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Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Montreal, where forms of tenders can be obtained on and after Thursday, 9th April, 1896.

In cases of firms there must be attached the actual signatures of the full name, and the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$5,000 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The lowest or any tender not necessarily accepted.

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Bean soup may be digested within three hours.

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Melted butter requires three and a half hours for digestion.

Wheat bread requires three hours and a half for perfect digestion.

Cheese cannot be properly digested under three hours and a half.

Oyster soup requires from three to four hours for proper digestion.

Three hours are required for the digestion of broiled or boiled mutton.

Baked sponge cake requires two and a half hours for proper digestion.

Hashed meat and vegetables will be digested in two and a half hours.

Carrots are considered difficult of digestion, requiring over three hours.

Boiled parsnips are completely digested at the end of two hours and a half.

Boiled turnips will be properly digested at the end of three hours and a half.

Green corn, properly masticated, will be digested in three and a half hours.

Fricased Tripe.—Cut a pound of tripe in narrow strips. Put a small cupful of water with it, add a bit of butter the size of an egg, dredge in a large teaspoonful of flour; season with a bunch of parsley, or small onions, and let it simmer gently, not boil for half an hour.

Chicken Cheese.—Boil two chickens in water enough to make them tender; take them out when done; remove all the bones; mince the meat very fine; season with salt, pepper and butter, and return them to the water in which they were boiled; cook until the liquid is nearly gone; pour into a deep dish; lay a plate over it, put on a weight, and set away in a cool place. When ready to be eaten cut in slices, and it will be as firm as cheese, and it is very nice for tea.

Pudding with Raisins.—Into a double boiler put half a cupful each of rice and raisins, pour over them a quart of fresh milk and add a saltspoonful of salt. Allow this to boil gently for an hour and a half, then add the well beaten yolks of three eggs, a cupful of sugar and vanilla or lemon flavor to the taste. Pour into a pudding dish and bake in a moderate oven till firm, then cover with a meringue made from the whites of the eggs, brown lightly in the oven and set away to cool.

Orange Pie.—Grate the rinds of two oranges and squeeze out the juice; cream a quarter of a pound of butter, and add by degrees half a pound of sugar, the yolks of two eggs well beaten, then the rinds and juice of the oranges. Beat the whites of the eggs to a stiff froth and mix them lightly with the other ingredients. Bake in pie tins lined with paste, or in tart shells. These are very nice cold, but if the paste is made with drippings it will be necessary to heat them a little before serving.

Pepperpot.—To four quarts of water put one pound of corned pork, one pound of neck or scrag of mutton, and a small knuckle of veal. Let this simmer slowly for three hours, skimming all the while, and then take out the mutton, which will serve as a special dish for the table with celery sauce. Into the broth put four sliced white turnips, six tomatoes or a tablespoonful of tomato ketchup, an onion in thin slices, a little pepper and salt to taste. Add to this a half pound of tripe in one-inch strips, six potatoes thinly sliced, and a dozen whole cloves. Simmer for an hour. Ten minutes before serving add dumplings no bigger than a marble. Serve hot, removing the pork and veal bone before serving.

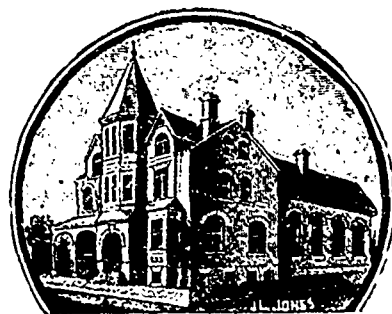
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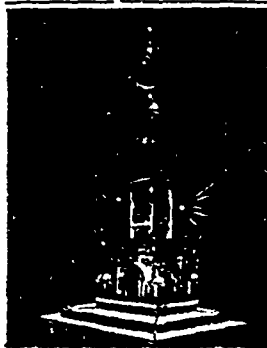
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, APRIL 29th, 1896.

No. 18.

Notes of the Week.

One whose name has long been prominent in the politics of Greece has just passed away, Tricoupi. He was many times prime minister, but never succeeded in holding the office for a long time. His last effort was to improve the financial system, but in this he failed.

The annual budget statement made by the Chancellor of the Exchequer of Great Britain last week shows that the past year has been an unusually prosperous one for the United Kingdom. The statement shows a surplus of \$21,000,000. Judging from the consumption of tea, tobacco and sugar, the chancellor reports that the condition of the working classes has materially improved. He recommends a reduction of certain land taxes, which, however, affects only the large proprietors.

On the occasion of the fiftieth anniversary of the ministry of Rev. Dr. Theodore Cuyler, he preached at the Lafayette Avenue Church, Brooklyn. His subject was the "Angels at the Sepulchra." In the course of the sermon he told of his experience as a minister of the Gospel, and told it so that his audience was fascinated. His testimony is that "the highest glory of the minister is to exalt the Cross of Calvary; and the highest joy of life is to save the souls of his fellow creatures."

