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The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is also given that the general annual meeting of the company will be held at 2 o'clock p.m. Tuesday, June the 5th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

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Calcimined Walls.—If you wish to paper a ceiling or wall that has been calcimined wash it thoroughly with glue water.

Home-Made Soap.—To make cheap and excellent soap buy a box of Banner concentrated lye and follow the directions on the wrapper.

A good lotion to use for perspiring hands is made of cologne water and belladonna, using about seventy-five grammes of cologne to twelve of belladonna.

It is very vexing and annoying to have one's lips break out with cold sores, but it is better to have them out than in. A drop of warm mutton suet applied to the sores at night, just before retiring, will soon cause them to disappear.

White silk lace may be cleaned by spreading it out upon white paper that has been covered with calcined magnesias, placing another sheet upon it and laying it away for three days between the pages of a large book. Shake off the powder and the lace will be clean and white.

The correct way to use doylies on the table is to place them under finger bowls and other simple dishes for which they are made. If no table cloth is used and the surface of the shining mahogany table is exposed, the doylies are placed under the plates in order that the table may not be scratched.

Caraway Cake.—Beat to a cream four ounces each of butter and sugar (cost 12 cents), stir in two eggs (cost 2 cents), one gill of milk (cost 1 cent), one pound of sifted flour (cost 4 cents), and 5 cents worth of caraway seeds; bake the cake for two hours in a deep earthen dish, testing it with a clean broom splint to be sure it is done before you take it from the oven. It will cost about 24 cents.

Long hair should never be shampooed more than once a month. Some people think that by brushing and caring well for the hair a shampoo once a year is sufficient, but few people, especially those whose hair is naturally oily, believe in this advice. Brushing stimulates the growth of the hair and makes it glossy and soft. It also stops the hair from falling out and is the best tonic for the scalp.

Sweet Biscuits.—Rub four ounces of butter (cost eight cents) into one pound of flour (cost four cents); dissolve four ounces of sugar (cost three cents) in half a pint of warm milk (cost two cents); pour this into the flour, mixing it smoothly; then dissolve half a level teaspoonful of cream of tartar in one gill of cold water, and stir it into the above ingredients. When they are thoroughly mixed, roll out the paste about quarter of an inch thick, cut it out in small round cakes, and bake them golden brown, at once, in a quick oven. A good supply will cost about 17 cents.

Soft Gingerbread.—Melt one ounce of butter (cost two cents), add it to half a pint of molasses (cost five cents), with one level teaspoonful each of ground cloves, cinnamon and ginger (cost one cent); dissolve one level teaspoonful of soda in half a pint of boiling water, mix this with the molasses, and lightly stir in half a pound of sifted flour (cost two cents); line a cake-pan with buttered paper, pour in the batter, which will be very thin, and bake it about half an hour, or until you can run a broom splint into it, and withdraw it clean. The cake, which will be a good size, will cost about ten cents.

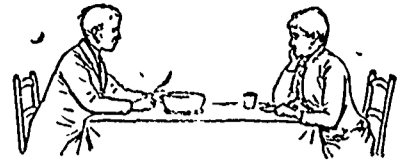
To Cure Felon. A correspondent says: "I wish to tell those who may suffer from that terrible affliction, felon, of a painless remedy that will effect a perfect cure in 24 hours, as I have had occasion to prove within two of the last three days. A lady came to me who had been suffering over two weeks with a felon on the end of her middle finger. I saturated a bit of grated wild turnip, the size of a bean, with spirits of turpentine and applied it to the affected part. It relieved the pain at once. In twelve hours there was a hole to the bone, and the felon was destroyed. I removed the turnip and applied healing salve, and the finger is well."

REV. ALEX. GILRAY, 91 Bellevue avenue, Toronto, has used Acetocura for eighteen years and recommends it for colds, sore throat and indigestion.

It is a notable circumstance that mothers who are themselves open to severe comments as to their moral character, are generally most solicitous as to the virtuous behavior of their daughters.—Rivarol.

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

Conjecture as to things useful is good; but conjecture as to what it would be useless to know, such as whether men went upon all-four, is very idle.—Dr. Johnson.



A Frugal Meal.

It's house-cleaning time. Every one tired and cross; every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

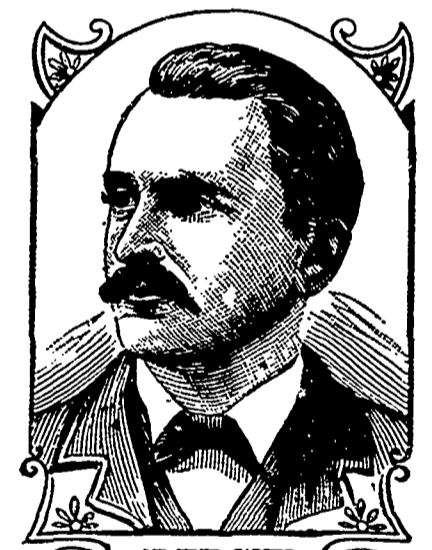
No Pearline—that's the cause of it. A little Pearline, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using Pearline. You won't have to use that rub, rub, rub, in getting the dirt off. And that saves other things, your paint, for instance.

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FRED. CARTER, Hanoy, B. C.

I can answer for the truth of the above. T. C. CHRISTIAN, Hanoy, B. C.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MAY 2nd, 1894.

No. 18.

Notes of the Week.

If any woman went to attend the annual meeting of the W. F. M. S., which has just been held in Ottawa, not in sympathy with the work or the workers, her heart could not fail to be moved as her eye glanced around the building. The tasteful arrangement on the platform of such an array of beautiful flowers formed a fitting background for the members of the Board seated upon it, which composes a body any society might well be proud of.

The key-note to the meetings of the W. F. M. S. was given in the address of Mrs. McLennan, Hoath Head, on "The Spirit and the Church's Invitation." The same living, quickening power which transformed the timid, fearful disciples of old into the fearless heralds of the Gospel must be the moving agent in every woman's heart who aspires in ever so humble a way to obey the Master's command to carry or help to send the glad news of salvation to a perishing world.

The paper read by Mrs. R. N. Grant, of Orillia, at the Ottawa meeting of the W. F. M. S. on "The Duties of Members of the Society, and the Responsibility of the Women of the Church to Foreign Mission Work," appears to have attracted much attention. When to the excellence of the matter of it is added, says one who was present, "the beauty of graceful writing, and clear and forcible delivery, it is not a matter of surprise that the paper is reckoned as one of the prominent features of this annual meeting."

The address of Mrs. Ewart, the honoured president of the W. F. M. S., was, as it always has been, an encouragement and inspiration to "Go in and possess the world for Christ." Earnest, practical, hopeful, every word told; no generalities that might pass lightly over the heads of the hearers, but a direct personal appeal, emphasizing personal responsibility in the work of missions. No woman who heard it could fail to realize that she herself had a personal responsibility, a plain call from the Saviour of mankind to do what lies in her power to win the world for Christ.

A goodly company assembled in the lecture-hall of Marylebone Church, London, England, lately at the invitation of Rev. Dr. Pentecost and his office-bearers, to launch the Presbyterian Social Union for London. After supper—a novelty in Presbyterian gatherings on the other side of the Atlantic—Dr. Pentecost, who presided, read the proposed rules, which had been drafted by a committee. All members and adherents (including ladies) of the Presbyterian churches in and around London will be eligible for membership. The objects will be the promotion of friendly fellowship among Presbyterians; the consideration of practical questions affecting the polity and work of the Presbyterian church; and generally the deepening of the interest of the members in the extension of Christ's Kingdom.

Mr. Conmee, in his speech on the Optional Ballot Bill, quotes Mr. Meredith as saying on one occasion: "I recognize the right of the Catholics of this country to fair play; anyone who would adopt any other course was not a true Canadian." Mr. Conmee himself said in the opening of his speech, "I have no desire to say anything that would jar on the feelings of anyone; I merely wish to deal with the question from the standpoint of what I conceive should be the aim and object of all true Canadians." Englishmen all the world over are noted for their love of fair play, and nothing could be more desirable for the good name of Canadian public men, than that whatever party or race they belong to, it should be, and become known wherever Canada is known, that one of their marked characteristics is their love of fair play. No cause will in the end lose, no public man will in the end lose by rendering always to every man and every cause fair play.

In Iowa the conflict with the saloon rages with unabated fury. The legislature is a battle ground, a scene of contention. It is a question of the maintenance of the Prohibitory law or substituting something else for it. Parties are arrayed, not so much one against another, but as fragments or sections of parties are pitted against one another. It is pleasant to know that the liquor men do not have a walk over; but it is sad that they show any strength at all in such a body. Of course no one is so brazen-faced as to advocate as a good practice the drinking of strong drink as a beverage. It is a matter of rejoicing that the liquor business has been brought down so far that it has no appeal but that of the demons that they be not utterly destroyed. They only asked that they might enter into the swine.

The election to the new Parliament of Japan need not increase the anxiety which has been felt for the success of the venture of that island Empire into self-government. The victory of the Radicals is decisive. But they are not Radicals in any Western sense. They do not ask even that a responsible government after the style of the English should be immediately introduced, but only that it should be held in view as something to be secured before long. The election shows the decadence of the party which was so bitterly opposed to foreigners; and it is noticeable that a profession of the Christian faith has not been a hindrance to the candidacy of two or three of the ablest men who have been elected to the body and against whom the charge of their foreign religion was made. It would not be surprising if a Christian were elected to preside over the new Parliament.

A course of lectures of very great interest has just been delivered in the lecture-room of the Union Park Congregational church, Chicago, April 11-24, under auspices of the Chicago Theological Seminary (Congregational). The lecturer was Rev. James Denney. He graduated from the University of Glasgow with most distinguished honors, and is said to have been the best student that Caird ever had. Besides a translation of Delitzsch's commentary on Isaiah, in its third edition, he is author of a commentary on Thessalonians. "His style" is said to be "lucidity itself." The subjects of the lectures relate to the person and work of Christ; being such as follows: "Christ's Witness to Himself," "The Apostolic Doctrine of Christ," "Human Nature in Relation to the Work of Christ—Sin," "The Work of Christ in Relation to Sin—The New Testament Doctrine of the Atonement," etc.

"The City Problem" was the subject of a paper read before the Ministerial Association of Pittsburg, Ohio, lately, by Rev. D. F. McGill, D.D. The city problem is how best to do the work of the Lord under existing conditions. The city becomes the danger point because criminals swarm there. We must give to those in the neglected portions of our cities true ideas as to what life is and what love is. This was what Christ did in His loving sympathy for those who were burdened. The Church's duty is to the whole man, and it is this thought that has led to the institutional church. The most prosperous churches in the United States are those which minister to men in all their needs, physical, mental, and spiritual. The most prosperous churches of the future will be those adopting these methods. There are two essential elements in church work which some one has called separateness and togetherness—personal work and organized effort.

Bishop Foster, the Methodist missionary, has returned from a tour through China and expresses the following opinion about that country: "The Chinese empire is going to fall to pieces. The truth is that there is too much of it. There is a superabundance of everything. China embraces too many countries, and each country has too many provinces, and each province has too many districts, and each district has too many counties, and each county has too many cities, and each city has too

many families, and each family has too many children. It is too large. That great empire which has stood for forty centuries must dissolve. They are talking about it all over China. A revolution is coming. It is a belief that England, Russia and France have jealous eyes on China, and when it does fall to pieces I believe the American republic should have a hand in the division. The revolution will be brought about by science. The spread of science among the Chinese will give their dissatisfaction definite shape. China to-day exists only on the soil."

Bishop Watterson, of the Roman Catholic diocese of Columbus, has addressed a pastoral to his priests against the saloon. He says: "If there are saloonkeepers in your parish, who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of the civil law, and to the hurt of order and religion, and the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they resolve and promise to cease offending in these or other ways, and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether. Their case is to be treated then and afterwards like any other relatively proximate occasion of sin." If the priests faithfully carry out their instructions to refuse absolution to all saloonkeepers "who carry on their business in a disedifying way," they will be under the necessity of unchurching everyone of them. It is surely not possible for the saloonkeeper to carry on his business in an edifying way.

The Methodist ministers of Chicago have taken steps toward securing, if possible, relief for Protestants in the republics of Peru, Ecuador and Bolivia, in the purpose of which Christian people of all denominations will quite surely sympathize. This purpose is to obtain for Protestants in the countries named, release from disabilities affecting not only their profession of faith and freedom in the exercise of worship, but the privilege of legal marriage without becoming Catholics. The action of the Chicago Methodist ministers at their recent Monday conference was as follows: "In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country, of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Peru, Ecuador and Bolivia, the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country." This action has been communicated to Archbishop Ireland, with the request that it be furnished by him to Mgr. Satolli for communication to the Pope.

If annexation feeling in this country had not been as dead now as it can well be, it would have received a very effectual check by the unhappy state of things, which for some time has prevailed and now prevails in the United States. To their complicated silver and tariff difficulties, the widespread and terrible destitution which for want of work prevailed in all its great cities during the winter, are now to be added one of the most colossal strikes that has been known in the mining industry, and the difficulties caused by different branches of the commonwealth of the unemployed marching to Washington, perpetrating violence and spreading consternation on their march. A resident of Omaha, where 1,200 of the army had just arrived from California, referring to this state of things, says "It certainly looks as if we were at the beginning of an organized movement of labor against capital which may entirely change the existing order of things. Every one must feel that the present condition of affairs is a very serious one, and will require the highest wisdom of our legislators to manage aright the affairs of our country. We may well pray that He who guides the destinies of nations and rules the hearts of men may give them wisdom and clearness of vision in this critical time."

Our Contributors.

CONCERNING A MUCH NEEDED FACULTY.

BY KNOXIAN.

One of the delights of our boyhood was to sit in a quiet corner in the court room and watch the late Chief Justice Richards hold the scales. We thought the chief was one of the greatest men in the world and wondered how he could see all round and right through a question, straighten out tangles in a word or two and keep so cool while other people were more or less excited. The lawyers might wrangle, and the witnesses get too quiet or too noisy, and the juries bring in exasperating verdicts, and disappointed litigants murmur, and beaten attorneys mutter some rather hard English as they saw their cases fail, but the chief always kept the same. The thing above all others that we wondered, at was how he could say so much in so few words. We had never heard a man talk so economically before. The politicians we had heard talked all evening, most of the preachers preached a good part of the day, some of the lawyers made long addresses to juries, but here was a man who seemed to condense a world of meaning into a sentence, and often a very short sentence. Like Daniel Webster's, each word seemed to weigh a ton.

No doubt it was mainly his splendid judicial faculty that made Chief Justice Richards so impressive. The dignity of the office and the surroundings had of course some influence, but the judicial mind was the main thing. A judicial mind of a high order is always impressive.

The man who can take a firm hold of a question, turn it around and show all sides of it to people in a clear, strong light rarely fails to have permanent influence among his fellow men. People soon lose confidence in the man who keeps his small mind on the small corner of one small idea. They never have much confidence in men who lose their head. They have none at all in men who have no head to lose. When we say "people," of course we mean people of fair intelligence and a reasonable amount of judgment. That ignorant men, men swayed by passion, follow fire-brands and knavish, noisy demagogues goes unsaid, but it is equally true that sensible, intelligent men usually prefer to follow leaders with a well developed judicial faculty.

Viewed as a whole, how does the ministry of the Presbyterian Church in Canada stand in regard to the judicial faculty. Before two months are over that faculty may be needed badly enough. Will it be at the front and ready for use when the church needs it?

We have some men with fine judicial minds. We could name half-a-dozen or so that would have adorned the Bench. How about the rest of us? Were you ever in a Presbytery when the local brethren got excited wrestling with a case, the salient points of which a clever law student could have seen through in thirty seconds, or a level-headed business man settled in ten minutes. Were you ever in a Synod when the court sat late to settle an appeal and the members became unjudicial in mind as midnight came on. We have vivid memories of two trials of that kind. In one case part of the pleadings was in Gaelic and was addressed to a worthy D. D. who does not know three words of the original language. When the speech was over the D. D. smiled benignly and said yes. In the other case the appellants, appellees and members of the court got into a sort of mixed condition and as usual got excited. Half-a-dozen men were vociferating at once when one of the very few church lawyers in the room sorrowfully asked his neighbor, "What would you think of the judges in a civil court if they acted this way?"

It is very difficult to manage judicial business in a church court with anything like dignity and decorum. Hugh Miller said it was impossible because there is a confusion of functions. Each member has to be a judge, a juror and advocate at the same time. He is a judge when he settles questions of law, a juror when he decides on matters of fact and a counsel when he asks questions.

Such being the case, small wonder that ecclesiastical trials of certain kinds of cases are the most unsatisfactory of all kinds of trials. The inherent difficulties of the situation are increased and intensified by the fact that many of the men who have to do the triple work of judge, juror and counsel have never had any judicial training or experience. Nature may not have built them for judges at the start, and even if she had they never got an opportunity to improve on nature's handiwork.

Can the judicial faculty be developed? Yes, when there is a respectably sized germ to develop. It can be developed by the study of theology, if you study theology fairly; that is, examine each side of the question honestly and fully and state each side fairly. Cunningham, Hodge, MacVicar, Caven and McLaren are fine illustrations of how the judicial faculty can be cultivated by theological investigation. No judge could state a question with greater ability than Cunningham used to do. Hodge's great book abounds in lucid judicial statement.

Of course a man may read some theology without developing his judicial faculty to any great extent. The Methodist preacher, an Englishman, who used to save himself from a break-down in his sermon by shouting, "Calvinism sends souls to ell," may not have had a generously developed judicial faculty. We have heard one or two Presbyterians who were about as well equipped in the judicial region.

In another paper we may be presumptuous enough to throw out a few hints about some methods by which the judicial faculty may be cultivated. Meantime, borrow a microscope and see whether you have a germ of that kind to cultivate.

THE FIRST GOSPEL HARMONY.

BY REV. JOHN BURTON, B.D.

Of the early Christian apologists few by their personality and work exercised a greater influence upon the church than Tatian. A Syrian by birth, educated in the schools of Greece, he travelled through parts of the Roman Empire as a sophist; about the middle of the second century he came to Rome, where he was made acquainted with the Scriptures and the Christian "sect," and under Justin Martyr became a convert to the faith. After his tutor's death, he appears to have strayed into the ways of heretical philosophy, but as we are dependent upon "orthodox" writers chiefly for an account of these heresies, hesitancy in condemning should be our attitude. The great work of Tatian was his *Diatessaron*, in which he endeavored to compile a life of Christ from existing gospels: in other words to construe a harmony. The chief interest taken in this work of Tatian was its bearing upon the question as to the dates of our four gospels, especially that of the fourth, St. John, which some advanced German critics placed even as late as A. D. 160-70. The *Diatessaron* cannot be placed later than this, and manifestly if the "memoirs" which Justin had, and Tatian used, were our gospels, the date of their reception as authoritative must be pushed back to at least the early decades of the second century. Now, no critic seeks to place the date of John's gospel, earlier than the close of the first century, late, very late in the Apostle's life, so that Tatian's use of the gospel would bring us very near to the earliest period claimed by the most conservative school, namely, the acknowledged lifetime of the Apostle. Happily, now, all reasonable doubt as to the identity of Tatian's harmony and our received gospels is set at rest, and its recent proof is the occasion of this article.

