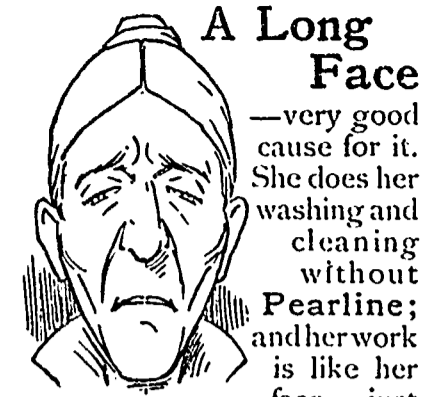
The little sponge racks sold at the house-furnishing stores should be in every bath-room. Those of open-work wire permit the air to circulate about the sponge so that it dries quickly, and is kept free from odor. Wash your sponge and rinse it thoroughly in clean warm water after using. Squeeze the water out, for wringing breaks the fibres of the sponge.

An efficient fly poison, which has the merit of being poisonous only to flies, is made of the yolk of an egg, beaten up with a tablespoonful each of ground black pepper and molasses. It should be poured in shallow plates and set about. This is a simple process by which to catch the few flies that slip into a house before the screens are put up, for most housekeepers wait until warned by the buzzing insects of their arrival to put in these safeguards.

The ordinary wheat bread is usually a forbidden article in the diet of a diabetic invalid. A substitute which is sometimes permitted is made from four ounces of almond meal, two tablespoonfuls of prepared bran, one ounce of butter, two teaspoonfuls of baking powder, one egg and a little milk—about a tablespoonful; mix the bran meal and powder together, beat the butter and add it, and finally the egg well beaten; bake twenty minutes in a shallow tin. This is very good cut in biscuit squares before it is cool, and browned in a moderate oven.

There is a simple way to reduce the heat of any oil stove. Set it on a table before a window open at the top, and when the pots and pans are on turn over the stove and all a wooden box with large holes sawed on the side next the window for draught. Wood will not throw out heat, but will concentrate it on the cooking. The same theory gives a use for worn-out wash boilers, which can have the bottom loosened one side to give aperture for draught, and be turned over the stove, reducing the heat. I found this out one hot day when baking by a coal stove was unendurable, some old sheets of tin, which had been under the stove, were set on edge round the stove, and large tin pans turned over the top, jacketing it completely, and cutting off the heat from the kitchen till it was quite comfortable.

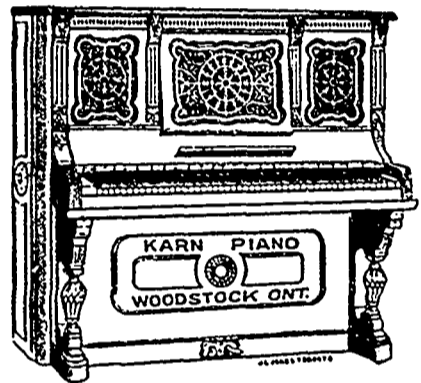
A woman who has tried it says that the way things are served is as important to children as to their elders, oftentimes, although the former may not be able to formulate the difference. For example, she says, my children, all of them, dislike hash; no matter how careful it was made, it was invariably refused. One day, it occurred to my cook to put the hash into little cups, and set them into the oven to brown. She did it, serving one to each plate, and since then "mince in cups," as it is judiciously called, is a favorite dish. Another point, which the same authority suggested, was to serve the things the children like the least, when there is a difference, at their hungriest meal. This is usually luncheon on school days. They come home ravenous, and the sauce of a good appetite imparts a relish to the dishes that at other times do not receive a cordial welcome. Any one who habitually caters to a family of growing children will appreciate any assisting hint in the work.—N. Y. Times.



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# THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JUNE 27th, 1894

No. 25.

## Pastor and People.

### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA, 1894.

FOURTH DAY—SATURDAY.

#### COLLEGE REPORTS.

The General Assembly proceedings to-day extended over the forenoon seditur only. The afternoon was devoted to the excursion on the St. John river, and the evening to a reception at the Mechanics' Institute. College interests occupied the attention of the Assembly. In the Maritime Provinces the theological institution is at Pine Hill, Halifax. The place vacant by the death of the late principal has been filled by the appointment of Prof. Pollock as the new principal. Forty divinity students attended the sessions of 1893-94. The college was never in such an efficient state as at present, and the enthusiasm of its friends is increasing. In the Province of Quebec there are two institutions, Morrin College in Quebec city, and the Presbyterian College in Montreal. The former of these has had an addition during the past few days of \$180,000 to its revenue through a bequest from the estate of the late millionaire Koss. This amount invested will produce the required financial aid for a new principal and additional professors, all of which are now very much required. The college at Montreal is doing an important work, and its Board of Management is able to speak of continued prosperity. Nearly one hundred students attended the theological classes last year.

Outside of Ontario, on the west, is Manitoba College, in Winnipeg, with an arts as well as a theological department. In the former there were 144 students and in the latter 30. The Board of Management report their total receipts to the ordinary fund of Manitoba College to be nearly \$19,000, with an expenditure of \$17,000 and a little over. The payment for salaries of professors and tutors, not including the salary of the principal, and for travelling expenses connected with the summer session, amounted to \$8,500.

The three colleges of Ontario heard from to-day were the Ladies' College, Brantford, Queen's College at Kingston, and Knox College, Toronto. Queen's reports the total number of students registered as 474, viz., in arts 347, in law 8, in medicine 107, in theology 27.

The financial statement shows that the deficit for the year was only \$635. The receipts from the Assembly's College Fund show a substantial and gratifying increase.

The Assembly in receiving that report, recorded "its grateful appreciation of the conduct of the Board of Trustees." The trustees report to the following effect: The theological professors shall be appointed by the trustees, subject to the veto of the General Assembly, and no such professor shall enter upon his duties until after the meeting of the Assembly next succeeding the date of his appointment. The trustees would submit that this proposal gives a better guarantee for control by the church than the alternative method of appointment by the Assembly on nomination by a board.

Our theological faculty, continues the report, is small in number, too small to do the work that is now required, and another professor should be appointed without delay.

#### KNOX COLLEGE.

The Board of Management have great pleasure in presenting the report of the work of the college for the fiftieth year of its existence. In doing so they desire to express their gratitude to Almighty God for the success which has attended the institution since its small beginning, half a century ago, and their thankfulness that it has been the means of affording a theological education to so many students, and that upwards of 400 ministers have left its halls to serve the church as professors, pastors and missionaries at home and abroad. During the past year 119 students have been in attendance, and the board observes with pleasure that this is a larger number than that recorded in any previous year. In addition to those actually enrolled as students in theology, a large number of young men are attending the University of Toronto having in view the ministry of our church. The accommodation of the residence for students is taxed to its utmost capacity, and the board are most anxious to make arrangements for improving the residence as a home for the students by securing the services of a gentleman who would reside in the college and, while superintending the preparatory department, would exercise a supervision over the young men in residence. The matter of lighting the college has occupied the serious attention of the board. A committee of the board have at present under consideration the respective advantages and expense of lighting by gas or electricity. In this matter, however, as in every other department, the lack of funds prevents much progress being made. The board acknowledges with many thanks the large and instructive collection of objects illustrating the religion of China donated to the museum by Dr. Mackay, of Formosa. It now possesses a very extensive, and, in some respects, unique

collection of objects of deep interest to all friends of our mission. Thanks to the considerate bequest of the late Mr. James MacLaren, very considerable additions have been made to the library, and under the care of Rev. W. A. J. Martin it bids fair, at no distant date, to become worthy of the institution. An admirable portrait of Mr. MacLaren has, in accordance with the Assembly's instructions, been procured, and will shortly be placed in Convocation hall, as a fitting memorial to the beneficent interest manifested by him during his lifetime, and also in his will, on behalf of the college.

While the educational work of the college continues to increase and the necessity of maintaining a fully equipped theological seminary of our church in connection with the University of Toronto is every year becoming more apparent, it is to be regretted that the church does not put the board in funds to support the college even in its running expenses, far less to increase its efficiency. From the treasurer's statement herewith submitted it will be seen that the total expenditure amounts to \$19,521.01, while the receipts from all sources are \$17,218.40, leaving a deficiency of \$2,302.61. There has been a falling off in the congregational contributions of \$627.47, and a considerable decrease in the returns from investments. This is not, however, so much, as a comparison with the receipts from this source in 1893 may seem to indicate, for a considerable amount of arrears for 1892 was paid in 1893, and this somewhat unduly swelled the returns of the latter year. There has been, however, a very serious deficit arising from the decline in the rate of interest, and this decrease must be looked for in a greater degree, as securities bearing the old rates fall in and have to be reinvested at the reduced rates of interest now prevailing. The board again remind the church that a mortgage of \$26,000 yet remains on the college, entailing an annual expenditure of \$1,590 for interest. It is the intention of the board to take some steps to celebrate the semi-centenary of the college in October next, and they are desirous that the interest of the many friends of the college should on that occasion find a tangible and appropriate expression in the removal of this incumbrance.

The board having had under their consideration the report of the committee of the Assembly on the relation of the colleges to the church, approve of the recommendation of the committee that nominations for appointments of professors be made by the respective boards, and that the appointments be made by the Assembly. They are of opinion that the Assembly should preserve full control over the appointment of all theological professors.

Representatives of each of these institutions were heard this forenoon. Fitting resolutions were proposed covering the cases respectively, and adopted by the General Assembly.

#### EXCURSION TO DELEGATES.

The delegates, with their friends, to the number of five hundred, on the invitation of the Board of Trade, took an excursion in the afternoon up the St. John river for about twenty-five miles, as far as Oak Point, on the steamer *Aberdeen*. The afternoon being fine and cool, all enjoyed to the fullest the beautiful scenery of what is termed the "Rhine of America."

In the evening, a reception was given to the members of the Assembly in the rooms of the Mechanics' Institute, under the auspices of the Women's Home Missionary Society of St. John, and they were crowded with the Assembly commissioners, their wives and daughters, representatives from all the churches. Anglicans, Methodists, Roman Catholics, Baptists, Congregationalists, as well as Presbyterians, graced the occasion with their presence. The decorations were superb, and the tables heavily laden.

Mayor Robertson addressing the General Assembly, as he said, for the first time, grew eloquent. He claimed for St. John that it was the most beautiful city in Canada. He spoke of its prosperity until the fire of 1877 and of its greater advancement since that scourge. Being a Presbyterian and an elder in one of the churches he referred to the growth and standing of the denomination whose supreme court was now in session in this city, and testified that the aim of the church was to maintain

#### THE SPIRITUAL INTERESTS

of this important centre. Then in the name of the ladies he extended a hearty welcome. The Moderator of the General Assembly responded.

#### SABBATH.

The pulpits of the city churches were occupied to-day by members of the Assembly. Rev. R. Johnston, of Lindsay, preached in St. David's from "I am not ashamed of the Gospel of Christ," in the morning; and Rev. J. Fraser Campbell, returned missionary from India, preached a missionary sermon in the same place in the evening.

A mass meeting of children from the Presbyterian Sunday schools of the city was held in St. Andrew's Church in the afternoon at three o'clock and a communion service was held at four o'clock in St. David's Church. The different members of the Assembly distributed themselves over the city, its suburbs and other places that could be reached by rail and steamer, at the invitation of all denominations, and preached from their pulpits in the morning and evening.

Rev. Dr. Cochrane preached in Brussels Street Baptist Church, which was crowded to hear him. The reverend gentleman's subject was "The well watered plain of Jordan." He took his text from Genesis xiii. 5, 10, 11.

A very large congregation assembled in St. Andrew's Church to hear the Rev. Mr. Herridge, from Ottawa. His sermon, which was an exceptionally forcible one, was from Romans xii., 17th verse, "Provide things honest in the sight of all men."

In the Centenary Church Rev. Principal Grant delivered an able sermon to a large congregation, taking for his text, Luke ix, 59 60, "And he said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father."

Rev. Father Chiquoy preached an eloquent sermon in Calvin Church on "The gift of God." He preached again in the evening in the Carleton Presbyterian Church.

According to general testimony, Sabbath was a day to be remembered in St. John by reason of the messages that fell from the lips of so many good men.

#### FIFTH DAY—MONDAY.

After the respite from business, so much appreciated, afforded by the Sabbath, the General Assembly took up its work afresh this morning. After devotional exercises consideration was given to a matter handed down from a former session, which was a part of the Home Mission report presented last Thursday evening. Some years ago the Assembly resolved that every minister from another denomination received into the Presbyterian Church in Canada, and every theological student graduating from her divinity halls, should give a certain time in a mission field of this church before being eligible for a call to the pastorate of a charge. This is the matter that came up again to-day. After spending some time upon it the Assembly relegated it to Presbyteries and official boards of colleges for examination during the year, with the understanding that at next Assembly it may be ripe for final treatment.

Two other subjects, one bearing upon the critical condition of the Augmentation scheme, the other upon overtures for an alteration in methods of appointments to the Home Mission Committee, were after considerable discussion handed over to two specially appointed committees to deal with and report upon at an after session of the present Assembly.

Twenty-five minutes was given to the agent of the Home Mission Committee in Britain, Rev. C. W. Gordon, formerly of Banff, to give some facts and figures regarding his work. He addressed the Assembly, and told in an interesting way of his advocacy of the Home Mission work in Britain, and of the great encouragement he had received. Support had been secured in Scotland for 30 to 55 mission stations for terms of from three to five years. Three of the college missions have sent this year six students to the North-west. The church in Ireland will support five or six stations for five years.

Mr. Gordon was thanked by the Assembly for his work, and a resolution proposed by Dr. Cochrane, covering the Home Mission report as a whole was passed by the Assembly.

In the afternoon the Rev. W. M. Wilson, of Aberdeen, appeared before the Assembly as a deputy from the Church of Scotland. He had been present at the union of the Presbyterian Church in Canada. It was gratifying to him to see the imposing appearance of the Assembly at the opening seditur. It was not one whit behind the Assembly of the old kirk in Scotland. He was commissioned to convey an expression of the continued esteem of the mother church. She rejoiced in the success of the Canadian Church and regrets that she was not able to give increased aid. Continuing, he gave a lengthy account of the movement in the Scottish churches, and sat down amid great applause.

The Moderator, in the name of the Assembly, thanked the deputy for the brotherly greetings from the old church of Scotland.

The Rev. Mr. Glassford, in the absence of Dr. Torrance, presented

#### THE REPORT UPON STATISTICS.

He said it was a matter of great interest and gratitude, that there was an encouraging increase almost all along the line. About one church a week had been erected throughout the year. There was an increase of 108 preaching stations, an increase of 2,151 in the number of families, an increase of 1,875 communicants, an increase of 1,252 Sabbath school scholars, an increase of twenty three mansees. The total contributions for all purposes was \$2,056,300. The report covers 129 pages.

Winnipeg and London each gave a cordial invitation to the Assembly to hold its next meetings there. On the vote being taken it was found to be in favor of London, Ont. The Assembly will, therefore, meet in St. Andrew's Church, London, on the second Wednesday in June, 1895.

#### FRATERNAL GREETINGS.

A deputation from the deanery of St. John, consisting of the Rev. G. Scofield, the Rev. Mr. Raymond, the Rev. Mr. Desoyers, the Rev. J. Dewolfe Spurr, Mr. W. Jarvis, Mr. C. W. Weldon and Sir Leonard Tilley, appeared with the greetings of the

Anglican Church. They spoke in high admiration of the Presbyterian Church, and the great success of its operations.

A resolution thanking the deputation was moved by the Rev. Mr. Herridge and was supported by Mr. Robert Murray and Principal Caven. The Assembly passed it with a standing vote.

A deputation also appeared from the Baptists with Dr. Carey at its head. Felicitations were exchanged, after which the Assembly adjourned for tea.

In the evening, Dr. Armstrong presented the report upon

#### SABBATH OBSERVANCE.

Among many other features of Sabbath desecration, he condemned the practice of gathering crowds for excitement and money making, under the name of religion. If it be bad for railway companies to make money on the Lord's Day, it is worse to put up the gospel for that purpose. Sunday travelling is an evil which he sternly condemned. He expressed satisfaction at the growing interest in this question manifested by the churches. The pulpit had spoken strongly in defence of the day, and conferences had been held in many Presbyteries with a view to promote its better observance. Moreover, the workingman was now taking up the question as of momentous interest to himself. Finally, he moved the following resolutions:

That every Presbytery hold a conference on the subject of Sabbath observance during the year, and arrange to have the Sabbath brought prominently before the congregation.

That the ministers and members of our church exercise scrupulous care with regard to the observance of the Lord's Day;

That the Assembly record its gratification at the cordial co-operation of all the Protestant denominations in the Lord's Day Alliance of Canada;

That the Assembly, believing that the observance of the Sabbath as a day of rest is of divine appointment, and highly beneficial to man's moral, mental, physical and social welfare, expresses its sympathy with the efforts of workingmen who are seeking to secure that all unnecessary work shall cease on that day.

In the discussion which followed, the Rev. J. Nichols moved

That Presbyterians be recommended to appoint deputations to wait upon members of Parliament, and Parliamentary candidates within their bounds, with a view to secure their support for legislation for the better observance of the Lord's Day.—Carried

The action of the Senate in throwing out Mr. Charlton's bill was strongly condemned and the Assembly entered a strong protest against that action.

#### FRENCH EVANGELIZATION.

The following is a general summary of the report of the Board of French Evangelization:—

There were employed for all or part of the year twenty five pastors, ordained missionaries, and licentiates; twelve student missionaries; eleven colporteurs; twenty-two mission day school teachers. Twenty-six fields, with ninety stations, were occupied, connected with which are seven hundred and five Protestant families. One hundred and sixty were added to the church, making a membership of nine hundred and fifty-eight. Three new fields were occupied. There were eight hundred and eighty-four scholars in the Sabbath schools. Seventeen hundred and ten copies or portions of Scripture, and about twenty-three thousand five hundred tracts and religious publications, were distributed. Eight hundred and thirty pupils, of whom four hundred and nineteen were from Roman Catholic homes, attended the twenty-four mission day schools, and four night schools, the average attendance being five hundred and fifteen. One hundred and eighty-four pupils were in the Pointe-aux-Trembles schools, of whom one hundred and four were the children of Roman Catholic parents, and fourteen French students (four of whom graduate) in the Montreal Presbyterian College, in which there is one French professor. Contributions from fields and people were upwards of six thousand dollars. Total number of labourers during the year, seventy-three. Total receipts were thirty eight thousand three hundred dollars.

The board believes that the outlook and opportunity for French evangelization are most favourable, at the same time it does not ignore the many difficulties and dangers in the way. To some of these it would call attention. There is a radical element in the Church of Rome in the Province of Quebec determined in its efforts for reform, but with little, if any, sympathy with evangelical truth, it is anti-clerical and destructive, and may become anti-religious. Another element whose sympathy is on the whole with the cause of truth and liberty cherishes the hope that in some way all needed reforms may yet be effected from within their church, it sympathizes with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their church who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form, yet with little or no knowledge of Scripture and no religious connection born of individual responsibility. Unless in some way the principles of the Gospel are

(Continued on page 410.)

## Our Contributors.

### CONCERNING HOT WEATHER AND SHORT SERMONS.

BY KNOXIAN

The hot weather has come around again, and a considerable number of fairly good people think shorter sermons should come along with it. In so thinking they are not unreasonable. A lovely autumn day or a crisp sharp day in January is a much better time for listening to sermons attentively than a hot day in July. It is also a much better time for preaching sermons that are worth listening to. It is hard for a man who works seven days in the week and who has been driven from pillar to post for a long twelvemonth to preach well on hot Sabbaths in June or July. Hard preaching makes hard hearing, and hard hearing calls for shorter sermons. In fact, some people who don't make much effort to hear in hot or any other kind of weather, vociferate for short sermons all the year round.

Strange is it not that people can listen to speeches at a political meeting until twelve or one o'clock on a hot night, and not be able to listen to a sermon forty minutes long or a prayer ten minutes long on the next Lord's day.

Perhaps the political candidates and their friends speak very much better than preachers can speak. We have heard just three political speeches in twelve years and they were good ones. Still we think that there are a number of ministers in the Presbyterian church who can speak about as well as two out of the three political orators we had the pleasure of hearing. Before the new parties arose, it was generally conceded that the clergy of Ontario compared quite favourably in the matter of oratory with the other public men of the country. Perhaps the attraction is in the splendid oratorical gifts of the representatives of the new parties. It may be that the Patron candidates and their friends are giving the people some new points in oratory. Possibly it is the charm of Patron eloquence that keeps people interested until midnight; or it may be the fine rhetoric and splendid elocution of the P.P.A. men that are doing it. Account for it as you may, some people will stand a campaign meeting until midnight, who would complain if a religious meeting went ten minutes over the usual time.

Possibly indeed the subjects discussed at campaign meetings are more interesting if not more important than those discussed at religious meetings. Most of us would rather hear an hour's discussion on the sins of Mr. Meredith, or the sins of the Mowat Government, than ten minutes' discussion of our own. The time passes much more quickly and pleasantly when other men's sins are being denounced than when our own are being faithfully pointed out. Ten minutes spent in examining our own hearts may seem much longer than ten days spent in prying into the sins of political opponents. A year spent in reforming other men's habits, may seem much shorter than a day spent in reforming ourselves. Time passes quickly when conscience is regulating other men's conduct; not so quickly when it is regulating our own. One reason why a campaign meeting seems shorter than a religious meeting, is because at a campaign meeting we are usually asked to join in the congenial business of denouncing other people's sins; at a religious meeting we are often asked to condemn our own. Now just look into the matter a little and see if that is not so.