A recent decision of the Supreme Court of Illinois, declares that business buildings erected by any religious, educational or charitable society, from the rent of which a revenue is received, are not exempt from taxation. This decision will affect injuriously the income of all those corporations which have put up buildings intended in part for their own use, and portions of which are let for stores and such like purposes, and from which in many cases no inconsiderable part of their revenue is derived.

The death is announced at Alderley, Cheshire, lately, of Richard Weaver, the well-known evangelist. Weaver was a converted collier who in the earlier seventies made a great stir as a revival preacher. He travelled all over the country, and was a good deal in Scotland, and being possessed of a wonderful flow of natural oratory he met with a remarkable reception. A hymn book was compiled and still bears his name. Latterly he got under a cloud, and has not been heard of for a good many years past. He was sixty-nine years of age.

Princeton College, New Jersey, is to receive the gift of a new library building. At the meeting of the Board of Trustees, held lately, the offer of a new library building was made from a generous donor whose name, for the present, is withheld. He proposes to erect a fine stone edifice, which will cost from \$300,000 to \$500,000, and to bear the entire expense of the erection himself. The gifts to the College in this memorial year are likely to be large. Judging from what has already been promised, it is thought that more than \$1,000,000 will be added to the endowment of the College.

A remarkable conference is to be held this week in Washington in the interest of a permanent system of arbitration between the United States and Great Britain. The members of the conference include some of the most prominent men in the country, judges, college presidents, statesmen, clergymen and business men. It is expected that the chief justice of the United States will open the conference, and that Ex-Senator Edmunds will preside. Of all the meetings called to help forward this great cause, this is likely to be the most important, and the result of it will be looked for with great interest.

It will be remembered that the late Leland Stanford, of California, made most munificent provision in his will for the endowment of a university in the State which was to be called by his name. The will was contested by certain parties in a suit against the estate which, had it been successful, would have defeated the aims of the testator and his wife, Mrs. Stanford. The Supreme Court of the United States has decided the case against the Leland Stanford estate for \$15,000,000 in favor of Mrs. Stanford, Judge Harlan delivering the opinion. This decision will enable Mrs. Stanford to carry out her husband's and her own generous aims for Stanford University.

The last *Belfast Witness* to hand gives full accounts of the closing exercises at the beginning of this month of Magee College, Derry, and the Assembly's College, Belfast. Both were occasions of great interest. In the former Professor Petticrew, D.D., delivered the closing address, taking for his subject, "'Back to the Gospels,'—Calvinism taught in them." The lately appointed Rev. Professor Herron, D.D., gave the closing lecture in the latter college, and took for his subject, "The title 'The Church of Ireland,' and the claim involved in it historically regarded." It is needless to say that both addresses were able. The demand for brevity can hardly be so strong in Ireland as amongst ourselves, for both addresses were not only able, but long as well.

An experiment which might perhaps be tried with good effect in some of the most northern parts of our Dominion has been successfully made in Alaska, through the efforts of the Rev. Dr. Sheldon Jackson. It is the introducing of reindeer into the country. Its possibility has been tested and their utility has been clearly established. They are swifter than dogs, traveling ninety miles a day, whereas the former can average but thirty-five, thus making swift communication between scattered settlements feasible. Their natural increase is rapid—estimated at fifty per cent.—so that in a brief time large herds may be expected, thus affording a new and higher employment for the contiguous native populations, in transforming them by degrees from the precarious pursuits of hunting and fishing to the more profitable and steady condition of herdsmen. The skins and meat of the reindeer are valuable for clothing and food. The natives are finding them a veritable godsend. At present nearly 1,000 head are herded at Port Clarence, near Behring Strait.

The Hymnal Committee of the General Assembly at a large meeting held here lately concluded a series of meetings which have extended over a period of three years. The hymnal to be presented to the next General Assembly for adoption will be of about the same size as that heretofore used. The Executive Committee will continue to work in connection with the Scottish committees and report results. It is not probable, however, that a common hymnal in Canada and Scotland will be arranged. The Scottish Assembly meets in May, and it is understood that their hymnal is not likely to be completed by that time, and the matter will have to be deferred for another year. The presence was much missed, as in everything else in which he took part, of the Rev. D. J. Macdonnell, and a suitable resolution was passed by the committee expressive of its sense of the loss sustained by his death.

A writer in the *Church at Home and Abroad*, which corresponds in the Presbyterian Church in the United States North to our *Record*, gives the following encouraging statement, showing the growth of Presbyterianism in California between the years named:—

	1884.	1895.
Presbyteries.....	5	7
Ministers.....	161	271
Churches.....	141	227
Added on examination	710	1687
Added by letter.....	806	1,705
Whole membership.....	9,592	21,392
Sunday School membership.....	13,510	23,895
Contributions for benevolent work.....	\$21,155	\$56,786
Contributions for congregational work.....	201,027	323,222
Miscellaneous.....	10,852	17,021

By this showing the gain in Church membership has been in these eleven years more than three times as fast the population.