My knowledge of Tatian's work in detail has depended upon a commentary thereon by Ephraim Syrus, from which a large part of the text could be constructed. The article on Tatian in the last issue of the *Encyclopaedia Britannica*, had no further information but since then (1888) two Arabic tests have been collated and published, with a Latin translation, and this year (1894), a full translation in English, by J. Hamlyn Hill, B.D., of Cambridge, with reference to our gospels, has been given to the public. We can herein see how Tatian wove into one consecutive narrative the entire gospel narratives, as we

now have them, and we venture to say that his work will not only be studied now as determining the early reception of our present gospels by the Christian church, but as a well thought-out harmony of those gospels and the chronological sequence of the discourses and events in the life of the Saviour. The dates of these Arabic manuscripts are probably from the eleventh to the twelfth centuries and may in some instances have been made to conform to later New Testament texts, but this cannot affect the general accuracy or mar the identity of Tatian's material with the gospels as we have them to-day. A few of the more interesting comparisons may be of interest.

In the margin of the Revised Version we are told that the two oldest Greek manuscripts omit from the eighth verse to the end of Mark xvi. The *Diatessaron* retains them, as also John v. 4, which the revisers have removed from the text. John vii. 53-ix. 1-11 is, however, omitted. The reading of the authorized version is retained—much to our personal satisfaction—in the angel's song Luke ii. 14, "On earth peace, good hope to men." Much as we admire the Revised Version and respect manuscript authority, "On earth peace among men in whom He is well pleased," seems to us inane, and we gladly hail any well grounded authority for retaining the form to which our ears have been so well attuned.

Tatian inserts the account of the Lord's Supper after the departure of Judas, thus displacing Luke's apparent order; and, according to Ephraim's commentary, gives a suggestive rendering of Luke xxiii. 43, "This day shalt thou be with Me in the garden of delight, (Eden)." The genealogies of Matthew and of Luke appear as an appendix, and are not inserted in the body of the work.

Close students of the Gospel narrative found difficulties in determining the order of events in our Lord's life. We view this harmony of Tatian as specially worthy of their study; it is the attempt of one who was very near to the fresh apostolic tradition, to whom probably some means of determination were at hand lost to ourselves.

THE REV. DR. J. G. PATON.

We publish this letter by request, in justice to the character of a devoted missionary. Publicity was sought for it but could not be obtained in the *Record* of our Church.

To the Editor of the *Presbyterian Record*, Montreal.

Glasgow, Scotland, Feb. 17th, 1894.

DEAR SIR,—A copy of your *Record* for this month has been forwarded to me here. It contains an article headed "Dr. Paton's Mission," which I can only regard as a malicious misrepresentation. An anonymous letter by "A Minister," couched in insinuation, is answered by you as Editor in a series of statements, either untrue in point of fact, or so placed before your readers as to suggest what is untrue, and can only damage my character and standing as a Missionary of the Cross. I claim a little space for reply, though I leave the Presbyterian people of Canada to judge betwixt us as to the spirit of such an attack on one who is spending his days and years as, by God's help, I am trying to do.

1. Your correspondent well knows there is no such thing in existence as "Dr. Paton's Mission," about which he so innocently inquires. It is the New Hebrides Mission, supported by Australia, Scotland, New Zealand, and Nova Scotia, for whose interests alone I am a humble and devoted advocate. True, personal and loving friends, readers of my book and others, have started a "John G. Paton Mission Fund," and they may in their too affectionate regard speak of the work in which I am engaged as "Dr. Paton's Mission"; but all my toils and all moneys raised by me, or sent to me, are exclusively devoted to the New Hebrides Mission.

2. You lightly touch off my period of nearly four years of perils and trials, as being "about two years on Tanna," and the interval betwixt leaving Tanna and settling on Anewa, you wipe out thus—"After some years of absence his next settlement was on Anewa"—leaving anyone to infer that the four years between might be a happy furlough. If it gratifies you to belittle what God called on me to do, and to suffer for Christ's sake, you are welcome.

But the churches know that in that period the very existence of the mission was at stake; that by incessant travelling and addressing churches and schools without one day of rest, £3,000 were raised to build the first *Dayspring*, and besides another £1,400 to relieve her from debt after her coming out from Nova Scotia, and her first trip to the islands; £2,000 to secure additional missionaries; and to organize a permanent fund for her support, which has continued ever since. Again, at a later date, when she was wrecked, God used me in raising another £3,000 to secure and insure a second *Dayspring*. Now, in the opinion of all the missionaries in the field, and of all the churches concerned, the very existence of our New Hebrides Mission depended on the accomplishment of these tasks, which, God knows, I undertook with much shrinking, and only for the work's sake, and for the lives of missionaries and their families.

3. You note that I have been "on furlough since 1881," and that I have "not been at work in the New Hebrides from that date." I leave aside the fact that I have been sent to the islands thrice in that period, and spent all the time the Victorian Church would spare me there in the interests of the Mission on several islands, but particularly on my own beloved Anewa. Your readers may be informed, however, that in all those years I have never had one week of rest, nor sought it; that the whole of my time and strength has been spent in the service of the Mission, raising money to support those in the field and to increase the staff, by ceaseless travelling and lecturing; and further, that in the judgment of the Victorian Church, whose missionary I am, my time and strength are more profitably spent thus for the Mission than by remaining on my own island, where the cause of Christ is carried on by converts given to me of God (whose number you refer to in anything but a Christ-like spirit) and by occasional visits of the nearest missionaries. If I had been consulting personal comfort, or shrinking from duty, I might at my age have sought a different kind of furlough without dishonor or blame.

4. You are kind enough to say "Dr. Paton at present cannot be said to have any special Mission." My "commission" at least, is from the Presbyterian Church of Victoria, with another from the Federal Assembly of the Presbyterian Churches. It was publicly circulated throughout the United States and Canada in my "Statement and Appeal," to the number of many thousands. It authorizes me, amongst other things, "to procure two missionaries," for the New Hebrides, under the Victorian Church and to "receive any contributions offered for its foreign missions." This is part of my "special mission," and by the help of God, I hope to fulfil it, and more.

5. As to the call for "five or six additional missionaries," and for the new "Dayspring Mission Ship," the missionaries on the islands and myself may be in advance of the opinion of the Churches we represent, in reference to the requirements of the islands and the necessities of the Mission. But you have no authority for saying (1) "That no church has any thought of making that advance at the present time"; or (2) "That the Dayspring Board in Sydney has charge of the matter," that is of the decision to build or not to build another mission ship. Formally, no church may have "authorized" the taking of either of these steps, simply and solely because of the financial responsibilities being heavier than they see their way to meet. But to me it is as certain as anything can well be—that if the people of God in Britain, in Canada, and the States, put the means into my hands, as they seem disposed and willing to do (thank God), there will be only one opinion in Victoria as to employing the necessary missionaries and building the vessel without which the Mission cannot possibly complete its work in the New Hebrides. The one obstacle in the way, so far at least, as known to me, is the lack of funds; and not any decision against more missionaries, or the new ship. Ten years ago, all the missionaries on the islands declared the necessity of a steam auxiliary ship. The Victorian Church "commissioned" me to raise the money. I went back to them with £6,000. They got plans from a famous Clyde shipbuilder; all in good faith, surely. But it was found the new

ship would require £1,000 per annum, more than the old one, to maintain her and keep her floating. The Churches could not face that; and for that reason, and that alone, the *Dayspring* was not built, and the money for her lies in the Church's hands at interest. Will any man pretend that, if friends in Britain and Canada offer to raise that additional £1,000 per annum, I am not entitled to accept their offer, so far, and go back to my church and say, "Here is the money, and let us now build the ship!" However, I've not pretended that the Churches "authorized" this building of the vessel; on the contrary, the printed circulars distinctly state that, in the event of the ship for any cause not being provided, every subscription will be "faithfully returned" to the donors; and that will be done, unless by them specially allowed to go to the general work of the Mission. I make my "appeal" with a clear conscience; and with an absolute faith that a *Dayspring* ship is indispensable. Other arrangements have been tried and have either broken down or proved most unsatisfactory. The Mission Synod could not meet last year; and missionaries and teachers cannot be visited as required, without a ship of our own. Every mission in the South Seas finds this absolutely essential—the American, the Episcopal, the L.M. Society (as witness the magnificent new *John Williams* launched on the Clyde). And the three Nova Scotian mission families, in whose interests you write as if my work was opposed to theirs, are all of them as dear to my heart as they ever can be to you; and they too will benefit as much as all the others, if the ship be obtained; and they will suffer equally if the ship be not provided. You will not get from them any sanction for disparaging the proposal of having a mission ship all our own—provided only the fund is forthcoming. They know too well, as all on the island bitterly do, how much they and their families and their work have to endure at the hands of those who are "chartered" as trading vessels but have no interest in our Mission, or in any mission.

6. Your readers must form their own opinion as to the spirit which prompted "A Minister's" letter; and as to the *animus* of your remarks regarding my poor life work, I have neither time nor disposition to enter on further controversy, especially of a personal kind. But I can leave my vindication to God, whom for these thirty-six years I have striven according to my light to serve in living and toiling for the New Hebrides as I mean to do till I die. I am; etc.,

JOHN G. PATON.

P.S.—In all appeals, I strongly urge that no one is to lessen contributions to their own missions by anything given to us; but that all must be over and above what they always give. I have every reason to believe that really is the case. From hundreds of places I do certainly know that the interest awakened by our visit has increased and not lessened contributions all round. In spite of your remarks, I still hope to see it proved that Nova Scotia (Canada) is no exception.

J. G. P.

"BRIGHTER AND MORE ATTRACTIVE SERVICES."

MR. EDITOR,—In the CANADA PRESBYTERIAN, of April 18th, Mr. Bell describes a form of service in the First Presbyterian Church, Buffalo, when he was once present, which, in his opinion, was very beautiful and appropriate. Of course, he would like all our churches to copy it as much as possible. He is anxious to see the services of our church made "brighter and more attractive," in order to keep hold of the young (of all ages), who are so liable to wander away to others where they can get them. I would make a remark or two on his article.

1. What "aid to devotion" is a bit of mere toodle-loodle-loo on the organ, while the people are assembling? It is nothing but a musical performance. Let people who are waiting for the service to begin, spend their time in reading, meditation, or silent prayer.

2. Why not let the congregation join in the anthem? "Suffer it to do so and forbid it not."

3. Why should people sit during prayer, and stand while a few sentences from Scripture are being read?

4. What is the use of speaking out, and telling all around you, every Sabbath, that you believe so and so? The "Creed" is a document worth very little.

5. What need is there of the minister reading the Ten Commandments, every Sabbath? Why should only the choir pray: "Lord, have mercy upon us, and incline our hearts to keep this law?" It seems to me that every one in the congregation needs to use that prayer. Why should the choir sing it?

6. What need is there of repeating the Lord's Prayer every Sabbath?

7. The anthem, the hymn sung only by the choir, and the Gloria, are, really, only a concert of sacred music.

8. The toodle-loodle-loo on the organ by which the church is "played out," is only a "roaring farce." What "aid to devotion" is it? Fancy the minister preaching while the congregation is dispersing! fancy a lawyer speaking while court is breaking up!

Of course, the whole service must not, at the very most, exceed an hour and a half. Well, then, the concert, the Lord's Prayer, the reading of the Ten Commandments, telling aloud certain things which you believe, chanting the Hundredth Psalm, the lesson from the Psalter, other passages of Scripture, the Doxology, the prayer before the collection, and other prayers, must take up a great part of the time. I suppose not much over twenty minutes can be spared for the sermon. The shorter the sermon, the more some would be pleased. Why should not the sermon be preached, instead of the toodle-loodle-loo, played, while the congregation is dispersing? Why not? I have no doubt that to many this arrangement would be "just utterly lovely."

Mr. Bell likes the music to form a very important part of the service. He says that it was so in the case of which he speaks. Well, one may get "too much of a good thing," and I, for one, believe that there was too much of it in that case. Mr. Bell approves of a quartette choir. It may help to make "such a beautiful form," but it is not much of an "aid to devotion."

I close with a suggestion of one means of keeping our young people (of all ages) from going to other churches. It is this. Let no passage in the Bible which speaks of hell be read. Let hell be kept out of sight in the sermon. You see there are so many who become angry when that horrid place is mentioned. Let us have only "light and sweetness." The "Creed" speaks of "the life everlasting," but says nothing whatever of the death everlasting. That settles the question. A few chromatrope pictures in the evening would also help to keep the children, old as well as young, from straying away to other churches. Why should not the eye be tickled as well as the ear. Why not?

T. FENWICK.

Woodbridge, Ont.

"Father" Scott, as he is affectionately called, formerly of Napanee, Canada, the Langdon, North Dakota, *Courier-Democrat* says, was honorably retired at a meeting of the Pembina Presbytery held in Drayton last week. He has been engaged in ministerial work for forty-three years, and has reached the ripe old age of "three score years and ten." He was elected as a delegate to the Presbyterian General Assembly which meets at Saratoga, N.Y., during the month of May.

Baron Hirsch, of late years, has divided his winnings on the turf between the London Hospitals. His winnings last year amounted to £7,500 but not to be behind his previous gifts he has drawn a cheque for £15,000, which has been divided between forty medical charities. The Baron's winnings by horse-racing in 1892 amounted to £35,000, without however, deducting the expense of keeping, and training horses.

Following in the wake of the great Moody meetings in Washington, meetings are now being held for children. These are under the direction of Miss Bessie Tyson, a lieutenant of Mr. Moody's. She went to Washington from Chicago, where she has been holding meetings for four months, in conjunction with Mr. Moody's meetings in that city.

Christian Endeavor.

LESSONS FROM THE LIVES OF GREAT MISSIONARIES.—(A MISSIONARY TOPIC.)

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

May 6th.

The lives of great missionaries supply such a wealth of incident and illustration that we can find something in them to help us whether we remain in Canada or go to the heathen; whether we are leaders in the church militant, or only common soldiers in the ranks. It has often been said that Jonah was the first foreign missionary. And so, if we begin with him we might learn that no man ever goes to Tarshish when God commands him to go to Nineveh; that disobedience brings sorrow, remorse and shame, and that obedience leads to honor and success. The Prophet Amos, who was almost contemporary with Jonah, might also be regarded as a foreign missionary, for though a native of Judah he prophesied in Israel. From his life we might learn that God can make use of a very humble instrument in carrying on His work, and that when God blesses an instrumentality it is sure to be crowned with success. Amos in his youth was only a humble shepherd of Tekoa, and yet he was honored of God in carrying on a great and important work. The same lesson might be learned from the life of William Carey, who might be regarded as a pioneer in modern missionary enterprises. When a young man he was a cobbler, and yet when his heart was inflamed with a desire to preach the gospel to the perishing heathen, and when he believed that God had called him to that work, he went forth in the face of innumerable difficulties, and accomplished a work which will tell mightily on all the ages.

A simple lesson, and yet a very important one, might be learned from the life of Moffat, the lesson that knowledge of any kind can be turned to good account. When he was a boy his grandmother often asked him to do chores. Like most boys he was not in love with choring, but his grandmother always insisted that he should do them, saying at the same time, "You never know what you may have to do in after years." When he was in the wilds of Africa and could not procure a mechanic to do work that required to be done, he often recalled his grandmother's words and felt thankful that she had taught him how to turn his hand to various kinds of work. The same lesson might be learned also from the life of Paul, the most renowned of all missionaries. It is not unlikely that when he was engaged in his missionary operations, he felt grateful that he had learned the art of making tent-cloth from goat's hair.

Further, the lives of all great missionaries teach us the importance of cherishing unswerving, implicit trust in God—in His faithfulness, power, wisdom and love. Carey, Judson, Duff, Livingstone, Moffat, the Gordons—in short, all the great missionaries were men of strong faith; men who believed that what God commanded must be done; what He had promised would be fulfilled, and that what He had spoken would be accomplished. It was this faith that enabled them to overcome difficulties, to surmount obstacles, to bear up in the hour of trial, to stand steadfast in the face of danger, and to meet death without a shudder.

Again we learn from this subject that enthusiasm begets enthusiasm. When Carey first mentioned the subject of missions his words fell upon hearts that were cold and steeped in prejudice. But as his heart was burning with zeal the icy hearts of his hearers began to melt, and their prejudice gradually dissolved. The outcome was that many of his auditors were soon as earnest as he was himself, and though they could not go with him, they followed him with their prayers and contributions. The story of Dr. Duff's visit to the churches of Scotland on his return from India, reads like a romance. His burning words called forth expressions of love and devotion, such as had never been heard in that country before on the subject of missions.

We shall conclude by mentioning three other lessons without enlarging upon them:—First, God's promises will never fail those who put their trust in them; second, if we wish to do men good we must meet them in the spirit of love; third, it is not wise to despise the day of small things.

CHRISTIAN ENDEAVOR—NEW DEPARTURE.

We call the attention of our readers this week to the increased space we now propose to devote to this important department of Christian work. The column which we have for some years devoted to the treatment of the subject for weekly consideration in Christian Endeavor Society meetings has, we have reason to know, been of much benefit and highly appreciated. Our readers, members of the Christian Endeavor Society, or interested in it, will, we have no doubt, gladly welcome the additional attention which we propose to give to this department of work. It is necessary that we should at the outset let it be known for what special purpose this second column under the head of Christian Endeavor may be used. We desire, then,

1st. That it should be a means of communication among Christian Endeavor Societies within our own Church, as regards whatever objects or work they may be pursuing in common.

2nd. For suggestions as to the best methods of conducting Christian Endeavor meetings so as to keep up their interest, and also how to interest and bring into the society young people who are not yet members.

3rd. To suggest ways and means whereby Christian Endeavor Societies may most effectively assist the work of the congregations with which they are connected, and that of the church at large.

4th. To specify instances in which it is known that good has been done by Christian Endeavor Societies, or individual members of them, to the careless or erring, or of others who, by taking part in this work, have been led to devote themselves wholly to some form of Christian work.

5th. Very brief items of news of general interest as to what is being done by Christian Endeavorers, especially in our own Church in any part of the Dominion.

6th. Brief suggestions of anything which has been found specially helpful, or may tend to promote the personal Christian life of the members of the society or others, especially of the young.

7th. Testimonies to good received or of benefits conferred through the instrumentality of Christian Endeavor Societies or individual members in their capacity of Christian Endeavorers.

8th. For drawing attention to good Christian Endeavor literature, and ways and means of obtaining and circulating it.

Having said so much we now look to members of Christian Endeavor Societies connected with our Church to make this column specially interesting and beneficial to themselves. It is certainly capable of being the means of helping on this wonderful movement and stimulating and promoting the spiritual life of all connected with it. Let it be observed also, that as this is the whole amount of space we can assign specially to this particular work, brevity will be an absolute necessity in all communications and suggestions which may be sent us. Let quality and not quantity be the aim of all helpers in this work.

Dr. Clifford, the great Baptist preacher of Westbourne Park, London, writes to an English magazine:—"Christian Endeavor Societies are growing rapidly amongst the Baptists. No other organization combines so many attractive and necessary features. It gives a primary place to the cultivation of the devout life. Prayer and consecration are first, and always first. Personal effort is indispensable. The formation of habits of active sympathy and evangelical usefulness is encouraged. Indeed it is felt to be the 'one thing needful' to counteract the dissipating influences that abound on every hand in this pleasure-seeking age, to evoke sympathy with the Church and its institutions, and to promote a robust and useful piety."

A pastor, writing recently on the value of the Christian Endeavor Society as a pastor's helper, declared that its thorough organization supplied a possible lack of administrative power in the minister himself.

It has been well said that anybody that can do anything anywhere can do something somewhere in the Christian Endeavor Society.

Pastor and People.

BEGINNINGS.

BY HELEN R. BROWN.