Why do some people enjoy an hour's denunciation of Popery and feel tired if not angry, under a ten minutes' denunciation of the drinking customs of the country? Because they hate Roman Catholics and love whiskey.

Why do some people grow frantic with delight over a description of the real or imaginary evils of a convent, and grow angry at one-tenth part of what might be said about the evils of a bar-room? Because they hate the convent, about which they know little or nothing, and love the bar room in which they nightly squander the money that should provide bread for their wives and children.

Why are some hearers quite wide awake and quite appreciative if you preach a semi-political sermon that suits them on Separate Schools or Equal Rights or something of that kind, but quite drowsy if you preach a much better sermon on the love of Christ.

Men never tire of sermons on their own fad or their own hobby, or on the subject about which they like to fight, provided you say what they want you to say.

Just go below the surface of the question a little and see if the cry for shorter sermons does not often arise from lack of vital interest in the very subjects that ought to be the warp and woof of all sermons.

### FRAGMENTARY NOTES.

NEWFOUNDLAND — ST. JOHN'S — LABRADOR.

This is the oldest of the colonies in connection with the British Empire. It is situated in the Atlantic Ocean, and at the mouth of the Gulf of St. Lawrence. It is divided by the Straits of Belle-Isle, from Labrador, which is a part of the colony. Labrador is an extensive country, roughly estimated at 450,000 square miles. The climate is very severe and is such that ordinary cereals will not ripen. Barley is sown and cut green, and makes good fodder. It is here that we find the Esquimaux, who are said to be the origin of the human race, and who inhabit the northern coast. The ocean adjoining is a great fishing ground, and for over 500 miles north of the Straits fishermen swarm from Newfoundland, Nova Scotia, and the United States. The results of these fisheries is estimated at about five million dollars. The fishermen have hard lines, small wages, poor fare, and are greatly exposed to the intense cold. This a business of which Canadians know very little; and, on the other hand, it would only be folly to try to make farmers out of the fishermen. Some of the natives have been Christianized by the labors of Moravian missionaries.

St. John's is the capital of the island, and is the centre of business in every line. It is the seat of Government, which is administered by a Governor, House of Assembly, and a Legislative Council. Sir Terence O'Brien is the present Governor, and is a man of strong administrative ability. During the recent elections he proved himself capable of grappling with questions of exceptional importance, and of rare occurrence, and was in every case sustained by the Home Government.

The conflicting parties came to a deadlock and several members of the late Government have been unseated and disqualified; other trials are in course of procedure, and most likely will go the same way. The new Premier is the Hon. Mr. Gooderige, a large fish merchant, who has called into his Cabinet several strong men, and it is thought that the ship of state will now run safely again.

St. John's is also the centre of the business of the colony, and contains a number of extensive merchants, who are all engaged in the fishery business, and who employ a large number of hands, and any interruption to these industries would be severely felt by the working classes.

A line of railway is now being built by that great railway man, Mr. Reid, right across the island, which, when constructed, will lift passengers at Cape Breton with a little over six hours by water.

The best known features of the old colony are its "fogs" and "Newfoundland dogs," which are widely known, but strangers often remark that almost any other species of the canine tribe are more plentiful than the famous Newfoundland dog. The fog is always with us, and dense too. On the steamer the most frequent question asked the officers of the ship, "Is there any danger of fog?"

The fog horn is always in tune, and from its iron throat the danger is announced, at the sound of which the most formidable of our "ocean greyhounds" will reverse their engines, and call a halt, and wait patiently for a western breeze to sweep away the mist. The fogs give most trouble in May and June. Another interesting sight in these months is the "icebergs," which are frequently met with. At present writing there are two large

bergs near the mouth of the "narrows," which are said to be about 200 feet above water, and four or five hundred feet below. They are probably aground and may remain all summer; the wind from their quarter will keep the air cool in the city; but this is always moderate both summer and winter. The people are healthy looking, especially is this true of the ladies, who are the subject of general remark, for their fresh rosy appearance. Newfoundland is also famous for its codfish; there is probably no country in the world to compare with it. The banks of Newfoundland, which every school-boy has read of, actually swarm with codfish, and there is no more interesting sight than to see these crafts come in with their "catch."

It is generally known that these "Banks" cover a wide area; they are about 600 miles in length, and 200 miles in width, with a depth running all the way from 10 to 160 fathoms deep.

It is not too much to say that strangers coming to St. John's, prefer to have cod on the table to any other fish.

The fishing season opens in June, and lasts until November.

The term "fish" is applied to codfish only, every other kind is distinguished by some name, but the term "fish" belongs to the cod only.

THE REV. MOSES HARVEY, LL.D.

The above is the best known name in Newfoundland, he has written a history of the colony, besides many other literary productions, containing information which would be difficult to get. He has another work on a similar subject, going through the press at the present moment.

The degree of LL.D. was conferred upon him by McGill College, Montreal, and seldom has it been more worthily given. Dr. Harvey was born in Armagh, Ireland, and had for college companions such men as Rev. Dr. Gregg, of Knox College, Toronto, and Rev. Dr. Bennett, of St. John, N.B. Dr. Harvey held for a time a charge in England, and from that place came to Newfoundland, and settled in St. John's. He is well known as a periodical writer and newspaper correspondent. The late Hon. George Brown said that he was the best correspondent on the staff of the Toronto *Globe*.

Some years ago Dr. Harvey retired from the active duties of the ministry, and was succeeded by the Rev. L. G. MacNeill, now of St. John, N.B., who maintained the prestige of the congregation at high-water mark, and resigned the charge amid the universal regrets of the congregation, and city of St. John's generally.

St. Andrew's congregation is a large and strong congregation; a large number of its members was born in Scotland, and when we say this we say a good deal, for it is well known what Scotland has done for Presbyterianism.

The present pastor is the Rev. William Graham, who is strong physically and intellectually, and capable of any amount of work, and in such a city where there is but one congregation in the denomination, it is very difficult to get any assistance either in pulpit supply or parochial duties. A second church has been built in the West End, but as yet no steps have been taken to secure a pastor or assistant to the Rev. Mr. Graham, who has made a very generous offer to secure one.

This new church served a most important purpose when, in 1892, in the general conflagration, the first substantial church was swept away; but of this great fire I shall give more particulars in a future letter.

Meanwhile the congregation has in the most spirited manner built a fine hall for public worship, and sufficient accommodation for the Sunday-school, and the erection of a new church will be proceeded with at once.

The church registers were saved, but the records of session and membership were all destroyed.

The young ladies presented the session with a handsome communion service, value \$370, the old one having been destroyed by the fire. They have also, for social purposes, purchased a piano, value \$800. The new pulpit Bible is the gift of an old friend of the congregation in Australia. K.

### DEALING WITH MEN IN REFERENCE TO SPIRITUAL THINGS.

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

One of the arts not taught in theological colleges is the fine art of a wise dealing with men in reference to their spiritual interests. Each student is left to discover for himself what his gift is, in this respect, and the best ways in which it may be used. It is therefore, through many unsatisfactory attempts, and many failures, that he reaches success, if success is ever attained. He has a two-fold knowledge to gain: first, a knowledge of man as an individual, and next, a knowledge of himself as one sent to work upon individual wills and minds. To deal with one man is a very different thing from dealing with a crowd of men. One man puts to the test the aptness of one to teach. It sounds the depths of his knowledge of man, his skill in taking up his case, his wisdom in plying means to secure ends, his discernment in discovering the evils that oppress the soul. For this, an arrow shot at a venture is not enough. There must be intelligent dealing. There must be a direct and business-like entering into the conditions that call for treatment. There must be a fearless handling of the matter—the fearlessness and the force of love. When one seeks the salvation of another he is not at liberty to mince matters, or to gloss over sins, that need confession and repentance, or to hide the awful truth that is spoken against moral and spiritual obliquity, he must deal honestly and straightforwardly respecting the things of life and death. He must be genuinely true. Nothing can excuse short-coming here. One of the noblest men we know in reference to this point, is the Rev. John McNeil. He hits right from the shoulder. He strikes right home. He has the ancient valour of the prophets in dealing with sin. Take his sermon on "Achan," entitled "Found Out," and how grandly he condescends from himself, to the elders, and the individual members! It is refreshing to read it. It is a breeze of ozone from the mountain tops. There is no finesse there; no shilly-shallying there; no mealy-mouthed mumbling there. Every note clear as a bell, and every statement as trepchant as the thrust of a Damascus blade. An honesty rings through the whole utterance, as of a man who felt that he was sent of God, to speak for eternity, and to pluck perishing men as brands from the burning. Strong conviction loads every word. Clothes, and titles and perfume, and high looks, are all forgotten; and souls in jeopardy alone are seen. Oh, it is grand to find one man at least there where he stands—and one such man! Every man who deals with men for God, should be as he is—fearless, and bound up in the truth, and forceful. Otherwise, there is little hope for a sinful race.

John McNeil individualizes his congregation and thrusts, and thrusts, and thrusts, like one using a rapier; he stabs, and stabs, and stabs like one handling a Highland dirk. There is little chance of escape from such an onslaught. He has such a healthy mind, that he has no hobby to ride; no new-fangled opinions to present, no mawkish sentimentalism to disgust one with; rather, he brings an honest heart, a clear brain, a common-sense philosophy to the discussion of every part of God's Word. He is a sound teacher, and therefore a saving teacher.

It is his individualizing tendency in preaching that justifies his being mentioned here. No doubt, what he is at arm's length in the pulpit, he would be hand to hand on the street or in the parlor. His dealing with men therefore may stand as an illustration of the point in hand. All the examples we can get at this juncture are greatly needed. "Spencer's Pastor's Sketches" may be helpful to one entering on the work. The lesson on Dr. Hurlbut's "Outline Normal Lessons," (on methods of approach) may give many most valuable hints. Charles Simeon's after-tea conversations may do the same. Bits found here and there in biographies may render much-needed help by their suggestiveness. Before giving a few incidents, here is a short paragraph worth quoting from Charles Simeon's conversations: "Young



ministers say, that they must acquit their consciences, and speak faithfully, whether people will bear or forbear. My young friends, you have a higher duty than to tell out God's whole truth at once, and commend yourselves to God as faithful. You have to win souls; and if your addresses make them shut their ears, what are you doing but saying, 'I will preach the whole truth, even if sure that I shall send them to hell by it?' Is not that essentially selfish in you? Milk will nourish a babe; beef will choke it; which does the mother give? Do not thus undervalue the precious souls entrusted to you. Be gentle among your people, even as a nursing mother cherisheth her children. I know that it is self-denial to put a veil over your face; not a permanent one as Moses did, but such as will allow you gradually to open the minds of your people. Seek as your grand duty, to do what God desires to be done, in such a way as you find allowed and directed in Scripture."

Simeon treats here of what the apostle calls rightly dividing the word of truth. A most important matter that calls for both wisdom and discretion. Other qualities are also called into play, namely, a boldness and a freedom worthy of an ambassador, as we bear in mind those we are and whom we serve. Fearlessness and faithfulness should go hand in hand. Hannah More tells us that Dr. Samuel Johnson on his death-bed was in great distress of mind. Friends tried to comfort him by speaking of his writings in defence of virtue and religion. He replied, "Admitting all you urge to be true, how can I tell when I have done enough?" Nothing his friends could say brought him comfort. He wanted to see a minister, so the Rev. Mr. Winstanley was sent for, who being a nervous man, felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. He therefore wrote to the doctor a letter as follows: "Sir,—I beg to acknowledge the honor of your note, and am very sorry that the state of my health prevents my compliance with your request. Permit me therefore to write what I should wish to say were I present. I can easily conceive what would be the subjects of your enquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you considered mere peccadilloes have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look you see only positive transgression, defective obedience, and hence, in self-despair, are eagerly enquiring, 'What must I do to be saved?' I say to you, in the language of the Baptist, 'Behold the Lamb of God, which taketh away the sin of the world.'" When this was read to the doctor, he anxiously enquired, "Does he say so?" The consequence was that he was brought to the renunciation of himself, and a simple reliance on Jesus as his Saviour, which gave him that peace he could not otherwise find, and that light that did not fade away into darkness.

There was marked wisdom in Mr. Winstanley's treatment of the case. What the soul wants is the solid rock of Christ's perfect righteousness clearly discovered as a sure ground of peace, not only at the beginning of the life of faith, but in the middle, and at the end—always. An interesting study is the treatment the Socinian, Dr. Duncan, of New College, Edinburgh, received at the hands of Dr. Mearns and Cæsar Malan before his first conversion, that placed him on the perch of a high assurance, which he in time came to renounce: 'At last,' he says himself, 'after preaching high assurance, when I had not a bit of it, the hypocrisy became intolerable, and I went out in the bitterness of my heart till the Lord struck in upon me very powerfully—and so prepared the way for a second, and a sounder conversion, through the faithful and wise treatment of Mr. John Aitken.

Another interesting study along the same line, only under different conditions, is that of the Roman Catholic monk, Martin Luther. An exceedingly clear and helpful tract is, "My inquiry meeting, or plain truths for anxious souls saved or unsaved," by Robert Boyd, D.D., of Chicago. It is aptly put, and full of theunction that marked all Dr. Boyd's

writings. It is both fresh and sappy, a joy to read. It cannot be commended too highly. One of the principal hindrances to dealing with men is the difficulty of diagnosing their case. Medical men, as well as ministers, are, often at their wits, end here. A skilful diagnosis saves much medicine, and many words. Hence, men must be carefully studied, and their past life considered, and their likings found out, and the state of their hearts discovered. It is unwise and a waste of energy to give advice to one of whom we are ignorant. Sometimes a word is enough, but not always; only sometimes. Thomas Erskine, of Linlathen, once met a shepherd as he was travelling in the Highlands of Scotland, a man, we may presume, who was religious. Erskine asked him, this question, "Do you know the Father?" Years afterwards on the same hill he met the same man, who, recognizing him, said, "I know the Father now." Whatever this meant, a new stage of Christian experience had been entered upon.

#### PRINCIPAL GRANT.

MR. EDITOR,—A letter appears in the *Mail* of June 16th from Mr. Arthur Johnston, of Greenwood, Ont., attacking the Protestant clergy in general, and Principal Grant in particular. Among other things he asks, "Why is it that ministers of the Gospel are losing their influence for good with the laity?" He claims the most frequent answer he knows of is, "that many of them are becoming much better courtiers, politicians and financiers than earnest teachers of the Gospel of the meek and lowly Saviour." He continues—"Does the learned Doctor of Divinity think that the Protestant ministers stand so firmly fixed in the love and respect of the people of this country that they can afford to drag the cloth in the dirt of party politics? If he does, I certainly do not think so." It is worthy of note that the Protestant clergy do not "drag the cloth in the dirt of party politics." Perhaps Mr. Johnston is not aware that the trend of public opinion (at least among men of true tolerance) is largely the other way; and that if party politics are ever made clean, the clergy will have to thresh the "dirt" out of them. Perhaps the Protestant clergy too are not aware that so many of their members make their religious professions play "second fiddle" to their party politics. Why should any clergyman be robbed of his citizenship and driven from any arena by a secular press and intolerant politicians, who are seized every four years with a Protestant hydrophobia, and shout for party purposes "Mad dog" and "The Pope," in a Province where there are five Protestants to one Roman Catholic? Mr. Johnston consoles himself by saying, "One can respect Archbishop Cleary's efforts on behalf of an Administration which has so faithfully adhered to the line of policy to which I firmly believe His Grace is honestly and conscientiously attached." Mr. Johnston then bids Principal Grant and Queen's College an everlasting adieu in the following pathetic strain:—"I have always been a Presbyterian and am one still, as my forefathers have been; but I shall never again hear Queen's College named with pride, or its reverend Principal, with feelings in mind of those of positive dislike." Now bear in mind, that Mr. Johnston is a member of the Liberal-Conservative Association (mark the word "Liberal.") He is actively engaged in the endeavor to defeat the Hon. John Dryden. If Principal Grant had said, "Ontario can afford to dismiss Sir Oliver Mowat," would Mr. Johnston's letter have seen the light of day? I trow not. It is some consolation to know that if Principal Grant has gone down in Mr. Johnston's esteem, the character of His Grace the Archbishop has gone up. It is more than probable, however, that Principal Grant (although a Liberal Conservative in the true sense of the term) and Queen's College as well, will survive the attacks of a double-faced and falsifying press. "Mr. Johnston brings forward the name of 'The meek and lowly Saviour.'" Does Mr. Johnston mean to say that the gross unfairness and intolerance that have been meted out to Principal Grant has anything to do with the Gospel of that Saviour, the key-note of which was sounded in Bethlehem as a guide for Christians of all ages,—"Peace on earth, and good will toward men?"

I subscribe myself

"ANOTHER PRESBYTERIAN."

## Christian Endeavor.

### WHAT HAS CHRISTIANITY DONE FOR OUR COUNTRY?

BY REV. W. A. McTAVISH, R.D., ST. GEORGE.

July 1st.—Ps. 33: 8-22.

It is appropriate that this topic should be discussed on the anniversary of Confederation. It is fitting, too, that after twenty-seven years of life as a Dominion, we should look back and consider what God has done for us. As we review the past we can say as the children of Israel once did, "The Lord has done great things for us, whereof we are glad (Ps. 126: 3). It is somewhat difficult for us, however, to declare just how much Christianity has done for our country, for its branches are intertwined with one another, and interwoven with all our concerns. Our religious and secular affairs are so blended that we can scarcely separate the one from the other. We can, however, select a few outstanding features by way of illustrating the topic.

1st—Christianity has been the means of preserving peace almost uninterruptedly ever since Confederation. We have had only two slight disturbances, and these were quickly quelled. Had the claims of Canada and the United States, respectively, to Behring Sea been a matter of dispute a hundred years ago, the probability is that the case would have been settled by an appeal to arms. But Christianity has taught us to be wiser now, and so last year, representatives from our own country, from the United States and from England, sat in peaceful council in Paris, far away from disputed ground, and there settled the matter, not by the sword but by arbitration, and settled it too, to the general satisfaction of all concerned.

2nd—Christianity has given us civil and religious liberty. Every man is free to worship God according to the dictates of his own conscience and the precepts of the Bible. Had Christianity not put its stamp upon this liberty, it is hard to conceive what constraints and disabilities we might be laboring under to-day.

3rd—In Ontario we claim to have one of the best systems of education in the world. The children of the poor as well as of the rich, can take full advantage of it. While we cheerfully admit that some of the best features of our system have been borrowed from other countries, yet the system, as a whole, is the outcome of Christianity.

4th—The Christianity of our country has done much to alleviate the suffering and to provide for the comfort of the sick, the deaf, dumb, blind, destitute and the helpless.

5th—Christianity has given us fairly good laws, and has provided machinery for their just and equitable enforcement. As a rule, the laws upon our statute books are designed to be what all laws ought to be—a terror to evil-doers, and a protection to the innocent. They are modelled upon the principles of God's Word, for they have their basis in the decalogue. Not only are the laws themselves fairly good, but adequate provision is also made for their enforcement. It is seldom that an innocent man suffers under them, and rarely are the guilty allowed to go free.

6th—Christianity has preserved for us the Sabbath as a day of rest. That there are various forms of Sabbath desecration is too true, but in the main, the voice of Christian people has prevailed, and many who would otherwise be obliged to labor upon that day, are now permitted to enjoy its rest and quietude.

In these and in many other respects Christianity has done much for our country. It is quite possible that we have enjoyed the blessed results of Christianity so long, and so uninterruptedly that we do not realize how great its blessings are. But it might help us to a more vivid realization of their greatness if we were to ask ourselves, What would this country be like if every trace of Christianity were obliterated? There would then be no Sabbath, no public or private worship of God, no social gatherings of Christians. The Bible would not be found in the courts of justice, nor in the homes of the people, nor in the trunk of the young man leaving home. No prayer would be offered at the bed-side of the dying, and the dead would be buried without religious service. How dreadful the thought of such a condition of society! And yet it is only when we contrast that condition of affairs with what we see around us now, that we can fully realize what Christianity has done for us as a people.

### HINTS AND NEWS ITEMS

Wendell Phillips was asked: 'Did you ever make a consecration of yourself to God?' He replied 'Yes; when I was a boy, fourteen years of age, I heard a sermon on the theme, 'You belong to God,' and I went home after the sermon and threw myself on the floor of my room, having locked the door, and said, 'God, I belong to you. Take what is Thine own. I ask but this, that whenever a thing be right, it take no courage to do it; that whenever a thing be wrong, it may have no power of temptation over me.' So," said Mr. Phillips, "has it ever been with me since that night." Are we not ready now to look up into Christ's face, and from the heart say to Him, 'Christ, I belong to Thee altogether, for time, for eternity. I ask that whatever it may be my duty to do I may do without question, without hesitation, cost what it may; and that whatever I may see to be wrong I may not even be tempted to do.' This is my first counsel to Christian young people. Bring every grace and gift of your life into Christ's service. Not only use well the gifts you have employed already, but develop what you have into greater skill and power. Strive to excel. Grow by working. An artist when asked, 'What is your best picture?' answered, 'My next.' Never look back for your best work for Christ, but forward; make to-morrow your best day.