Perhaps no home subject is at present absorbing more of the public attention in England than the school question. There the fight is that of the non-established bodies against the aim and effort of the Anglican State Church to use the day schools, and get public money wherewith to pay for the propagation of the system and doctrines of the Anglican Church, just as Roman Catholics are seeking to do in Manitoba, aided by the whole strength of the Hierarchy in the Dominion. The following remarks of a Congregational minister set forth the position taken on this subject by the dissenting churches which is substantially that of Protestants in Canada: "They could not seek to strengthen their churches by an appeal to the State for subsidies or patronage in any form, not even for the education of the young for the purpose of furthering their peculiar religious tenets. They claimed to be as zealous for the education of the children, both of a secular and a religious kind, as any of their fellow-subjects, but they would scorn to seek to strengthen their churches by any such means. Moreover, they were prepared to resist the unrighteousness of those who would do so. They dominated no man's faith, but would have him take what was, as they believed, the only undenominational book in the world—the Bible—as it was the only infallible guide for all Divine knowledge and life."

PULPIT, PRESS AND PLATFORM.

Tennessee Methodist: The best abused man that ever lived was Jesus Christ, and those that abused Him have had lineal descendants all along the ages, even down to this day.

Ram's Horn: When we go from one room into another, we do not become different persons. When we pass into the other world we shall take with us the character and the recollections which we had here.

Bismarck: A people that gives up God is like a people that gives up a territory; it is a lost people. There is only one greater folly than that of the fool who says in his heart, "There is no God," and that is the folly of a people that says in its heart that it does not know whether there is a God or not.

Central Presbyterian: God often makes use of afflictions, as a means to reduce those to himself, who have wandered from Him. Sanctified afflictions humble us for sin, and show us the vanity of the world, they soften the heart, and open the ear to discipline. The prodigal's distress brought him to himself first, and then to his father.

The Observer: Religious pessimism is the deadliest blight that can fall on the spirit of any man who calls himself by the name of Christian, smiting his activity into spiritual barrenness, and pushing the ardors of enthusiasm out of his life. Its fruit is the cynicism which mars the beauty and blessedness of religion. We should beware of its insidious leaven. We should leave fault-finding to the enemy, and banish doubt and despair by the expulsive power of the passion of an optimism founded on the promises of God.

Canon Du Moulin: If every workingman will remember that the Lord of heaven and earth—the almighty Saviour of Mankind, the Prince of the Kings of the earth—bent His back and lent His hand to daily toil, then they would scorn everything dishonourable, the mean scamping, the mere hiring spirit that puts in the hour and the day; the grasping spirit; the uprising and violent spirit; the discontented spirit; the war-making spirit, and the agitating spirit. If every workingman follows the leadership of this one model workingman, Christ; then labor and the laboring man must always and forever command the respect and admiration of all people of this world.

Zions Herald: Why not be out and out for God? What good is there in the half-and-half? Is it not better to settle some question once for all? Most surely the question of our allegiance to the Lord ought to be settled that it shall never again be counted open. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a pitched battle wherein all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain; it is the admiration of angels and the reproduction of Christ.

Our Contributors.

TWO GREAT SPEECHES VERY MUCH NEEDED.

BY KNOXONIAN.

Some Canadian statesman of first-class rank should come to the front and make a mighty oration on the advantages of self-government. For a peg on which to hang the oration we would suggest Macaulay's dictum that the only remedy for the abuse of freedom is freedom. If Macaulay is right a little more freedom might make us all better people and made Canada a much better young nation.

It is difficult to see how our freedom could be extended with safety to the body politic. Almost every citizen, not a pauper, a lunatic, or a criminal, has a vote already. In fact all the members of some of these classes are not rigidly excluded. The franchise cannot be extended any farther unless we give each male citizen more votes or allow the women to mark ballots. Some enterprising male citizens do attempt to enlarge their privileges by voting several times at the same election, but the law is rather against that way of enlarging the liberty of the subject. Our orator should put a paragraph or two in his speech to show that recent increases in the number of votes have been a great boon to this country. There is room for argument on that point. Some of us are skeptical but we are willing to be convinced. We would, however, like to see the man who can convince us. Some people, not regarded by their neighbours as fools, are old fashioned enough to think that responsible Government might move along without the aid of patriots who sell their votes for a dollar. Let there be reasoning on this point.

Freedom of the press is supposed to be one of the essentials of a free country. The press of Canada enjoys a fair degree of freedom. Public opinion and the law of libel are the only limitations to the enterprise of a newspaper man if he has no conscience. Public opinion is not very exacting in some parts of this country, and the law of libel is of little use to a citizen who has not enough of money to stand a law-suit. It is difficult to see how Macaulay's dictum could be applied to the press of Canada.

Freedom of speech we have to the full. Members of Parliament speak for a whole week without stopping and for the next six weeks there will be an orator on every stump in the Dominion.

One of the things the Irish Home Rulers complained about was that Ireland did not enjoy the freedom of public meeting. There will be a political meeting in every Town Hall and school house in the Dominion in a few days. Whatever this country suffers from it does not suffer from the want of meetings.