Alas, the beginnings,
The very first sinnings,
That scarcely are noticed to-day;
But they lead to worse doing,
And dark utter ruin
By a short but a sure and straight way.
One step, little brother,
And then just another;
You go faster with every one;
Down hill you are sliding,
And the evil betiding
You scarcely believe till it's done,
And, O, the beginnings,
The true upward winnings,
When we start with the right step first;
The pathway grows brighter,
And duties seem lighter,
As we tread in the way of the just.
One step, little brother,
And then just another,
And upward you steadily climb;
And strength will be given,
For your Father in heaven
Is watching you all the time.
Which way are you going?
Is the sin in you growing?
Are you treading the downward way?
Or do you, the rather,
Reach up, little brother,
Growing stronger and better each day?
—*Temperance Banner.*

Written for the CANADA PRESBYTERIAN.

LITTLE FOXES.

BY REV. JAMES HASTIE, CORNWALL.

Do you know how I came to select this topic, young friends? Well, the other day, the word 'little' flashed into my mind. I turned up my concordance and there found a long list of verses in which it occurred. I began to count them: 1, 2, 3, 4, 5; 10, 20, 40, 50, 80, 100; 110, 140, 170, and a few more; over 170 verses containing the word 'little.' And I thought, surely this word stands for some very important things when it occurs so often in the Bible. So, out of these 170 or 180 verses I selected this one in the Song of Solomon (ii. 15), which reads:

'Take us the foxes, the little foxes,
That spoil the vines.'

Palestine was a country where grapes grew abundantly. Foxes grew abundantly too. Foxes like grapes as much as people do. Young foxes like grapes as well as old foxes. These young mischief-makers would not wait till the grapes were ripe, but were at them as soon as they were formed. And besides eating many, they did immense mischief with their claws, by scratching stem and branches, that though they were young and small, they were big in mischief.

Now, I need scarcely say that Solomon's purpose in referring to these little foxes was not to make us think and talk about the animals themselves, but about sins and sinners which may seem small and harmless, yet often do immense harm.

1. The first little fox that I shall name is : PRIDE—SPIRITUAL PRIDE.

A little boy who lived in Sparta, Greece, once stole a little fox, hid it under his coat, and ran off.

The fox began to gnaw at his coat, and cut through his clothes to his body. Then it commenced gnawing at his body, and ate a hole into his side.

But, so ashamed was the boy to let it be known that he had been stealing, that he kept the fox under his coat till it had eaten a hole into his side, of which he died.

That boy was carrying two foxes in reality, one inside, the other outside. The one inside was by far the worse of the two. Its name is *pride*. Pride it is which keeps many boys and girls from throwing away their deadly sins by confessing them to Jesus, and by-and-bye these little sins will kill their soul.

It was a little fox of this sort which almost destroyed a great general of old, called Naaman. A dreadful disease had laid hold of him, leprosy. No one in all the land could cure him by medicine. He must die. In his house lived a little slave-girl of Israel, who had been captured in war.

And when she saw her great master dying of that dread disease, she said she knew a man who could cure him, Elisha the prophet of the Lord. Naaman sent for Elisha; Elisha came and prescribed, and guaranteed a cure, if he would do exactly what he was told:

'Go, wash seven times in Jordan, and you shall be cured' (ii Kings, v. 10).

This made Naaman mad, because it wounded his pride. He thought Elisha would make a great ado over him, and cure him by speaking the word, and save him all trouble. This Elisha would not do, but insisted on his going to Jordan and bathing seven times—seven times, the perfect number. The proud man had to choose between keeping his pride and keeping his leprosy, or parting with his pride and parting with his leprosy.

Fortunately, he gave up his pride, washed seven times in Jordan, and was immediately cured.

Sin is to the soul what leprosy is to the body—a deadly disease. No cure for it but by washing in the blood of Jesus.

Some are too proud to do this, thinking that it proclaims them to be very vile. They want God to save them in some other way. God will not save them in any other way.

Take this little fox, pride, then, and slay it, and let it not destroy your only chance of being saved. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. The second little fox I shall name is :

TEMPTATIONS—SMALL TEMPTATIONS.

In the great city of Babylon there once lived a woman called Semiramis, poor, but very cunning. Somehow she managed to get an influence over the king, whose name was Ninus, so that he promised to grant her any request she should make.

One day she asked him to let her rule the empire just for one day, only for one day. He laughed, and told her she might. So they fixed upon a certain day, and early in the morning, trumpeters galloped through the city telling everybody that Semiramis was queen that day, and that everybody must obey her commands. That day she put on robes of royalty and ascended the throne, while Ninus sat down amongst the people.

Crowds gathered in the great square, and paid their addresses to the new Queen, *pro tem*. Fancy how she must have felt now that she occupied a royal seat for one whole day; and she said to herself: 'Is it not possible for me to be here always, if I only should try?'

Then she began to issue her commands, at first only little things and easy of execution, to see if the people would obey. And when she found they did, she thought a minute and said to the soldiers, 'Go tie the king's hands and feet, and bring him before me.' Off went the soldiers and brought the king to Semiramis, bound hand and foot. And now all the city was talking and wondering what she was going to do next. But they had not to wait long. She commanded chains to be put upon the king, and he was chained. She commanded him to be brought into the square and killed. He was brought into the square and pierced with arrows and spears, and was killed. And now, Semiramis, who only asked to rule for a day, for the fun of it, was queen of the great Babylonian Empire. The king's fatal mistake lay in yielding to that little request to allow that woman to sit upon the throne one day. That mistake cost him his throne and empire, and his life.

A very little fox that simple request seemed at first to be, and harmless; but, oh! what havoc it wrought by-and-bye!

Now, beware, young friends: Satan comes and says: 'Oh! let me be king in your heart just for one day. Let me be the ruler of your thoughts, and words, and actions, just for one day.' But, if you do, ten chances to one, he will bind you hand and foot and kill you.

'Yield not to temptation, for yielding is sin, Each victory will help you some other to win.'

3. The next class of little foxes I would name is

NEGLECT—NEGLECT OF TRIFLES.

On a certain farm stood a gate enclosing the cattle and poultry, which was constantly swinging open for want of a latch. Ten cents of money and ten minutes of time would have made all right.

It was on the swing every time a person went out or in, and many poultry were lost from time to time. One day a fine young porker made his escape; a very valuable young pig.

The whole family, with the gardener, and the cook, and the milk-maid, turned out in

quest of the fugitive. The gardener was the first to discover the pig, but in leaping a ditch to cut off his escape, he got a sprain that laid him up for a fortnight. On returning to the house the cook found the linen burned which she had hung up before the fire to dry. And the milk-maid, having forgotten in her haste to tie up the cattle in the cowhouse, found that one of the loose cows had broken the leg of a colt that happened to be kept in the shed. The linen burned and the gardener's time lost amounted to twenty dollars. The colt was worth double that. Thus in a few minutes a loss of sixty dollars was caused, to say nothing about loss of temper and cross words, all for want of a little latch which could have been supplied for a few cents.

A long train of losses, spiritual losses, which cannot be expressed by dollars and cents, have often resulted by neglecting to ask God's guidance in prayer before taking some important step; by neglecting to read a few verses of Scripture, night and morning; by neglecting to follow the kind advice of mother, Sunday school teacher, or pastor in an important crisis. Don't neglect the little latch. As neglect of trifles is the surest way to entail heavy loss, so non-neglect of trifles is the surest way to reach perfection.

'What is the secret of your doing your work so beautifully?' asked one lady of another who was making a piece of crotchet work. 'There is no secret about it,' replied the lady. 'I only make every stitch as perfect as I can, and I am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake I unravel it and correct it.'

Yes, young friends, there lies the secret of all successful work, one stitch at a time, and every stitch just right. Thus it is, that the marvellous fabrics of lace shown at the late Chicago fair, costing fabulous prices, were made. Thus, all the costly garments of kings and queens and other grandees are made; one stitch at a time, and every stitch just right.

Thus the noblest lives are lived—Enoch, Joseph, Daniel, Paul, Timothy, John, Hannah, Mary, Lydia—one moment at a time. No moments carelessly spent; no moments viciously spent where 'tis possible to avoid it.

Wrong stitches in crochet can be unravelled and made right. Wrong stitches in garments can be picked out and others put in. But who can recall an evil word once spoken? or can bring to naught the influence on others of one bad action? Who can reverse the tide of time, and live a day or an hour over again?

Some unknown friend left on a gentleman's desk a card on which were printed these words:

'I shall pass through this world but once! Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now in His name, and for His sake! Let me not defer or neglect it, for I shall not pass this way again.'

That man possessed the secret for making the whole fabric of life perfect. 'Any good thing that I can do'; 'any kindness that I can show to any human being.' These two sentences cover all our duty to God, and all our duty to our neighbor. And these two—practical love to God and practical love to man is the fulfilling of the law.

4. One more little fox I shall name, one of the most destructive of all; its name is :

PROCRASTINATION,

which means putting off to a future time what should be done now.

Do you remember the sad story of the steamship *Central America*, which sprung a leak in mid-ocean on her voyage from New York to San Francisco? Seeing her signal of distress, a vessel bore down toward her. 'What is amiss?' shouted the captain to the other captain. 'We are in bad repair, and are going down; lie by till morning,' was the answer.

'Let me take your passengers now,' said the rescuing captain again.

But as it was night and very dark, the captain of the *Central America* did not like to send his passengers away, lest some might perish, and thinking that the ship could easily keep afloat till daylight, replied: 'Lie by till morning.'

Again the captain of the rescue ship called: 'You had better let me take them now.'

'Lie by till morning,' again sounded back through the trumpet. An hour and a half later her lights were missed; and though no sound was heard, the appalling fact was, the *Central America* had gone down with all on board. All perished because the captain procrastinated.

How many souls go down to the bottomless pit, we cannot tell. But, just think how many people die in a week, in a day, in an hour, in a minute, the world over. Eighty people die every minute, which is more than one every second; 4,800 every hour; 115,200 every day; 806,400 every week; three millions and a quarter every month; thirty-nine millions of people die every year. And few, very few of these expect to die soon. And how know you but you may die next minute, next hour, to-morrow? Listen! what saith God to you: 'Behold, now is the accepted time; behold, now is the day of salvation' (II. Cor. 6, 2). Listen again: 'Seek ye the Lord while He may be found, call ye upon Him while He is near' (Is. 55, 6).

Learn a lesson of prompt obedience from the soldier and from the sailor. Never, never does one or the other reply, 'In an hour,' or 'To-morrow I will,' or 'I will think about it.' But the moment the command is given, 'All hands aloft,' there is a rush as to who shall first reach the mast-head.

When the commander says, 'Attention, battalion,' every eye and ear is on the alert. Every man is ready to act. Oh! why not be as prompt to obey the commands of Christ?

Next year is not yours. Next week is not yours. To-morrow is not yours. This evening is not yours. An hour hence is not yours. The present moment is not yours, and that is all you have.

Think now, act now, as God wants you to do, for it may be your last chance.

Now, I have mentioned four little foxes—spiritual pride, small temptations, neglect, procrastination. There are many, many more, which I leave you to hunt up at your leisure and slay; but be sure that you slay them all, and keep not one.

FINALLY.

Remember, 'tis not enough to keep all bad things out of your heart and life. God wants your heart and life filled with all that is good. He wants your little bodies and souls and minds to be holy temples for Him, holy gardens for Him, where He can come and abide and find delight.

To help you to be and do all this for Jesus, I give you the following verses to learn and live by:

Jesus, can a child like me,
Thine own living temple be?

Yes, Thy Spirit, day by day,
In my heart will deign to stay.

Then that heart must ever be
A fit dwelling place for Thee.

Naughty tempers, thoughts of sin,
These things must not enter in.

But a temple is a place
Built for constant prayer and praise,

And the teaching of Thy Word:
Am I such a temple, Lord?

Yes, if all I do and say,
In my work and in my play,

Shall be gentle, true, and right,
Pleasing in Thy holy sight.

Help me, Lord, for I am weak;
Make me hear when Thou dost speak.

Cleanse my heart from every sin,
Make me beautiful within.

May Thy presence from above
Fill my heart with holy love.

Then shall those about me see
That the Saviour dwells in me.

Such is the heart and life of one from whom every little fox has been driven out.

The churches in New York City continue to be stirred with a religious revival. During the week ending March 24, meetings were being held in halls, theatres, and the open air, as well as in the churches. During Mr. Moody's visit to Washington some four thousand persons, it is said, professed conversion.

'The Land and the Book.'—The death is announced of Rev. Dr. Thompson, the author of this well known and most valuable work on the Holy Land. He died at Denver on a late Sunday, in the 89th year of his age. In 1852 he went to Syria as a missionary of the American Board. For forty-six years he continued in the field.

Missionary World.

THE MISSION TO THE INDIANS OF THE NORTH-WEST AND BRITISH COLUMBIA.

[According to our promise made last week in giving an account of the annual meeting of the W. F. M. S., we present some of the details of the report of Mrs. J. L. Harvie, the Foreign Secretary.]

The first Mission of the Presbyterian Church to the Indians, the heathen at our own doors, then the monarchs of the great North-west, was begun in 1866, when Rev. James Nesbit with his wife started from Kildonan to proceed overland by waggon five hundred miles farther west, to found the mission to the Indians at Prince Albert. At present there are in the North-west and British Columbia, under the supervision of our church, fourteen Indian Missions, with eight industrial and boarding schools and three day schools. The staff of workers includes ten missionaries and twenty-two helpers, the latter being principals of schools, teachers, industrial instructors, matrons and interpreters.

ALBERNI (B.C.) INDUSTRIAL AND BOARDING SCHOOLS.

Mr. M. Swartout, Missionary; Miss M. Minnes, Teacher; Miss B. I. Johnston, Matron.

Our Society last year contributed the sum of \$2,010 to the purchase of the Mission property, and this year the estimates call for an additional amount of \$1,200. The school is prosperous and now numbers fourteen pupils—ten girls and four boys, two of the little boys being under five years of age. The children are intelligent, affectionate and obedient, and evidences of the benefit resulting from regular training are not wanting. After school hours the girls occupy the time not given to household work and play in knitting and sewing—little girls of six years old knitting their own stockings. There is an interesting Sunday School, and the children study the International S. S. Lesson, and learn Bible texts during the week in preparation for Sabbath classes. The Alberni school is under the supervision of the Synod of Columbia.

FILE HILLS INDUSTRIAL SCHOOL.

Mr. Alexander Skene, Principal of School; Mrs. Skene, Matron.

There have been dark days in the past at this Mission, but the "silver lining" of the cloud now begins to appear, and Mr. Skene writes cheerfully of the future. In a letter recently received he says: "We have now ten pupils—eight boys and two girls, two having died during the year. We have been working steadily, and our children are gradually improving. They now speak English quite readily, can sing a number of hymns, repeat verses of Scripture, read the New Testament and little papers fairly well. The two children who died a few months ago went home trusting in Jesus; with little Ruth, especially, the end was truly peace. When not in school, the boys are busy with work of various kinds. The girls help in the house, and are a 'happy, contented little band.' The school building will not accommodate more than ten or twelve children."

ROUND LAKE INDUSTRIAL SCHOOL.

Rev. Hugh Mackay, Missionary; Mrs. Mackay, Matron; Mr. Sahlmarm, Teacher.

Since the establishment of the Regina School the number of scholars at Round Lake has been reduced to twenty—the outside number for which the Government will allow, at this Mission, a grant per capita per year for maintenance. This school is prosperous, and writing at the New Year, Mr. Mackay says: "We have our full number (20) of scholars and they are doing well. We have had no sickness in the school this term; all are well: not one case of scrofula, of which we have had so much in past years. We have at present an equal number of boys and girls. The boys are kept busy, two hours each day, sawing wood and taking care of cattle, while the girls assist in housework, sewing, etc." The value of stock at this Mission is \$500. Mr. Mackay holds regular religious services at six different places on the Reserves, and at the December Communion received four communicants on confession of faith.

LAKESIDE INDUSTRIAL SCHOOL.

Rev. W. S. Moore, Missionary; Mrs. Moore, Matron.

In November Mr. Moore writes: "We have now ten boarders and twelve day pupils attending, having secured four new boarders since I wrote you last. This is the number for which the Government has provided a grant for maintenance in this school." Earlier in the year Mrs. Moore says: "Our children now, I think, are quite equal to the average of white children of their ages. They can read,

write, sew, knit, do housework, gardening, etc. We can send them to drive twelve miles, purchase our supplies alone, get our mail, and return. We grow all our own potatoes, make our own butter, and our hens supply us with eggs." Mr. Moore conducts religious services on three Reserves, and the Indians last year contributed the considerable sum of \$148 for the Missionary Schemes of the Church and the completion of the Pasqua Church.

Rev. T. B. Pandian, a Hindoo gentleman of degree who has embraced Christianity, is endeavoring to rouse English sympathy for the Pariahs, or outcasts of Southern India. There are 8,000,000 or 9,000,000 of them, and, though entirely free by law, they are subject to some disabilities by caste opinion, one of which is so terrible that we have no hesitation in saying that it ought to be remedied by force, even at the hazard of insurrection. They are forbidden to drink pure water. There are generally two public wells in every village, but the caste men will not suffer the Pariah families to approach them, even if they only touch the water with buckets. The women, therefore, have often to go miles to get water from a stream, and in practice the majority of Pariahs drink only the dirty water left in furrows and pools in the fields or jungle. The consequence is that they are constant victims to dysentery, and that when any typhoidal disease strikes the village they die like flies. It seems to us that this oppression is too bad, even though it be based on a religious prejudice, and that the caste men should either be compelled to give up one of their wells, or, better still, to sink a new well for the Pariahs, thus spending something to protect their own ceremonial purity. We have no doubt whatever of the exact truth of this statement as regards the water, and strongly recommend the grievance to any philanthropist in the House in want of work. It may be asked why the Pariahs bear such an outrageous oppression. First, because 2,000 years of slavery have made them cowards; and secondly, because they believe, or half believe, the dogma of their caste neighbors, namely, that their suffering is just retribution for the sins of their previous lives. They are losing that faith, and some day they will fight for five minutes with torches instead of rifles, and then civilization in South India will temporarily end.—*London Spectator.*

The Missionary Herald (A. B. C. F. M.) for January has an interesting article on "Applied Christianity in the Hokkaido; An Attempt at Prison Reform in Japan." Something is told of the four prisons in that northern island, which contain some 7,000 criminals. A few years since Mr. Oinue was made superintendent, and presently reached the conclusion that the principles of Christianity were needed for the instruction of the prisoners, and finally secured a Christian quasi-chaplain for each prison. Every Sunday afternoon all are gathered for a moral address, and a Sunday School follows with the Bible for a text-book. In one prison, out of 1,500 prisoners 510 are studying the Scriptures, and 148 follow a course of daily readings from the Old and New Testaments.

Rev. Llewellyn Lloyd, just returned from China, while admitting that he has only had experience of a limited portion of that empire, is yet of opinion that throughout it all anti-missionary feeling is lessening. The educated classes are indignant at the foreigner coming to teach, and they do all they can to oppose a permanent missionary settlement in any large town, but the foolish stories they circulate are generally losing effect. The reason why Roman Catholic missionaries are so frequently attacked lies in the fact of their great interest in founding homes, the children in which are suspected of being ill used.

The total statistics of the American Presbyterian missions, north, in China for last year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6,081; number added on confession of faith, 862; number of schools, 203; total of pupils, 4,078; pupils in Sabbath Schools, 2,910.

Medical Missions at Home and Abroad speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: God chastens, afflicts, warns, punishes, but He never scolds.