Although the relation between the session and Y. P. S. C. E. of St. George has always been of the most cordial character, yet the society of their own motion decided to report monthly to the session. The report includes the attendance, the number of members whether active or associate received during the month, the number dismissed and any other information which it is thought may be of interest to the session. After the first report had been received the clerk of the session was instructed to write the secretary of the Y. P. S. C. E., to assure the society of the cordial sympathy of the session, and to express the hope that the same happy relationship which existed in the past would ever continue. So far as this congregation is concerned there is not likely ever to be any ground for thinking that the young people regard themselves as independent of the session.

A minister once illustrated the difference existing between those Christians who consider it presumption to say that we know that we are saved, and those who rest in that blessed assurance. Thus:—*Scene, Egypt.* Night of the Passover. Imagine the occupants of one house worrying as to their safety, not deeming that they could be sure of it till all was over; while those in the next house were peaceful and calm, knowing that 'He is faithful that promised' (Heb. 10. 22, 23; Eph. 3. 12; Isa. 30. 15). Both were equally saved by the blood, but the latter had joy as well as salvation.

A young woman who had previously led a very evil life, lay dying. Through a single text once read to her, she had somehow grasped the mercy of God. Just before the end, she put her hands to her brow, 'There are no thorns here,' she said, 'He was bruised for my iniquities.' Then pointing to one of her hands, 'There is no mark here,' she said, 'He was wounded for my transgressions.' Then clasping her hands across her breast whispered, 'There is no spearwound here. He died for me,' and passed away into the silent land. —*Prof. Drummond.*

A party of Sunday school scholars, shareholders of the new missionary steamship, John Williams, left Eastbourne, England, on May 9th, under the leadership of the superintendent of the Congregational Church Sunday schools, for the purpose of viewing the ship. Several of the parents accompanied the party. Over 26,200 shareholders connected with Sunday schools, Bible-classes, and Young People's Societies of Christian Endeavour have secured 65,500 half-crown shares.

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brought to bear on the hearts and consciences of the people history must repeat itself, and our fellow-countrymen sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting in the spirit of its Author the Gospel. What has been done in this way—little compared to what must be done—is the assurance of the favour of the Great Head of the church, and the pledge that the Gospel will yet win its way against misrepresentation and established error, and give light and liberty and peace to the people. The most notable conversion during the year was that of Seigneur Papineau, a man of unblemished character and great influence.

The Rev. D. Tall, of Quebec, bore testimony from personal observation to the high character of the work done and the workers engaged in it.

The Rev. Mr. Duclos referred to his preference for the Presbyterian Church, because it had a representative form of government.

Principal Bourgois, of Pointe aux Trembles school, referred to the national aspects of the work. The French in Quebec are nominally enjoying British liberty while really slaves to Rome, but a great tide of dissatisfaction is rising, and a new day is dawning.

Rev. Father Chiniquy added, that he owed to the Presbyterian Church the conversion of 45,000 of his countrymen.

## SIXTH DAY—TUESDAY.

Leave was asked by the Presbytery of Barrie to retain the name of Rev. Mr. Moodie on its roll which was granted and expression given to the high esteem in which he is held by the church at large. The venerable senior clerk asked to-day for an assistant in the work of agent of the church. The request was cheerfully granted, after which Dr. Reid returned thanks.

The first business to-day was a change in the regulation regarding the distribution of the reports of the Assembly. Hereafter one copy will be sent to every minister, one each to every session and board of managers, and one to every member of sessions contributing to the Assembly funds.

An overture very largely signed by members of the Assembly, protesting against the discrimination against the Chinese immigrants, was read by Dr. Cochran. It set forth that Canada ought to welcome people from all countries to develop her resources; that it is contrary to righteousness, to international comity, and to British practices and treaties to so discriminate; and that the present law of Canada discriminates in an unjust and odious way against the Government and people of China; that the General Assembly take into its serious consideration to endeavour, in conjunction with sister churches, to bring influence to bear upon the Canadian Government to remove the unjust restrictions. The overtures were largely signed. Rev. D. M. Gordon, in moving for a committee to deal with the matter, made a forcible address. Moderator McKay spoke most eloquently, upholding the cause of the Chinese, and condemning the course adopted in placing restrictions upon them. It was said here that the Chinese work cheaply, they retain their own food, habits and customs, they returned home after they had made money in this country, and they were grossly immoral. He would like to hear of any charge against the Chinese here, including their immorality, which was not made by the Chinese in their own country against the European residents there, and upon as good grounds. He said he felt that in Canada and the United States it was high time that the people removed the scales of prejudice and national pride from their eyes. He would feel proud to go back to Formosa, knowing that the church he loved in the country he loved had placed itself upon record as against unjust restrictions against the Chinese. On motion of Rev. D. M. Gordon and Dr. MacVicar, a large committee, with Principal Grant as convener, was appointed to bring this matter to the notice of other denominations with a view to joint action between the churches of Canada and the Parliament of the Dominion for the removal of an impost discreditable to the Dominion.

The motion was passed by a standing vote.

An overture was read from the Presbytery of Montreal asking the Assembly to appoint a suitable person to labour among the Chinese in the cities of Ontario and Quebec. There are 10,000 of these people in these provinces. Classes had already been formed, especially in Montreal, and much good had already resulted. More might be expected when these people were home and carried the truth of the gospel with them. Principal MacVicar supported the plea of the overture. The discussion on this overture, which was supported by Rev. F. M. Dewey, occupied the whole evening. All the speakers agreed to the necessity of such a work, but differed materially as to how it should be done. Moderator McKay said he did not believe the work as now carried out by Sunday School teachers is satisfactory, and gave a number of instances in support of his contentions. Finally it was decided that the overture be remitted to the Foreign Mission Committee to carry out the prayer of the petitioners.

## VACANT CHARGES.

The problem of the settlement of vacancies was next considered. Overtures from Toronto and Mattland Presbyteries were read. Rev. D. J. Macdonnell very ably supported the overture from Toronto, setting forth the evils of long vacancies and the rights of Presbyteries in caring for and securing the settlement of vacant charges. This is a matter of vital and pressing importance. The average length of vacancies is about a year, or about eighty years of pastoral work lost to the church yearly. Something must be done to stop the leakage and waste of service.

A strong plea was made for term service by Rev. R. P. Mackay.

Dr. Reid reminded the Assembly of the difficulty of getting Presbyteries to carry out the regulations of Assembly. He opposed the idea of superintendents or even of granting Presbyteries authority to settle ministers. He deprecated the idea of restoring patronage in any form.

Mr. Macdonnell said that the only semblance of patronage in the church was in the hands of the principals and professors of colleges, a statement repudiated by two of the principals, Principal Caven and Dr. McRae.

Dr. Proudfoot and others took part in the discussion.

It was moved by Mr. Macdonnell, and agreed to, that a large committee be appointed to take up the overtures and the whole matter of the call and settlement of ministers, to suggest such modifications in the practice of the church as shall secure that vacant charges shall be more speedily and suitably filled, so that the services of ministers shall be more fully utilized by the church, and report to the next General Assembly, with Rev. D. M. Gordon, D. J. Macdonnell, and Prof. Hart as joint conveners.

## IN THE EVENING.

After routine business at the evening session, loyal addresses to Queen Victoria and to Lord and Lady Aberdeen were adopted by the Assembly. Rev. D. M. Ramsay, submitted a report on the state of religion.

The committee, after dealing with many encouraging evidences of spiritual activity, proceeded to discuss what were termed the hindrances. It did so in these words:—

"Their name is legion. Some sessions have no special hindrance. Worldliness in its various forms,—covetousness, ambition, love of pleasure—seems to be one of the greatest hindrances throughout our bounds. Indifference and inconsistency interfere with the work of all sessions. Sabbath-breaking and unfavourable outward circumstances, with that of many prolonged vacancies, have had a disastrous effect in not a few places. Various forms of error—infidelity, Mormonism, Universalism, Adventism, Plymouthism, Roman Catholicism—lift their heads up here and there. Cranks and grumblers, gamblers and swearers, are to be found in many parts. We are not without internal dissensions. A spirit of antinomianism may be set over against a love of ethical preaching. One session, with no little candor, complains of the laziness of its own elders. Loud talkers, who are also lazy workers, and note-hunters with beams in their own eyes, are gibbeted, each in one report. Satan, one tells us, is at work seven days in the week and every hour in the night. It is remarkable how comparatively few sessions seem to find the drinking usages of society a hindrance so great as to be worthy of mention. Perhaps this is their fault, but it is certain that were drunkenness to cease from the land, the church would still have gigantic foes to contend with, and of these the evil heart of unbelief, out of which proceeds worldliness, inconsistency, indifference, etc., must be reckoned the great source. Accordingly it is gratifying to find that the chief weapon with which these foes are met is the word of the Cross."

The following recommendations were made:—

That Presbyteries be urged to hold a conference on the state of religion, and the consideration of their report on the same subject, a standing order for some regular meeting or meetings of the Presbytery, and that a copy of this resolution be sent to the clerk of every Presbytery.

That sessions be strongly advised to hold meetings for devotion and conference on the state of religion, and to divide their fields into districts suitable for the supervision of the elders.

That Sabbath Schools be carefully graded, and suitable parts of the mother's or shorter catechism and passages of scripture be assigned to each grade, to be committed to memory.

That ministers be again instructed to give due prominence to the subject of family religion, and Presbyteries to use due diligence in securing from all sessions full and definite reports on this subject.

That sessions be asked to interest themselves personally in the various societies connected with their congregations, especially in those which are occupied in work for the young.

That faithfulness in private dealings with the individual conscience, and directness of inculcation of Christian duties in pulpit discourses, be commended to all who labour in the word and doctrine.

Rev. Mr. Hay, of Cobourg, seconded the report, which was adopted.

A communication was read from the W. C. T. U. of the Maritime Provinces, congratulating the Assembly upon the advanced position it has taken upon the temperance question. They promised all possible co-operation with the church in the work of promoting social purity and the religious training of the young. This was accepted and a suitable reply was ordered to be sent.

## REPORT ON TEMPERANCE.

R. Stiles Fraser, convener, submitted the report on temperance. The report referred to the work done by the Special Committee on Temperance, and also to the disposal of the funds in hand by giving to Dr. Maclaren towards the further payment of Mr. Spence's work the sum of \$300, making the total amount given for that purpose \$500, and also a sum in favor of publishing a manual on temperance. The report also deals with the plebiscite taken in the different Provinces, and finds encouragement in the growth of temperance sentiment, especially in Ontario, where the whole Province, with the exception of a few places, stands out emphatically in favor of Prohibition; and its Government, led by Sir Oliver Mowat, stands pledged to enact such prohibitory legislation as the Privy Council shall declare to be within the power of the Province to enforce. The report goes on to say:—

"The prohibition sentiment, which has been slowly but steadily rolling up for years, and which is now rising with striking rapidity, is evidently gathering itself into a mighty torrent that cannot be much longer restrained, but must carry away in its rush, like a Johnstown flood, those forces that vainly strive to hold it back, be they men or money, licenses or legislators, groggeries or Governments, for God and the right must surely win the day. Look at our schools where our children are taught

temperance, look at the many juvenile societies where they are pledged against strong drink, look at our Sabbath schools, where by lesson and pledge our children are led into the paths of sobriety as a Christian duty, look at our Young People's Christian Endeavor and kindred societies, and measure, if possible, the irresistible power of intelligent, heartfelt prohibition sentiment that is even now rising up before us as an earnest of the coming victory for 'God and home and native land.' Will some still be skeptical? Ours must be the faith that works by love and never ceases to hope while it works." The report refers to the temperance work of the different Presbyteries, and the encouraging reports received from all of them regarding the furtherance of the cause. Temperance education in the schools is touched upon. After dealing with questions to sessions and Presbyteries, the following resolutions were moved:—

Be it resolved:—(1). That this Assembly give thanks to God for the evidence, furnished by the report, of the encouraging progress in temperance sentiment and practice throughout the bounds of the church, of the good work being done by a large majority of congregations on behalf of the young—either according to the Assembly's plan of work or along similar lines—and urges ministers and other office-bearers, members and adherents to continue every proper effort to deepen that sentiment and increase that practice, and further recommends the plan of work, especially to congregations that have not yet undertaken active temperance work among their children and youth.

(2). That this Assembly approves of the recommendation of the special committee appointed to act with the Committee on Temperance as given on page 1 of this report, viz.:—That of the balance of the fund raised in 1892-3 in re the royal commission on the liquor traffic, \$300 be handed to Dr. J. J. Maclaren, Q.C., Toronto, to aid the Dominion Temperance Alliance in paying for the labors of Mr. F. S. Spence in connection with that commission; and that the remainder be given to the Committee on Temperance for the purpose of publishing a small manual on temperance, and of placing the Assembly's plan of work on a self-sustaining basis.

(3) That in view of the pronounced state of public opinion in favor of prohibition, as expressed by the recent plebiscite held in Manitoba, P. E. Island, Ontario, and Nova Scotia, by the unanimous vote of the Legislature of New Brunswick, and by the reports of sessions and Presbyteries, and in accordance with this request of the Synod of Hamilton and London, this Assembly instructs its Committee on Temperance to approach by memorial and petition the legislative body or bodies which shall be declared competent by the Privy Council, asking the immediate enactment and vigorous enforcement of legislation prohibiting the liquor traffic. This Assembly also advises electors to secure, as representatives in the Legislatures, Dominion and Provincial, men whose opinions and practices are in accord with total abstinence and prohibition.

(4) That this Assembly notes with satisfaction the progress made in the teaching of temperance in the Public Schools; that during 1893 improved textbooks have been adopted in Nova Scotia, New Brunswick and Ontario; that in Ontario temperance has been placed upon the list of required subjects, and that the moral phase of the question is receiving increased attention; and that in accordance with orders of the Hon. Minister of Militia and Defence, the sale of all intoxicating liquors has been discontinued at all camps of instruction. At the same time, this Assembly regrets that no action has been taken to close the canteens connected with the Northwest Mounted Police, and instructs its Committee on Temperance to press the matter upon the attention of the proper authorities.

(5) That in future, until otherwise ordered, questions on temperance be sent down to sessions only once in three years; and that in the intervening years Presbyteries be enjoined to watch over the interests of temperance within their respective bounds, note the course of events bearing upon the movement, hold conferences upon the subject, and report direct to the Assembly's Committee on Temperance, which shall report to the Assembly.

(6) That Synods be recommended to hold conferences on temperance, dealing with such features of the work as may, in the circumstances, call for special attention."

Several stirring temperance addresses were made and the report was adopted.

The Rev. Joseph Hogg moved the reception and adoption of the report.

This was seconded by Dr. Chiniquy. In doing so he gave the Assembly a bit of his history. When he went to a parish near Quebec it was an old parish, there were seven taverns but not a school. In four years there were seven schools and not a tavern.

## THE SABBATH SCHOOL.

The Rev. T. Fotheringham presented the report upon Sabbath-schools. "There are fifty-seven more than the previous year. The increase of scholars in the schools of the Presbytery of Montreal was 484. The committee had published several leaflets for the assistance of teachers and scholars. Much had been done in the work of higher religious instruction, in memorizing of the Scripture and in teaching the catechism. There had been contributed to the schemes of the church the sum of \$30,093 and \$6,431 to other objects."

## SEVENTH DAY—WEDNESDAY.

After opening exercises this morning, Rev. Dr. MacRae submitted the resolutions on remits, colleges, representation of mission stations and Synodical powers. The committee recommended that, in regard to the representation of mission stations, the interim account become the law of the church, that in regard to enlarged powers of the Synod no further action be taken in this direction by the General Assembly.

The report on standing committees was read, and a few additions made.

Dr. Forrest read the report on the reception of ministers from other denominations. All the applicants were received, except the following: Rev. Mr. Harvey applied for by Sarnia Presbytery, and Rev. W. B. Anderson, asked for by Picton Presbytery. Report also recommended that Rev. Mr. Tinkham, Baptist, be received by the Hamilton Presbytery, after one year's attendance at a Presbyterian college; Rev. Mr. Lambe, Congregationalist, by the Presbytery of Brandon, if agreed to by the Synod of Manitoba and the Northwest Territories. Mr. Kovas, a member of the Reformed Church of Bohemia, by the Presbytery of Minnedosa, if upon inquiry they are satisfied. Mr. Kovas brings his congregation of Hungarians with him. Rev. J. F. Somerville, applied for by Toronto, was accepted, if it appears that his certificates, which have not arrived, are correct.

Rev. D. J. Macdonnell submitted the report of the Special Committee appointed to revise the augmentation scheme now in operation. This report brought on a good deal of discussion. Its chief recommendations were that the minimum stipend for unmarried men not requiring a house be \$700; for married men, \$750, with house, or \$800 without. \$850 with manse, or \$900 without, in Manitoba and the Northwest, where the expense of living is exceptionally high, and in cases of exceptional liberality on the part of congregations, the grant may be increased at the discretion of the committee. Grants asked by Presbyteries shall be reviewed by Synodical Committees to be appointed, which will also do all possible to stimulate interest in the fund. In the Western section, as in the Eastern section, the fund shall be administered by a committee distinct from the Home Mission Committee.

The following applications of students for special courses were granted:—Messrs. D. J. Scott, R. A. Guthrie, W. E. Ashe, J. B. Cropper, M. S. Scott (second year extramural), J. A. Slimmon, T. W. Richmond (on completion of two years), M. S. Mackay, G. M. Morrow, R. Murray, D. McLean, A. Stewart (advised to take university course), C. A. Colman (to take special course under Presbytery of Victoria), J. A. McConnell (to have standing of first year in theology).

Memorials from the Presbyteries of Barrie and Algoma, asking for the establishment of a Church and Manse Fund for Muskoka and Algoma were received. The memorials were referred to the Home Mission Committee, Western section, to consider the advisability of instituting a fund for the more destitute fields in the Western section east of Manitoba.

## LEAVE TO RETIRE.

The following ministers have leave to retire, and to be placed on the Aged and Infirm Ministers' Fund:—I. J. Murray, John Morrison, John Anderson, Nathaniel Paterson, John Scott, D. M. Beattie (annuity up to time of death), G. E. Freeman (half benefit), M. Turnbull, John Ewing, W. Maxwell, Dr. Patterson, Alex. McRae, Edward Roberts (half benefit), E. Grant.

An overture from St. John Presbytery asks the Assembly to define a family for statistical purposes, and to say how families in the congregations should be reckoned. The overture was transmitted to the Committee on Statistics for consideration, to report to next Assembly.

The following is the Separate Committee appointed to administer the Augmentation Fund, Western section:—The Rev. D. J. Macdonnell (convener), Dr. Warden, Dr. R. Campbell, Dr. Robertson, Dr. Laing, Dr. Laidlaw, Messrs. J. Somerville, E. Cockburn, Jas. Ballantyne, A. Findlay, W. G. Wallace, R. D. Fraser, M. McGillivray, John Hay, John Neil, Peter Wright, J. A. Macdonald, James Herdman, W. J. Clark, ministers; and W. Mortimer Clark, J. A. Patterson, Joseph Gibson, Joseph Henderson, G. T. Ferguson, A. Jardine, W. Hamilton, Jas. Tusker, George Rutherford, D. D. Wilson, William Thomson (Hamilton), J. S. Stewart (Woodstock), elders.

## GREETINGS FROM AUSTRALIA.

The Rev. W. Scott Whittier conveyed the Assembly the goodwill and congratulations of the Presbyterian Church of New South Wales, which he did in a few felicitous remarks, to which a fitting response was made by the Moderator.

At the afternoon session memorials were read from the Presbyteries of Algoma and Barrie, anent the formation of a church and manse fund. The Assembly decided that the memorials be referred to the Home Mission Committee to consider the advisability of establishing such a fund for the Western section of Ontario and Quebec, lying East of Manitoba.

Dr. Moore presented the report of the Committee on Leave to Retire. The requests of the ministers were granted, Rev. G. A. Freeman of Toronto being placed on full benefit.

An overture was presented from the Hamilton Assembly anent the Assembly Fund, and the method in which it was raised, and was referred to the Finance Committee of the West to consider and report.

The Augmentation Committee for the West was struck, with Rev. D. J. Macdonnell convener.

A discussion took place as to the payment of travelling expenses on certain committees, but no action was taken by the Assembly.

Principal Caven presented a resolution on the appointment of a college professor, which was accepted.

At the evening session of the Assembly an overture from the Presbytery of Guelphe anent Rev. James Donaldson, who wanted help, was referred to the Infirm Ministers' Committee.

The Assembly reappointed the Committee on the Union of the Churches, to report at the next annual meeting.

The best plan for the filling of vacancies is a difficulty in the denomination at present. It was resolved by the Assembly, on motion of Rev. D. J. Macdonnell and Dr. Laidlaw, to appoint a committee to take certain overtures under consideration so as to secure that vacant charges shall be more



speedily and suitably filled and that the services of ministers shall be more fully utilized by the church, and report to next Assembly. A convener and three sub-conveners were appointed on this committee on this subject. The conveners are: Dr. R. Campbell, of Montreal; Rev. D. M. Gordon, Prof. Hart and D. J. Macdonnell.

A deputation of the Baptist body consisting of Rev. J. A. Gordon, Dr. Carey and J. J. Baker was introduced which presented the greeting of the ministers of that body in St. John and Fairville and addressed the Assembly. They were fittingly responded to in a resolution moved by Rev. Dr. Moore and seconded by Rev. D. M. Gordon and the Moderator conveyed the thanks of the court for the greeting of the Baptist church and its desire that that church might indeed be blessed by God.