Any high class speech on responsible Government in this country would show that wherever and whenever it has failed the failure has arisen from the fault of the people themselves. But there will be no speech of that kind. Have we one statesman strong enough to stand before an audience and tell them that if they are not well governed the fault is their own. Sir Oliver Mowat came very near doing it when he said that the Ontario Legislature was as good a body of men as the people could be persuaded to elect. Nicely put, was it not?

IN THE CHURCH.

We greatly need one or two able speeches on Voluntaryism at the present time. The circulars asking for money are so numerous and so clamant that people are in danger of doubting whether after all Voluntaryism is such a good thing. The number and size of the threatened deficits may shake the faith of some in the voluntary system. A great speech that would go down to the roots and show by a triumphant argument that pure voluntaryism is right in principle and successful in practice would help to re-assure

people. It might be of special value in those Presbyteries and congregations that do little or nothing for some of the schemes. It might do good to the people who give a cent on ordinary occasions and on special occasions double their contribution. A large number of our people are giving all they can. Some are giving even more than they can well afford to give. The people who give little or nothing need to be convinced that voluntaryism is a great thing—in practice. No doubt most of them are sound in the theory already. They would put up a fight against church and state connection that might make the bones of Wellington rattle in his grave. How bravely some of them do make war against the union of church and state in Quebec: In their opinion the mode of supporting the state church there and in Great Britain is almost an unpardonable sin. But all this patriotic indignation does not put a cent into our own Church treasury. We need a great speech on Voluntaryism to show that it means something more than mere denunciation of church and state connection. If our information is correct, and we think it is, we could name a church that vociferates against state churches more than ours does. One of its Home Missionaries and his family lived on turnips.

SEEKING A CALL.—II.

BY WANDERER.

THE PROBATIONER.

One day a few weeks after the events described in the previous sketch the writer was sitting in a railway car reading the morning paper, when a pleasant looking middle aged gentleman in clerical dress entered. He carried in his hand an umbrella, and a well-worn portmanteau of considerable dimensions. The offer of a seat was politely accepted, and the stranger let himself drop into it in such a manner as betokened weariness. A glance at the kindly face was sufficient to convince one that the gentleman was somewhat discouraged and inclined to be downhearted.

We were soon chatting freely on various topics, and when my new friend informed me that he was the Rev. Mr. B—, formerly of Z., but now without a charge, I at once embraced the opportunity to glean some information from the standpoint of a probationer, and the following conversation ensued:

"I suppose you are kept very busy supplying vacancies, Mr. B—?"

"No, not very busy. The fact is, we do not get anything like constant employment."

"I understand the General Assembly has appointed a committee to attend to the proper distribution of probationers?"

"We have such a committee, but it is greatly hampered in its operations owing to the fact that many vacancies are never reported to the committee. A number of our people are very much prejudiced against those ministers whose names are on the Probationer's List. A friend of mine expressed this dislike very strongly to me one day and said, 'I hav'na a particle of sympathy with probation of any kind, either present or future, besides, we a' ken verra weel, that thea probation bodies have maistly a' seen their best days.'"

I tried to suggest something about experience in any profession being most valuable, but my words had no weight with my friend.

"Do many ministers on account of this prejudice decline to hand in their names to this committee?"

"Yes, quite a number of our ministers would never think of placing their names on the Probationer's List, but even these men have considerable difficulty at times to get a hearing in a vacant charge. There is such a feeling of unrest in many of our churches that, as soon as a congregation of any size becomes vacant, a score or two of settled ministers will apply for a hearing in the course of a few days. The result is that even the small congregations imagine that

ministers are so plentiful that they can get any man they have a mind to call. In speaking about this the other day the friend that I mentioned before said: 'If our colleges continue to turn out young Birkies as fast as they do th' noo, we'll soon be compelled to pay off the auld men to make mair room for the fresh blude.'"

I suggested that it might not be such an easy task to pay off the old men, but my friend was ready with his answer: "We will just adopt the method of the good folk of R— with their auld man, when he got a wee bit tiresome. For two years or so they were behind with his salary, and some of the elders hinted that he better leave, but he was slow in the uptake. In the end they a' agreed to stay away frae the kirk, and for several Sabbaths only a wheen bairns were present to hear the man speak. He cud'na thole that verra lang, and he was forced to resign."

"But surely the Presbytery took action in that case?"

"Our Presbyteries have their own difficulties in such cases, and too often our brethren in the ministry are not as loyal to each other as they should be, and perhaps some of them think that it is only sacrificing one man for the good of the many. Sometimes, also, a congregation has threatened to bolt, and such a threat generally brings any Presbytery to time."

"Is it true that some vacant congregations go so far as to ask a man's age before they consent to give him a hearing?"