David Livingstone: The spirit of missions is the spirit of our Master—the very genius of true religion.

Ruskin: As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.

Spurgeon: Look most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when they are many, make great waste.

Canadian Churchman: "G. O. M." was apparently as well deserved a title for John Wesley as for William Gladstone. In his 82nd year he said, "It is now eleven years since I have felt any such thing as weariness. . . . never tired. . . . such is the goodness of God. . . . is anything too hard for God?"

Sunday School Times: God knows what He wants us to be and to do. He will shape and use us if we will submit ourselves to Him truthfully. Martin Luther calls attention to the fact that the invitation in the Psalms, "Rest in the Lord and wait patiently for Him," is, in the Hebrew, "Be silent to God—let Him mold thee." If we are not what we ought to be, it is because we resist God's effort to make us so, and prefer our plans to His.

Presbyterian Banner: The choice of life lies with each one, and it is a decision as old as human existence. One choice will bring the soul, like some great ship, with colors flying, freighted with the fruits of years of noble toil, into a peaceful, quiet harbor; the other will leave a wreck sinking upon the rocks and shoals among which it bent its perilous course, going down unhonored and unblest. Which decision is the best? The choice is one which when made will stand forever.

Ram's Horn: Sunday funerals should be abandoned. They smack of ostentation and lay heavy drafts on clergymen who add them to other duties that crowd the Sabbath; they draw away from public worship, and put a burden of work on men and beasts that need a day of rest. By standing together, clergymen can abolish them. All burials should be private. Leave-taking of the dead, by the bereaved, in the presence of curious strangers, is a cruelty ranking but a little higher than public executions.

The Living Church: "Every family, says a secular daily, whether any of its members belong to a church or not, ought to take at least one religious newspaper. Its influence for good cannot be measured. 'If I, as a married man and father,' says Dr. Duncan, 'should say to my wife, I am not able to subscribe for a religious paper that costs only three or four cents a week, why I wouldn't be surprised if when I woke up the next morning, she had gone and left me—for I don't see how a self-respecting woman could live with a man who couldn't make up three cents a week.'"

Rev. T. Herridge, B.D.: We think of politics as a secular matter. Of course it is secular, for it has to do with the present world, but does that fact afford any protection against its degradation? Nay, we want that beacon on Parliament Hill to be a Pharos light, guiding the people of our land into the haven of truth and righteousness. And if this is to be so we must have honest voters, honest citizens of this Dominion, men who will not sacrifice their principles, who will not lie; in a word, we shall need an individual reformation, which drives from our breasts unholy thoughts and purposes, and causes us everywhere to provide things honest in the sight of all men.

Teacher and Scholar.

May 13, 1894. } ISRAEL IN EGYPT. } Brod. 1-14.
Psalm cxlv. 8. } GOLDEN TEXT.—Our help is in the name of the Lord.—

Of the period of Egyptian sojourn we have information concerning only the first and last parts. Genesis does not go further than the generation which came down to Egypt; and Exodus begins the narrative with these events which ultimately led to deliverance. In Exodus xii. 40, the duration of the sojourn is said to be four hundred and thirty years. Paul (Gal. iii. 17) seems to imply that this covers the whole time from the covenant of Abraham. Since the time from Abraham's call until Jacob went to Egypt was two hundred and fifteen years (Gen. xii. 4, xxi. 5, xxv. 26, xlvii. 9), this would leave two hundred and fifteen years for the period in Egypt, which is often given as 1706-1491, B.C.

I. The Family Became a Nation.—The sons of Israel, who with their households came to Egypt, are again mentioned, and reference is made to the seventy, who became heads of tribes or clans, and whose names are given in detail in Genesis xli. That generation passed away, and Israel emerges next into view, no longer a family, but a nation. Expressions are heaped up (v. 5) to indicate the rapid manner in which it grew to a mighty people filling the whole land of Goshen. The increase though very abundant, was by no means incredibly so. It fulfilled prophetic promises to Abraham and Jacob, Gen. xv. 5, xlvii. 3.

II. Changed Treatment by New Rulers.—The shepherd kings, in whose time Joseph, and later his brethren were brought to Egypt, were eventually driven from the land, after a lengthened struggle for independence by the people. During the first part of the eighteenth dynasty which succeeded, Egypt was prosperous at home and powerful abroad. Western Asia became subject. Eventually, through royal marriages with Asiatic princesses, Semitic influences became dominant at the court. The popular movement against this, which has been compared to the movement of Arabi in our own day, led to the nineteenth dynasty. It seems now certain that the monarch who concerted measures against the Israelites was Rameses II, the third of this dynasty, whose mummified body was identified a few years ago. It was natural that by the monarchs of this dynasty, which originated in a protest against foreign influence, the services of Joseph would not be had in favourable remembrance, Ps. i. 6. Everthing foreign would be an object of dislike. The number and power of the Israelites excited jealous fear. To the king they seemed to exceed the Egyptians in Goshen, or the expression may mean, too many and too powerful for us to manage. The position of the Israelites to the north-east, would make their attitude to Egypt in case of wars with Asiatic nations, of great importance. Their own Asiatic origin caused a natural dread that they would ally themselves with kindred races. From a sense of the value of their services, there was the further dread that in this way they might leave the land. To that worldly, sagacious shrewdness, which calls itself wisdom, the best way to prevent this seemed to be the repression of their increase and power. Accordingly a policy of wearing, repressive labors was inaugurated. Under Egyptian superintendents, who had subordinate to them the working overseers, the people were set at forced labors, for the purpose of breaking at once their spirit and their strength.

III. The Effects.—One obvious effect was the works resulting from this labour. Rameses II, throughout his long reign of sixty-seven years, was devoted to building. The Hebrews were employed preparing brick and building store cities, as magazines for provisions and arms. One so built was named after the king. Pithom, "the house of Tum, i.e., the setting sun," has lately been identified a few miles south-west of Ismailiyeh, on the Suez Canal. Its civil name, Thukut, is the Biblical Succoth, Exod. xiii. 37. It is found to have been built almost wholly of brick, in the upper part the bricks being without straw. A further effect was the embittered lives of the Israelites. All the service was exacted with a grinding rigor, calculated to break in pieces their manhood. The crushing character of this is attested by representations on the monuments of that period still extant. But instead of what the king sought resulting, the very opposite effect was produced. The growth of the Israelites increased with the severity of their oppressions, so as to excite an aversion mixed with alarmed horror in the Egyptians. The bondage would have the further effect of isolating the people from the Egyptians, while making them skilled in the arts and trades of the country. They would also be drawn more closely together by common sufferings and hopes, and so prepared for being a united people.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 2ND, 1894.

NOW that we have an imitation of the American Tariff and of the Gerrymander and an agitation for the American system of electing county officials, it will be well if some Canadian does not imitate Coxe and lead an army on Ottawa.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

THE Home Secretary, Mr. Asquith, one of the rising statesmen of the Empire, has introduced his bill for the disestablishment of the church in Wales. Of course there was the usual shouting about "s-acrilege," "plunder," and all that sort of thing. Shouting of that kind does not frighten anybody now.

IF there are serious deficits in any of the funds in June, the best remedy is to humble ourselves before God, confess our sins and seek such an outpouring of the Holy Spirit that every commissioner will go home a more consecrated man. An angry wrangle about dollars and cents will do more harm than good. What the church needs is more spiritual life. There is plenty of money if we could get it.

THERE is only one effectual way by which the Roman Catholics of Quebec and of every other country can be shown that Protestantism is a much better system of religion than theirs. Let the lives of Protestants be purer, more useful, and more consecrated than the lives of Roman Catholics, and then the Catholics can see the superiority for themselves. If a man defends Protestantism with his tongue and libels it with his life he need never expect to commend it to anybody.

THE conference held at each meeting of the Synod of Toronto and Kingston has become a distinct feature of the proceedings. Business of course has to be done, but it is all the better done when the spiritual part of the work is kept well in the foreground. The programme for the conference to be held next week is unusually good and should bring out the very best that is in the court. We have no doubt about the result if the members are on hand in good time and in a good frame of mind.

QUEEN'S did a good thing in honouring Mr. Joly with the degree of LL.D. Joly is a grand man. The Protestant who so lives that he enjoys the confidence and esteem of his Catholic neighbors and who keeps his record spot-

less for half a century in the midst of Quebec politics deserves all the honours that can be conferred on him. Had the Protestants of Quebec stood by Mr. Joly when he was Premier, their Province would have been spared trouble, expense and something much worse than either. They got rid of Joly and enjoyed the beneficent reign of Mercier and a number of others about as good as he.

THE committee that has charge of the programme for the conference to be held at the meeting of the Synod of Toronto and Kingston next week has arranged that an elder take the chair at each sederunt. Mr. John A. Paterson, Mr. R. S. Gourlay and Mr. Hamilton Cassels are the gentlemen named. No better selection could have been made. Why not go a step farther and appoint one of them Moderator. Mr. Paterson is a minister's son, he is an elder, and superintendent of a large Sabbath school and a general all-round worker that never takes a back seat when there is work to be done or money to be paid. Both the others are first-class men. It seems a little strange that any kind of a minister is eligible for the Moderatorship and that elders possessing the high qualifications of the gentlemen named are not considered eligible.

SOME of these days, when our deficits and heresy trials are over, somebody will ask and insist on having an answer to the question, why should not a ruling elder like John Charlton, for example, be Moderator of the General Assembly. John Charlton has fought more and harder battles for purity, for the Sabbath, for temperance, for many other good causes than most men in the church. If he has not always won, the fault was not his. He always fought bravely and well. He supports every good cause liberally. He made a strong but unsuccessful effort a few years ago to unite some of our Divinity Halls and when he failed, instead of sulking as a good many men would have done, he subscribed a thousand dollars for the endowment of one of them. That was a noble thing to do while smarting under defeat. It seems the essence of absurdity to say that while the most useless stick of a theological professor, or a pastor who has shown little capacity for anything but keeping congregations small, or an ecclesiastical pugilist who has never been out of a fight of some kind, may be elected Moderator in any Presbyterian church in the world, an elder however capable, influential and consecrated, is not eligible. There will be a change some day soon and the teaching elders would do a graceful thing by making the change without any pressure. The most orthodox Presbyterian church in the world, the Southern Presbyterian, has made it already.

LIBERALITY OR BETRAYAL, WHICH?

A CONTEMPORARY in the United States under the head of "Editorial Notes," remarks that, "When Harvard University invited 'Father O'Callaghan,' a Roman Catholic priest, to preach in Appleton Chapel, before the students, it made a lamentable surrender of the truth of God. The Christian colleges of America were founded to repel and discountenance such errors as those of Romanism."

This is a sentiment with which we entirely agree and we glad to see stated in plain and honest language. Some will call it narrowness and bigotry, we would call it fidelity to the truth. An invitation of a similar kind from a Presbyterian minister to an "aged and venerable Roman Catholic priest" to address his Sunday School, has been going the rounds of the press, and in some cases accompanied with high-sounding praise of the liberality and Christian spirit which it shows. We have no sympathy with, we have no respect whatever for that kind of so-called liberality. We would not call it liberality. The proper name for it is betrayal. Presbyterian colleges are not built and supported, nor students in them indoctrinated into the errors of popery that when they become accredited ministers they should ask Roman Catholic priests to address their people. How is it possible to remain true to the traditions, to the very fundamental principles of Protestant and Presbyterian theological colleges, to appeal for their liberal support as bulwarks of Protestant truth, of liberty, civil and religious, and at the same time ask graduates of Roman Catholic colleges, who are taught that Protestants are heretics, have little chance of salvation, and had Romanism her own way, would be made short work of, to come and address their people on the Lord's day. We Presbyterians have been foolish enough to establish at Montreal and maintain at a

great cost, a college, the very reason for whose existence was stated to be that it would prove a powerful instrument wherewith to combat popery, that it would dispel the spiritual darkness created by Roman Catholic teaching, and set at liberty those who are enslaved and kept in bondage by it. And it all ends in this, that a R. C. priest is asked, as a brother, to address a Presbyterian congregation in the church on the Lord's day. If this is not a betrayal, a turning the back upon the spirit and teaching of that college, and of all the arguments urged for its establishment, then we are a deceived people. If such a result of our college teaching were to become common, unless our people should undergo a complete change of view as to the nature and teaching of popery, we should expect to find the channels of their liberality toward our colleges very speedily become utterly dried up. If R. C. priests are the proper persons to instruct our people, why should not our students attend their colleges and qualify themselves there for their work?

We are well aware that there are many priests who hold the most tolerant views on religious subjects, of admirable moral character and who are socially delightful. But this does not affect the character of the system with which they are identified, whose representatives they are, which they have solemnly promised to uphold and defend, whose history in the past we know has been a dark one, which has at various times put forth its utmost strength to quench Protestantism in blood, which has not changed its character, and whose boast is, that it is always the same. It is quite possible to respect highly and have the most pleasant social relations with those who wholly differ from us in their opinions and convictions on many subjects, but it is something worse than a mistake to allow these social relations to lead us into a compromising position with respect to great principles. Friends may well be dear to us, but truth should be dearer still; and so long as popery remains what it is, Protestantism and it cannot honestly stand in any other relation than that of openly avowed antagonism. We have not seen, we have nowhere read of Romanism by any of its official acts, withdrawing from any one of the positions, or renouncing any one of the acts which brought Protestantism into existence, which are its justification, and which it must, to the very last, contend against. Why then, should we, should any minister especially, by asking a R. C. priest to address his people or his college, even in appearance create the impression that really there is, after all, not much difference between Presbyterianism and popery, and that we are, as systems of faith and worship and practice, on the best of terms? Coquetting and flirting of this kind is fraught with danger and can do only harm. If, as we believe, we Presbyterians, in our history and doctrine, have been contending in the past for truths of infinite moment as against popery, to hobnob with her now in the persons of her accredited representatives is practically to make the acknowledgment that all our history and contendings in the past have been a mistake, to capitulate, to go back upon our history and doctrine, and to prepare the way for final surrender. This is not liberality, it is betrayal.

Social relations, tastes in common in many things, should never be allowed to lead us into positions where good manners, where common civility even would require us to be silent when we should speak, to do nothing when, it may be, we ought to act. Suppose that after Father O'Callaghan had preached, it is not said that he actually did, the president of Harvard, in view of the attempts Rome is just now making, to as far as possible break up the common school system of the country, had felt it his duty to warn his students to be on their guard as citizens of a free country against the machinations of Rome, it would have been decidedly awkward, and suppose that, though feeling this to be his duty he did not do it from courtesy to the Rev. Father, it becomes something a great deal worse than merely awkward. A very important branch of the work of our church, for which we are constantly asked to give and pray, is that of the evangelization of our Roman Catholic fellow countrymen. How could any self-respecting Roman Catholic priest accept an invitation to address a Presbyterian congregation, whose minister might on the same day urge upon it as a solemn duty to labour and pray and give for the overthrow of the very system to which the Reverend Father "who shall address us at a later hour" belongs and is striving with all his might to build up and extend? It won't do. The contradiction, the absurdity, is too glaring, one would think, not to be seen and felt by the most obtuse, of attempting to evangelize Roman Catholics and make them Protestants with the

one hand, and to undo this same work with the other. This is not liberality in any right sense of the word. It is more like the conduct of a sentinel introducing an enemy within the lines. In actual warfare that is not liberality, and the warfare of our church with Rome we understand to be actual and not a sham; it is called betrayal.

THE REV. DR. COCHRANE ON CHURCH UNITY.

THE half yearly meeting of the executive of Reformed churches holding the Presbyterian system, was held a short time ago in Philadelphia. The Canadian church was represented by Revs. Dr. MacVicar and Warden, of Montreal, and Dr. Cochrane, of Brantford.

In the evening the executive were entertained at dinner in the Metropole, where the representative men of all the churches in the city met to give a greeting to the members of the Alliance. Dr. Cochrane spoke for the Canadian churches, and according to the accounts given by *The Public Ledger*, *The Press* and other papers, ably represented what he called "the little sister church," across the lakes. "In an address, eloquent, full of striking points and full of humor, he advocated closer relations between the Presbyterian churches of the United States and Canada. After making a touching reference to his first visit to Philadelphia on his way to Princeton Seminary, some thirty-seven years ago, and paying a well-deserved eulogy to the Hodges and Alexanders of that day, he proceeded to give an outline of the strength of the Canadian church and the mission work in which it is engaged. It embraced 1,000 congregations and settled pastorates, with nearly 1,300 mission stations, and 450 missionaries, students and catechists in addition to the work done in connection with French evangelization, and among the Indians of the North-west. In the foreign field they had missionaries and training schools in India, China, Trinidad, the New Hebrides, and had recently begun a new mission in Palestine. While the alliance of Presbyterian churches all over the world had done much to unite them for general Christian work, he felt that it should be the precursor of closer practical union between the churches on the continent of America, while statesmen in Canada and the United States might be debating such questions as Imperial federation, reciprocity and reduction of tariff, the churches had the work before them of evangelizing this great continent, a far more important matter than political alliances. They lived in an age of federation and unions. Canada within the last twenty years, in the union of the different Methodist and Presbyterian churches, had set a noble example to both the Scottish and American churches. Why might there not be a federal union of the Presbyterian churches in the United States and Canada? With slight differences they were one in doctrine, in church polity, in their high standard of theological training, and to show still further how closely the Canadian church followed their brethren across the line, they had an occasional heresy trial to vary the monotony of their religious life. Federation would afford greater opportunity for united action regarding matters of common interest, such as the reception of ministers into their respective communions, the transfer of students to colleges and presbyteries, mission work along the boundary line that separates the two countries, and all other important questions affecting their church. A federated church would also, if occasion demanded, be able through its church courts to exercise a greater power in practical politics, and frown down the occasional attempts of demagogues who sought for selfish purposes to stir up strife between two countries that ought to be one in brotherhood, as they were one in common faith. After rapidly sketching the immense mission fields entrusted to the two churches, he expressed the hope that by God's blessing they might be found faithful to their high commission and hand down to those who should survive them, a noble heritage of sacred memoirs and solid work accomplished for the glory of God and the good of man."

"SUNDAYS IN YOHO."

MR. EDITOR,—Every member of the Synod of Montreal and Ottawa, and every member of the General Assembly will, I hope, make a point of reading "Sundays in Yoho" with a view to forming a true conception of the attitude of Professor Campbell to the great spiritual truths that lie at the foundation of Christian life. The book contains some of the addresses given by the professor on Sunday afternoons at his island home in Muskoka. It is well worth reading, having much of the fascination of the "Pilgrim's Progress." The

point, however, that I wish to emphasize is that those who are to sit in judgment on Prof. Campbell for the address which has occasioned so much alarm ought to make themselves acquainted with his deliberately published teaching in order that they may deal fairly with him. Before determining whether Prof. Campbell shall be excluded from the ministry of the church or not, it is surely only just and right to know what his teaching is on the great verities and not simply to look with a magnifying glass at one isolated and unfortunate utterance.

Yours, etc.,

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, 30th April, 1894.

FOREIGN Mission Committee of the church meets for business on May 22nd, at 11 a.m.

WE regret that pressure on our space this week compels us to omit any account of the closing exercises of Queen's University, which we shall make room for in our next issue.

REV. DR. COCHRANE, on behalf of the Home Mission Committee, announces that the payment of Augmentation claims for the past six months has been deferred until the end of April, in the hope that congregations or individual members of the Church would still make up the \$6,000 deficit, so that the claims may be paid in full. The Home Mission Funds have also a deficit of nearly \$12,000.