A resolution on the Foreign Mission report recommends reference by all pastors to this jubilee year of the Foreign Mission work on the 8th or 15th of July, directs correspondence with the Australian Church with the view to the transference to them of the New Hebrides mission, and refers the question of placing the Jewish mission under a separate committee, to Presbyteries to report to next Assembly.

#### HOME MISSION REPORT

The final disposal of the report, upon motion by Dr. Cochran, seconded by Dr. Grant, was as follows:

That the General Assembly receives and adopts the Home Mission report (Western section) with gratitude to God, for the work accomplished during the year, and especially for the great advance made in the more distant fields of the North-west and British Columbia. The Assembly returns thanks to the colonial committee for valuable assistance, and to individual congregations in these churches, who have given, and promised to give for a period of years certain sums to aid the committee in its great mission work; also to the Women's Home Mission Societies, Young People's Associations, Sabbath Schools and individual members of congregations who have contributed during the year, and gratefully recognizes the continued kindness of the Eastern section in bearing a share of the burdens of the Western Committee. The Assembly approves of the appointment of the Home Mission Committee of the Rev. W. C. Gordon, to bring the claims of the committee before the British churches, and tenders special thanks to Mr. Gordon for his successful presentation of the mission fields in the Northwest, before the Presbyteries, Synods and General Assemblies; and also to Messrs. David Arnot and D. R. Drummond for their efforts to secure the adoption of our missions by the student societies, as their field for the year of 1894. This resolution was adopted.

#### EIGHTH DAY—THURSDAY.

The General Assembly met at 9 o'clock this morning. Dr. Scrimger presented the report on *The Presbyterian Record and Children's Record*. Of *The Presbyterian Record* 600,000 copies were printed during the year, the average monthly issue being 50,000 copies. The expenditure up to December 31, 1893, was \$14,464, and the balance \$3,729. Two hundred and fifty thousand copies of *The Children's Record* were printed and issued at the rate of 20,833 monthly. The expenditure at the end of the year was \$1,972 and balance \$1,184. There was an increase of 2,000 copies monthly in the issue of both publications. The report was adopted.

Rev. J. L. McLeod, of Three Rivers, submitted the report on the redivision of the Manitoba Synod. The report recommended that the Presbyteries be increased from five to nine. Agreed.

The report of the Finance Committee of the Eastern section was adopted.

#### AGED AND INFIRM MINISTERS.

Rev. Anderson Rogers read the report of the Eastern section of the aged and infirm ministers, and Rev. Wm. Burns, of Toronto, submitted the Western report. Both were adopted.

At the evening session the Rev. Wm. Burns presented the report of the Aged and Infirm Ministers' Fund. In all seventy-four ministers received benefit from the Western section and the demands upon the fund were increasing. The names of four had been removed from the list on account of death, but ten will be added this year. The net income had been \$16,738 and the expenditure \$15,888. A vigorous effort is being made to raise an Endowment Fund of \$200,000 and it is gratifying to report that \$137,000 has been subscribed. The report from the Eastern section is also encouraging. About one hundred and thirteen ministers are connected with the fund as subscribers; but there are at least ninety ministers in the Maritime Provinces who have no such connection. There are twenty who are now to receive the benefits of the fund.

The committee pointed out that, while the contribution from the Hymnal Committee to the ordinary fund was discontinued, the congregational contributions were falling off. In 1890-1, congregations gave \$9,591.09; in 1891-2, \$9,157.29; in 1892-3, \$8,554.63, and last year \$8,194.93, or \$1,402.16 less than in 1890-1. The reports were received and adopted.

Upon the Endowment Fund the report proceeded:—

"The committee regrets that it is not able to report greater progress in reaching the \$200,000 of capital fund fixed by the Assembly. Several causes have strongly militated against that measure of progress for which the committee greatly hoped. The first of these is only too apparent to every one, namely, the general depression in business and the 'hard times,' which result from it. Scarcity of money has prevented many from subscribing, while at the same time it has reduced the amounts which would otherwise have been given by those who have subscribed. A second cause is that a great deal of the agent's time has been taken up in connection with the arrears of rates, both in ascertaining the correct amount and in correspondence with ministers in connection therewith. A third cause, and perhaps not the least, is the obstruction offered

in many instances to a canvass of congregations. Some ministers and sessions seem to be under the impression that this is a matter which they have the right to decide, and, as a consequence, the agent's plans and arrangements have frequently been entirely disarranged by a minister or a session saying to him, 'We won't allow you to canvass this congregation,' or 'We won't allow you just now.' There is no doubt in the mind of the committee as to the intention of the Assembly when it directed the committee of the Western section to proceed to the raising of a capital fund of \$200,000, but it may be well for the Assembly, by a plain declaratory statement, to make clear that the canvass of any particular congregation is not by the grace of the minister, but by the order of the Supreme Court of the church.

"In the face of all the difficulties fair progress has been made. The following statement is as at April 30, of the present year:—Total amount subscribed, \$122,550.61; total amount paid, \$97,693.87. If to the above be added the capital on hand before the new effort was started, it will make it:—Subscribed, \$137,600.61, paid up, \$112,743.87." During the year 74 annuitants received benefit.

In regard to these funds, Rev. Anderson Rogers brought up an overture from the Maritime Synod, recommending that contribution to the fund be made compulsory, and that every minister as soon as ordained be obliged to subscribe to it. Rev. D. J. Macdonnell, Dr. MacLaren and Rev. Geo. Bruce spoke against it, while Dr. Sedgwick, Dr. MacRae and others supported it. Finally the matter was referred to the Presbyteries for consideration.

Dr. Robertson, of Winnipeg, submitted the report of the Board of Management of the church and Manse Building Fund for Manitoba and the Northwest Territories, which was adopted. The board gave assistance to 45 congregations during the year. The aid given to Donal for its church, to Lumsden, Mountain City, Blake and Old Deloraine, was in connection with buildings previously erected, while the aid given to the remaining 39 was to erect new buildings. Of these new buildings 1, are manses and 26 churches. In material, one is stone, two brick, two log, and 34 frame. Of the 45 congregations assisted, 31 are in the Synod of Manitoba and the Northwest Territories, and 14 in the Synod of British Columbia. The grants amounted to \$2,575, and the loans to \$13,400, making a total of \$15,975. Value of buildings, \$57,125. When the board began its work in 1882 there were only 18 churches and 3 manses belonging to the church between Lake Superior and the Pacific. Since that date the board has helped to erect 222 churches and 49 manses, or 271 buildings in all, being an average of 22 a year. The estimated value of these is about \$400,000, and although not one-fifth as much has been expended on manses as on churches, yet the rent saved by these manses would yield interest at 9 per cent. on all the capital placed at the disposal of the board. The receipts for the year were \$27,572 and the disbursements \$15,276.

An overture from the Synods of Kingston and Toronto, stating that difficulty was experienced in securing returns from the sessions of the committees appointed to inquire into the workings of churches was read. It showed that needless expense was incurred in trying to get the reports, and it was overtured that instead of there being separate committees for the state of religion, Sabbath observance, systematic beneficence and temperance, there be but one committee to do the work. After considerable debate, Rev. Neil McKay, who thought the change too revolutionary, moved the overture be handed to the Presbyteries.—Carried.

The committee appointed to consider the overture from Calgary and Brandon on the constitution of the Home Mission Committee, recommended that no charge be made.—Adopted.

The questions in the report of the Committee on the State of Religion were adopted.

#### THE CLOSING SESSION.

The closing session of the Assembly met at two o'clock. An overture from Hamilton Presbytery anent Sabbath Schools, asking the Assembly to simplify the statistical questions and to keep the expenses within their income, was accepted.

Rev. R. Johnston presented the report of the committee to draft a constitution for the Young People's Society. The constitution was not presented owing to the absence of its convener. They recommended that the session supervise the work of the societies.—Adopted.

An overture from Toronto Presbytery, dealing with the employment of students in the mission fields, was read. It prayer was that the Home Mission Committee be instructed to employ first theological students, then literary students, according to their standing, and that mission stations be enjoined to secure supply through the committee.—Adopted. Dr. Campbell presented the report of the Widows' and Orphans' Fund.

The application of Saugeen Presbytery on behalf of Miss Fraser was refused, as the rules governing the funds would not permit.—Report adopted.

The Algoma memorial asking that Rev. E. B. Rogers be put on the roll was granted.

Dr. Reid submitted the report on systematic beneficence.—Adopted. An overture from Guelph on how to strike standing committees was laid on the table. The memorial from Mailand allowing them to sell property was granted.

The Manitoba overture anent the Indian missions was referred to the F. M. Committee.

The prayer of Kingston Presbytery asking for the transferring of the Poland mission station to the Presbytery of Lanark and Renfrew was granted.

Algoma Presbytery was allowed to alter its boundary.

An overture from Hamilton and London anent uniformity of worship was tabled.

A report from the Woman's Missionary Society of Montreal showed the work had steadily gone on and the Assembly approved of the society's efforts.

A communication from Dr. Rosebrugh, re prison reform, was received, and while the Assembly was of the opinion that it was not wise to ask for special legislation from the Federal Government in the matter, a resolution in sympathy with all prison reform work was adopted.

Several votes of thanks were passed for courtesies extended to the General Assembly. Moderator McKay spoke in eulogistic terms of the business like manner in which the proceedings were conducted and the harmony that prevailed. He thanked the commissioners for the courtesies extended to him, and said among the hills of his beloved Island of Formosa the meeting of the Presbyterian Assembly would remain green in his memory.

After praise and prayer the usual proclamation was made and the Assembly closed, to meet in London on the second Wednesday in June, 1895.

#### PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: Better give up the theatre, better forego the pleasures of the dance, better deny yourself the worldly delights of the Sunday buggy ride, of questionable society, and of the hundred other things which the world agrees with the church, that a church member ought not to do, than, by doing these things, lead others astray or destroy your own influence.

Christian Advocate: There are thousands of professedly Christian homes in which God is never recognized. The days come and go, and even blessed Sabbaths pass by, without the slightest trace of worship. We call upon all parents who read these lines to reflect whether they have not been remiss in their duty to God and their children. Under every roof let an altar be reared; let the Word of God be read, holy songs be sung, and fervent thanksgiving and supplications be offered up. So shall our homes be "an habitation for the Lord of hosts."

Christian Instructor. People go to church to be entertained, to be pleased and to enjoy themselves, so the worship must come down to their level. The idea of going to church to be instructed, to be admonished and to be brought to sincere repentance for sin seems not to be entertained for a moment by the thoughtless multitude. They seem to think the house of God was made for their carnal comfort and mental enjoyment, not for a holy service. There is a time to laugh, but it is not during the divine service. There is a time for intellectual entertainment, but it is not while we sit before God for worship.

The Watchman: If the Scriptures are the guide to eternal life for the race, it must be possible for plain men, who are not specialists, to understand them. The Roman church has withheld the Bible from the laity on the ground that they are not competent to interpret it. Has Protestantism swung around the circle until our most advanced thinkers are telling us that it is the part of wisdom for us to take with reverence what the specialists please to communicate to us? It makes very little difference to us whether we must take our interpretations of the Scriptures from a Romish priest or a Protestant specialist. For our part, we believe that the Bible can be "understood" without either of them.

John H. Graham, Watford: It was the Rev. Sam Jones, I think, who committed himself to the statement that if all fear of future punishment were eliminated from the fact of human life, the churches in Toronto might close their doors. I have no sympathy whatever with such an idea. The fear of a future life of misery is no doubt an element in the workings of conscience, mind and heart, which we experience prior to the peace which justification brings through faith, but negative feelings are not the only prelude to our salvation and enlistment in the work of the church. The strong positive facts of God's grace, and of His love commended, unite us so strongly in the sacrifice of His Son, have place in the very morning of our Christian life and hope. And soon the true child of God will find that 'tis the love of Christ which constrains him, and that fellowship with God and with His people is a necessity of the soul. The foundation of the church is not, on its human side, based on fear, but of power and of love and of a sound mind.

## Teacher and Scholar.

July 8, 1894. PRESENTATION IN THE TEMPLE. Luke ii 25-38.

GOLDEN TEXT—Luke ii. 32.

Time, forty days after last lesson.

Place, in the temple at Jerusalem.

Persons: Joseph, Mary and the babe Jesus; Simeon and Anna, both good people and now old.

The section of the life of Christ to which this lesson belongs, begins with v. 21. (1) The circumcision of Christ when eight days old. (2) The purification of mother and child. (3) The presentation of Jesus in the temple. Instead of the first-born of every family in each tribe, God chose one whole tribe, that of Levi, for His service; accordingly every first-born child had to be redeemed or bought back by the parents, to be theirs by the payment of a sum of money, five shekels (\$2.75), which was to be given to the high priest and his family.

Joseph and Mary in attending to these divine ordinances or rules, set an example to all Christian parents to value and observe the ordinance of baptism and present their children to God. This lesson may be studied as a group of pictures.

Vv. 25, 28—First Picture: Simeon, the aged saint. What a beautiful sight is that of an aged Christian, calm, pure in heart and life, cheerful and content, revered by all, ready and waiting for the close of life. Such was Simeon. He was just and devout, and the Holy Ghost was upon him, that is he lived his life under the influence of, and guided by the Holy Spirit.

He was waiting for the consolation of Israel. This means the Messiah. It was known from their scriptures that the Messiah should appear about this time. The great mass of people were too busy or indifferent to take any notice, but some good people were waiting and watching. Simeon was one of these, and because of this it was revealed to him by the Holy Ghost, that he should not see death until he had seen the Lord's Christ (anointed). So if we read, study earnestly, pray over the Word of God and look and ask for light, the meaning of many things will be made plain (revealed) to us that to others will be all dark.

Vv. 27, 28—Second Picture: The aged Simeon in the temple, Joseph and Mary coming in with the babe Jesus. It is said, he came by or in the Spirit. He was led by some special, divine impulse. While there Joseph and Mary came in carrying Jesus in their arms. Simeon knew this little infant was the Messiah. What joy filled the old man's heart. This was He whom he had been waiting and looking for. When anyone for the first time sees Jesus as his Saviour, it fills his heart with joy and gratitude.

Vv. 29, 32—Third Picture: The aged Simeon standing with the babe Jesus in his arms and praying: Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to lighten the Gentiles and the glory of Thy people, Israel.

Simeon's prayer had been answered, his utmost wish had been fulfilled, he had seen his Saviour, the Lord's Christ; now he is ready, he desires to depart. The Jews despised all other people, bitterly hated some, and thought that Jesus when He came would be for their benefit alone. This is like some Christians who think we have enough to do at home without sending the Gospel to the heathen. But notice what Simeon says. "Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles." The Lord Jesus Christ was intended for all, and we are not doing right if we do not let all know about Him.

Joseph and Mary were standing by, while Simeon held their little child in his arms praying. An angel had told them who their child was. Probably they thought no one else knew, so this conduct and the words of Simeon took them by surprise; they marvelled at these things which were spoken of Him. Then he turns and speaks to them. First, he blessed them, he asked God's favour and kindness to be shown to them. Next he told them something of their child in the future. "Behold this child is set for the fall and rising again of many in Israel"; the humbling of them through a consciousness of their sin and helplessness, and rising by acceptance of Christ and His finished work into new, higher, more glorious, divine life and privileges. "For a sign which shall bespeak against; that the thoughts of many hearts may be revealed." We show what we really are by the way we think and feel and act toward Christ. "Yea, a sword shall pierce through thy own soul also." Though Mary had been so greatly honored in being the mother of Jesus, she would also through Him, owing to the treatment He would receive, be exposed to the keenest suffering.

Fourth Picture: While this was taking place in the temple, another very aged saint, Anna, had joined them. The aged Simeon and Anna and Joseph and Mary all bending over and deeply interested in the babe Jesus. Anna was a prophetess, she lived in close intercourse with God, and made known to others what He gave her to say. Here is her character: "she departed not from the temple, but served God with fastings and prayers, night and day;" she was present at the temple services by day, and even at the night services of the temple watchmen. Her service of God, and attendance at the temple were constant and devout. "She coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem." There were good people like herself expecting the Messiah, and when she returned she became a missionary as it were to them, and told them about Jesus. This is an example to those who have found out about Jesus, what others have not to go and tell them. To gladden the hearts of others, makes our own heart more glad.



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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 27TH, 1894.

PRINCIPAL GRANT is just as good a man as he was when some of those now libelling him used to trot after him on the streets of Toronto, ask his opinion and advice and beg of him to write for their papers.

ENTIRE separation between church and state" sounds very well as a phrase, but it loses its force in the mouth of a man who cannot find language strong enough to condemn Rosebery for proposing to separate church and state in Wales. There is hardly any church there to separate, but the shouter thinks what little there is should have state connection and any amount of state money.

BEFORE working themselves into a passion over the \$7,000 granted to the School of Mines in Kingston, Mr. Meredith and other Episcopians might well ask themselves how much of the property their own church holds has been obtained from the state. Who built Trinity College? Where did all the property held by the church in Toronto, forty or fifty years ago, come from? When did the Episcopal Church ever pay for anything if it could get it from a government. As an illustration of their willingness to pay, see the last address of the Bishop of Toronto.

WITHOUT, so far as we know, consulting anybody, *The Interior* has taken the liberty to start a new denomination to be called the church of the Ugly Disposition. It supplies, our contemporary says, a long felt want and is immensely popular. Sessions are getting ready blank certificates of dismissal so that members who wish to join the new church need not be kept waiting. We respectfully suggest that at the head of the certificate these words should be printed in large letters, "It is more blessed to give than to receive." We have not heard whether the new denomination will start any congregations in Canada or not.

SOME of the people who profess to be very indignant over the grant of \$7,000 to the School of Mining in Kingston were born in a church that is supported and controlled by the state. They were baptized by a clergyman paid and educated by the state. They vigorously defend church and state connections in England and vehemently denounce the British Government for daring to put an end to the Established church in Wales. The only reason why they do not take state aid in Canada is because they cannot get any. The only reason why they do not compel the other denominations in Canada to support theirs is because they are not able to do so. And yet they lash themselves into hysterics over a small grant to a school of mining that may yet be affiliated with Queen's University.

It is highly probable that the Hon. S. H. Blake does more work for Protestantism than all the members of the P. P. A.; that he pays more money to advance the interests of Protestantism than is paid by all the members of the P. P. A.; that he gives more assistance to the Young Men's Christian Association, to Sabbath Schools and Bible classes than is given by all the members of the P. P. A.; that he pays at least twice as much money in a year for the aid of the poor and needy than is paid by all the members of the P. P. A. And yet this same Mr. Blake is the Protestant that the secretly organized bands of the P. P. A. tried to throttle in the Massey Hall last week!

THERE lies on our desk a copy of an address on Congregational prayer delivered by Mr. Sandford Fleming to the Theological Society of Queen's University. It is just such an address as one would expect Mr. Fleming to deliver—calm, fair, courteous, dignified and studiously moderate. Most people with open minds will finish a fair reading of Mr. Fleming's argument by saying, well, this question has two sides. Of course no one dreams of using a liturgy in any Presbyterian church to the exclusion of free prayer. What Mr. Fleming contends for is a modified liturgy in which the people may occasionally join in audible prayer with the minister. The address will be published in the *Queen's Quarterly* for July and we bespeak for it the intelligent examination of our readers.

IF Principal Grant belonged to a secret oath bound society that plots in the dark and thrusts candidates upon constituencies without consulting anybody but its own members; if he took part in a conspiracy to stifle freedom of speech, and put down some of Toronto's most honored citizens when exercising their undoubted rights as British free men, he would, in the opinion of some of his critics, be a fine gentleman, a great divine, a ripe scholar, a patriotic citizen and several other good things. In temperate and courteous language he told when asked, how he intended to vote at the pending election, and gave two or three reasons why he thought his neighbours should vote in a certain way. Now he is accused of having taken a bribe and of several other bad things.

EXTENDED comment on the reports submitted to the Assembly and the light they throw on the state of Presbyterianism in the Dominion will come later on. Enough is now known, however, to show with sufficient clearness that one of the first and most pressing duties of the church is to adjust with as little delay and as little friction as possible our church machinery to the changing conditions of the country. There never was much strain on our machinery until now. The population has been growing and the chances for getting on in the world has been fairly good in most places. Now we have to contend against financial depression against a stationery or decreasing population in many places and also against forces outside of the church that were utterly unknown to the last generation. Besides all this the old Scotch and Irish population that stuck to their church as a matter of principle, is fast dying out and we have to deal with many people, also who have no strong preference for any church. Our Augmentation scheme must be better supported or ended. Our mode of settling ministers must be modified or we must change our name. In fact there is any amount of work to be done that requires much wisdom and patience.

THE *Montreal Gazette* thinks the hard-headed followers of John Knox will laugh at the idea of resenting the libellous attacks that have been made upon Principal Grant. Having been a semi-Episcopalian organ for more than a quarter of a century the *Gazette* displays a good deal of something very much like brass in presuming to say what the Presbyterians of Canada will, or will not do. The *Gazette* should know that Presbyterians never laugh when they see one man set upon by a crowd. All intelligent Presbyterians know what their fathers suffered in the Old Land at the hands of the church, The *Gazette* represents, and a good many of them have not yet forgotten, the insolence and tyranny of the Episcopalianism of the Family Compact. Small thanks to the *Gazette* and its sympathizers if Principal Grant and other Presbyterians have the rights of freemen. It ill becomes churchmen who were papfed all the early part of their lives with public money, who keep their dish held out every day in the hope that something may fall, and who pass resolutions

of sympathy with the church that is trying to keep on robbing the people of Wales; it ill becomes them to make a noise about a paltry \$7,000 granted to a school of mining that may be affiliated with a university connected with the Presbyterian Church.