"It is quite true that an elderly minister stands a very poor chance of getting a call. I am free to confess that in some cases, perhaps some of us have not kept up with the times, but many excellent ministers, of large experience, scarcely get even a respectful hearing because they have crossed what is called 'the dead line of fifty years of age.' And long before ministers have reached that age they have to walk pretty straight if they are wanting a call, or else some member in the congregation will detect signs of old age. A very dear friend of mine who is not yet forty years old preached in a vacancy a few weeks ago, and I met one of the managers the next day, and I asked how he liked the minister on Sabbath. He replied: 'Many of our people thought very highly of him, but we felt sorry that he is troubled with rheumatism. He preached very good sermons, but most of the congregation think that it would be very unwise to call a man of his age and infirmities, and besides he is quite baldheaded.' I replied that people do not generally trouble themselves about what is outside of a man's head. 'No,' said another member of the congregation, 'with a' ordinary folk we dinna fash about what is outside of a man's head but rather's what is intil. As regards ministers, however, it is different. If possible we maun hae them sound o' body, mind and limb, an nae disfigurement.'"

"It is said that the moderator of Session exercises considerable influence at times. Have you found any difficulty in that line?"

"Not very much I am glad to say. The moderator of Session has his own peculiar difficulties. Many of the applicants for a hearing are very importunate, and they get their friends to intercede on their behalf. In fact the competition is so keen now that unless a man is somewhat of a politician he will stand a very poor chance in many places. I do not say that wire pulling always succeeds, but I think it is generally felt that there is too much wire pulling done in connection with calling a minister. Sometime the moderator exercises too much authority and very often a word from him will go a long way. For instance when a man's names is mentioned, the moderator may maintain absolute silence, and that itself may be enough to arouse suspicion. And he who is suspected for any reason, true or false, strikes against invisible barriers at every step, while in the same way, if the moderator is so inclined, he can by word and look show his confidence in a man, and thus, as

it were, give him wings to bear him along to victory.

"One moderator of whom I heard always asked regarding any candidate, 'Do you think he will draw?' No person, who was not popular enough to attract a crowd that would contribute at least a half hundred per Sabbath, would be granted a hearing on any consideration."

At this point it was necessary to say "Good-bye," and so we parted.

PERSONAL APPEARANCE OF JOHN KNOX.

BY REV. THOMAS FENWICK.

To an admirer of the great Scottish Reformer, a description of his personal appearance cannot but be most interesting. To one who wishes to paint his portrait, but has only a picture in black and white from which to copy, a statement of the color of his hair, eyes, and complexion, cannot but be most acceptable. I have twice painted a likeness of him. While I was engaged on each, I did my utmost to obtain full information on the three particulars just mentioned. I do not exaggerate when I say that I was painfully anxious to make my picture as historically correct as possible. All my efforts were, however, in vain. But if I should paint one now, I could do so with comparative ease, for my difficulties above specified have been removed. In a letter addressed in 1579—seven years after Knox's death—to Beza, by Peter Young, the tutor of James VI., the personal appearance of him "who never feared the face of man"—as the Regent Morton said—is thus described:—

"In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty, not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge on his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The color of his eyes was bluish gray, their glance keen and animated. His face was rather long, his nose of more than ordinary length, the mouth large, the lips full, the upper a little thicker than the lower, his beard black, mingled with gray, a span and a half long, and moderately thick."

This description of Knox's "bodily presence" corresponds more with what is called the Beza portrait—the one of him which we commonly see—than with what is called the Summerville portrait, which Carlyle maintained was the correct one.

Woodbridge, Ont.

Y. P. SOCIETIES AND S. S. COMMITTEE CO-OPERATION.

BY D. F.

The action of the General Assembly in regard to Young People's Societies is surely wise, and the desire of its committee to suggest among other things a course of reading and self-improvement will meet with every encouragement from all thoughtful people. Your suggestion that this Committee and the S. S. Committee could well co-operate deserves more than passing notice. A thorough course of study and a fair test at regular intervals by examination seem intimately dependent the one on the other. Why should not the departments now established by the Assembly's S. S. Committee in the Higher Religious Instruction course be modified or enlarged to meet this new development? We have in the Higher Religious Instruction course, first the Biblical Department, junior, intermediate and senior. Our young people should be close students of the Bible all their days. Most members of Young People's Societies would take the

senior which involves the study of some volume in addition to the International Sabbath School Lessons.

The Doctrinal Department—the study of the Shorter Catechism—opens another most valuable course of study. Why should not Young People's Societies take up such a course and under a good leader learn to give reasons for the hope they entertain and the belief they profess?

The Historical Department takes up this year and extends its course over four years in the study of Dr. W. G. Blaikie's Manual of Bible History, a most readable and instructive volume.

Then there is the Essay Department, requiring perhaps less constant study, but suggesting a careful perusal of some biography of a prominent Bible character during the year, and the preparation of an essay thereon at its close.

We have a Training Department, the value of which to Sabbath School workers could hardly be over estimated. Were Young People's Societies to take up this department with enthusiasm they would find it highly valuable for their own development and power in Christian service; and our Sabbath School would soon be replenished with workers better able to apply the principles of teaching and guiding the young.