ON behalf of the Rev. E. D. Millar, of Yarmouth, N. S., joint convener with Principal Caven, of the General Assembly's Committee on Systematic Beneficence, we would ask the attention of all concerned to the subjoined notice:

Will conveners in the several Presbyteries use diligence in making their reports as complete as possible, and forward one copy to my address as soon as possible. Reports transmitted through Synods will not reach me in time to be of any service. Use blanks provided for Presbyteries, and add any date available.

IN late news from Britain we notice that in the House of Commons, Mr. Roby, member for Lancashire, presented a bill providing for an eight hour working day for miners, and that the bill passed its second reading by 281 to 194. Not long ago it was agreed that in certain departments of Government work eight hours were to constitute a day's work and the same wage to be paid as when the time was from one to two hours longer. Although there are many kinds of work to which it would be impossible to apply the eight hour system, there appears to be no doubt but that this movement will extend. If this is found good for miners there are several other kinds of severe manual labor or unhealthy labor in which the workmen will demand the application of the eight hour a day law, and so it will spread. The immensely increased power of production in our day certainly suggests that, unless there is a correspondingly increased power of consumption, fewer hours of labor now should be fully equivalent to a greater number formerly. If the spare hours are wisely used by these hard toilers they should add very materially to their comfort and enjoyment in life of themselves and their families.

A MEETING was held in Philadelphia, on April 12th, at the rooms of the Presbyterian Historical Society, which it is believed will prove historic. At 10 a.m. the representative committees of eight of the Presbyterian and Reformed denominations of the United States, met to consider a plan of Federal Union which has been reported to their respective Supreme Judicatories at their Assemblies last year. The churches represented officially, were, the Presbyterian church in the United States of America, the Reformed Church in America, the Reformed Church in United States, the United Presbyterian Church, the Reformed Presbyterian Church (General Synod), the Reformed Presbyterian Church (Synod), the Cumberland Presbyterian Church, and the Associate Reformed Synod of the South. The deliberations were kindly and thorough, and after hours of careful consideration, the Plan, having been amended in minor matters, was unanimously approved, and ordered to be forwarded to the General Synods and Assemblies of the churches represented. The step thus taken is a momentous one, and if the Supreme Judicatories of the churches also approve the Plan, the churches in the United States holding to the Reformed faith and the Presbyterian polity will enter upon a new period in their history, a period, it is hoped, to be marked by great prosperity.

Ministers have you paid your rates? If not, pay up promptly and save interest.

Books and Magazines.

CAPE BRETON ILLUSTRATED: Historic, Picturesque and Descriptive. [By John M. Gow. Illustrated by James A. Stubbart. Toronto: William Briggs.

Cape Breton, one of the very oldest footholds of the European on this continent, has in recent years, after a long period of unmerited neglect, begun to receive that attention from historians, artists, and antiquarians that its position, its people, its picturesque scenery and its still more picturesque history justly entitle it to. The gravest fault we find in the book before us is its outward form, which would have done quite well for a slim, pictorial guide book, with a few sentences of descriptive letter-press; but this is a bulky volume of more than four hundred pages, the matter of which deserved a better and more attractive outer appearance. A page that is as broad as it is long is bad enough, but a page that is broader than it is long is intolerable except in certain special kinds of books. Externally, "Cape Breton Illustrated" looks like a somewhat unwieldy guide book, but it is really a bright, readable and extremely interesting history, down to the present time, of the little island on our Atlantic Coast, for the possession of which French and English so strenuously contended through many successive wars. Here and there, and indeed, too frequently, throughout the work, are evidences of hasty writing and careless revision; but on the whole the author may be congratulated on the easy, popular and attractive style in which he has told his story. The illustrations are numerous and fairly represent the scenic features of the island—features so strikingly beautiful that at all seasons of the year the artist may there find alluring subjects for brush and pencil. Cape Breton, after its cession to Britain, was largely settled by Scotch Highlanders, and we quote the following sketch of Highland hospitality, as a sample of the author's style:

"It is pleasant, as well as interesting, to note the survival of national characteristics which make for the good of the race. In Cape Breton, for example, you will find traces of primitive hospitality: people will treat you with that old-fashioned courtesy and hospitality for which we have to seek in patriarchal times. Because you are a stranger, they will take you in; and in some instances the Celtic matron will stand by your elbow while at table to see that you want for nothing, with an air of proud and disinterested kindness that is a special thing to see; and which produces in you, if you have any sympathy at all, a feeling of dignified gratitude. You may smile perhaps inwardly at this primitive behaviour of your hostess, but you come away from her house with an improved opinion of your kind. You begin to think what a man would be like were he not tormented with the thousand and one imps of modern civilization. The kindly and noble impulses of the human heart are fine things to see, no matter where we meet them. A real manly or womanly act is a precious performance. The Master said, 'A cup of cold water, given in the name of a disciple.' Kindness bestowed in the name of, and for the sake of, our common humanity partakes of the same spirit, and a genuine survival of this spirit you will find among the Highlanders of Cape Breton. Almost the first time we heard the Gaelic language was from the lips of a tall and commanding Highland woman, who stood thus at her table intent upon our wants. She was speaking in tones of command to her children, and they seemed to realize the fitness of the language as a medium of expressed authority, for they stepped around like soldiers in obedience to her imperative tone and gestures. And then she would address herself again to her tea-pot and her bread and butter, with all the kindness and dignity of the genuine loaf-giver, as they say that 'lady' originally meant. Dignity! Your modern society woman is merely a sibilating and minuetting lay figure beside one of these Gaelic matrons."

A COMPLETE DICTIONARY OF SYNONYMS AND AUTONYMS. By the Rt. Rev. Samuel Fallows A.M., D.D. New York, Chicago and Toronto: Fleming H. Revell Company.

This is a new, compact and handy edition of an exceedingly useful book, and one that will be especially serviceable to students, editors, and literary men generally. The appendix, which is a good half of the work, embraces Britishisms, Americanisms, colloquial phrases, a list of Homonyms and Homophonous words, a collection of classical and foreign phrases, abbreviations and contractions used in writing and printing and a great deal of other very useful matter.

The April number of the *Sanitarian* contains, as it usually does, articles on important subject, coming within its range of topics. The first is entitled "Observations on the Diagnoses of Diphtheria, and Remarks Relative to State Sanitation." "Artificial Immunity" is a paper on an important subject by Henry Reed Hopkins, M.D., of Buffalo. Other articles are "Dangerous Occupations," "The Modern Rain-Bath" by William Paul Gerbard, "Permanganate of Potassium as an Antidote for Morphine." Other important matter will be found by the professional in this magazine, besides many reviews of new books. The American News Company, New York.

Christian Endeavor in Cleveland is a manual containing a history of the Christian Endeavour movement in Cleveland, from its inception in 1886. It gives the fullest information possible about the Great International Convention to be held in Cleveland next July. It is illustrated with a large number of beautifully executed photographs of prominent Endeavourers, and public buildings of the city, and should be in the hands of at least those who expect to attend the convention. The proceeds of its sale are to be applied to the convention fund of \$15,000. F. M. Lewis, 237 St. Clair St., Cleveland, Ohio.

The "Strike at Shane," is No. 2 of the *Gold Mine* series, and a sequel to "Black Beauty," now so well known. It is published by the American Humane Society, and for the laudable object of promoting kindness in the treatment of dumb animals. A Boston gentleman, highly educated and influential, says of it: "It is the strangest and best written book of the kind I have ever read, and I wish it could be read by every boy and girl as well as man and woman in the land." Geo. T. Angell, 16 Milk St., Boston.

The Family Circle.

WHEN LILACS IN THE DOORYARD BLOOM.

ELIZABETH CHISHOLM

When lilacs in the dooryard bloom,
And lift and shake their plummy sheaves;
When sunbeams smite the forest's gloom,
And winds go whispering through the leaves;
When wrens and robins build again
In peace about the cottage eaves

Then, though my strength is something spent,
And though my eyes are growing dim,
I thrill with gladness and content,
My soul sends up a joyful hymn,
And in the beauty of the world
I feel my spirit overbrim.

Long years have gone since mother took
The lonesome way that angels mark;
The memory of her latest look
Is like a candle in the dark;
But when the lilacs bloom I see
Her sweet face in a starry arc.

She loved so well these homely flowers;
She broke them for my childish hand;
They speak to me of happy hours,
By mother love and patience spanned;
Their perfume has a waft of sweet
Blown hither from th' immortal strand.

I like the dear old-fashioned things;
I always find them just the same;
And so the fancy wakes and clings
That, blooming by whatever name,
I'll one day pluck the lilac sheaves
Where flowers in deathless gardens flame.
—Harper's.

A VISIT TO THE WEST INDIES.

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

We now come to the cabin passengers, but we cannot say of all of them as of the others, that they are contented and happy; on the contrary, we have some who try and make it as disagreeable as possible. Who were they? Not the two Portuguese gentlemen, for they are both jolly fellows and made the best of it. Not the German, although inconvenienced by the detention, he did not show it. Not the Canaanians, for they do not care how long she lies in the bar, so long as they get plenty to eat and drink. Well, who can it be? One was a Yankee commercial traveller (as we afterwards discovered) and the other two were Demerarians, on their way to Barbados for their holidays (clerks)—these were the three discontents who made it disagreeable for all. The airs they put on, the stiffness they bore! How they would turn up their nose at this and that on the table—smell it too, if you please—and tried to impress the fact upon the rest of the passengers that they were by no means "small potatoes." Thus it continued till the fifth day when the two Demerarians got tired of spending their holidays within six miles of their respective homes, and asked the captain to put them ashore which he willingly agreed to. Notwithstanding their pretended snobbery, they were mean enough to take advantage of five days' free board on the ship, as their passage money was handed back to them in full. We all drew a sigh of relief as we saw them rowed away. On shore they would be glad to get half the fare they received on board ship. The Yankee traveller remains and keeps up his dignity in good style, but exclusively alone—no one takes notice of him. Next day we got off the bar, and no doubt our "extensive" friends felt sorry, as they could not get another steamer to take them to their destination for a week after we left.

We were nearly fried with the intense heat while on the bar, and were glad when we finally passed outside the "lightship," where we got plenty of cool sea air to refresh us. During all these trying days our captain was the jolliest fellow amongst us. He felt the delay keenly, but would say, "My first thoughts are in the interest of Pickford & Black, then the passengers"—and we all can testify as to his unswerving fidelity to the interests of his masters, which always were first with him. We never travelled with a more contented man—seldom or ever angry, and displaying great tact in the management of the crew and ship. Sixty hours' sail brought us to the "ser-

pent's mouth" or the "great bogus," the entrance to the Gulf of Paria, and at 8 a.m. on Sunday we cast anchor at Port of Spain.

In the harbor lay two English men-of-war. Our stay in Trinidad was of short duration, as our captain wanted to make up for lost time. At 1 p.m. we heaved anchor for Barbados, at which island we arrived on Monday morning. Here the "war fleet" lay at anchor in the following order: H.M.S. *Blake*, *Mohawk*, *Tartar*, *Bussard*, *Cleopatra*, *Canada*. In a few minutes we were surrounded by boatmen to row us ashore. This is one of the sights a stranger witnesses in Barbados—all excitement. After some bartering we got our boat and went ashore; the steamer anchors three miles from shore.

One cannot realize the crowded condition of this town until he tries to walk through the streets—he has to elbow his way through—men, women, and children, a veritable bee-hive. The streets are narrow with scarcely any sidewalk, and there is no time to stand still, one must move on, or be carried forward in the crowd. Everybody seems to be active—no drones seen—the island is so crowded that all must work or die. We visited many places of interest missed on our former visit, and, by the way, our Yankee friend, so haughty and overbearing, took his departure here without even saying good-bye, but no one regretted his absence.

We were on board at 6 p.m. and immediately steamed for St. Lucia, where we arrived next morning at 7 p.m. In this lovely landlocked harbor lay the training squadron, H.M.S. *Ruby*, *Active*, *Volga*, *Calypto*.

ST. CHRISTOPHER.

As we slowly entered the harbor of St. Lucia, we came to a standstill alongside the training squadron which lay at anchor. The decks were crowded with young marines watching their respective crews practicing for a contest which was to take place in the afternoon. There were races at short and long distances, all of which were keenly contested, the best crew winning each time with tremendous cheering from the crowded decks. We have to thank the courtesy of our obliging captain for the enjoyment we had in witnessing the races. Although he was in a great hurry to get to the next island he waited until the fun was over.

St. Lucia is a coaling station for the war fleet, and many a bloody battle was fought and won in its waters in days gone by for its possession between the French and English—as it then was, and is considered now, the key to the West Indies. It is the only landlocked harbor in all the English islands, and resembles that of St. Thomas, which belongs to the Dutch. Vast forts are being erected, and in a few years St. Lucia will play no small part in the protection of the Empire.

Alongside the magnificent stone wharf, built by the English Government, are several ocean steamers coaling; hundreds of black women with their baskets on their heads are ascending and descending in systematic order. The scene in the distance appears like an ant's nest, as these poor creatures swarm the decks. The public market lies alongside the wharf; here are to be seen for sale all kinds of fish—flying fish, sword fish, shark, porpoise, etc. The shark is a favorite with the lower class, but the better or middle class do not eat it. A monster was landed while we stood there, and an ugly looking brute it was. No sooner was it landed, than a black woman approached flourishing a dangerous looking weapon with which she cut up the voracious fish in no time, and carted it off to the market to be sold at so much a pound.

On the door step of a house alongside the market we noticed a white baby lying on a cocoa-mat. We stood to admire and pity the little infant, when the mother, a black woman, came up and asked if we wanted to buy the baby, which she offered for 5s. We felt sorry we could not do something for the little pet, but putting a coin in its little hand we told the mother we could not buy her babe, but to take good care of it, and that God would reward her handsomely by-and-by.

After discharging and taking on what cargo there was, and filling our fresh-water tanks, we put to sea in the afternoon. The large coolie vessel which was wrecked at the entrance of the harbor on our way south, and which lay on the rocks alongside the shore, was now broken up by the action of the waves; no trace of her could be seen.

Our next stopping place on our way north is Martinique, a French island, some sixty miles distant from St. Lucia. At 7 p.m. that same evening, we dropped anchor quite close to shore in fifty fathoms of water. We waited some time for the arrival of the doctor to pass us. We then went ashore in a small boat to witness one of the most extraordinary and ridiculous sights ever seen. It was *fele* day, just before Lent, the whole town went mad. We were told they were "chasing the devil out of town," and if he never came back, it was no fault of theirs. The whole town, young and old, male and female, rich and poor, all joined together in an indescribable mass. All wore false-faces of every description, and dresses, masquerade style, representing every nation, heathen and Christian, on the face of the earth, and many no dress, and the acts of indecency were horrifying in the extreme. They rushed hither and thither like mad people; they danced, groaned, screamed, hooted and yelled enough to frighten the demons below, the whole scene presenting a picture of a legion of demons from the bottomless pit let loose for a season. The town officials, from the mayor down, jumped in the wild *melee*. They bore torches, lights of every kind; whites, blacks, and mulattoes joined all in one. At 12 p.m. sharp the seance ends and all settle down for another year, when this "solemn festival" is gone over again.

(To be continued.)

A TRANSFORMATION SCENE.

There is never a road in Morocco in any place whatsoever. There are goat tracks that have been widened and deepened by the caravans, and one is at liberty to ford the rivers where he likes. . . . You scarcely ever see a tree; but, as if to atone for this there are the grand tranquil lines of the virgin landscape, unbroken by roads, houses or fences. We are about to change from one territory to another, and all the men of the tribe we are approaching are under arms, their chief at their head, to receive us. Perched on their lean little horses, on their high-peaked saddles that are almost like easy chairs, they look like so many old women shrouded in long white veils, or like old black faced dolls, or mummies. We draw near, and quickly, at the word of command given in hoarse tones, the whole army scatters like a swarm of bees, horses curvetting, arms jangling, men shouting. Under the spur, their steeds rear, leap, gallop like frightened gazelles, man and tail flying in the wind, clearing rocks and great stones at a bound. The old dolls have been restored to life; they, too, have become superb; they are metamorphosed into tall, active men, with keen faces, standing erect in their great silver plated stirrups. The white bournouses fly open, and stream behind them in the wind with the most exquisite grace, revealing beneath robes of red, orange, and green cloth, and saddles with housings of pink, yellow, and blue silk embroidered with gold. And the fine symmetrical arms of the men, to the colour of light bronze, emerge from the wide sleeves, brandishing in the air in their headlong course the heavy bronze muskets which in their hands seem no heavier than reeds. It is a first welcoming fantasia (exhibition of Arab hard-riding) given in our honour. . . . Men pass us with the speed of a flash, standing erect upon their saddles, or standing on their heads with their legs waving in the air; two horsemen make for each other on a mad gallop, and as they meet, without drawing rein or coming in collision, exchange muskets, and give each other a kiss. An old grey-bearded chief proudly calls our attention to a squad of twelve horsemen who charge down on us abreast—and such handsome fellows as they are! They are his twelve sons.—"Into Morocco." From the *French of Pierre Loti*.

GALLANT CONDUCT.

The following incident, in which the qualities of readiness and cool courage in an emergency were eminently displayed by British officers, occurred at St. Lucia in connection with the recent wreck of the English ship *Volga*. On Sunday, December 10th, this vessel, a three-masted steel ship, was driven ashore off Vigie Point, St. Lucia. Besides her cargo of rice and linseed, she had on board 643 coolies, who were to be landed at St. Lucia and Jamaica. The news of the wreck was speedily taken up to the military quarters, where at the time there were only three young officers, Lieutenant Stanley Halso, R.A., Lieutenant P. H. Parken, R.A., and Lieutenant Harrison, A.S.C. Without the loss of a moment the three lieutenants, who were in mess kit, saddled their horses and galloped down the Morno to the shore, intending to call out the crew of the garrison boat. The men were, however, not to be found, and the officers determined to put off by themselves to the *Volga*. The boat, which was a heavy six-oared gig, was launched with difficulty, and the three

young fellows started on their heavy pull out to the wreck, which was on the rocks about a mile and a half off. The tide was running strongly against them, and with a brisk wind blowing, the sea was high. Vigie Point terminates in perpendicular rocks, and a heavy surf was breaking over them. It was all that the officers could do, by pulling their hardest, to keep their boat from being driven by the wind upon the rocks. When, at length, after a most exhausting row, the three officers reached the *Volga*, they found her on the rocks with a heavy list to port, and the waves dashing over her. A large number of the crew and of the coolies had before this put off to the shore in the ship's boats, but there were still many on board, and the three lieutenants had to use great caution in approaching the ship, for fear their boat should be swamped by a rush of coolies. They succeeded, however, at length in getting alongside and filling their big boat with coolies, whom they eventually, together with the *Volga's* log and papers, landed safely in Castries.—*The Colonies and India*.

THE IMPERIAL WHALE.

The "imperial whale" that does not dare, "unless by stealth," to attack the "firm united commonwealth of the herrings," is a very precious fiction, and full of humour.

"But herrings, lively fish, like best to play In rowan ocean or the open bay; In crowds amazing through the waves they shine,

Millions on millions from ilk equal line: Nor dares the imperial whale, unless by stealth,

Attack their firm united commonwealth. But artful nets and fishers' wile skill Can bring the scaly nations to their will."

—Allan Ramsay.