## TWO DESERVING AND NEEDY CAUSES.

THE two schemes of our church, and about the only two whose chronic condition has been unsatisfactory, and whose standing this year is again disappointing and discouraging, are Augmentation and Theological Education. Both are of the utmost importance to the growth and advancement of our church, so much so, that it is difficult to understand why they should not both receive not only adequate, but even hearty support. Every Christian denomination in the country, on the continent, it is our impression, has some system similar to our own of assisting weak churches. What our church must have been, how very much weaker, and the same may be said of all other churches, and so in what condition the cause of religion and morals in the land would have been, without such assistance to weak churches as our Augmentation Fund has afforded, is obvious to all acquainted with the subject, and may easily be to all whether acquainted with it or not, who will but give a little intelligent consideration to it. With regard to Augmentation it has reached a state which, if it would be an exaggeration to call it one of crisis, is still so serious as to lead its chief promoter, Rev. D. J. Macdonnell to say that, unless something better is done for it by the church he will give it up, and to have a committee appointed to take the whole situation with regard to it into full investigation and consideration.

It appears from the report upon this subject that many strong and able churches do nothing whatever on its behalf. Mr. Macdonnell stated that the Assembly's resolutions on the subject are simply ignored on the part of many congregations. It appears quite evident that if those congregations which do nothing for it were to do their part, the fund would be equal to all demands usually made upon it. Many congregations which have been by the Augmentation Fund nursed and carried on from year to year until they reached the stage of self-support, with a thoughtlessness and ingratitude that are simply shameful, do nothing for this fund. What has become of the authority of the Assembly? If an almost contemptuous inattention to it may pass unheeded in the case of this fund, the same thing may be tried by some congregations with other funds, and where is the evil going to stop? It appears as clear as day that the very first step towards improving the condition of this fund is for the Assembly by means of the Synods and Presbyteries to see that every congregation does its duty towards it. If every Presbytery and Synod will see to it that every congregation attends to the resolutions or injunctions of the Assembly in this matter, we believe that the difficulty would almost entirely disappear. The same policy of inaction, or of almost defiance of the mandate of the church through the Assembly, is complained of by those responsible for the Aged and Infirm Ministers' Fund, when ministers, as some have done, virtually forbid its agent carrying out by asking for a collection or subscription for it what he is not only authorized, but employed by the Assembly expressly to do. The statement of the agent for this fund to the above effect shows plainly where the evil chiefly lies, that is in the open or concealed indifference or opposition of some ministers. It is time, high time, that every minister who arrogates to himself taking this liberty with the action of the General Assembly were given to understand that he has no right whatever to do so, that no scheme of the church is his private property, to deal with as he pleases, and not only that, but that by such conduct he is violating his ordination vow to be subject to the courts of the church, and an example made of some cases by calling them to account.

But it may be said there must be some reason for such conduct on the part of ministers, sessions or congregations. The committee appointed to take the whole subject into consideration will no doubt be able during the course of the year to elicit the fullest information as to the reasons for the want of hearty support of a fund which is next to indispensable for our church's continued growth and which should be adequate to all just demands that may be made upon it. Meantime, if until that investigation is made every Presbytery in the church will see that no minister or congregation is allowed to, shall we say, boycott this fund, and every Synod insist upon every Presbytery doing its duty by it, we have

little doubt that the year on which we have entered will see an improvement in the position of this most important fund. The state of the College Fund we must reserve for remark on some future occasion.

### EVANGELISTIC SERVICES.

SERVICES of a special kind under one name and form or another have for a long time been known and recognized in our church. Everyone at all acquainted with her history knows how eminently blessed these have often been, both in awakening concern in the careless and leading them to salvation, and in strengthening and quickening Christians themselves. It is a favorable sign that the desire for such services is extending in the church. We believe that it would be much more common were it not for difficulties and dangers that have often been experienced in connection with them, and which in certain instances have been so great as to make it a question, if more harm than good has not resulted from them. This, we believe, has largely arisen from the want of any proper recognition, control or direction by the church. Men, and women too, calling themselves evangelists, but having no authorization of any kind, and not having to any great extent the attestation of work done, and a long public record like Moody and men of that kind, go about the country, and in many cases unsettle people's minds and create divisions in churches, which cause only grief and disappointment. Yet as the need at times of using special agencies in the church cannot be disputed, and the desire for them may be laudable, and will find ways and means for gratifying itself, the unwisdom of leaving this matter to look after itself with all the risks which such a course involves is too obvious to need pointing out, and need not therefore be dwelt upon. Our church has steadily declined to set apart and recognize a separate class in the ministry by the title of evangelists, and yet it is well known that some men in the church have special aptitude for work of the kind called evangelistic. The Synod of the Presbyterian Church in England at its late meeting, took action in this regard which appears to us wise, and to furnish so far a solution of the difficulties which have been referred to. It appointed five ordained, well-known ministers and pastors, who were believed to have gifts and qualifications particularly fitting them for what is understood by evangelistic work, and simply with prayer by the Moderator designating them for it as their services might be called for. This provision for that kind of work we consider eminently wise and commendable. It recognizes special work as being at times desirable and necessary, it guards it from abuse by placing it in the hands of men whose doctrine and life, and regard for the well-being of a duly ordained ministry and settled congregations are known and can be trusted.

This is a matter which is very evidently within the jurisdiction of our Synods and should open up to them a way whereby they come into closer contact in a most helpful manner with Presbyteries and congregations. In all our Synods are men well qualified to aid their brethren who may desire to have a season of special evangelistic services, and whose coming to them in the name and by the sanction of the Synod would give yet greater weight to Christian labours and approved methods of working, which in themselves and for the object sought are naturally weighty and important. If a few men in any Synod were appointed from time to time for this work, no right feeling congregation should begrudge the services of its pastor two or three times a year, for two weeks or so at a time, his place being wholly or in part filled by another, while he was absent on a mission of so honourable and important a kind, for which, in the judgment of his brethren, he was specially qualified and to which therefore they had, for the time being, called him.

### THE GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

TO one accustomed only to our democratic ideas and sober, plain ways the account of the ceremonies connected with the opening of the Assembly reads rather strangely. This presence of a Lord High Commissioner, the levee, the military, the bands and pipers, the procession, the crowds lining the streets, the blare of trumpets, the cheering, incline one to ask, What does it all mean? If Christ came, etc. This Assembly and that of the Free Church opened on the same day, May 31st. The religious services were held in the historic St. Giles, Edinburgh, and the retiring Moderator, Rev. Dr. Marshall Lang, preached the opening sermon from the words, "And all the city was gathered together at the door" (Mark i, 33),

the subject being "The demands upon the Church of Christ created by modern civilization."

After the sermon, according to custom the Moderator delivered a retiring address, and referred to the first Assembly, that of 1560, comprising but 42 commissioners, of whom only six were ministers, while in the present Assembly there are 704 members, an increase of 662, including 140 new lay members. He proposed as his successor, the Rev. Professor Story, who, upon this being agreed to, took the chair with the usual formalities.

A report from a joint committee deplored that the collections from many of the parishes were so few and small. Measures were proposed to remedy this and a final report upon the subject is to be presented to next Assembly.

The report on the Aged and Infirmary Ministers' Fund showed a great decrease of income. The Colonial Committee, on the contrary, were able to make a most satisfactory statement. Several representatives of colonial churches addressed the House, including Rev. Dr. J. G. Paton on behalf of the Victorian church. The Committee on Aids to Devotion stated that a volume of 100 prayers would be issued shortly. The report on Indian churches spoke of the inadequacy of the present staff of chaplains, and expressed a fear that no addition would be made while the finances of India were depressed. Rev. Dr. Alison had the satisfaction of presenting a report on the Mission to the Jews announcing the baptism of 13 adults and 9 children. Last year's income was £5,649, and the expenditure a little more.

In the report of the Committee on Christian Life and Work great prominence was given to the subject of gambling and remedies for the evil. Many congregational reports represented that, so long as the Church gives its sanction to lotteries and raffling at church bazaars, its power to cope with the evil was greatly weakened, if not destroyed. Dr. Marshall Lang spoke strongly upon the subject, and pointed out that "they would never reach the root of the evil until they promoted and realized a healthier, purer, nobler social and moral life in the nation." The report on Education and Sunday Schools showed an improvement in all branches of the work.

A deputation from the Irish Presbyterian Church, consisting of the Moderator, the Rev. Professor Martin, D.D., Rev. G. H. Buick, M.A., and Rev. D. A. Taylor, M.A., was received, and addressed the Assembly at considerable length, in which reference was naturally made to the question of Home Rule in Ireland and Disestablishment in Scotland.

Much time was given to discussion on Home Missions and the religious condition of the people. The Home Mission Committee reported an expenditure of £9,172, which, with the sums raised locally, made a total expenditure of £32,800 in connection with the Home Missions, being an increase of £431. An appeal was made for further funds to enable the committee to carry out the recommendations of Church extension by the Commission on the Religious condition of the People. The report of the Commission dealt mainly with the social and religious state of the farm servants and fishing population in the North and East of Scotland; and Dr. Norman Macleod, in presenting it, urged that the state of matters disclosed by the report called for new effort in a variety of directions on the part of the Church, if they were to withstand the wave of secularism which threatened society.

A report from the Church Interests Committee represents Disestablishment as having assumed a very grave aspect, and while suggesting various means to be adopted at the present crisis, specially recommends the issuing of a Pastoral Address to the members and adherents of the Church.

This is as far as our reports in Scottish exchanges extend as yet, and the reports of the proceedings of our own General Assembly of so much nearer and deeper interest to us, will in all probability prevent further reference at present to the action of this large, ancient and influential Established Church of Scotland.

Rev. Mr. Morton, our missionary in Trinidad, and his wife are on a visit to Scotland on furlough. Their leaving was taken advantage of by those amongst whom they have labored so long, and by God's blessing with such blessed results, to show their gratitude and the respect and affection toward their benefactors. A large gathering of East Indian Christians from nearly every section of the Tunapuna Mission was held to bid them farewell and express their good wishes. It was got up and conducted by the catechists and teachers of Dr. Morton's district, and along with them and their guests were 300 coolies of all ages and both sexes. One of the teachers presided with grace and dignity. Addresses were presented to both Dr. and Mrs. Morton, accompanied with a gift of five sovereigns to each, with which they were requested to purchase spectacles to be worn as a token of the high esteem and respect in which they are held. After appropriate replies and much pleasant speech-making by East Indians and members of the Presbytery of Trinidad, a feast was partaken of, and altogether the whole scene and the reminiscences, it called up of the change wrought by twenty six years of devoted labor on the part of Dr. and Mrs. Morton was such as to gladden not only their hearts but the hearts of all interested in the extension of the Redeemer's kingdom.

## Books and Magazines.

OLD TABERNACLE THEOLOGY FOR NEW TESTAMENT TIMES. By R. Bradon Moore, D.D., Presbyterian Board of Publication and Sabbath School Work, 1334 Chestnut St., Philadelphia.

The meaning of the old Tabernacle as a structure and of the elaborate ritual of which it was the centre are subjects upon which there is great prevailing ignorance. Beginning from within and not from without, the author's two chief objects have been "to learn as clearly as may be, just what the Tabernacle was designed to signify and to teach, and to apply what might be learned from the ancient symbolism to the present time, to make the blended lights of the old and new practical, as all sound doctrine should be viewed in the practical way." In the development of his subject such cardinal doctrines as, The Character of God, of Sin, of Divine Mercy, of Atonement, of the Holy Renewer, of Forgiveness, of Consecration, etc., are treated instructively withunction and in a reverent and devout spirit. The book is well worthy of the serious study of all who desire to understand and profit by the account of the Old Tabernacle and its ritual as contained in the word of God.

The June number of the *Homiletic Review* brings to a worthy close the twenty-seventh volume of that successful publication. The Review Section opens with a clear and forcible discussion of "The Evidential Value of Miracles," by Prof. Marcus Doës, D.D., of Edinburgh. "The Lost Treasure from Egypt," is the title of a paper by the Rev. Camden M. Coburn, Ph.D., descriptive of an Arabic copy of the "Diatesaron" of Tatian, recently discovered in the land of the Pharaohs, and but just done into English by Rev. J. Howlin Hill, of Cambridge. Dr. William Hayes Ward gives another of his articles on "Light on Scriptural Texts from recent Discoveries," treating the special subject of "Shushan, the Palace." The Sermonic Section is peculiarly rich in its presentations of truth. Dr. Kerr B. Tupper's vigorous discussion of the Public School Question is timely. The Memorial Day Sermon is by Rev. James D. Rankin. Other contributors are Prof. Hunt of Princeton, Dr. J. B. Remsen, etc. The other sections of the *Review* are well filled with interesting material. Funk & Wagnalls Company, 30 Lafayette Place. Price \$3.00 per year.

The *Arena* for this month, in the quality of its articles is not behind the high average which it so well maintains. It begins with a likeness of Victor Hugo for frontispiece, and there is also an article "The Social Ideals held by Victor Hugo"; "The Back Bay," by Walter Blackburn Hart, illustrative of Boston's growth and wealth, is an interesting article and finely illustrated. The Pioneer Poet is an account of Benjamin Hathaway, followed by his poem, "The Enchanted Word." "The Sixth Sense, and How to Develop it," is an account of Clairvoyance and some of its phenomena. "The Single Tax in Actual Application"; "The Higher Criticism of the Hexateuch"; "Honest and Dishonest Money"; "Child Slavery in America," with a large number of book notices complete this number, which is the opening one of Vol. Ten. The *Arena* Publishing Co., Boston, Mass., U.S.

The *Canadian Magazine*. This most excellent monthly in its June issue presents a most palatable bill of fare. The contributions are rich in variety, and full of interest to a wide range of readers both in the Dominion and abroad, and furnish entertainment and food for thought in regard to politics, commerce, domestic and social life, discovery, etc. J. W. Tyrrell, Wm. Oglivie, F.R.G.S., continue their interesting narratives. "The Safest Ships Afloat," is a beautifully illustrated article, by Henry Fry, dealing with ocean steamships in general, and the C. P. R. steamers in particular. Amongst other contributions are "The Machine in Honest Hands," by Herbert B. Ames; "A Japanese View of Japan," by K. T. Takahashi; and many others equally interesting. Ontario Publishing Co., (Ltd.) Toronto. \$2.50 per annum.

The *Biblical World* for June contain a large number of valuable articles on important subjects, among which we mention only two or three of those likely to be most useful for the general reader, "How much do I study the Bible, and How?" "The Sons of God and the Daughters of Men." "The Bible in the Sunday School." An important item in this number is the proposal to form "The Bible Students Reading Guild" to enter on a course of New and Old Testament study to extend over four years, of which full particulars are given and which we would commend. The *Biblical World* the University of Chicago Press, Chicago.

The *Treasury*. This well known and well established Magazine for June maintains its excellent character in all departments. Its sermons are "Divine Discipline, Now and Afterwards," "The Divine Preacher," "Lessons for the Hard Times," "The conditions of Successful Prayer." The expository section begins with "The Parable of the Carpenters" by Rev. Dr. Stalker. The whole number will be found profitable. E. B. Treat & Co. 5 Cooper Union, New York, U.S.

*Holidays in England* is a handbook to an interesting part of the Old Country, new to most American travellers, between Liverpool and London. It includes some of the finest Cathedrals and Abbeys, of which cuts are given in the handbook, the East Anglian Homes of the Pilgrim Fathers, the Tennyson and Dickens' Country and Cambridge University, edited by Percy Lindley, New York, 370 Broadway, and 30 Fleet Street, E. C., London, England.

The June *Sanitarian* contains its usual liberal supply of valuable matter suitable especially for the medical profession and public health officers. "Drinking Water," "Recent Progress in Public Hygiene and Preventive Medicine," "Needful Precautions against the spread of Communicable Diseases by Travel," and "The Nations Sins of Omission" are among the most important articles. The *Sanitarian*, the American News Co., New York, U.S.

Of the *Cosmopolitan* for May, which was very late in reaching us, it is only necessary to say that it contains its full allowance of readable and timely articles, with illustrations superbly executed, and so always a delight to pour over. The *Cosmopolitan*, Sixth Ave. and Eleventh Street, New York, U.S.



## The Family Circle.

WHITTIER ON WEALTH AND  
LABOUR.

Not without envy wealth at times must look  
On their brown strength who wield the reaping  
hook

And scythe, or at the *toise-hire* shape the plough,  
Or the steel harness of the steeds of steam,  
All who, by skill and patience, anyhow  
Make service noble, and the earth redeem  
From savageness. By kingly accolade  
Than theirs was never worthier knighthood made  
Well for them if, while demagogues their vain  
And evil counsels proffer, they maintain  
Their honest manhood unseduced, and wage  
No war with Labour's right to Labour's gain  
Of sweet home comfort, rest of hand and brain,  
And softer pillow for the head of age.

And well for Gain if it ungrudging yields  
Labour its just demand; and well for ease  
If in the uses of its own, it sees  
No wrong to him who tills its pleasant fields,  
And spreads the table of its luxuries.  
The interests of the rich man and the poor  
Are one and same, inseparable ever more;  
And when scant wage or labour fail to give  
Food, shelter, raiment, wherewithal to live,  
Need has its rights, necessity its claim.  
Yes, even self-wrought misery and shame  
Test well the charity suffering long and kind.  
The home-press'd question of the age can find  
No answer in the catch-words of the blind  
Leaders of blind. Solution there is none,  
Save in the golden rule of Christ alone.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULR MACHAR.

#### CHAPTER III.—CONTINUED.

Mr. Fleming's own papers had all to be arranged and put away, and very soon the house began to wear the strange and comfortless look characteristic of a transition period, and the disappearance of the things that most mark the individuality of the inhabitants.

At length, the last evening had come, and Rebecca with very red eyes, had carried away the tea-tray for the last time. The fire burning brightly, alone seemed unchanged, but the room otherwise looked very bare and formal. Even Robin seemed to feel the difference, and watched Marjorie and her father with a wistful expression, as if he wanted very much to know what could be the matter. All the preparations were made and the boxes packed, for both travellers were to start on the morrow, within an hour or two of each other. Marjorie sat down on her low chair by the fire, with some sewing, glad to have something to do as an outlet for her restlessness. She was trying to finish—before leaving—one of the flannel garments she had undertaken to make for the Dorcas Society.

'You've been sadly interrupted in your good intentions, dear,' said her father, smiling at her determination to finish her work at the last moment.

'Yes, papa. Oh I doesn't it seem a long time since that evening you read me the 'Northern Lights'!' she exclaimed. 'But Rebecca says she'll do the rest, and it'll be all the same to the Dorcas. If I'd only known we were going away, I might have worked more when you were ill, but somehow I couldn't settle down then.'

'No, dear; you have hardly learned that amount of self-control yet. But you are going to be a brave girl to-morrow, are you not? You won't make it harder to part with you?'

Marjorie shook her head, but her lips quivered, and her father hastened to less dangerous ground.

'I hope, my child, you will try to feel as if your cousins were brothers and sisters. I am sure they will want to be good to you.'

'Yes, father, but I hope they don't hate Americans.'

'Why, Marjorie, what put that into your head?'

'Well, you know, father,' said Marjorie, 'that little girl we met at the Glen House last summer? She came from Montreal, and her name was Ada West.'

'A pretty, fair-haired little damsel, very vain and silly? Yes, I remember her; rather a spoiled child, I imagine,' replied Mr. Fleming.

'Well, she always used to say she hated Americans, and their ways; and that she never wanted to have anything to do with them.'

'Why! she seemed to have quite a fancy for you, notwithstanding.'

'Oh! she insisted that I wasn't really an American—she called it "Yankee." But I told her I was a real American, and that my mother's great, great, great-grandfather came over in the *Mayflower*, and that my grandfather died fighting in the war, and that I was proud of being an American, and never wanted to be anything else.'

'Well, dear, I want you to love your native country and believe in it. And you know I am a naturalized American and love your mother's country as much as my own Scotland. But where did we all come from in the first place?—your great, great, great-grandfather as well as your father? But there is no reason why the children of the same mother should hate each other, because they live on different sides of a river, or because some have been longer in America than others. I don't suppose Miss Ada knew what the *Mayflower* was.'

'No, she said she didn't know, and didn't care.'

'Yes, I thought so. These violent dislikes and prejudices are generally signs of thoughtless ignorance. And the rich, self-indulgent people one is apt to meet at such places are not the best people to take as specimens of any country. People often make this mistake about Americans. But your cousins are not like that, I know very well. Your Uncle Ramsay has too big and noble a heart to allow such prejudices in his family. How well I remember how he and I used to hurry down Princes Street in the mornings, to get the latest news of the American War, when we were Edinburgh students, and the battles he helped me to fight with the fellows who were so down on the North then; and the beautiful letter he wrote me when he heard that I was going to marry the daughter of a true, brave patriot who had fallen in that terrible yet heroic war—heroic on both sides, as every one can afford to admit now.'