These five departments present wide scope and opportunity for self-improvement and practical training; but should some other be deemed necessary why not amalgamate that with what the Church already has? Would not that be better than organizing a new department? In connection with the Higher Religious Instruction scheme we have all the machinery, examinations, certificates, diplomas, medals. There is no competition. Every student is judged on his own merit, and all who reach any standard receive the recognition due to that attainment.

If the interests of the Young People's Societies require special oversight and guard, let men be appointed to see to these, but let there be no additional department added to those of the Church now in operation, unless the machinery already in existence cannot be adjusted to do the work required.

"SKEPTICISM ASSAILED."*

BY REV. W. S. M'TAVISH, B.D.

This volume is not so profound but that a reader of ordinary intelligence may follow its arguments without difficulty. In the main, we think that Christian readers will be disposed to agree with the author, and even unbelievers who pursue this work must admit that he has made out a good case on behalf of Christianity. Many, and perhaps most, readers will be inclined to dissent from his finding when concluding his examination of the character and conduct of Judas Iscariot. His opinion, which is by no means new, is the same as that which has been elaborated lately with great vigor and incisiveness by Marie Corelli in her work "Barabbas." It is difficult to whitewash the character of a man like Judas. People are slow to believe that he was the only one of the disciples who had the courage to act according to his convictions, and that he was honest in his purpose, but unfortunate in the execution of it.

And yet the book possesses some special features, which make it worthy of careful perusal. In the first place, the author is a lawyer—a member of the New York bar; as such he knows how to present his case clearly and cogently. He claims to have devoted nine months' special study to the subject treated in this volume. Having satisfied himself, he feels that he can convince others that the Bible is authentic and that Jesus is divine. He pursues a wise course, as it seems to us, in keeping his discussion closely around the person of Jesus Christ. It would seem more and more the trend of apologetics to keep close to the per-

* "Skepticism Assailed; or The Stronghold of Infidelity Overturned." By Hon. Britton H. Labor. Toronto: J. L. Nichols & Co.

son and work of the Redeemer, the best apologetic works being Christo-centric. Further, this work contains as a supplement, Lord Lyttleton's Famous Treatise on the Conversion of Paul, and this, in our judgement, is really the most closely-reasoned and trenchant section of the whole book.

In a prefatory note Dr. Parkhurst commends the book thus: "This volume is one more valuable illustration of the fact that, the Bible is its own truest expositor and ablest advocate, and that the most thorough way of confronting the question of the Bible's trustworthiness as a divine revelation, is not to appeal to tradition, nor to rely upon the verdict of contemporary experts, but to come into intelligent and personal touch with the Scriptures themselves, and to allow them to work upon heart and intellect their own original and native effects."

Deseronto, Ont.

HOME MISSION WORK IN PARRY SOUND DISTRICT.

BY JAMES LOCHORE.

Thinking that items from the Home Mission field would be interesting to your readers, I now give you a short account of the work at Orrville, Parry Sound District. In October last when I came on the field, as there had been no services on the two previous Sabbaths, things looked rather gloomy, and attendance at services was poor. The church (which by the way had been built in September, 1894) was a mile and a quarter out of the village, and was not conveniently placed for the majority of the people. I was asked if I could not give services in the village, and having been instructed by my Superintendent, Rev. A. Findlay, to do so, they were commenced there on Sabbath, Nov. 10th. We had the use of a private house for the first two Sabbaths, and then the owner of it whose wife had offered me the house told me that he wanted no more of it; that he did not want religion around him, and not to come back again. In this predicament, no where to hold services, the proprietors of the Palmer House offered their dining-room, and an average of fifty met there every Sabbath evening. Having spoken to the people as to the desirability of moving the church building into the village, they were nearly unanimous on the subject. At a meeting at which the Rev. A. Findlay presided, a committee was formed to move the building. At the request of the members the Presbytery kindly granted leave to do so. The site chosen could not be got for less than \$50. And so little was done. The ice on the lake over which it had to come not being strong, it could not be moved. And apparently the committee were afraid to touch it. So on the third of March I obtained a site for \$10, got the deed drawn out, and went to work to move the building. On the 9th two carpenters were hired and proceeded to take the building apart. By the 14th at noon it was all cut into sections and laid on the ground ready for the teams to come and haul it to its new site. On Monday morning the teams were on hand, and the main parts of the building were loaded on ten sleighs, although altogether about twenty-five sleigh loads were taken, and by Tuesday noon of the 17th the walls were up ready for the roof, and on Saturday all was ready for the re-opening. On Sabbath 22nd March, Rev. W. K. McCulloch conducted services at 10 30 a.m. and 7 p.m. They were well attended. On Monday evening a tea meeting was held, when the church was crowded, a large number having to stand. Mr. McClelland, Mayor of Parry Sound was called to the chair, and the evening was enlivened by addresses and vocal and instrumental music. A pleasant evening was spent by all, and many thanks are due to the friends of Parry Sound for their assistance with the programme. The cost was as follows: Paid for work at building, \$38.25; new materials, \$21.60; expenses connected with re-opening and tea-meeting, \$21.55; total, \$81.40, which has all been met by proceeds and subscription list. A

small debt which was contracted when first built, the congregation hopes soon to be able to clear off. The work is encouraging at this station, which we hope in time will become strong.