Only a poet could imagine a whale stealing up in a red Indian, snaky sort of manner upon its prey, or suppose that Behemoth, let him be never so crafty, could take a herring by surprise, or fancy that any danger to the whale could possibly result from a bold front attack upon a shoal of herrings. That the whale eats herrings is "a fact of knowledge" with the poets and seeing that they are convinced it really was "a whale" (as our translation of the Acts states) that "swallowed Jonah, there can be obviously no physical difficulty in the way of Behemoth swallowing herrings. Pitt goes farther, and says it swallowed sharks! Milton and many others after him speak of the whale as being scaly, but Campbell is, I think, the only poet who endows Leviathan with a voice. "Where loud fathoms whirls to death the roaring whale." Judging from that poet's natural history generally, it is more than probable that "roaring" was only a truth by accident, for it is undeniable that the whale and its cetaceous relatives, the "quadrupeds" of the sea, "can roar you both gently as any sucking dove, or with that hollow voice of roaring of the lion in the Progress that came after the Pilgrim at "a great padding pace."—From the *Poets and Nature. Reptiles, Fishes and Insects*.

ELEPHANT TRAVELLING.

By Sara Jeannette Duncan.

Suddenly my attention was attracted by a dark spot in the distance upon the road. It was moving, moving rapidly in the direction of the station. As it came nearer it looked like an animated barn, and it had approached within a quarter of a mile before I could be certain that it belonged to the animal kingdom. Then, in the twinkling of an eye, my worst fears were realized. I saw that the creature had four large unwieldy legs, two great flapping ears and a trunk, that it was, in a word, an elephant, and that it was travelling toward me with a momentum of which I never thought an elephant capable. As I look back, my Oriental experiences seem to crystallize into the awful moment when I awaited the onslaught of that formidable beast. Two alternatives presented themselves to me, either to fly for shelter into the telegraph office, or to open my sun-umbrella in the face of the advancing animal with a view to imparting some of my own terror to him, but I was incapable of doing either. I was frozen to the spot. My whole life did not pass in review before me, as is customary upon such occasions. I was entirely occupied in speculating as to the precise arc I should describe in the air when the elephant picked me up with his trunk. I believe I was under the impression that he would toss me over his head, and then sit on me. An instant later I observed that the elephant was being ridden by a man who sat just behind its ears, and that it was not, so to speak, all elephant, but consisted partly of an erection, presumably dissociable, on its back. This somehow gave me courage to shriek. I shrieked violently, and turning, almost ran into the arms of my preserver, a Mahomedan gentleman in a green cap, spectacles, and whiskers.—From *The Idler* for March.

Our Young Folks.

A USEFUL GIRL.

Sleeves to the dimpled elbow,
Fun in the sweet blue eyes,
To and fro upon errands
The little maiden hies.
Now, she is washing dishes
Now, she is feeding the chicks,
Now, she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden.
O, were she only tall!
Flushing the frofling baby,
Coaxing his hair to curl,
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture
With many a ringing laugh.
Coming whenever you call her,
Running whenever sent,
Mother's girl is a blessing,
And mother is well content.

FLASH, THE FIREMAN.

CHAPTER V.—(Continued.)

The suggestion was made with so much delicacy that, before they could think of the strangeness (to them) of the proceeding, Mrs. Foster, Patty, Tilly, and Flash were kneeling with Laura and Mr. Belcher, while the latter, in words in which praise and prayer were combined, gave thanks for the merciful deliverance, and asked that personal salvation might be given to all who there knelt together.

'You will let me come and see you often, will you not?' asked Laura of Mrs. Foster, as the farewells were being said. Then she charmed Tilly and Patty by kissing them affectionately, and declaring that she *must* get know them both better.

When the visitors had taken their departure, there was of course, very much to be talked about. First, there was the fire and the wonderful bravery of Flash, which, as he now learned for the first time, was specially noted in the daily papers; and then came the story of the ministry of kindness to him in the beautiful home of the Belchers. Tilly said it was 'almost like a chapter of a book'; only, to make it come right, the young lady 'ought to fall in love with Flash, and marry him right off.'

'Right off, you call it, Tilly! Why, you wicked little rogue, that would be *wrong* off as anything must be that would rob me of you; and, in spite of the presence of his mother and sister, he put his arm round the laughing girl and kissed her. Well, you see, dear reader, the laws of etiquette are somewhat different according to the different strata of society; besides, Flash had been a sailor, and sailors are noted for their odd ways. Above all, he truly loved tall, lady-like Tilly; so we must excuse him.

After tea, the front room was, as usual, left undisturbed for the pair, and together they talked of many things. There was the never-ending topic of their coming wedding, and the 'pros and cons' connected with it. Then, somehow, their talk drifted back to the previous night, and the kind treatment of Flash by the Belchers.

'There's one thing that I've thought of to-day,' said Flash in the course of their talk, 'that is, that they never gave me any brandy or wine to revive me; and once this morning Miss Belcher said to me so gravely, "I hope you are a teetotaler?" Of course I told her the truth, and both she and her father said they hoped I soon would be. It was very dangerous, Mr. Belcher said, for a man in my profession to take any drink at all, because I needed to be strong-nerved and perfectly steady.'

In serious tones, Flash continued—'Have you heard that poor Ted Wheeler was killed last night at the same fire, after I was taken to Mr. Belcher's? Miss Belcher spoke of it this morning, and said it had been hinted to her father that the poor fellow had had "just a little drop," and went to—'

Here Flash was startled by the sudden action of Tilly. She had been unusually quiet

ever since that prayer scene before Mr. and Miss Belcher left, and now she buried her face in her hands on Flash's shoulder, and wept and sobbed bitterly.

He strove to comfort her, asking all the while, 'What's the matter, Tilly, dear?'

It was some little time before she was sufficiently composed to speak; then in low, humble tones she said, 'O Flash! I have wanted to tell you all that was in my heart for months. Do you remember the party the night after you came home from sea?'

'Why, yes, Tilly; what's that got to do with your crying?' asked Flash in astonishment.

'Don't you remember what I did, dear Flash? Oh, I have never ceased to be ashamed of myself, and I have sometimes trembled lest you should be so ashamed of me that you—you—would leave off loving me. And oh! if you had done so, I am sure, my heart would have broken. Yes! we may call it what we like, Flash; but I was *drunk* that night.' Quiet tears of shame rolled down the flushed face of poor Tilly, which were, however, speedily wiped away by Flash, who replied soothingly,—

'*Drunk*, Tilly! You must not say that. Of course we all had more than we usually do, because of the occasion—just enough to make us "cherry-merry," you know. Besides, my darling, if there is any blame, you must put it on my shoulders, for I remember how I pressed you—almost forced you, to drink one thing and another.'

'But, Flash, dear, don't you call people drunk who are out of their senses with drink?'

'Yes, Tilly, but you did not lose your senses,' replied our hero.

'Flash!' Here the grave face of Tilly was turned up to his, as she asked, 'Do you think if I had been in my senses I should have behaved as I did, and taken your cigar and smoked it before all those people? O, Flash, dear, I want to be good—I want to be a better girl altogether, more fit to be your wife, and to help you; and that prayer this afternoon only makes me long the more. Will you mind much, dear, if I am a teetotaler—and—and—?'

It was difficult for Tilly to say all she wanted to say—to express the deep soul-yearning that possessed her, as it often is with us all, even when those to whom we speak are most dear to us.

As she talked, the face of Flash had assumed a very thoughtful expression; and in tender tones he said, 'And what, Tilly? Go on, my girl. Don't be afraid to speak.'

'And try to be good, Flash.'

Poor Tilly! many another soul has summed up all its unconscious yearnings in that expression, 'Try to be good.'

Drawing the still weeping girl closer to him, Flash said, very softly, 'To be good, Tilly! Why, I don't understand you quite. It seems to me you are the very best girl in the world.'

'Good to you, Flash,' replied the girl. The next words came a little shyly, hesitatingly, 'but I mean good to God. You see, Flash, ever since that night of the party, when I had to sleep in Patty's bed, we have talked over these things a great deal together. God bless her! she is a good girl, if ever there was one; and she has made me see myself to be so different to what I thought I was. I don't mean that she has preached at me, and in that way tried to make me ashamed; but it's just because she seems so pure and good that I feel how wicked I am. I believe she is a Christian, and don't know it. She's too good and too humble to think or say anything in praise of herself; but she often says she wishes she "had some one to help her" to be what she desires.'

Flash was very quiet, and Tilly went on,—'Do you know, dear, that Patty could not sleep that night? And she told God in the darkness of the room she would never touch another drop of drink; and she has kept her word. Flash, dear, you won't be angry with what I am going to ask, will you?' Tilly took his hand, and, looking into his eyes, saw that they were unusually bright, and that glistening tears stood full in the lids.

'Angry, dear? Not a bit of it. I believe you're on the right tack; so ask away, old darling.' For a moment, however, he made it impossible for her to go on by sealing up her

lips in a very pleasant style. As soon as the seal was removed, Tilly said, blushing, 'You know, Flash, if we are to be married, how many hours I shall be alone, and I shall never know what danger you may be in. But if I knew that you never took any drink—that you were a real teetotaler, my mind would be so much easier. Will you sign the pledge, dear?'

Flash was surprised, but not displeased. At the same time he was hardly prepared to promise, as he put it, 'straight off the reel.' Still, enough was said to fill Tilly's heart with hope, and to lead her to expect better things in the future.

CHAPTER VI.

MOCKERY AND MIRTH, DEATH AND DIVERSION.

'What's up? Oh, a benefit, gov'nor, a sort o' concert like, Got up by his mates, for the widow of Fireman Mike.'

'Tain't to be s'posed he could leave her lots of tin; 'Cos why? He allus spent his rhino in beer and gin.'

So old Buffer Bounce has lent his club-room free, And— But I must leave you, sir, they 'spects a song from me.'

It was eight days after the fire which we have tried to describe. Forty-eight hours had seen Flash back at his station, fit for duty though still plastered a little about the face. He made very light of all that occurred to him that night; but an unusual gravity rested on him and on each of the others at the station. They had been brought face to face with death. While Flash lay, receiving kind nursing, in the house of Mr. Belcher, friendly hands were bearing upon a shutter, to a desolate home, the lifeless form of his mate, Ted Wheeler, who, losing his balance, as he was passing along a stone coping on the house adjoining the burning building, had fallen upon the spiked railings in front of the house. Compared with the majority of the firemen, the deceased was quite an elderly man. He had left a widow and seven children; and it was decided among his late mates to do something for them.

One of the first points was to find out 'what house he used.' Thank God, such a question is *not quite* so customary in these days as it was a score of years ago, when every man, of the lower or middle classes, was expected to use some special public-house, more or less, for an evening resort.

Ted Wheeler had, unfortunately, had a house in that sense of the word—a house where very much more of his earnings had been spent than could ever be lawfully spared from his home and wife and children.

The landlord had, very ostentatiously, offered to lend his large club-room *free* (?) to the friends of poor Ted's wife and children, who wished to get up a 'benefit concert.'

'Free!' How he spoke that word, as if he had not been paid for it, over and over again, out of the recklessly squandered wages of the dead man, during many years of his life. 'Free!' Why! did not every sober, sensible thinking man and woman who would attend that concert know that the room would be paid for that night a score of times from the profits of the drink consumed there?

Well! perhaps the landlord's dupes did not think. At least it did not seem like it, for they extolled his generosity before his face, as behind his back, to such a degree that he succeeded in raising that bloated face quite a half-inch higher out of his red, wrinkled, pimply neck, as he declared, again and again, that he 'Oped 'e 'ad a 'art that could feel for a poor widdler an' orphans.' What a mockery the whole thing really was!

It was known that poor Ted Wheeler had been just a little bit 'fresh' when he scaled that roof, and essayed to climb that coping. And there were not wanting men among those at his station, who privately declared that, but for the drink, 'Old Ted would 'a done that bit all right.' Yet they purposed raising a little money for his widow and orphans, by further obligations to the greedy Moloch—Drink, which devoured that husband and father with its insatiable and cruel appetite!

The room was large; and soon after the hour advertised for the concert, it was filled in every part. The chairman for the evening was evidently well up in his work; and his happy knack and genial humor did much to keep the machinery moving smoothly.

His few opening remarks were of a feeling nature, and every reference which he made to the 'poor widow and her helpless offspring,' called forth expressions of sympathy from all parts of the room.

(To be continued.)

HOW MUCH SLEEP IS NEEDED.

That the amount of sleep required by different individuals is decidedly different has almost passed into an axiom. Persons who are very energetic naturally require a great deal of sleep, and children and young people who are growing require at least nine or ten hours of sleep. Invalids or people advanced in life should sleep as long as they can, as there is no restorer of tired nature like sleep. To get a refreshing sleep the brain must cease to act. It would be curious to trace how many cases of irritability, or of functional diseases of the nerves, are due to lack of proper sleep. Little children should literally go to bed with the chickens. They should have an early supper, and be put to bed directly after. This should be kept up till the child is seven or eight years old, when the bedtime hour may be seven. A growing child should certainly go to bed as early as eight o'clock. The old Norman law, which commanded that all fires should be covered and lights put out at the ringing of the curfew bell, though looked upon as a tyrannical measure, was from a hygienic point of view, a wise one. Considerable harm has been done by arbitrary rules in the matter of sleep. The fact that Napoleon was able to exist with six hours' sleep, if it were true, proves nothing but his exceptional endurance. It is said that General Grant once said that he could do nothing without nine hours' sleep. There has been considerable discussion as to what is the best position in sleep. Most physicians will say you should lie on the right side, but no definite directions can be given. A weakness of the lungs may cause the sleeper to rest more comfortably on the left side. Again, in depressing illness the patient usually lies flat on his back, and this position seems, in general, to contribute the greatest amount of rest to the muscles, yet few people would find it a comfortable one. A position which has been advocated with considerable show of reason is that of lying partly on the face. Probably no healthful person sleeps altogether in either one of them, but varies his position during his resting hours. The best bed coverings are light woollen blankets. The impervious cotton quilts so much used are the most unwholesome of any covering. A hair mattress is conceded now to be the very best bed, and a good hair bolster is the most wholesome head rest. Sleeping with a number of pillows under the head is certainly injurious, as it tends to raise the head into a cramped unnatural position. The fashion of double beds is one greatly to be deprecated, and two single beds placed side by side are taking their place in many cases. *Good Health.*

LEOPARD SHOOTING.

The first time that I saw a wild leopard in the jungle might have been easily also the last time for my seeing any wild leopards. I was creeping along under the trees on the slope of one of the little hills at Chittagong, just inside the tangled fringe of briars and grasses at the edge of the covert. I was stalking, or rather sneaking, after one of these beautiful pheasants which we used to call the mathoora (*Euplocamus horsfieldi*), and listening for its footfall on the dry leaves, for this pheasant rather disregards the precaution of moving silently.

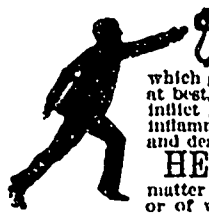
Suddenly there was a slight noise of a broken twig on the projecting branch of a tree almost overhead in front of me. A glance showed to me a leopard stretched out along the branch and gazing earnestly into the bushes below it.

The leopard was hunting the mathoora after his fashion, hoping to pounce upon it from the tree. He was so intent on his work that he seemed not to have heard or smelled or seen me. In a moment I raised my gun and fired a charge of No. 5 shot into his head just behind the ear. The leopard fell dead almost at my feet, nearly all the shot having penetrated the brain. But if I had not been so lucky as to see the leopard, and also to kill it, it might perhaps have jumped down on me and broken my neck, or in its dying struggles it might have bitten and mauled me. It was great luck for me, but bad luck for the leopard.

It was a very handsome young beast, apparently full grown, though leopards vary so much in size and length that it is not easy to say when one of them has reached maturity. This adventure happened many years ago. I still have the animal's skin, but it looks rather dingy and dirty now. — *Longman's Magazine.*

An English writer states that within the present century, the number of English-speaking people has multiplied six times—from 21,000,000 to 126,000,000.

THROW IT AWAY.



There's no longer wearing crutches, chafing Trusses, which give only partial relief at best, never cure, but often inflict great injury, inducing inflammation, strangulation and death.

HERNIA (Breach), or rupture, no matter of how long standing, or of what size, is promptly and permanently cured without the knife and without pain. Another

TUMORS

Ovarian, Fibroid and other varieties, without the perils of cutting operations.

PILE TUMORS, however large, fistula, and other diseases of the lower bowel, promptly cured without pain or resort to the knife.

STONE in the bladder, no matter how large, is crushed, pulverized, and washed out, thus avoiding cutting.

STRICTURE of urinary passage is also removed without cutting. Abundant References, and Pamphlets, on above diseases, sent sealed, in plain envelope, 10 cts. (stamps). WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Ministers and Churches.

The address of the Rev. Wm. Bennett, formerly of Springsville, is now Apsley.

Rev. W. Meikle is in Halifax. His work in several of our towns this winter has been highly appreciated.

The Rev. A. H. Clapham, late of Claremont is now residing in Toronto at 165 Church St., where he may be addressed.

Probationers who may desire a hearing in Knox Church, Leamington, address Rev. James Gilchrist, Blytheswood, Ontario

Presbytery of Sarnia has nominated the Rev. G. L. Mackay, D.D., of Formosa, for Moderator of the General Assembly.

At last communion in St. James Square Church, held on Sabbath, 15 were admitted on profession of faith and 22 by certificate.

At a meeting of the Peterboro Presbytery held in Port Hope on Tuesday, April 17th. The Rev. A. MacWilliams, of Peterboro, was appointed Moderator of the Omemece, etc. Session.

The Rev. Mr. Cockburn, of Paris, preached in the Presbyterian Church, St. George, on a late Sabbath morning and evening, while the pastor, Rev. W. S. McTavish, addressed Rev. Mr. Cockburn's congregation at Paris.

We desire to add a number of names to our list for THE CANADA PRESBYTERIAN. To anyone sending us \$1.00 the paper will be mailed, postage prepaid, till 31st December. Mention this to your friends, and help us to a few names.

Rev. G. R. Maxwell lectured lately in his school-room attached to the First Church, Vancouver, on the Covenanters. During the evening he exhibited a facsimile of the "National Covenant of Scotland" of 1638, the property of the Rev. James Buchanan, of Richmond.

The Rev. E. D. McLaren, of St. Andrew's, Vancouver, attended the H. M. C. meeting and renewed old friendships. Mr. McLaren well deserved the rest. Rev. A. B. Winchester, of Victoria, preached for him two Sabbaths and two leading Methodists took the other two.

The Presbyterian congregations of Georgetown and Limehouse presented Rev. J. W. H. Milne, Mansewood, a Queen's graduate, with a purse of \$50 last week in recognition of his kindness to them as moderator of sessions during the months they were without a pastor.

Several of the members of the congregation of the Carlton street Reformed Presbyterian Church presented a handsome banquet lamp and shade and onyx table to Rev. Stuart and Mrs. Acheson, their late esteemed pastor and his wife, on the occasion of their removal recently to Wiarion.

"Two little folks on the Prairies" send us 25cents "to go towards buying a buggy for the Moravian minister at St. Kitts, in the West Indies." The money will be handed to Mr. Blackley, who will see that this, along with any other amounts that may be sent in, reach the proper party.

On Sabbath, the 15th ult., an interesting ordination service took place in the South Side Presbyterian Church, Toronto, of which the Rev. J. G. Potter is pastor. Messrs. John Reith and Alexander Partt were ordained elders of that congregation. Both are sons of esteemed Presbyterian elders, and deeply interested in Sabbath School work, Mr. Partt being superintendent, and Mr. Reith assistant superintendent. This appointment augurs well for this congregation.