Marjorie's eyes glistened, for she had always been proud of this unknown soldier-grandfather; indeed she was, perhaps, privately guilty of a little ancestor worship.

'But remember, Marjorie, no one can truly love his country, who hates any other.'

Marjorie looked surprised, and inclined to question this strange proposition.

'I know some people call it loving their country, when they abuse and attack others,' continued Mr. Fleming, 'but it is really only loving themselves. They love their country just because it is something that belongs to them, and when they lose their selfish interest in it, they soon show how deep is their love. You have read Coriolanus. Do you remember how when his pride and self-love were wounded, he turned against the country he had been so proud to serve—

"No more infected with my country's love"—

and was only prevented by the entreaties of his wife and mother from destroying it? So Americans used to boast of their country; but when opposition of interest and opinion arose, they split into two parts, each for a time hating the other more than they could a foreign enemy. No, Marjorie! true love never hates, any more than heat can suddenly turn to cold. It must go on loving, though human love must grow less intense as it goes farther from home. And true patriotism, in seeking the real good of its country, must seek the good of all others, too. Even an old heathen poet could write the noble line:

"I am a man, and I hold nothing human as foreign to me."

'And my country's poet has sung, more sweetly still:

"Then let us pray that come it may,  
As come it will, for 'a' that,  
That man to man, the world o'er,  
Shall brothers be an 'a' that."

That is true patriotism and true cosmopolitanism or, rather—for that is a very long word—*true brotherhood*.'

'Why, I never thought of that before,' said Marjorie, thoughtfully.

'No, dear, you could hardly be expected to have thought yet, of all the things we older folks have had time to think about. But don't forget it, dear. It may save you from getting into silly and vulgar and unchristian disputes. And, Marjorie, one thing more let me say. The root of true brotherhood is, to know and love our Heavenly Father. If we do that, we can't hate any of His children. One of the things that has taught me to know Him, was my growing, deepening love for you! I came to feel that that love could only come from the source of all love, as of all life. Marjorie, what ever you do, let no one make you believe anything but that God is Love; and, just because He is Love, seeking to save from sin, our worst enemy, but always loving us with a tender, faithful, untiring love, infinitely more tender than any human love, which can only faintly reflect His.'

'Yes, father dear,' said Marjorie. 'I'll always remember that when I think of you.'

'And remember too, darling, that no part of your life should be lived apart from God. People divide life far too much into "religious" and "secular" things. But our life touches God at all points, and must do so save in wrong. In your lessons and daily interests, yes, even in your amusements, you come in contact with things that are God's, and can live always in the sense of His presence, if you seek to do so. When you have not me to come to, take all your troubles and difficulties to your Heavenly Father. If you can't do that, be sure there is something wrong, and go to Him to set it right. This will save you from many mistakes and much unhappiness, and will show you that the true nobility and beauty of life lies in living it as seeing Him who is invisible. I don't want your path to Him to be so long and thorny as mine has been. And remember too, that we know Him best in the tenderness and truth—the ever present love of Him who was "bone of our bone, and flesh of our flesh"; our Elder Brother.

'You know those lines from my dear old Whittier, that I have read to you sometimes:

"That all our weakness, pain and doubt  
A great compassion clasps about."

And these others, from his "Miriam," that I have learned to say from my own heart:

"We search the world for truth; we cull  
The good, the true, the beautiful,  
From graven stone and written scroll,  
From all old flowerfields of the soul;  
And, weedy seekers of the best,  
We come back laden from our quest.  
To find that all the sages said  
Is in the Book our mothers read,  
And all our treasures of old thought  
In this harmonious fulness wrought  
Who gathers in one sheaf complete  
The scattered blades of God's sown wheat,  
The common growth that maketh good  
His all-embracing Fatherhood."

'As you grow older you'll understand that better, and love the lines, as I do, for their own sake. And now, my dear child, it's getting late, and we have to be up early. So now we won't say another word but good-night.'

There was a long, fervent embrace, and then they parted, trying not to think how long it would be before they could say 'good-night' again.

#### CHAPTER IV.

##### NORTHWARD.

Mr. Fleming had arranged to depart on the same day with Marjorie, by a train leaving only an hour or two after that by which she and her escort were to start. They went into the city by the earliest morning train, after a hurried breakfast before daylight of the gray December morning. The parting words were said to the tearful Rebecca, and they were whirling towards New York before Marjorie could realize that the journey was begun. Robin seemed overpowered by surprise at the strange proceeding, and cowered down in a corner beside Marjorie's satchel, to see what would happen next. The conductor talked to Mr. Fleming about his journey and his intended absence, while Marjorie wiped away some tears that she could not quite keep back, notwithstanding her determination to be 'brave.'

In New York there was a hurried transfer from one station to another; the arrangements about luggage, the bustle and noise of the drive through the long New York streets, the crowded station, the brief talks with Mr. Field, her escort, the few bright parting words said by her father, when she and Robin—the latter by special permission—were comfortably settled in the Montreal train, and then, before she could realize what was

happening, the locomotive whistled, her father gave her the last kiss and jumped off the train, and, as he took off his hat and waved it toward her, they glided off and the parting was over.

Mr. Field kindly left Marjorie to herself for a little while, till the tears that had been kept back with such an effort, had had their way, not a few of them falling on the shaggy coat of the still astonished Robin, whom Marjorie hugged close to her as if she was in danger of losing this last link with her home life. For the first hour or two she felt thoroughly and utterly homesick. It seemed to her that she could never be happy till she should see her father again. Then, her mind went back to his earnest words of the evening before, and she found the soothing solace that comes to each one of us in remembering that those who are separated from us are not separated from our Heavenly Father, and from commending them, simply but earnestly, in our hearts to that ever loving care. Nor did she forget Rebecca, left lonely in the house to prepare for the arrival of strangers, and just then 'fretting' a good deal, as she would herself have called it.

By degrees Marjorie's impressible nature began to assert itself, and she began to look out with some interest at the country through which she was passing, the villas and villages, the glimpses of river and mountain, beautiful even in the cold grayness of December. Mr. Field, in his desire to entertain her, brought her two or three morning papers, at which Marjorie tried to glance, out of courtesy; he also bought for her—to her secret annoyance—a packet of candy from the ubiquitous 'newsboy' and offered her choice from the parcel of gaily bound volumes laid down by her side, when the boy again made his inevitable round. But Marjorie could truthfully say that she did not want to read just then, and in watching the ever changing panorama without, and mentally trying to follow her father's movements as he set out on his southward journey, the hours crept on, not so slowly after all. Dinner made a break not unwelcome to either herself or Robin. Then there were changes of cars, and cities and towns to rush through, and by and by the short December day began to draw to a close as they were nearing the Canadian frontier.

It was some little time after Mr. Field's announcement that they were in Canada now, that a lady entered the train accompanied by a very young girl, and took vacant seats quite near Marjorie's, on the other side of the car. Marjorie was looking with admiration at their rich sealskin jackets and fur muffings, when, as they laid aside some of their wraps, she gave a little start of recognition. She could not be mistaken, the fair hair and lively chatter were certainly those of Ada West, and the handsome and handsomely dressed matron with her must be her mother, so much did Ada resemble her. She was too shy, however, to make any advances, and sat perfectly still, watching the two with some eagerness, till Ada, whose quick eyes were not likely to leave anything or anyone about her unnoticed, glanced at Marjorie with a scrutinizing glance, which speedily changed into one of surprise.

'Why, I do believe it's Marjorie Fleming,' she exclaimed, darting from her seat to Marjorie, and overwhelming her with questions, while her mother looked on with an inquiring and critical air. Mr. Field had just then gone into the smoking car for a chat with a friend, so that Marjorie was left alone.

'Mamma,' said Ada, as soon as she had extracted from Marjorie some information as to what she was doing there, 'this is Marjorie Fleming, that I told you about—you know I met her when I was travelling last summer with auntie—and how clever she was, and how her father wrote poetry, and all sorts of things.'

'Ada! Ada, how you do talk!' exclaimed her mother. 'How do you do, Miss Fleming?' she continued, somewhat stiffly; 'are you going to Montreal?'

Marjorie explained as briefly as she could, and then Mrs. West having done all she thought necessary, reclined comfortably in her corner, leaving Ada to chatter away to her heart's content.

(To be continued.)



## Our Young Folks.

IF! IF!

If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
The good deeds to be done;

Should scatter smiles and kindly words,  
Strong, helpful hands should lend;  
And to each other's wants and cries  
Attentive ears should lend;—

If every man, and woman, too  
Should join these workers small—  
Oh, what a flood of happiness  
Upon our earth would fall!

How many homes would sunny be,  
Which now are filled with care!  
And joyous, smiling faces too,  
Would greet us everywhere.

I do believe the very sun  
Would shine more clear and bright,  
And every little twinkling star  
Would shed a softer light.

But we, instead, oft watch to see  
If other folks are true;  
And thus neglect so much that God  
Intends for us to do.

### TWO YOUNG CRUSOES.

Teddy Brinser and Nick Talbot considered themselves two deeply injured lads. Through the long vacation days they worked in the field, and when evening came they met behind Mr. Brinser's barn or down in Mr. Talbot's orchard, and exchanged grievances and sympathy. One, half-holiday a week was all their fathers allowed them for fishing and baseball. They missed the circus that came that way in July, and all because the hay had to be made and taken in while the weather was fair. Their request to go camping with some other boys in the middle of harvest was sternly denied. But the climax of this reign of tyranny and oppression was reached one morning when Mr. Brinser found both lads hidden in a shady fence corner reading a tattered copy of "Robinson Crusoe." The angry farmer appropriated the book, drove Nick back to his own side of the fence, and cuffed Teddy severely as he marched him off to resun. his distasteful task of hoeing corn.

That evening the boys held an indignation meeting and decided to run away.

"We were not born to be slaves," said Teddy, "and I won't stand it any longer. Let's live on an island in Kiester's swamp, like Robinson Crusoe and his man Friday did. We can shoot birds and rabbits and catch plenty of fish; and no one will think of looking for us there. Won't it be grand?"

"Scrumptuous!" assented Nick. "No more hoeing corn or digging potatoes. Why, we can do just as we please, Teddy."

The boys were all impatient to carry out this tempting plan, and before daylight the next morning, when their parents believed them to be sound asleep, they were tramping light-heartedly, over the fields. They had helped themselves to whatever supplies they could find—bread, pies, lard, pepper and salt, and a leg of ham. Nick had not forgotten to bring knives and forks, tin plates and a frying pan. Each carried a fishing rod, a blanket and a small axe. A rusty muzzle-loader was slung over Teddy's shoulder and a short pouch and powder flask dangled from his side. Nick was armed with bow and arrows and a hammerless pistol.

They escaped observation by striking to the wooded hills and ravines, and several hours after sunrise they penetrated the edge of Kiester's swamp, which stretched for three or four miles along the base of the mountain, and was almost as wide as it is long. It was a weird and lonesome place, full of pine trees and tangled thickets, grim beds of rock pierced by shadowy caverns, marshy spots crisscrossed by slimy streams, and deep pools of inky-black water. In fact there was water everywhere, and thus the swamp was a veritable nest of islands. The boys made their way to the very centre, crossing the pools and streams by natural bridges of fallen trees. Here they found hard soil, and choosing an open glade among tall pine trees, they built a rude lean-to of bushes and fragrant pine boughs. This labor occupied them until

late afternoon, and when they had prepared and eaten a hearty supper, the twilight shadows were falling on the lonely swamp.

A blazing fire made the scene more cheerful and banished a touch of home-sickness. The young Crusoes were too tired to sit up long. They lay down side by side in the cosy lean-to, and pulled the blankets over them. In less than five minutes they were sound asleep.

Several hours later Nick awoke from a frightful dream, in which he was hoeing corn on a circus day. There was a confused noise all around him, and wet drops were splashing on his neck and hands. He hurriedly roused Teddy, and they crept to the door of the lean-to. Then they knew what it all meant. A furious thunderstorm had burst upon them while they slept. Big raindrops pattered on the hissing embers of the fire, and the pine trees groaned and creaked in the teeth of the gale. One peal of thunder followed another, and purple flashes of lightning flamed across the sky. The frogs in the marsh pools croaked dismally, and a screech owl close by rent the air with its shrill cry.

The boys shuddered and crept close to each other. The rain now fell in torrents, and poured in upon them from every crack and crevice.

"Playing Crusoe ain't such fun, after all," said Teddy, soberly.

"That's so," replied Nick. "I—I wish I was at home in bed."

Just then a fierce gust of wind demolished the lean-to, leaving the boys exposed to the pitiless storm.

"Grab the things, quick," cried Teddy. "Do you remember those rocks we saw this afternoon? We must try to find shelter there."

They tore away the fallen boughs, and snatching whatever they could find they started blindly through the rain. They bumped painfully against trees, tripped on stones and logs, and struggled knee deep through mud and water. Just when they felt sure they had lost their way, a welcome flash of lightning revealed a rocky ledge just ahead. An instant later they stood under its jutting crest, screened from the wind and rain. Dry grass and pine cones were within reach, and as Teddy had a waterproof match safe it was an easy matter to light a fire. The boys crouched beside the blaze, shivering in their wet clothes. Overhead and on the farther side of the ledge the storm still raged with unabated fury.

Suddenly a rustling was heard in the bushes, and as the started lads riveted their eyes upon the spot, a man strode into the firelight. The visitor was an evil-looking tramp. His clothing was soiled and tattered. His hair and beard were matted and unkempt. He had bleary eyes and swollen, purple cheeks.

There was no time for escape, even had the boys chosen to rush into the darkness and storm. They shrank back against the rock as the tramp seized Teddy's gun and brandished it menacingly.

"Here's luck!" he cried, in a harsh, cracked voice. "Good company, a warm fire, an' plenty to eat, all ready an' waiting, as sure as my name's Rusty Walker. What do I see there? Ham? An' ain't that a pie stuck in from under that blanket? Well, this is a lark!"

The boys shrank closer to the ledge, trembling with fear. At that moment they bitterly regretted the rash impulse that had led them to run away from home and parents. Would they ever see either again?

Mr. Rusty Walker observed the dread that he had inspired, and straightway scowled ferociously.

"Don't you stuck up young cubs know a gentleman when you see him?" he snarled. "I'm one, if I don't look like it. You've hurt my feelin's an' I intend to pay you up for it. Tarn your pockets inside out, quick!"

He emphasized the command by taking a step forward, and lifting the gun as though to strike.

"Please don't hurt us," whined Teddy, "we're doin' it as fast as we can."

With trembling hands he and Nick emptied every pocket, until a little pile of coins, handkerchiefs, Barlow knives, fish-hooks and other boyish treasures lay at their feet.

The tramp grimly appropriated the spoil. "What brought you chaps into the swamp?" he demanded eyeing the boys curiously. "I more'n half believe you run away from home. Yes; I kin read it in your faces. Why did you do it? Weren't you treated right? Did you get beaten every day an' go ter bed hungry when night come?"

"Not exactly that," Teddy ventured to reply, in a timid voice; "but we had to work hard, and couldn't go fishing or to the circus."

"Well, you're a precious pair of fools," said the tramp. "You don't know when you're well off."

He paused a moment and looked straight into the fire as though he saw something among the flames. Then he resumed, in a strangely husky voice:

"I was a boy once, an' lived on a farm. I wish I'd staid there. But I got fool notions into my head, an' thought I was treated badly. So I run off an' never seen my parents again. You see what I am now. An' that's just what you young fools will come to some day if you don't take warning. Better steer another tack while there's time."

He stared into the fire once more, and when he turned again to the boys the momentary softness had faded from his face and voice.

"Now, light out," he snarled. "Make tracks fur home, an' stay there. You won't need your traps any more. I'll take care of 'em. Off with you!"

Teddy and Nick were only too glad to obey. They fled empty handed into the darkness, and the last they saw of Mr. Rusty Walker he was sitting on a flat stone with a pie in one hand and a loaf of bread in the other.

The storm had now ceased, and after wandering for several hours through gloomy recesses of the swamp the boys stumbled upon open country. They reached home at daybreak, greatly to the relief of their anxious parents, and as they showed genuine repentance for their misconduct they were freely forgiven.

Although the reformation of Nick and Teddy was directly due to Mr. Rusty Walker, that erratic individual was diligently searched for in the interests of justice. However, he prudently made himself scarce, and was never heard of again.—*William Murray Graydon, in the Providence Journal.*

### A GIRL'S BEST STUDIES.

I feel convinced (says a writer in the *Ladies' Home Journal*) and this feeling is based upon careful inquiry, that four principal branches of study, with one or two of the arts, are sufficient for the healthful absorption by any girl of average mental capacity. And if I were asked to outline these particular studies, they would consist—First, of a thorough English course, covering analysis, grammar, composition, and rhetoric; second, history; third, literature, and fourth, mathematics. And add to these as accomplishments, the study of music first, and art second, and a girl has a sufficient course of study before her, with a due regard for her physical welfare. Where other branches of study are deemed best or necessary it is wiser to substitute rather than add.

### A NORTHWEST MIRACLE.

THE UNIQUE EXPERIENCE OF MRS. GEO. COLLISON OF PRINCE ALBERT.

Physicians Declared She Was in Consumption—A Victim of Deadly Night Sweats and Her Case Pronounced Hopeless—Her Pastor Encouraged Her to Begin the Use of a Medicine that Saved Her Life The Days of Miracles in Healing Have Not Passed.

Mrs. George Collison is a well known and esteemed resident of Prince Albert, N. W. T. This lady has had a remarkable experience, having almost entered the valley of death when the timely use of Dr. Williams' Pink Pills restored her to health and strength, and she now relates her marvellous story for the benefit of suffering humanity. We cannot do better than give Mrs. Collison's story in her own words. She says,—“We formerly lived in Carberry, Man., where I lay ill for a year and a half. My case was pronounced hopeless

by all the doctors there, and they agreed that I had not long to live, and in fact I had but little hope of recovery myself. The doctors stated that my trouble was consumption, and when they said they could do nothing for me I determined to go to my old home at Tara, Ont., and see if the doctors there could help me. I remained there for three months, and returned home not any improved. I was so weak I could scarcely walk across a room, and when I reached Carberry I was forced to take my bed, and at times was so weak I could not turn myself in bed. For some months I was troubled with chronic diarrhoea and after returning home I called in another doctor who had just located there. He checked the diarrhoea, but held out no hopes of my recovery. This doctor stated that not only were my lungs in a very bad condition, but that abscesses had formed. I suffered from the weakening effects of night sweats, and had alternate chills and fevers. Then my trouble became aggravated by the cords in my legs drawing up to the extent that it was impossible for me to straighten them. I was bandaged from my chest to my ankles, and my feet and hands would swell terribly. I had severe pains about the heart and coughed and spit so much that I thought the end was coming fast. When my minister called one day I told him I would like to try Dr. Williams' Pink Pills, but as other medicines had failed me I feared they might too. He told me to remember that we must do all we could to preserve life, and perhaps God would bless the Pink Pills to the benefit of my health. I then began to take them, very lightly at first for my stomach was very weak. When I had taken the Pink Pills for a time I began to revive somewhat and there was an improvement in my appetite. After using Pink Pills for about a month I could sit up, and in four months from the time I began using them I could do my own work, and I am as strong, and I firmly believe healthier, than I ever was before. After I began the use of the Pink Pills I took no other medicine, but took with them occasionally juice of lemon and crushed sugar. It is a pleasure for me to speak strongly of the medicine which, with God's blessing, saved my life, and you are at liberty to give my experience the widest circulation, as it may be the means of benefiting some other despairing sufferer. My husband joins his grateful thanks with mine, and we both feel justified in saying that Dr. Williams' Pink Pills are a marvel among medicines.”

Dr. Williams' Pink Pills furnish in a condensed form the constituents necessary to give new life and richness to the blood, assisting it to absorb oxygen, the great sustainer of organic life. By this means this great remedy strikes at the root of disease, speedily driving it from the system, restoring the patient to full health and strength. Most diseases afflicting mankind have their origin in an impoverished condition of the blood, or a shattered nervous system, and acting directly upon these, Pink Pills are a specific for all such troubles. Thousands of grateful people testify to the benefits they have derived from the use of Pink Pills, and no other medicine has ever published such strong and carefully authenticated evidence of merit. If in need of a medicine do not be persuaded to try something else, but insist upon getting Dr. Williams' Pink Pills. Sold by all dealers or sent by mail post paid at 50 cents a box or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

### A LONG ILLNESS.

The many friends of Mr. C. B. Miller, representing Wilson's Common Sense Ear Drum, will be pleased to hear that he has quite recovered from his recent illness, and is now again in his office, Freehold Loan Building, looking as well as ever. Having had an operation performed Mr. Miller was confined to his room for several months.

Professor James McLean, of Chicago, is trying to revolutionize traction by using compressed air on engines in the place of steam. This would greatly change the shape of locomotives. He would put his air-tank where the cab now is, do away with the boiler and tender, and employ a rotary device instead of a reciprocating piston, in order to apply his power to the driving wheels. He doesn't say where he would put his engine.

We beg to call the attention of our readers to the advertisement of J. W. Johnson, Watchmaker and Jeweller, 272 Yongo St., who has just opened his new, well appointed and complete Jewellery Store, at the above address, where anything in the line can be procured at the lowest possible price.

HEALTHY CHILDREN



come from healthy mothers, and mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions, and in putting in perfect order every part of the female system.