Orrville.

THE LITURGY QUESTION.

[The following vigorous treatment of the Liturgy question, which has been under discussion in our columns we gladly publish and all the more that it has been sent us by one who does not sympathize with the views expressed, but is yet anxious that they should be known.—Editor.]

"Presbyterian Liturgies" was, some time ago, the theme of a strong discourse by Rev. Dr. Bayne, of Pembroke in Knox Church, Ottawa. His utterances on a subject which has lately been given considerable attention will be read with interest. His text was, John iv, 14: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." He said a more profound and far-reaching principle than this had never been spoken; it was the basal principle of all true worship, the touch-stone to which all modes and elements of worship must come. The three divine utterances, God is spirit, God is a light, and God is love were the most sublime ever formed to express the essence of God's being.

The preacher then applied these principles to the subject of his discourse. The agitation for a liturgy for the Presbyterian Church assumed, he said, different forms and aimed at apparently different things, but all writers on the subject pleaded for the beauty and advantages of uniformity.

Rev. Dr. Bayne stated he objected to prescribed forms and liturgies. It would, he said, be a backward step. All the history of the new dispensation had been a progress from forms to realities, from the outward to the inward, from the earthly to the heavenly. The progress of the church had been on these lines and a return to the beggarly element would be a step backward. Liturgies and homilies had their origin in ignorance and darkness when the ministry were too ignorant and inefficient to compose sermons or offer extempore prayers.

The introduction of liturgies would be an invasion of the liberties of the people. Liturgies deprived them of edification. By reading prayers worship would become mechanical, and those taking part become untrue to self and to God. No liturgy can be made sufficiently comprehensive. There is none in existence which met the great varieties of human experiences and needs. No man, no body of men, king, convocation or parliament had a right to frame the petitions, confessions and thanksgiving of the people. There is no authority in the Bible for it, and the church was never vested with the authority to do it. People were suspicious of anything savoring even remotely of tyranny.

Another reason why he objected to a liturgy was that it would lead to indifference and inefficiency in the ministry by discounting individual ability, and by furnishing a temptation to neglect pastoral work. The people feel that formalism is out of sympathy with men's real needs. The minister gained influence, and justly so, who studied the needs of his people and prayed accordingly. Possibly one of the aims of the scheme was to crowd the sermon into a small corner and reduce teaching to a minimum. The greatest function of the ministry would thus be shorn of its strength. No doubt this would suit some dishonest men and corrupt politicians. Public thieves might attend church with their religious wives when the whole goes off in harmless hallelujahs, in intonations faultily faultless, in stinging little moral homilies of fifteen minutes duration.

A fourth objection was that liturgies had never been associated in the past with great works of grace. Revivals were never helped, but hindered by liturgical aids. It was also, he said, unsuited to people of Presbyterian traditions. The origin of the movement was not such as to commend it to the Church. It was not sanctioned by the Bible.—Ottawa Journal.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

May 18th, } LESSONS ON PRAYER. { Luke xviii. 1896. } 9-17.

GOLDEN TEXT.—Luke xviii. 13.

MEMORY VERSES.—1-17.

CATECHISM.—Q. 58.

HOME READINGS.—M. Luke xviii. 1-17. T. Luke xviii. 18-43. W. Mat. xix. 13-30. Th. Dan. ix. 1-19. F. Dan. ix. 20-27. S. Isa. lviii. 1-14. Sab. Jas. iv. 1-17.

A few weeks ago we had a lesson on prayer, and now again we are to study further "lessons" on that subject. No topic is of greater importance. It is in answer to prayer that God's blessings are sent upon His people. How important therefore that we should study carefully everything our Lord has said upon the matter. Here Luke has grouped a number of the lessons given by Jesus to His disciples upon the subject of prayer, and from the group, our lesson committee has selected two for our study this week. At first sight it seems impossible to discover any unity in the passage; but perhaps if we take the parable as illustrating the spirit in which men should approach God, and the incident of the children as showing that none are of such small importance that God is not willing to bless them, we will have unified the lesson to some extent at least. Let us then consider the *spirit of prevailing prayer*, and the *special persons whom God delights to bless*.