The attention of members of the Synod of Montreal and Ottawa is asked by the clerk to the following points: that the Business Committee will meet in St. Andrew's church, Carleton Place, on Tuesday, 18th May, at 4 p.m.; and that the Synod will meet in the same place at 8 p.m. of that day. Members travelling on G.T.R. tickets will require to change at Brockville to the C.P.R. and obtain tickets by that road to Carleton. For other information see the advertisement in another column.

The ladies in connection with the Presbyterian Church, Princeton, are trying to raise funds for the general restoration of the church. Working upon the spiritual idea of a talent, the managers have given to each of the twenty-five ladies of the society, \$1, which is to be used in any way she sees best, the profits arising therefrom to go to the restoration fund. Miss Janet Mackenzie is the leader of the movement, and, by the diligence the workers are displaying, we venture to say that when the time comes for rendering an account none of the talents will be found "hid in the earth" or "wrapped in a napkin."

A very enjoyable time was spent in the school room of St. Andrew's Church, Sonya, on a recent evening. The Rev. D. D. Garbutt, of Little Britain, delighted the audience by exhibiting a number of his collection of original character paintings, and commenting upon them in his usual pleasing manner. It is needless to say that all enjoyed themselves, and felt that they had received important moral and spiritual lessons as well as entertainment. Rev. Mr. McLeod presided, and at the close cordial thanks were extended to the reverend gentleman for the pleasure and instruction he had given. A respectable amount was realized and added to the funds of the Ladies' Aid Society under whose auspices the meeting was held.

A very delighted audience listened to the Rev. A. McMillan deliver his lecture on "Our Covenanting Forefathers." in Erskine church, Toronto, on the 25th ult. From its beginning to its close, as he told of their gallant struggles for religious liberty and heroic efforts to maintain their rights, he held the rapt attention of the audience. The choir of the church sang some of the old Covenanting psalms, and added much to the enjoyment of the lecture. The pastor, Rev. W. A. Hunter, oc-

cupied the chair and conveyed the hearty thanks of the audience to the rev. gentleman. A very generous collection was taken up in aid of the Sabbath school, of the William street mission, under whose auspices the lecture was delivered.

The Presbyterians of Penetanguishene, over whom the Rev. Mr. Johnston has recently been placed, took occasion, since the settlement of their new pastor, to acknowledge, in a very substantial manner, the services rendered by the Rev. Wm. James, of Midland, as Moderator of Session during the vacancy, by presenting him with an address, in which they expressed in feeling terms their appreciation of his readiness to serve them. The presentation took place at a very enjoyable at-home, given by the ladies of the congregation in the basement of the church. The address was accompanied with a well-filled purse, the kindness of the people taking this shape, on account of a contemplated visit to Scotland by Mr. James during the summer.

The Woman's Home Mission Society of Knox Church, Orillia, has thirty-seven members and an average attendance of nineteen at its regular monthly meetings. The offerings for mission purposes have been liberal, amounting to \$165.73, besides a large amount of clothing sent to destitute families in Carling, Conger and Muskoka, valued at \$110; also a large quantity of literature sent last January to the lumber camps at Wahnapiatae, three dozen hymn books to the camps at Falding, and in November a parcel of literature to Mr. McGillivray for use in some of the destitute Sabbath Schools on Manitoulin. The sum of \$10 was sent to Mr. Arnold to help towards furnishing a church in the South Bay Mission field. During the year this society has aided in the support of a missionary at the rate of \$3 per Sabbath, at Carling and Shebeshekong.

The annual meeting of First Presbyterian Church, Victoria, was held recently, and was largely attended. The pastor, Rev. Dr. Campbell, presided and read the Session's report, showing 54 received into fellowship, and 35 baptized during the year. The average Sunday-school attendance was 191, library consisted of 554 volumes, and receipts of \$338. There is an annual competition in solo and class singing, which has greatly improved the singing in the school. The Y.P.S.C.E. has a well-attended weekly prayer-meeting, a flourishing Mission Sabbath School at Spring Ridge, and has receipts of \$295. The Young People's Literary Association meets weekly, has a membership of 109, with receipts of \$80. The Ladies' Aid Society is always busy in assisting the "pastor and church," and shows receipts of \$429. The choir, one of the best in the Province, meets weekly for practice, and reports receipts of \$595. They intend to raise during the current year by sacred concerts \$1,000, to be applied towards a new organ. The Managers' report shows an income of \$5,044. The total contributions of the congregation during the year were nearly \$7,000. While there is no balance to the credit of the congregation, there is no deficit.

The lecture room of Cooke's Church contained a happy gathering lately, when the annual social of the Bible class took place. The class extended invitations to the teachers of the intermediate classes in the Sabbath School and to the members of Session with their wives. A very enjoyable programme was presented in which the Misses McCauley, McConeil, Harris, and Messrs. Johnston and Simpson took part. A very pleasing part of the programme was the presentation to Rev. Mr. Patterson of a beautiful banquet lamp by the members of the class. Mr. Graham, secretary of the class, read the address which breathed a spirit of loyalty to their pastor and teacher. Mr. Patterson was taken completely by surprise, and made a reply such as only an Irishman could make under the circumstances. Refreshments were served at the close of the meeting. The Bible class of Cooke's Church is one of the largest in the city, the average attendance being about two hundred. That great good is accomplished by Mr. Patterson's teaching is shown by the fact, that at each communion service there are additions made to the membership of the church from the Bible class. Although the work is hard, Mr. Patterson loves it and allows nothing to interfere with it. May he long be spared to labor among the young of the congregation.

PRESBYTERY MEETINGS.

The Presbytery of Peterborough at its late meeting in Port Hope adopted the following reports on the Remits of Assembly, viz.: I. Enlarged powers of Synods. That the Presbytery overture the Assembly to appoint a committee to devise some plan by which the work of Synods shall be increased and thereby increase the interest in them on the part of ministers and elders. II. Relation of Colleges to the Church, etc. The Presbytery is of opinion that the best method of appointing professors is upon nomination of the College Boards followed by appointments by the Assembly. At the same time the Presbytery does not consider it necessary to have absolute uniformity in the method of appointment so long as the appointments cannot take effect without the approval of the General Assembly. III. Representation of mission stations, etc. That it be recommended to the Assembly to make such a change in the law as to admit of representation of mission stations in the Church Courts in cases where there are regularly organized congregations. IV. Recommendations of Hymnal Committee. (1) To approve of the proposal to revise the Presbyterian Hymnal but recommend that the Psalter be retained in its present form. (2) To suggest the following amendments to the list of changes and additions proposed by the Committee, viz.: That it be recommended to retain the following hymns proposed to be omitted, viz., 43, 61, 70, 99, 109, 115, 202, 242, 261, and to omit 31. Of hymns proposed to be added to the Hymnal, it was agreed to recommend to omit 2, 13, 14, 18, 25, 28, 28, 98, 99, 125, 131; and in hymn 35, verse 1 line 2 to substitute "flock" for "crowd." (3) That "recommendation 6" of General Assembly be not ap-

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proved. (4) That a few hymns be added to the proposed Church Hymnal suitable for children and a separate Hymn Book be provided for the use of our Sabbath schools. (5) That a larger number of hymns suitable for use in evangelistic services be included in the Church Hymnal.

At Toronto and within St. Andrew's Church there, the Presbytery of Toronto met and was constituted, the Rev. D. B. Macdonald, Moderator, in the chair. A resolution of sympathy was endorsed by a standing vote of the Presbytery, with Rev. J. G. Stuart in his sore bereavement by the death of his wife. The following deliverance on the Remit on the Management of Synodical powers was adopted by the Presbytery, "that this Presbytery approve of the enlargement of the powers of Synod. to the extent of issuing all complaints and appeals, not involving doctrine or polity." In this connection Mr. Frizzell gave notice that he would at the next meeting ask Presbytery to overture the General Assembly in the direction indicated by this deliverance. It was agreed to express approval of the following recommendation sent down from the General Assembly to Presbytery in reference to the representation of Mission Stations, "that a change be made in the law of the church by allowing representation to Mission Stations in which are organized

A Tonic

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Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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JEABERRY advertisement for tooth powder, featuring a logo with 'JEABERRY' and text 'FOR THE TEETH BREATH'.

Royal Military College of Canada. INFORMATION FOR CANDIDATES.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside in June each year.

In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thorough practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

The Course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological Service, and other departments of applied science.

The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught.

Length of Course four years.

Four Commissions in the Imperial Regular Army are awarded annually.

Board and instruction \$200, for each term, consisting of ten months' residence.

For further information apply to the Adjutant General of Militia, Ottawa, before 15th May.

Department of Militia and Defence, 1874.

Advertisement for Flower Seeds, featuring illustrations of various flowers and text: 'OUR NEW 1894 FLOWER SEED OFFER. A Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!'.

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IT PAYS TO USE

SUNLIGHT SOAP

Sessions, whether the station be a signed one, or consist of a group." The following nominations were received from Sessions entitled to elect commissioners to General Assembly: Alex. Low, Archibald Cameron, Archibald Heron, Joseph Barber, Joseph Gibson, and John Aiken. The nominations were confirmed. Messrs. A. B. Davidson, Wm. Carlyle, Rev. J. Fraser, and Rev. W. Amos wrote stating their inability to fill their commissions, and Messrs. James Turnbull, Joseph Stephens, Rev. Wm. Burns, and Rev. I. C. Tibb were chosen to fill their places. Mr. Henry Graham was appointed on behalf of the Session of Fairbanks and Fisherville. Mr. Turnbull presented the following report, on behalf of the committee appointed at the last session to construe certain by-laws in regard to church property:—Your committee, appointed to interpret certain articles of the rules and forms of procedure referred to in a petition presented to the Presbytery by Mr. John Douglas, begs leave to report:—1. The articles referred to proceed upon the assumption that the deed under which the property is held is in accordance with the law of the Presbyterian Church in Canada, and the public statutes relating to the church and to congregational property. 2. Article 25, which reads, "While the care of the property of the church belongs to the Deacons' Court, or Board of Managers, the session is responsible for the use made of the church edifice, and has the control thereof and the custody of the key," recognizes the session as the governing body in the individual congregation, and as such is entitled to the custody of the key. 3. To have the custody of the key means to have the control of all to which it admits and from which it excludes. 4. By the church edifice is meant, in addition to the building proper, all that is regularly employed in connection with the worship of the sanctuary, and belonging to the congregation, whether movable or immovable, such as class-rooms, committee rooms, furniture, seats, chairs, musical instruments, etc. 5. Holding the key and having the control, it is the province of the session to say when and for what purpose all or any part of the sacred edifice may be employed, or when, or for what purposes such may or may not be made use of. In other words, holding the key, it is theirs to turn it and admit or turn it and exclude. 6. Article 36, which reads, "The duties of deacons have special regard to the temporal and financial affairs of the congregation, more particularly it is their duty to obtain from the people contributions for the sustentation of the ministry and the schemes of the church, and to dispense all moneys received for these purposes, subject to the approval of the congregation, and to attend to wants of the poor, to take care of the property of the congregation, to

BIRTHS, MARRIAGES AND DEATHS.
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DEATH.
On Tuesday, April 24, at the manse, Norwood, suddenly, of hemorrhage of the lungs, Rev. James Carmichael, M.A., in the 64th year of his age.
At her father's residence, 496 Sherbourne St., on Thursday, 26th ult., in the 20th year of her age, Jessie Louise, 2nd daughter of A. A. and E. M. Allan.

provide for the payment of the minister's stipend and other salaries, and generally to administer all matters committed to their charge, as the congregation may from time to time direct," must be interpreted consistently with the foregoing, and must consequently mean, so far as the church edifice is concerned, that supervision which is necessary to the maintenance of the several parts in such a state of repair as is most conducive to efficiency and comfort. 7. When any considerable expense would be incurred by any proposed services other than the regular services of the congregation, it is deemed advisable that there should be consultation between the session and deacons' court or board of managers. Over the report on temperance presented by Rev. J. R. Johnston considerable discussion arose. One session reported that the Roman Catholic churches and Episcopal churches in its neighborhood were not active in the cause of temperance. The Presbytery declined to commit itself to a statement that might seem invidious, and the clause, although only the opinion of one session, was deleted. On the unanimous request of the Eglinton session, Mr. Ball was continued in charge of that field for the remainder of this year. The call to Mr. McKay, of Queensville, to Sunderland and Vroomant, in the Presbytery of Lindsay, was considered, and on Mr. McKay's statement that he desired to accept the call, he was released from his present charge, to take effect on and after the 16th of April. Mr. Bell was appointed Moderator during the vacancy. Presbytery expressed its approval of the act now in force as an interim act in reference to the representation of Mission Stations in which there is an organized session, in the Courts of the church. The following resolution of sympathy was adopted by a standing vote of Presbytery: "The Presbytery desires to put on record its deep sympathy with our co-presbyter, the Rev. D. J. Macdonnell, in the loss sustained by the death of his wife. Mrs. Macdonnell was well known throughout the church as a woman possessing in a remarkable degree those qualities requisite to discharge with efficiency the duties devolving upon a minister's wife. Her loss will be most deeply felt by those who knew her best. We commend the bereaved husband and family to the God of all grace, who alone can soothe them in their very great sorrow, and dry their tears in the light of His own everlasting love."
R. C. TIBB, Clerk.

Have you a son or daughter away from home? Send the absent one direct from office of publication, THE CANADA PRESBYTERIAN, filled each week with wholesome and attractive reading. Only One Dollar till 31st Dec. 1894.

The stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During all this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the courses have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

Montreal Witness: Sir John Thompson made a mistake from every point of view in sneering at Sir Oliver Mowat, by insinuating that he had been insincere in his promise to the temperance people, that he would find out as soon as possible what powers Ontario possessed in the direction of the prohibition of the liquor traffic, and would, as soon as these were determined, bring in a law to the extent of those powers. "I might," said the national premier, "have made you promises that I could have walked out of next day with both my arms akimbo, but candor requires that I should make you none."

INCORPORATED 1888 TORONTO HON. G. W. ALLAN PRESIDENT

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A Constant Sufferer for More Than Five Years—Her blood Had Turned to Water—Physicians Held Out no Hope of Her Recovery—How Her Life Was saved—A Wonderful Story.

From the St. Thomas Journal.
"The Angel of the Lord encampeth round about them that fear Him, and deliver them." Such is a verse of holy writ made familiar to very many residents of St. Thomas by the well-known evangelist, Rev. J. E. Hunter. In letters of gold on the stained glass fanlight over the door of his residence, No. 113 Wellington Street, is the text, "Psalm xxxiv, 7." Though we live in an age noted for its energetic, zealous Christian endeavor, this idea of Mr. Hunter's to impress the truths of the scripture upon those who read though they run, is altogether so original and so novel that it at once excites the curiosity. Those not familiar with the text make a mental note of it, and at the first opportunity look it up. This is just what was done by a representative of the Journal, who had occasion to visit Mr. Hunter's residence the other day. But with the object of the visit and the information obtained, the reader will be more concerned. The reporter was assigned to investigate a marvellous cure said to have been effected in the case of a young lady employed in Mr. Hunter's family, by that well-known and popular remedy, Dr. Williams' Pink Pills. And it was a wonderful story that the young lady had to tell, and is undoubtedly as true as it is wonderful. Last June the same reporter interviewed Mrs. John Cope, wife of the tollgate-keeper on the London and Port Stanley road, who had been cured by Pink Pills, of running ulcers on the limbs after years of suffering, and after having been given up by a number of physicians. The old lady had entirely recovered, and could not say too much in praise of Dr. Williams' Pink Pills, which had given her a new lease of life. As it was with Mrs. Cope, so was it with Miss Edna Harris, the young lady in the employ of Mr. Hunter's family who has been restored to health and strength by Pink Pills. Miss Harris has just passed her twentieth year, and is a daughter of George Harris, who lives at Yarmouth Heights, and is employed by Mr. Geo. Boucher, florist and plantsman.

"I believe Dr. Williams' Pink Pills saved my life, and I am quite willing that everyone should know it," was the reply of Miss Harris when asked if she had been benefitted by Pink Pills, and if so would she make public her story. Continuing, she said, "When I was twelve or thirteen years of age I was first taken sick, the doctor said my blood had all turned to water. For five years I suffered terribly, and was so weak that I could barely keep alive. It was only my grit and strong will the doctors said, that kept me alive at all. If I tried to stand, or a short time, or if I got the least bit warm I would fall over in a faint. My eyes were white and glassy, and I was so thin and pallid that every one believed I was dying of consumption. During the five years I was ill, I was attended by five physicians in St. Thomas, two in Detroit, one in London and one in Aylmer, and none of them could do anything for me. I was so far gone that they had no hopes of my recovery. Towards the last my feet and limbs swelled so, they had to be bandaged to keep them from bursting. They were bandaged for three months, and my whole body was swollen and bloated, and the doctors said there was not a pint of blood in my body, and they held out no hopes whatever. Two years ago I saw in the Journal about a man in Hamilton being cured by taking Pink Pills. I thought that if they could cure him they would help me, and I decided to try them. Before I had finished three boxes I felt relieved; the swelling went down and the bandages were removed. I continued taking Pink Pills until I had taken seven boxes, then irregularly I took three more, one of which Mr. Hunter brought back from Brockville. I am perfectly cured. I have not been ill a single day since I finished the seventh box of pills. I came to Mrs. Hunter's a year ago, and she will tell you I have never been ill a day since coming here, and I always feel strong and able to do the work. I can and do strongly recommend Dr. Williams' Pink Pills," said Miss Harris in conclusion. Her appearance is certainly that of a strong, healthy young woman.

Mrs. J. E. Hunter, wife of the evangelist, told the reporter that Miss Harris was a good, reliable and truthful girl, and that perfect reliance could be placed in her statements. "She looks like a different girl from what she was when she came here a year ago," said Mrs. Hunter.
The facts above related are important to parents, as there are many young girls just budding into womanhood, whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain care for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous prostration, the after effects of la grippe, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.
Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, and any dealer who offers substitutes in this form is trying to defraud and should be avoided. The public are cautioned against other so-called blood-builders and nerve-tonics, put up in

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."
GEORGE A. PAGE, Watertown, Mass.

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

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similar form intended to deceive. Ask for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Can be had from all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box or six boxes for \$2.50.

This issue of THE CANADA PRESBYTERIAN is addressed to many who are not subscribers, in the hope they may welcome its regular visits and become permanent readers. The paper will be sent from date of receiving remittance; they do not see the year on receipt of one's bill.

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As well as you should— you have difficulty in reading print. We can help you. You only need a pair of the right kind of glasses such as it is our business to furnish and they will correct your sight. We can save you money on Glasses.

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Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

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and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative cooking authority came out and gave it a big recommendation which clinched the matter. So that's

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British and Foreign.

Prof. J. R. Seeley, author of *Ecce Homo*, has been knighted.

The marriage of Mr. Asquith and Miss Margot Tennant takes place on May 10.

Japan has 910 miles of completed track, and transported, in 1889, 11,700,000 passengers.

A bill has been introduced in the Ohio Legislature providing for local option in all parts of the state.

A daughter of the venerable Principal Brown of Aberdeen is a diligent and successful worker in the East of London.

Under a regulation passed by the Sanitary Board of Johannesburg, Kaffirs are flogged if they walk on the pavements.

Portraits of Arthur Clough and Tom Hughes, two old Rugbians, have been unveiled at Rugby School by the Bishop of London.

A liquor Prohibition League has been formed for all India. Opium is now forbidden in Burmah to all the natives, but foreigners can buy and use it.

James Hobbs Hansen, LL.D., principal of Coburn Classical Institute, one of the most celebrated educators of New England, died recently at Waterville, Me.