"Favorite Prescription" is indeed the "Mothers' Friend" for it assists nature, thereby shortening "labor."

Thanks, Cottle County, Texas. Dr. H. V. PIERCE. Dear Sir—I took your "Favorite Prescription" previous to confinement and never did so well in my life. It is only two weeks since my confinement and I am able to do my work. I feel stronger than I ever did in six weeks before.

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A. McLaren, Dentist 243 Yonge Street, over Howarth's Drug Store.

The Rev. Dr. Sexton will supply the pulpit of the Presbyterian Church, Deseronto, during the month of August, in the absence of the Rev. R. J. Craig. The doctor will supply the North Broad St. Presbyterian Church, Philadelphia, in September.

Our Communion Wine

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This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

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Minsrd's Liniment Cures LaGrippe.

Ministers and Churches.

St. Andrew's congregation, Windsor, have lately placed in their church a new organ costing \$3,000.

All communications regarding supply at Wick and Greenbank should be addressed to Mr. Alexander Leask, Wick, P. O. Ont.

The Rev. J. Barclay Muir, D.D., will occupy the pulpit of St. Gabriel church, for several weeks during the absence of the pastor, Dr. Campbell.

The Rev. J. Edgar Hill, pastor of St. Andrew's Church, was a passenger on the steamship Parisian, and has returned to Montreal in the best of health.

The Rev. W. G. Wallace, pastor of the Bloor street Presbyterian church, and wife have sailed for England, where they will spend three months' holidays.

A call, moderated in by Rev. Dr. J. K. Smith, has been extended by the congregation of Milbrook and Garden Hill to the Rev. William Johnston, Knox College, Toronto.

The First Presbyterian church, Brantford, have unanimously called the Rev. R. M. I. Hamilton, of Toronto. Improvements in the manse will be made, to cost not more than \$1,000.

Rev. D. Mackenzie, B.A., of Orangeville, preached anniversary sermons in the Presbyterian Church, Flesherston, last Sabbath. A festival and entertainment was held on Monday evening.

Dr. MacIntyre, of the Presbyterian Ladies' College, supplied the pulpit at Dunbarton and Scarborough on Sabbath the 24th inst., in the absence of the Rev. Mr. Chisholm, away at the Assembly.

Rev. M. L. Leitch, of Stratford, has so far recovered that he was able to preach in Knox Church Sunday morning. Rev. Mr. McLaughlin, of Harington, occupied his pulpit in the evening, and preached an excellent sermon.

The Rev. J. Rennie, of Manitowaning, opened a new mission station at Lily Lake, Manitowaning Island, on the 10th June. About 60 attended the service. This station will be connected with the Bidwell field under charge of Mr. Burton, student.

Rev. Dr. McMullen, of Knox church, says The Sentinel-Review, who has been preaching a series of sermons every Sunday evening, taking up each book of the New Testament, has postponed these very interesting and instructive discourses until the fall.

The Rev. A. Ben Olliel and Mrs. Ben Olliel expect to visit Toronto about the end of this present week, and to hold public meetings in connection with Christian work among the Jews in the city of Jerusalem. No doubt many will be interested in this approaching visit and its object

Mr. Eshoo, a converted Persian, who lately completed a three years' course in theology at Knox College, has been addressing meetings in Nova Scotia on Persian customs and manners and on mission work in that country, to which he expects to return at an early date as a missionary.

Mrs. R. Grant, President of the Hamilton Presbyterian Society, gave a very interesting address to the Lynedoch branch of the W. F. M. S. on Monday evening of last week, at the house of Mrs. A. E. Charlton. Mrs. Grant is a very enthusiastic worker in the cause of missions and the ladies present listened with great attention and pleasure to her address upon the annual missionary meeting held in Ottawa in April last.

Rev. Principal King, recently received the intimation through Mr. W. Mortimer Clark, Q.C., of Toronto, of a bequest to Manitoba College by the late Mr. Robert Carswell, teacher, formerly of Hamilton. The sum so bequeathed is likely to amount to \$2,500, and, according to the will of Mr. Carswell, the interest from it is to be devoted to two scholarships—one for New Testament and another for Old Testament exegesis. The gift is all the more acceptable as it was entirely voluntary and unexpected and from one who, though unknown to Dr. King, must have met the Doctor during his pastorate in the east.

The anniversary services of St. Andrew's church, Peterboro', were recently conducted by the Rev. T. Goldsmith. The Examiner says: It was the third anniversary of Mr. MacWilliams' pastorate. It is needless to say that these have been three years of great prosperity in this congregation. The church, almost empty, is now full. The membership has increased from about 130 to 320, notwithstanding that many have been removed by death and by leaving for other parts. The Sunday school has also had remarkable growth, now numbering about 350, there being over 100 in the pastor's Bible class. There are also large and active junior and senior Y. P. S. C. E. societies. The prayer meeting is now largely attended. The Ladies' Aid and the W. F. M. S. are also large and doing excellent work. In fact the congregation is now large and well organized in every department. The labours of Mr. MacWilliams and his faithful workers have not been without fruit and must be very gratifying and encouraging to all.

A very large and happy company assembled on a recent evening at St. Andrew's, Peterborough, in connection with anniversary services. From 6 to 8 p.m. tea was served to large numbers. Probably never before did so many of the congregation, both from country and town, enjoy together a social tea and conversation, a large number of the local ministers and their ladies being also present. Shortly after 8 p.m. the pastor, the Rev. A. MacWilliams, took the chair. The meeting was opened by singing the familiar hymn, "All Hail the Power of Jesus' Name," after which the Rev. Mr. Young led in prayer. Mr. MacWilliams then in a very

few words expressed his great pleasure at seeing so many present on such an occasion, at the true friendship that prevailed, and his delight at seeing so many of his brethren in the ministry on the platform. A lengthy programme of music and speeches was carried through, at the close of which Rev. Mr. Goldsmith in highly complimentary language moved that a hearty vote of thanks be tendered them for the delightful music furnished. This and other votes of thanks were carried and a most enjoyable and successful social evening was then brought to a close by singing the doxology, and the benediction by Rev. Mr. Goldsmith.

The anniversary services in Knox Church, Cornwall, on a recent Sabbath, were in every way satisfactory. The Rev. Prof. James Ross, M.A., B.D., of the Presbyterian College, Montreal, preached at 11 a.m. and 7 p.m. and addressed the Sunday school in the afternoon. His discourse in the morning was based on 1 Tim. i, 11, "The glorious gospel of the blessed Lord, which was committed to my trust." In the evening he took Gal. ii, 20, and preached a most searching, evangelistic sermon. In the afternoon his topic for the children was "The Joyfulness of Christian Service." Large congregations were present at all the services, and all were delighted with the addresses. On Monday evening the ladies gave an ice cream social. The pastor, Rev. Mr. Hastie, presided. The choir rendered several choice pieces. Rev. Mr. Tennant, of the Methodist Church, and Rev. Dr. MacNish, of St. John's Church, gave appropriate addresses, which were well received. The former spoke on "Character," with special reference to the young, and gave wise counsel as to its formation and preservation. The latter gave some humorous illustrations of ministerial life. Then followed the chief address of the evening by Prof. Ross on "How People can Help their Minister." It abounded with good advice and was lit up all through with flashes of wit and humour that kept the audience wide awake.

GENERAL ASSEMBLY.

The following is a summary of the report of the Committee on Statistics presented to the General Assembly: The report of the Committee on Statistics was read and adopted. In the number of churches or stations supplied by pastors there was an increase of 108. In the number of families there is an increase of 2,151. The entire number of these is now 91,638 and it may be safely computed that these represent more than 500,000 persons. With mission stations included they would represent between 30,000 and 40,000 more. In the number of communicants there is an increase of 1,875, but a decrease of 958 on those added on their own profession of faith and an increase of 31 of those added on certificates. In the number of ruling elders there has been an increase of 81, but of other office bearers, whether managers or deacons, a decrease of 539. The communicants are represented in the weekly prayer meeting by 57,528, an increase of 2,132, being less than 63 per cent. of the number of families. Sabbath school and Bible classes show an increase of 1,252, and the officers in charge and management of these an increase of 580. Congregational missionary associations have fallen off by 29, but woman's foreign and woman's and young people's home mission societies have increased—the former 44 and the latter 32. Six hundred and twenty mansees, an increase of 23, and 49 rented houses, a decrease of 9, are provided for ministers by the people of their charge; and 29 mansees, an increase of 3, were built during the year, and 51 churches. On the stipend received from all sources, including for example the grant from the augmentation fund, there has been an increase of \$3,761 and on that paid by congregations, without such or similar aid, a decrease of \$19,432, the total amount having been \$812,585, as compared with \$832,017. Unfortunately, or disappointingly, there has also been an increase of \$2,402 on arrears of stipend, these being now \$15,615. On the total payments of strictly congregational purposes there was a falling off from \$1,653,216 to \$1,643,872, or a decrease of \$9,344, and by far the greater item towards this was in stipend paid by the different congregations. On the contributions to the schemes of the church there are decreases as follows; College fund, ordinary, \$4,798; special, \$4,861; on augmentation, \$2,799; on aged and infirm ministers' fund, \$9,889; on widows' and orphans', \$113, and on Assembly expense fund, \$212. In 1893 the total payments to the schemes of the church were \$295,264, and in 1892 they were \$295,475, a decrease of \$211. The contributions for all purposes have fallen from \$2,076,171 in 1892 to \$2,056,300 in 1893, being a decrease of \$19,871. In the Synod of the Maritime Provinces there has been a decrease of \$23,392; Toronto and Kingston, \$34,000; Manitoba and the North-west Territories, \$400, and British Columbia \$2,308, making an aggregate decrease of \$61,006. The Synod of Montreal and Ottawa gives an increase of \$32,820, and Hamilton and London of \$315, which, with an increase of delayed returns of \$8,000, make a total increase of \$33,135, leaving a net decrease of \$19,871 as stated. The total receipts during the past year amounted to \$2,056,300, which is exclusive of the sum raised by mission stations, \$41,786.

These recommendations of the committee were agreed to:

I. That it be an instruction to kirk sessions and those charged with the financial affairs of congregations and stations to answer in proper form each one of the questions sent out to them, and promptly to make their returns at or immediately about the time fixed by committee.

II. That Presbyteries be enjoined to see that these instructions are in both instances carried into effect through their clerk or Committee on Statistics.

III. That this Assembly carry out the decision of the Assembly of last year by making it a standing order to have the report of the committee considered at an early period of its meetings, so that

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the third sederunt be appointed for that purpose, and that the Committee on Bills and Overtures be directed so to provide.

IV. That Presbyteries be required to give the names of professors and colleges, when such stand on their roll, with the salaries received by each; yet to enter these so as not to appear part of the expenditure to which the moneys contributed in their bounds are applied.

GLENGARRY W. F. M. S.

The 11th annual meeting of the Glengarry Presbyterian W. F. M. S. was held in the Presbyterian Church, Alexandria, on the 6th and 7th inst. Out of the 26 Auxiliaries and 8 Mission Bands in the Presbytery, 22 Auxiliaries and 5 Mission Bands were represented and most of them reported progress and increased interest in this part of the Master's work and testified that in endeavouring to help others, their own souls were being blessed and they were becoming better acquainted with the work and workers in the different fields where our mis-

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sionaries are labouring. The total amount contributed by the Glengary W. F. M. S. for 1894 was \$1,962.37, an increase of \$129.49 over last year. The interest in the meeting was deeply increased by the presence of Miss Baker, of the Prince Albert mission, being present. She has been on the field for fifteen years, and who is now home on furlough. She took a prominent part in all the sessions and gave much information, so that great benefit was derived from her presence.

Several valuable papers were read contributing to the interest of the meeting, giving a glimpse of the great need of more help and helpers in fields that are white already to harvest, and showing that if some are called to "abide by the staff," others may help by their prayers and means. A comparatively new field, viz., Africa, was brought forward this time by one of our members in a striking manner, showing the great need of more workers in that country. We hope to have it printed in leaflet form for distribution shortly. The meeting consisted of three sessions and a public meeting held the first evening, at which Rev. D. McLaren, pastor of Alexandria congregation, presided, the other speakers of the evening being Miss Baker and Rev. Messrs. A. K. McLennan, Dalhousie; M. McLennan, Kirkhill; N. McLeod, Dunvegan, all of whom gave the society many helpful and encouraging words of sympathy and cheer, bidding members God-speed in this noble sphere of Christian service, assuring them by many proofs that woman's sphere is whatever her capacities allow or whatever God leads her to do. We would wish that the sisters who may read this and who may not yet have joined our ranks in this service, may soon unite with us and experience for themselves that "It is more blessed to give than to receive," remembering that we are redeemed souls and only His stewards, having nothing but what He loans us, yet peculiarly privileged in this gospel land. May we not hide His talent in a napkin, fit to whom much is given of him shall much be required.—C. A. SCOTT, Cor. Sec.

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**MARRIED.**

At Cumberland, Ont., June 13th, by the Rev. James C. Smith, B.D., of Guelph, brother-in-law of the bridegroom, assisted by the Rev. J. A. Beatt, Edward A. Petrie, to Helena Eliza, second daughter of the late William Wilson.

At the residence of the bride's parents, 419 Ontario street, Toronto, on Wednesday, June 20th, by Rev. L. H. Jordan, B.D., C. Augustus Chant, B.A., of the University of Toronto, to Jean, daughter of Mr. George Laidlaw.

On Tuesday, June 12th, in Port Perry, at the residence of the bride's mother, W. E. Earle, of the Earle Publishing House, St. John, N.B., and Miss Annie E. Dunn were united in marriage by Rev. M. P. Talling, B.A., pastor of St. James Church, London.

At St. Paul's Church, Montreal, 16th June, by the Rev. Dr. James Barclay, assisted by the Rev. Canon Ellegood, of St. James the Apostle, Prof. John George Adams, M.A., M.D., late Fellow of Jesus College, Cambridge, and Professor of Pathology McGill University, to Mary Stuart, daughter of James Alexander Cantlie, of Montreal, and niece of Lord Mount Stephen.

**DEATH.**

Drowned at French river, Ont., June 21st, John Edward Waldie, second son of John Waldie, of Rosedale, in his 25th year.

**THE ONTARIO LIFE.**

Annual Meeting of the Company at Waterloo.

**A VERY PROSPEROUS YEAR.**

The 24th annual meeting of the Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, on Thursday, May 24th, when, notwithstanding the unpleasant weather, quite a number of representative policyholders and agents throughout the Dominion attended.

The President, Mr. I. E. Bowman, M.P. for North Waterloo, occupied the chair, supported by the manager, Mr. William Hendry.

On motion of Mr. Alfred Hoskin, Q.C., Toronto, Mr. W. H. Riddell, the secretary of the company, acted as secretary of the meeting. The minutes of the last annual meeting were formally taken as read and adopted.

The president then read the report of the directors, which was as follows:—

The directors, in submitting the following as their twenty-fourth annual report, desire to congratulate the policyholders upon the very satisfactory progress which the company made during the year 1893, notwithstanding the general depression which has prevailed in almost every branch of business.

During the past year 2,092 new policies were issued for assurance, amounting to \$3,004,700, this being the largest amount of new assurance issued in any one year since the organization of the company. The Manager also received 69 applications for \$107,500, from persons whose health was not up to our standard, which were therefore declined.

The net premium income for the year is \$512,517.80, and we received for interest on our investments the sum of \$113,690.87, which makes our total income \$626,208.67.

The total assets of the company as at the close of the year are \$2,593,424.67, and the surplus on hand, after providing for the full reserve required to be held under the regulations of the Dominion Insurance Department, is \$226,120.21, out of which a liberal sum will be divided among the policyholders during the year 1894.

The total number of policies in force at the close of the year is 13,496, covering assurance amounting to \$17,751,107, on 12,130 lives.

The amount paid for claims on deaths which occurred during the year is \$101,992 on 82 lives, which is only \$5,992 in excess of the very low death rates of the previous year, and we paid on account of matured endowments the sum of \$23,890.

The Executive Committee has again carefully examined the securities held by the company and found them correct as reported by your auditors.

Owing to the increasing difficulty in getting first-class investments on real estate, we have found it necessary to invest more largely in municipal debentures at a lower rate of interest than that which is current on mortgages.

You will be called on to elect four directors in the place of Robert Melvin, C. M. Taylor, Robert Baird and Stuart Henderson, all of whom are eligible for re-election.

The detailed statements prepared and certified to by your auditors are herewith submitted for your consideration.

**THE PRESIDENT'S ADDRESS.**

In commenting upon the report, Mr. Bowman said that it would doubtless commend itself to the meeting for its brevity, inasmuch as it contained all the material facts, and in such form as business men could readily understand, without first finding their way through a labyrinth of words, which might be mystifying and unsatisfactory. He pointed out that the increase in new business over 1892 was \$328,000 and that notwithstanding the depression which prevailed in the business world throughout the past year, new assurances were written amounting to \$3,004,700, showing the popularity of the company among the insuring public. The death rate was only about two thirds of the table rate and cost of securing business and management expenses being low, the surplus at the close of the financial year over all liabilities was accordingly very considerably increased. In conclusion, the President congratulated the agents upon the fact that the business they had secured up to the present this year was about

the same as for the same period last year, although the difficulty of obtaining it was probably somewhat increased. The President then moved the adoption of the report.

Mr. Robert Melvin, of Guelph, the Second Vice-President, seconded the adoption of the report. In doing so he remarked that the report showed the affairs of the company to be in a very satisfactory condition. It was true the company had been unable during the year to secure as high a rate of interest on new investments taken as it had done in some former years, but it had thus secured a far better class of investments than would have been the case if it had obtained a higher rate of interest on an inferior quality of security. He held it was the duty of every insurance company to so select its securities that there could be no possible doubt of their absolute and entire ability to meet their obligations as guaranteed under their policies when the same became a claim, whether by maturity, as in the case of endowments, or at death, as in the case of life policies. Proper care had been exercised in the selection of investments, and it was to the credit of the company that no losses of any importance whatever had accrued under mortgage or any other securities held by it. The management of the company had been conducted on the usual lines of economy as well as enterprise, and he closed by congratulating the policyholders on the satisfactory nature of the report presented.

**THANKS TO THE DIRECTORS.**

In moving a vote of thanks to the board the Rev. G. F. Salton, Ph.B., of Stratford, referred in eloquent terms to the gratifying progress made by the company since it first pioneered its way into existence in 1870. It had been founded on correct principles, and its success was certain from the first. Its growth, though slow, was solid and sure, as might be seen from the following figures:

|           | Assets.   | Assurance.   |
|-----------|-----------|--------------|
| 1875..... | \$ 53,681 | \$ 1,177,085 |
| 1880..... | 227,424   | 3,064,884    |
| 1885..... | 753,661   | 8,259,611    |
| 1890..... | 1,711,686 | 13,667,721   |
| 1893..... | 2,593,424 | 17,751,107   |

Mr. Salton concluded with a graceful compliment to the president on the careful and courteous attention which he had devoted to the affairs of the company, the effect of which was evident in the successful record of the company, and in the admirable report now before the meeting.

**THE MANAGER, STAFF, &c.**

Resolutions warmly eulogizing the manager, secretary, officers and agents of the company were tendered on motion of Mr. B. M. Britton, Q.C., of Kingston, seconded by Mr. F. C. Bruce, wholesale seed merchant, of Hamilton, to which suitable responses were made by the manager, Mr. Wm. Hendry, on behalf of himself and the office staff; Mr. E. M. Syprell, manager of the company's agencies in the Maritime Provinces, and by Mr. W. S. Hodgins, the company's superintendent.

J. A. Halstead, banker of Mt. Forest, moved, seconded by Alex. Millar, Q.C., of Berlin, a hearty vote of thanks to Dr. J. H. Webb, medical referee and the company's examiners throughout the Dominion for the great care and skill exercised in safeguarding the interests of the company, in their respective capacities, to which Dr. Webb made a brief and appropriate reply.

Ballotting for the election of four directors, in place of those retiring, resulting in the re-election of Messrs. C. M. Taylor, Robert Melvin and Robt. Baird, and in the election of Mr. W. J. Kidd, B.A., barrister, of Ottawa.

Messrs. Henry F. J. Jackson, of Brockville and J. M. Scully, of Waterloo were re-appointed auditors of the company for the year 1894.

This brought to a close the twenty-fourth annual meeting of the company. The directors met subsequently and re-elected Mr. I. E. Bowman, M.P., president; Mr. C. M. Taylor, first vice-president, and Mr. Robert Melvin, second vice-president or the ensuing year.



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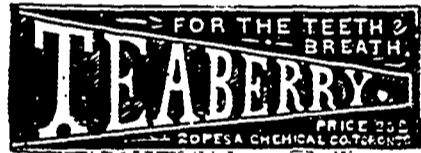
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**British and Foreign.**

No unvaccinated person is allowed to vote in Norway.

Buddhism is represented by about a dozen newspapers.

There are as many different dialects spoken in China as in all Europe.

The proportion of Jews in the population of Britain has more than doubled in the last twenty years.

The Duke of York has given a tentative promise to consider favourably the possibility of a visit by him to the Australian colonies next year.

Lady Aberdeen received a great ovation at Cork recently on her return from the Chicago Fair, where she had managed the Irish Village.

In July the General Synod of the Reformed Church of Holland meets at the Hague, and the Synod of the Presbyterian Church of Brazil at Pernambuco.

The ancient custom of wearing the hat in the synagogue is being discussed by the rabbis of Boston, in the United States, with a view to its abandonment.

Commander Ballington Booth and a number of Salvation Army officials sailed last week for England to take part in General Booth's golden jubilee.

By a large majority, the faculty of the University of Virginia has voted down a report favoring the admission of women to the academic schools of the university.

Lois Tritton, a colored woman who died in New Haven, Conn., last week, aged 95 years, was said to have been the last slave sold on New Haven green. That was in 1824.

Miss Emma Reynolds Moody, daughter of Mr. D. L. Moody, has been married to Mr. Arthur P. Fitt, of Chicago. The marriage service was that of the Church of England.

Of the ministers present, at the United Presbyterian Assembly of the U. S., three were college presidents, six professors, three editors, seven ex-Moderators, and twenty-eight doctors of divinity.

One hundred and seventy-two delegates answered to their names at the opening session of the United Presbyterian Assembly of the U. S., and one hundred and seven of these are ministers.

William Deering, the harvest machine manufacturer, has given \$50,000 to Northwestern University, at Evanston, Ill., the amount to be used for the benefit of the medical department of the college.

Rev. E. G. Robinson, Professor of Philosophy in the University of Chicago, and formerly president of Brown University, died at the Boston City Hospital, where he had gone for special treatment, June 14th.

The annual report of the Natal Railway Department shows a total revenue for 1893 of £416,615, as against £532,787 in 1892, being a decline of 21.8 per cent. The present mileage of line is 399, as against 285 miles in 1890.

The corner stone of the new cathedral in Berlin was laid on a recent Sunday by Emperor William with imposing ceremonies. All the Ministers of State were present, together with a large number of high military officers.

Some of the Radical brewers in the House of Commons are threatening to resign their seats. They cannot at once satisfy the trade interests and please the teetotalers in their constituencies, and they have decided to resign.

The General Assembly of the Presbyterian church of Ireland met at Belfast on the 5th of June, and the Synod of the Presbyterian church of Wales (Welsh Calvinistic Methodist) was to meet on June 11th at Pontypridd.

The attempt to carry on services for the Brooklyn Tabernacle congregation in Columbia Theatre has proved a failure, and they were closed last Sunday evening, and will not be reopened until Dr. Talmages's return in the fall.

After having had several years of dearth and famine, Russian farmers now seem as if they were going to be blessed with a year of plenty, or what is called a double harvest. The weather in Russia has been all that could be desired.

The Church Missionary Society of England is able to write concerning the annual letters from the missionaries: "We do not remember any year in which they have been so full of tokens of the working of God the Holy Spirit in our missions."

The City Council of Chicago has taken action in favor of the enforcement of the Sunday laws so as to stop unnecessary business. Meats and groceries may be sold up to ten o'clock on Sunday during the months of June, July, August and September.

The Queen has expressed her great satisfaction with the enthusiastic reception she received in Manchester, and she has sent £20 to the Lord Mayor as an expression of her sympathy with a man whose wife was accidentally killed on the occasion.

Prof. Edward Graham Daves, of Baltimore, has raised enough money by subscription to secure a deed of the land on Roanoke Island, N. C., where the old Sir Walter Raleigh Fort stands, and has made a transfer of the property to the Roanoke Colony Memorial.

The death occurred last week of James Fairbairn, advertising agent, Edinburgh, who was well known and highly esteemed for his work in connection with the Grassmarket Underdominational Mission. Deceased, who had reached the age of 62 was a brother of Principal Fairbairn, of Oxford.

Nathan Straus, who is one of the greatest philanthropists of New York, has established six depots in that city for the sale of sterilized milk and other wholesome food for babies, and has fitted up a pier, where mothers may take their children under shelter to give them a breath of fresh air from the bay.

Methodism is making headway under the very shadow of the Vatican. The corner stone of the new Methodist Episcopal Church and College at Rome was laid on May 9th, with imposing ceremonies, in the presence of a distinguished gathering of church dignitaries, diplomats, public officials, and others.

John Duke Coleridge, Lord Chief Justice of England, died at London, June 14th. He was the eldest son of the late Sir John Taylor Coleridge, and was born in 1821. He was educated at Eton and Balliol College, Oxford, where he graduated in 1842, and was elected to an open fellowship at Exeter College, where he graduated M.A. in 1846.

Mrs. Mary B. Reid, of Pittsburgh, addressed the United Presbyterian Assembly of the U.S., in the interest of the Women's Board on the occasion of the presentation of the report of the board. She was received with enthusiasm, and listened to with great pleasure. She has the honor of being the second woman to address a United Presbyterian General Assembly.

A supplementary report issued by the Russian Holy Synod shows that at the present time the total number of churches and chapels of the Orthodox faith reaches 65,429. An analysis of the report shows that far greater activity in the building of churches and chapels has been shown in the districts inhabited by Stundists than in any other portion of the Empire.

William Astor Chanler has returned to New York after an absence of three years abroad, twenty-two months of which were passed in the heart of Africa, in regions never before penetrated by white men. Mr. Chanler defrayed the entire cost of the expedition, which employed almost 200 men. The data,

geographical and scientific, which he collected he will divide between the Smithsonian Institution at Washington, D. C., and the Imperial Museum, Vienna. His maps he will place at the disposal of the British East India Company.

**A DETERMINED WOMAN**

recently knocked down a burglar and hold him until the arrival of assistance. Dr. Pierce's Golden Medical Discovery is a medicine that checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Pulmonary Consumption. It cures indigestion and dyspepsia, chronic diarrhea and similar ailments. This wonderful medicine has also gained great celebrity in curing fever and ague, chills and fever, dumb ague and like diseases.

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

A good lubricant, says Mr. Railings, an English engineer, should be thick enough to keep a constant film between the opposing surfaces, but otherwise as thin as possible; it should conduct heat well, contain nothing to act chemically on the lubricated bearing, and be difficult of operation and decomposition. Sperm-oil is one of the best lubricants, but it is dear. For low speed and heavy pressures, graphite, soapstone, and grease are good; for high speeds and light pressures, petroleum, olive, rape and cotton oils are excellent.

**TIRED, WEAK, NERVOUS,**

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

"It is really surprising," said Captain L. W. Tweed, of Gloucester, Mass., "in how high latitudes are to be found animals that live on herbage, thriving as though pasturage were abundant. The musk ox, reindeer and hare belong to this order, and are all found as far north as explorers have yet gone. These creatures have to feed under the snow for a large part of the year. They remove the covering with the hoof or paw, and feed over large patches of ground even when the snow is several inches in depth."

**USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY.**

Always wear your thinking cap;  
'Twill often save you from mishap.

—Youth's Companion.

If religion has done nothing for your temper, it has done nothing for your soul.—Clayton.

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

Hard are life's early steps; and but that youth is buoyant, confident, and strong in hope, men would behold its threshold and despair.—L. E. Landon.



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

**Ganong Bros, Ltd.**  
St. Stephen, N. B.



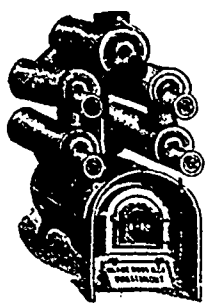
## To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

**WYETH'S MALT EXTRACT** gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed  
**To Assist Digestion,**  
**To Improve the Appetite,**  
**To Act as a Food for Consumptives,**  
**In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.



## Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR) Our Specialty.

We have letters from all parts of Canada saying

**Preston Furnaces Are The Best.**

Let us send you Catalogue and full particulars, and you can JUDGE FOR YOURSELF.

**CLARE BROS. & CO., Preston, Ont.**

## 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, Collogo 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.

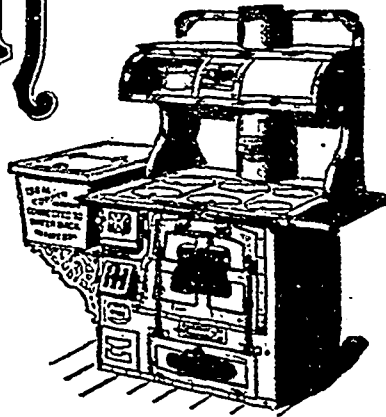
ALEX. GILRAY, 91 Bellevue Avenue, Toronto, 25th Nov., 1893.

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

## THE HIGHEST AWARDS

Were received at  
**WORLD'S COLUMBIAN EXPOSITION,**  
 BY THE **WROUGHT IRON RANGE CO.,** ON

# HOME COMFORT STEEL



**HOTEL AND FAMILY RANGES.**  
 CARVING AND STEAM TABLES,  
 BROILERS, MALLEABLE WATERBACKS,  
 ETC., ETC.

This Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

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

SALES TO JANUARY 1st, 1894, 277,188.

MADE ONLY BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

OFFICE, SALESROOM AND FACTORY,

70 to 78 PEARL STREET, TORONTO, ONTARIO,  
 and Washington Avenue, 18th to 20th Streets, ST. LOUIS, MO., U. S. A.  
 Founded 1864. Paid-up Capital, \$1,000,000.

## HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

**LIVER, STOMACH, KIDNEYS AND BOWELS.**

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.

And sold by all Medicine Vendors throughout the World.

L.D.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letters.

### MISCELLANEOUS.

Professor Langley, of the Smithsonian Institution, has so perfected the bolometer that it will detect a change in temperature amounting to a millionth of a degree!

Submarine divers now have a telephone attached to their helmets, and thus talk freely with workmen on shipboard. This is a great improvement on the rope-jerking mode of signalling.

An air brake, adapted to elevators, and described by "The Providence Journal," works only when a certain speed is exceeded on the down trip. It is meant, therefore, as a safety device exclusively.

The system of solidifying quicksand around sewers, foundations and other constructions, by injecting cement through pipes has worked so well in certain parts of Providence that it is now to be tried elsewhere in the same city.

Two Connecticut telegraph-linemen recently discovered a cross-circuit of rather an unusual kind. It was found that a spider had spun a strong web between two wires, and that the dew and rain held by the web made an electrical connection of substantial magnitude.

Pimples, boils and other humors of the blood are liable to break out in the warm weather. Prevent it by taking Hood's Sarsaparilla.

For an electric road between Philadelphia and Harrisburg it is proposed to use the two-phase alternating system for long distance transmission of the current, but transform the latter into a continuous current, at substations every twelve or fifteen miles, for actual use.

A company has been formed to utilize the big water power in Big Cottonwood Canyon, fourteen miles from Salt Lake City, and convey the energy to the latter point as electricity. For two-thirds of the year, it is said, 3,000 horse-power will be available, and for the rest only 2,500.

Recent Swedish reports say that an application of electricity to the smelting of iron is to be tried on a commercial scale at Trollhatten, in Sweden, where a great water-power is available to run the dynamos. The process is the invention of Mr. G. de Laval, whose steam-turbine attracted much attention at Chicago last year.

They do not Despair.

An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

A garbage destructor, tested in Chicago a few weeks ago, consumed refuse containing about 80 per cent. of house ashes, with the aid of petroleum injected by compressed air. The garbage is slowly fed through a brick drying tunnel, which is heated, and in which run small cars; so that the stuff is readily combustible when it reaches the fire.

A careful record kept at Yale for eight years shows that non-smokers at 20 per cent. taller, 25 per cent. heavier, and have 60 per cent. more lung-capacity than smokers. A recent graduating class of Amherst presented a similar difference in favor of non-smokers, who had gained in weight 24 per cent. over the smokers, and in height 37 per cent., and also exceeded them in lung-capacity.

At Great Falls, Mont., the volume of water passing in the upper Missouri is about 4,800 cubic feet a second, and at Fort Benton (twenty-five miles further down stream) United States engineers report it at 4,331; and now the question arises, what becomes of the rest? A belief is entertained that the water drains off through the sand and supplies the great artesian well basin of South Dakota.

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

### AN ENTERPRISING COMPANY.

One of the most necessary adjuncts to successful housekeeping is the possession of a cooking range, complete in its appointments, economical in fuel, perfect in cooking, and one that will not render the kitchen unnecessarily hot. The Home Comfort Range combines these essential qualities and subserves most satisfactorily the comfort and happiness of the home.

These ranges are manufactured by the Wrought Iron Range Co., of St. Louis, Mo., and their reputation is not only firmly established throughout the United States, but also in many foreign countries. This is especially noticeable in Canada; the demand here being so pressing that it was necessary to provide for direct supply. The enterprise of the Company was not found lacking—a factory has been established in Toronto for the manufacture of their goods where all orders for Family and Hotel Ranges or Furnaces will receive prompt attention.

These ranges are all manufactured from the best malleable iron, its resistance being thoroughly tested and found to be 12½ times greater than cast iron.

The Company conduct their business worthy the respect and patronage of any community, and the purchaser in buying from the Company's waggon is dealing directly with the travelling salesman from head office. They are paid a fixed salary to introduce and sell the Home Comfort Range at one uniform price; and as this range is sold only from their waggons the best interests of those concerned will be served by ordering when called upon by the Company's representatives.

In another column of the "CANADA PRESBYTERIAN" will be found the announcement of the Company. Any of our readers may correspond with the manager for Canada by addressing 70-76 Pearl St., Toronto.

It is said that the water of the new Manchester Ship Canal is very foul, so much so that it has a bad odor, and Commissioners who recently traveled over the canal to inquire into the advisability of the Queen's taking the same trip were doubtful as to the expediency of such a journey. The trouble is that the canal is fed by the Irwell, Irk, and other small Lancashire rivers, whose purification was not properly enforced before the opening of the great waterway.

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

To give heartfelt praise to noble actions is, in some measure, making them our own. —Rochefoucauld.

## TO BRING BABY SAFELY THROUGH JULY

The most wholesome and nourishing diet must be given. NESTLÉ'S MILK FOOD fully meets this requirement. It is composed of milk with all its cream, wheaten bread crusts and sufficient sugar, NOTHING ELSE. The simplicity and perfection of manufacture of this food have secured for it world wide favor as the mothers and physicians mainstay for infants in hot weather.

Sample mailed free on application.  
 Thos. Leeming & Co., Montreal.

Miscellaneous.

CONFIDENCE

Is a good sure-footed Steed.

Our Customers have confidence in the merits of the

COOK'S FRIEND Baking Powder



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Military Store building, Fort Osborne, Winnipeg," will be received until Wednesday, 4th July, 1894, for the construction of a Military Store building, Fort Osborne, Winnipeg.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department, and at the Clerk of Works Office, Winnipeg, after Friday, 8th June.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 28th May, 1894.

\$3 a Day Sure.

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

Address A. W. KNOWLES, Windsor, Ontario.

You Don't Know

How well THE CANADA PRESBYTERIAN will serve you as an advertising medium unless you have tried it.

ADDRESS:— 5 Jordan Street TORONTO.

Advertisement for Bailey's Reflectors, featuring an illustration of a reflector and text describing its use for churches and halls.

Advertisement for Stained Glass and Decorations by Castle & Son, located at 20 University St., Montreal.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

MEETINGS OF PRESBYTERY

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BROCKVILLE.—On July 9th at 1.30 p.m. BARRIE.—At Bartie, on July 31st, at 10.30 a.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m. HURON.—At Brucefield, on July 10th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, En-derry, on Sept. 10th, at 10.30 a.m. KINGSTON.—At Belleville, in John Street Church, at 7.30 p.m., on Tuesday, the 3rd of July next. LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m. MAITLAND.—At Wingham, on July 17th, at 11.30 a.m. MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m. ORANGEVILLE.—At Orangeville, on July 10th, at 10.30 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 16th, at 2 p.m.; for business on July 17th, at 10 a.m. PARIS.—In Ingersoll on July 10th at 11 a.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on July 3rd, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. REGINA.—At Regina on July 11th. SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m. SAUGEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, on July 10th. WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS MONTREAL AND LIVERPOOL.

Table with columns: From Liverpool, Steamer, From Montreal. Rows include dates and ship names like Lake Winnipeg, Lake Huron, etc.

Superior accommodation for all classes of Passengers at following low rates: Rates of passage.—Cabin, \$40, \$50 and \$60 single; \$80, \$90 and \$110 return. Second Cabin, \$30 single and \$65 return-Steerage, \$24.

LONG BRANCH, LORNE PARK & GRIMSBY PARK LINE.

The Steamers EURYDICE and GREYHOUND run between Toronto and the above Parks this season. Fares: LONG BRANCH to LORNE PARK, 25 cts. GRIMSBY PARK, 50 cts. round trip. Special rates to Sunday Schools and excursions.

VICTORIA PARK UNDER PROHIBITION.

The Children's Paradise. Fun and Recreation for young and old. Campers' tents to rent with or without board. Electric Cars run to Park Gate. Staunch Steamer "Steinhoff." Cheapest Excursion Rates. Apply to A. B. DAVISON, 92 King St. E., cor. Church.

NIAGARA RIVER LINE SINGLE TRIPS

Commencing Monday, May 14th, Steamer CHICORA will leave Yonge-street Wharf, east side, at 7 a.m. for NIAGARA, QUEENSTON AND LEWISTON. Connecting with New York Central, Michigan Central Railways and Falls Electric Railway. Tickets at principal offices. JOHN FOY, Manager.

There are many excellent methods which might be adopted to

AID

the work of Presbyterian Congregations, and these have ever been the subject of debate

TO

those interested in the advancement of our denomination. Societies have been established to lighten the

MINISTER'S

labors, who, of course, in the majority of cases, is the guiding spirit and motive power

IN

matters affecting our churches. But these organizations are not sufficient to achieve the highest success.

THEIR

efforts should be augmented (as in other spheres) by a newspaper exponent. To fill this need, as far as the

WORK

of Presbyterian ministers in the Dominion is concerned, no publication can take the place of

THE CANADA PRESBYTERIAN. Write for sample copy to... 5 JORDAN STREET, TORONTO.

Advertisement for Dent's Toothache Gum, featuring an illustration of a person in pain and text describing the product's effectiveness.

Miscellaneous.

STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA.

Advertisers

'The Canada Presbyterian' WILL SERVE YOU Effectively and Economically.

Always in 'THE C. P.' brings Success.

ADDRESS: Chris. B. Robinson, MANAGER ADVERTISING DEPT 5 Jordan St., Toronto.

ICE.

GRENADIER ICE & COAL CO.

Rates 10 lbs. daily \$1.50 per month, each additional 5 lbs. only costs 1c. per day extra. I am of opinion that the Ice from Grenadier Lake is, from a bacteriological standpoint, of remarkably fine quality, and is fit for any purpose to which ice may be applied.

WILL SEND FREE History of the Presbyterian Church in Canada, by Rev. Prof. Gregg, D.D., 646 pages, with map, printed on fine paper, bound in full cloth, lettered in gold, back and side, on receipt of THREE NEW NAMES for CANADA PRESBYTERIAN and \$6.00. You have only to make the effort to receive a FREE copy of this valuable work.

ADDRESS: Presbyterian Printing & Pub. Co., 5 JORDAN STREET, TORONTO

Advertisement for J. Young, The Leading Undertaker, 347 Yonge Street, Telephone 679.

Advertisement for H. Stone & Son, Undertakers, Corner Yonge and Ann Sts., Telephone 981.

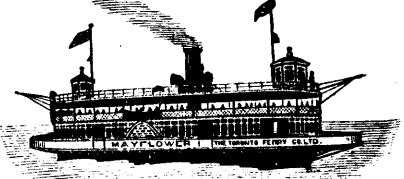
Advertisement for Frank J. Rosar, Undertaker and Embalmer, 699 Queen St. W., Toronto, Telephone 5392.

Advertisement for Iron Fencing Bank & Office Railings, featuring an illustration of a fence and text describing the services.

Advertisement for Scales, featuring an illustration of a scale and text describing the variety of styles available.

Miscellaneous.

The Puritan Pins Are Perfect



ANNUAL CHURCH PICNIC AT ISLAND PARK

The Toronto Ferry Company issue VERY LOW RATES to picnic parties, and for a very moderate charge will give the excursion party a beautiful SAIL AROUND THE ISLAND before landing at the picnic grounds. For further information, apply to W. A. ESSON, MANAGER, 83 Front St. W. Tel. 2965.

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and text describing their products.

Advertisement for Meneely & Company, West Troy, N. Y., Bells, for churches, schools, etc.

Advertisement for Cincinnati Bell Foundry, Sole Makers of the Dwyer Bells for Church School, Fire Alarm, etc.

Advertisement for The Largest Establishment Manufacturing Church Bells & Peals, featuring an illustration of a bell.

Advertisement for Hypnotism Nutshelled, featuring an illustration of a book and text describing the book's content.

Forms of Service. BY REV. DUNCAN MORRISON, D.D.

"Useful in time of need to many an overburdened pastor."—Presbyterian Record. "Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire. Limp Cloth, 193 pp., 75c.; Plain Leather, \$1.00. Mailed Free on Receipt of Price. PRESBYTERIAN PRINTING & PUB. CO., 5 JORDAN STREET, LIMITED, TORONTO.

EDUCATIONAL. UPPER CANADA COLLEGE (FOUNDED 1829.)

A fully equipped residential Boys' School. Besides the Classical and Science Courses, for which the College has long been famous, a thorough Business similar to the one adopted by the London (England) Chamber of Commerce is now taught—eight exhibitions entitling the winners to free tuition are annually open for Competition. Winter Term begins January 8th. For Prospectus apply to The PRINCIPAL, U. C. COLLEGE, DEER PARK, TORONTO.

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