Prof. A. B. Davidson, of Edinburgh, is contributing a series of articles on "The Theology of Isaiah" to *The Expository Times*. The first appears in the April number.

A meeting last week in Nicholson street Reformed Presbyterian church, Glasgow, presided over by Rev. Dr. Kerr, adopted a resolution against the Sabbath tramway traffic.

Bethany Sunday school in Philadelphia, of which Mr. John Wanamaker is superintendent, has a membership of more than 5,000, and Mr. Wanamaker's class numbers over 1,200.

At the annual meeting of the United Presbyterian Ministers' Sons Society last week £730 was allotted among the widows and families of deceased ministers, the applications numbering 52.

A monument of silver grey granite has been erected in Sighthill cemetery to the memory of the late Dr. A. A. Bonar. The monument, about 11 feet in height, is from the works of Mr. Robert Gray, sculptor.

The Established church in Berwickshire claims 8,920 communicants, while the rolls of the Free and United Presbyterian churches together show only 7,474; yet the electorate has declared for disestablishment.

A crowded disestablishment meeting was held lately in the public hall, Hawick—Mr. A. L. Brown presiding, and Principal Hutton, Rev. Dr. Oliver, and Rev. Mr. Steven (Selkirk), being the chief speakers.

The son of Rev. Colin Macdonald, of Rogart, as heir to the fee of the estate of the late Mr. Andrew Hall of Calrossie, has been allowed by Lord Kincaid £250 a year for maintenance and education out of Mrs. Hall's life rent.

The Secretary for Scotland refuses to say more regarding the introduction of the Disestablishment Bill than that it will be at a date which shall allow the Scottish people ample time to consider it before it comes up for second reading.

A new magazine at the price of a penny is issued by the proprietors of the *Westminster Gazette*, its object being to give at a glance by a combination of letter-press and illustrations the political events of the month. Its title is *Picture Politics*.

As a memorial of the late Lord Tennyson, it is proposed to erect a granite monolith in the form of an Iona cross on the loftiest part of the Down, Freshwater, so long the home of the Laureate. It will serve as a beacon on that portion of the Isle of Wight.

The Highland Committee of the Free Church are sending out about 70 missionaries this summer. At the annual meeting, presided over by Rev. A. Lee, stress was laid on the necessity of preaching the Gospel clearly, and without touching on questions leading to strife.

Mr. G. R. Parkin, speaking at a meeting in the Free Assembly hall in aid of colonial missions, stated that capitalists in this country had £1,200,000,000 invested in colonial securities. Those, therefore, who were rolling back wealth to this country had surely a claim on its people.

Greenock Presbytery Committee on Religion and Morals report that Sabbath desecration, drunkenness, uncleanness, profane language, gambling, and other sins find a place in the community, whilst there is also an inordinate craving by many for amusements, to the obstruction of the gospel and the spiritual loss of all concerned. But they do not believe that this anti-Christian spirit is on the increase.

The venerable ex-President of Princeton, Dr. McCosh, is now in his eighty-third year. He is declining in strength, but his brain is said to be still active and clear. He has a book in the press which is to contain his last word to the public which he has been addressing for nearly sixty years.

Rev. Dr. Kerr, of the Reformed Presbyterian Church, suggests the appointment in a public manner of a committee of 5 Established ministers, 5 Free, 4 United Presbyterian, 2 Original Secession, 2 Free Church Secession, and 2 Reformed Presbyterian, to consider the question of reconstructing the Presbyterian Church.

The High Congregation, Edinburgh, have agreed to call a colleague-successor to Dr. Smith instead of amalgamating with another congregation or selling the church to the college authorities. The stipend will be £400 in addition to the Sustentation Fund dividend. Dr. Smith is to be presented with a substantial sum as a testimonial.

Mr. Chamberlain in his Edinburgh speech said he had voted for disestablishment, and might vote for it again. But Lord Rosebery proposed to disestablish the Scottish Church on Establishment principles, a thing that could not be right and was logically absurd. On the church question in Scotland he, Mr. Chamberlain, confessed himself a Home Ruler.

In a dainty little book issued by Messrs. Passmore & Alabaster, Mrs. Spurgeon tells the story of another year's work in connection with her "Book Fund." By means of this excellent agency Mrs. Spurgeon has conferred a boon on many a poor pastor. A pathetic interest is given to this touching report by its frontispiece, which is a view of the empty study at "Westwood."

The congregation of Gorbals Tabernacle, Glasgow, are taking steps with a view to filling the vacancy caused by the resignation of the Rev. John Robertson. The names of the Rev. G. McGregor, Aberdeen, and the Rev. Mr. Smith, Dufftown, have been before the congregational committee. It is stated that, in the event of either of them accepting the charge, a prominent and wealthy member of the Free Church has undertaken to erect a new church for the congregation.

At the Free Church Congress held in Leeds, Rev. John Hunter, D.D., of Trinity Congregational Church, Glasgow, read a paper on "Worship," in which, while admitting that the sermon was the vital part of worship, he maintained there were many changes desirable in the devotional part. Better manners were needed, and the liturgical element ought to be introduced. A discussion followed, in which Rev. T. Rider, of Leeds, remarked that æsthetic people when hearing sweet music thought they were at the gates of heaven, but in truth the gates of heaven were not in that neighbourhood.

Minard's Liniment for sale everywhere.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral. "Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S Cherry Pectoral
Prompt to act, sure to cure

Minard's Liniment Cures Burns, etc.

Dingwall Presbytery have unanimously agreed to overture the General Assembly in the following terms: "Whereas it is expedient to minimise the evils attendant upon a large number of students available in excess of the requirements of the Church, and whereas as it is expedient also to make provision for the higher standard of education throughout the country, it is humbly overtured that the General Assembly do enact and ordain that the standard of examination for entrance into the Divinity Hall in the case of non-graduates be raised."

DON'T DELAY. It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier. Hood's Pills become the favorite cathartic with everyone who tries them

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IT does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper). It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

The Princess of Wales has become a patron of the Battersea Home for Lost and Starving Dogs. No fewer than 17,928 dogs were received into the Home in twelve months. Private homes were found for 3,125 of the animals, and 482 aged pets had been taken to Battersea by their owners in order that they might be put to a painless death.

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

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 "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.

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 To Improve the Appetite,
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**Rheumatism, Sciatica and
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Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

REV. ALEX. GILRAY,

College Street Presbyterian Church, writes:
 Dear Sirs,—

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

ALEX. GILRAY, 91 Bellevue Avenue.

Toronto, 29th Nov., 1893.

For pamphlet and all information apply to

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MISCELLANEOUS.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought.—*Marcus Aurelius.*

Two persons playing dominoes ten hours a day and making four moves a minute could continue 118,000 years without exhausting all the combinations of the game, the total of which is 248,528,211,840.

Says a recent authority, "Were half the energy which is being spent in the almost hopeless task of searching for a specific cure for tuberculosis devoted to its extermination, the accomplishment would be secured."

An order of knighthood has been established in the Transvaal, and it is reported from Pretoria that "applications for the new title are pouring in." 'Twas ever thus, either one way or the other.—*Colonies and India.*

Cocaine may be tested for thus: Add to the solution to be examined a drop of a solution of potassium bichromate. If cocaine be present a precipitate will form which vanishes rapidly, and on warming, the liquid turns green and gives off fumes having a peculiar odor—that of benzoic acid.

M. Gustave Hermitte, who conducted meteorological explorations with small balloons up to a height of ten miles last year, reports that the rate of temperature decrease with ascent is much more rapid in free air than when observations are taken from mountain-tops at various elevations.

Electricity has been successfully used to drive a parcels delivery van through the streets of London. We should not be surprised at anything nowadays. The time will come when horses will no longer be used to draw conveyances of any kind, and the electric force have universal sway.

No other medicine has equalled Hood's Sarsaparilla in the relief it gives in severe cases of dyspepsia, sick headache, etc.

Lord Crewe once, on the occasion of some charitable entertainment, leaned up against a corridor wall, fast asleep, with his hat in his hand. Some wild young men started dropping coppers and half-crowns into the hat, until the chinking awakened him, when, with gay humour, he pocketed all the silver, and pelted his impertinent benefactors with the pence.—*London Tit-Bits.*

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

A large and powerful light has been invented by Herr Ludwig Durr, of Bremen, which is produced by evaporating and gasifying petroleum. The light is white and has a candle-power of from 3,500 to 12,000, with an hourly consumption of less than a quart of oil to each thousand candle-power per hour.

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

According to the *London Telegraph*, recent experiments at Woolwich show that cordite is superior to gunpowder for naval guns. A six-inch gun that with 29 pounds 12 ounces of powder gave a velocity of 1,890 feet per second with a strain of 15 tons per square inch, gave with 14 pounds 3 ounces of cordite 2,274 feet per second with a pressure of 15.2 tons, and after 250 rounds had been fired there were no signs of erosion.

MR. M. ROBERTSON (Revell & Co.'s Bookstore, Yonge street, Toronto) says:—"My mother owes her life to the timely use of Acetocura."

The French Ecole d'Athens has discovered some music at Delphos. It consists of hymns or fragments of hymns composed for the use of the local sanctuary. One of the hymns is complete and reveals some new sides of the Apollo legend. It is prefaced by a Delphian decree by which the citizens confer honorable distinctions on the poet-author. But more important is the music itself, which accompanies the hymns. The date of the fragments is about 278 B.C.

I KNOW MINARD'S LINIMENT will cure diphtheria.

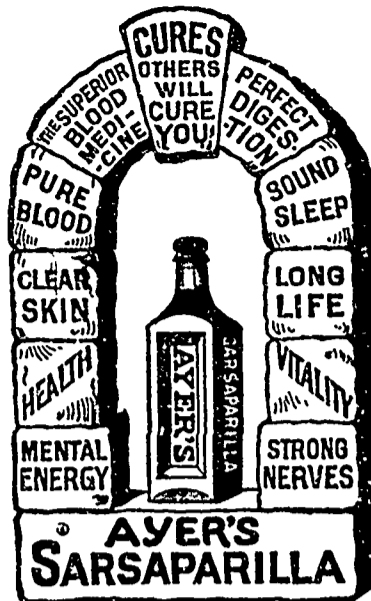
French Village. JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will cure croup.

Cape Island. J. F. CUNNINGHAM.

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

Norway, Mo. JOSEPH A. SNOW.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

Ayer's Sarsaparilla
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K. D. C.

A correspondent to *The Watchman* says the condition of Japan in a religious sense today is a reflection of the mixed and changing political complexion of the country. The older religious beliefs are undoubtedly passing away, but the new faith is yet mingled with the old beliefs in a confusing and chaotic and changing mass, out of which will be involved the future religion of Japan.

Can dyspepsia be cured? Yes! K. D. C. is a positive cure, "a safe cure," "a complete cure," "a marvelous cure," "the best cure," "a thorough cure" and a guaranteed cure. See testimonials.

Esthetics is the science which treats of our beauty-loving faculty. Its object is beauty; its product is art. Beauty is the formal manifestation of a meritorious idea; it is a fusion which is delightful to our whole being, without any previous conception, consideration of end or personal interest. Beauty is beauty only when both its expressive harmonic form and its true and good contents are in accordance with the eternal laws of our mind.

Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. BROWN'S BRONCHIAL TROCHES are offered, with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25cts. a box.

The purification of sewage at Havre, France, by electrolyzed sea-water, is reported to be so successful that when the refuse is drained into the street gutters, not only is there complete absence of all disagreeable odor, but the gutters, which formerly were black and soiled, have been beautifully bleached, even the curbs and the flagstones becoming nearly white.

STOP, LADY, STOP!

Lean and lank,
 Ho's such a crank;
 My stars! I thank
 I'm not his wife;
 Ho'd make my life
 A scene of strife.

Stop, lady, stop! his liver is out of order. "He's just too nice for anything," his wife says, "when he is well." Every wife's husband should, if sick, take Dr. Pierce's Golden Medical Discovery. It puts the liver and kidneys in good working order, purifies the blood, cleanses the system from all impurities, from whatever cause arising, and tones up the functions generally. Guaranteed to benefit or cure, or money paid for it refunded.

Dr. Pierce's Pellets permanently cure constipation, sick headache, indigestion and kindred derangements.

Two boats of aluminum have lately been built in France. One is a ten-ton yacht which is being fitted for service next season. The other is a ferry-boat thirty-three feet long, to run in Central Africa. The latter is made in twenty-four pieces, which can be bolted together, india-rubber being inserted in all joints so as to make the vessel watertight.

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 And sold by all Medicine Vendors throughout the World.

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RETAILED EVERYWHERE.

Advertisement for \$3 a Day Sure, featuring a portrait of a man and text: "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."

Advertisement for IMPERIAL Cream Tartar BAKING POWDER. Features an owl logo and text: "PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious. E. W. GILLET, Toronto, Ont."

Advertisement for The Great CHURCH LIGHT. Features an image of a lamp and text: "Frisch's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. Now and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. L. P. PHILIP, Grand St. N.Y."

Advertisement for NORTHERN PACIFIC CHEAP R.R. and FREE GOVERNMENT LANDS. Text: "ACRES Millions of FREE GOVERNMENT LANDS in Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. PUBLICATIONS, with Maps, describing the farming, fruit, hop, grazing and timber lands. Mailed FREE. Gen. Emigration Agt. N.P.R.R. P. B. GROAT, Dept. 3, 9 St. Paul, Minn."

Advertisement for You Don't Read. Text: "The whole of THE CANADA PRESBYTERIAN unless you carefully peruse its advertising columns. When writing to advertisers mention 'The Canada Presbyterian.'" Includes a small graphic of a person reading.

Advertisement for DUNN'S BAKING POWDER. Text: "THE COOK'S BEST FRIEND LARGEST SALE IN CANADA."

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.
BRUCE.—At Paisley, on July 10th, at 11 a.m.
BRANDON.—At Brandon on May 8th.
BROCKVILLE.—On July 9th at 1.30 p.m.
BARRIE.—At Barrie, on May 29th, at 10.30 a.m.
CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m.
GLENGARRY.—At Alexandria on July 10th.
GUELPH.—Adjourned meeting in St. Andrew's Church, Guelph, on April 10th, at 10.30 a.m. Regular meeting at same place, on May 15th, at 10.30 a.m.
KAMBOOPS.—In St. Andrew's Church, Embury, on Sept. 10th, at 10.30 a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on May 7th.
MAITLAND.—At Wingham, on May 15th, at 11.30 a.m.
MONTREAL.—At Montreal, in the Presbyterian Church, on July 10th, at 10 a.m.
ORANGEVILLE.—At Orangeville on May 1st at 10 a.m.
OTTAWA.—At Ottawa, in St. Paul's Church, on May 14, at 2 p.m.
PARIS.—In Ingersoll on July 10th at 11 a.m.
PATERBORO.—Adjourned meeting at Port Hope, on April 17th, at 9 a.m.
REGINA.—At Regina on July 18th.
SALMON.—In Knox Church, Harrison, on July 10, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WESTMINSTER.—At Chilliwack, on June 4th, at 7 p.m.
WINNIPEG.—In Manitoba College, Winnipeg, May 8th at 2 p.m.

Miscellaneous

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

Table with columns: From Liverpool, Steamer, From Montreal. Dates: Sat. April 14, 21, 28, May 5, 12. Steamers: Lake Huron, Lake Ontario, Lake Nepegon, Lake Superior, Lake Winnipeg.

Superior accommodation for all classes of Passengers at following low rates. Rates of passage.—Cabin, \$30, \$50 and \$60 single, \$60 \$90 and \$110 return. Sec. and Cabin, \$30 single and \$65 return. Steerage, \$24. \$40 single and \$90 return cabin rates by Lake Nepegon and Lake Winnipeg only. Special Rates to Clergymen and their families. Passages and berths can be secured on application to the Montreal Office or any local Agent. For further information rates of cabins &c apply to H. E. MURRAY, Gen. Manager, 4 Custom House Square, Montreal.

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MRS E SMITH, 247 CHURCH STREET. DRESS AND MANTLE MAKER. Evening dresses and dress making of all styles made on the shortest notice.

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TELEPHONE NO. 105. ESTABLISHED 1872 TORONTO STEAM LAUNDRY Family Washing 40c. per dozen. G. P. SHARPE, 103 York Street - Toronto

LONG BRANCH, LORNE PARK & GRIMSBY PARK LINE.

STEAMER GREYHOUND AND EURYDICE will run between the above Parks this season commencing June 5th. These Parks are probably the most delightful of any within reach of Toronto. Well conducted, orderly, brilliantly lighted with every facility for enjoyment. Good playgrounds, good temperance hotels, excellent refreshment stands, in fact everything that conduces to the enjoyment of their patrons. Rates 2c. for round trip to Long Branch and Lorne Park and 3c. to Grimsby. Full particulars on application to J. OGDEN, Cor. Queen and Bathurst Sts., Toronto

One's Purpose to Subscribe

for a Presbyterian church paper is sometimes shaken by the extent of his choice, but when there can be only one choice no hesitation should be made in sending in your name for THE CANADA PRESBYTERIAN, now offered at the special rate of \$1.00 till 31st Dec., 1894, which means

Two Months Free The Canada Presbyterian, 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. Yours, etc., F. B. SMITH TLEWORTH Toronto University, Jan. 24th. OFFICE, 33 SCOTT STREET, TORONTO. TELEPHONE 217.

NOTICE.

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

IT PAYS. Economy always pays. Turkish Rug Patterns. Catalogue free. Agents wanted. J. J. HAZELTON, Guelph, Ont

Miscellaneous.

STRONG AND PROSPEROUS.

THE SUN LIFE ASSURANCE COMPANY OF CANADA.

Synod of Toronto and Kingston.

- 1. The Synod of Toronto and Kingston will meet in Westminster Church, Toronto, for the Synodical Conference, on Monday, 7th May, 1894, at eight o'clock p.m.
2. The Synod will meet for business in the same place, on Tuesday, 8th May, 1894, at eight o'clock p.m.
3. The Committee on Bills and Overtures will meet in the same Church, on the afternoon of Tuesday, 8th May, at four o'clock.
4. All papers for the Synod should be in the hands of the Clerk, not later than 30th April, 1894.
5. Those attending Synod will obtain the usual Standing Certificates from the Ticket Agents at the Stations from which they start, enabling them to return from Toronto at the reduced rate. These certificates must be signed by me in Toronto.
6. Members of Synod are requested to inscribe their names in the Roll-Book, provided for that purpose, as soon as they arrive.

JOHN GRAY, SYNOD CLERK.

Orillia, 14th April, 1894.

Synod of Montreal & Ottawa.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church Carleton Place, on

Tuesday Evening, May 8th at 8 o'clock

Rolls of Presbytery with the changes during the year, and all documents intended to be presented to the Synod, should be sent to the clerk, at least ten days previous to the day of meeting.

Ministers and elders will receive the usual Standard Certificate from the ticket agents at the commencement of their journey, enabling them to return at the reduced rate.

K MACLENNAN, SYNOD CLERK.

Levis, P. Quebec, Apr. 14th, '94.

N.B. It is requested that early intimation, as to the intention to attend the meeting be given to the Rev. Robert McNair in order to facilitate the providing of accommodation for all who may be present.

K. M.

"THE STAMMERER," Official Organ, Church's Auto-Voc School, Toronto, Canada, sent free to any address. Of unusual interest to all stammerers.

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Miscellaneous.

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should be rich to insure health. Poor blood means Anæmia; diseased blood means Scrofula.

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the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs, Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

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