I. The Spirit of Prevailing Prayer.—This is brought out very strongly by setting side by side two prayers one of which is filled with this spirit, and the other wholly lacking this spirit. The parable was directed toward "certain which trusted in themselves that they were righteous and despised others"; and it is the spirit of self-righteousness and self-sufficiency, which gave its character to the Pharisee's prayer. His standard of righteousness was a most peculiar one—one of his own erection—and this it was which led him to be satisfied with himself and to despise others. Instead of finding the standard in God, he found it in his own imagination, and was careful to adjust that standard so that he always attained to the full measure, while every person else fell far short. The publican had come to see that the righteousness which God required was a righteousness far beyond his attainment by his own unaided effort. God himself had become his standard for he had read "Be ye holy as I am holy," and each man's prayer sprang from his conception of himself. The Pharisee's self-laudation was merely to inform the Lord of the worth of the man who laid the Almighty under deep obligation by condescending to approach Him at all. The publican on the contrary could only think of one thing—his own worthlessness in the light of God's mercy and therefore he prayed, "God be merciful to me the sinner." The man who trusted only in the mercy of God was the one who went down to his home accepted with God. Thus we learn that God hears our prayers only when from the heart we acknowledge our undeserving character, and rest our case wholly upon His mercy.

II. Those Whom God Delights to Bless.—Shortly after this parable apparently, the disciples fell into another form of self-exaltation and incurred from the Master well merited rebuke. Some of those who had themselves been blessed of Jesus brought their infants to Him that He might "touch them." Then arose some of the future apostles in their burning zeal, and forbade the mothers to press their babes upon the Master's attention, when He had men to deal with and when he was so busily engaged in setting before His adult hearers matters of so much importance. What could these *infants* know of Jesus? Not a word of His discourse could they understand, to them He could be no more than any other man. There are Christians in our own day who argue thus—who take the indefensible position that Jesus Christ can bless only those of mature judgment. Therefore they forbid parents to bring their children to Jesus. Now there never yet was a parent whom Jesus has blessed, who does not most earnestly desire His blessing for his children. Shall we heed the words of the self-esteeming disciples or the words of the Master Himself? He rebuked the disciples and said "Suffer the little children to come unto Me." These and their like are all the ones whom the Lord delights to bless. Not for their sinlessness, for even little babes are not sinless, but for their trusting helplessness, which leads them to cling only to their protector and friend. There is great encouragement here for parents and for Sabbath School teachers when they recognize that the Lord's blessing is more likely to come upon the young and tiny folk in answer to earnest prayer, than upon any others.

Pastor and People.

PROGRESS.

There's a sound of marching feet,
And the goal is not defeat,
For the brothers are at last
Into union welded fast;
And the strength of love shall make
Men heroic for love's sake.

There is breaking of a chain
None shall ever forge again;
There are men whose hearts are free
From old bonds of jealousy;
None shall stay them now, who fight
As one man for truth and right.

Victory, triumph, are not yet,
But each face is forward set!
Rings the cheery battle-song,
Prophecy of conquered wrong,
And the cause will not be lost
Championed by so brave a host.

Speed them onward! Light shall break
On the paths which they must take;
Love will give them eyes to see
What the noblest triumphs be—
Yet it is no easy task
Christ gives heroes when they ask.

Therefore speed them on their way,
Comrades, hastening to the fray;
Swell their numbers, make them strong
With an added prayer and song;
For theirs is the holiest quest
Who win men for Christ and rest.

—Marianne Farningham.

Written for THE CANADA PRESBYTERIAN.

COURTESY AND CONTROVERSY.

BY REV. W. G. JORDAN, B.A.

A few weeks ago there appeared in this journal a dialogue between a preacher and an old woman on the baptism question. The controversy was conducted on somewhat unconventional lines, and of course the preacher was defeated and driven to the walls. Whether it is wise for us to give great prominence to such matters in our denominational papers, and if so whether that is the best manner in which to do it, are questions upon which I shall not venture to express an opinion. I noticed, however, that this dialogue was conveyed into the columns of one of our local newspapers, but with a *coverl*. The editor expressed his surprise that a journal so respectable as THE CANADA PRESBYTERIAN should have published a thing likely to hurt the feelings of fellow Christians. In a matter of this kind, to use a homely phrase, much depends upon "whose ox is gored." I am not now going to discuss the question at issue between Baptists and the Christian church at large. Personally I have talked this matter over with Christadelphians and Plymouth Brethren as well as with regular Baptists, and have always felt myself, for manifold reasons, driven further from their peculiar position.

In these days when there are so many great questions to be dealt with that kind of controversy is not particularly welcome, and we prefer as occasion demands to express what we believe to be the Scriptural position in a positive constructive fashion. Just a few words, then, on the style of controversy. We do not wish to defend coarseness and vulgarity on any side, but we contend that it is just as bad on one side as on the other. My "Baptist" friend may with justice protest against a flippant reference to a service or ordinance that is sacred to him as "dipping," but he would then do well to remember that I object strongly to a similar use of the word "sprinkling." They are both of them question-begging words and try to push aside a whole body of spiritual beliefs and associations by laying undue stress upon the material side of things.

Dr. Pierson, in a speech that has become famous, says: "When I came to the Tabernacle and met with this dear people, everything I saw of Tabernacle life and people brought me more and more to the conclusion that I could not any longer sprinkle infant children; and I discontinued entirely." We need not stay to ask what this revelation was that Dr. Pierson then received which had not been available before, but we do say that this reference of baptism grates

upon our feelings. The word baptism could have been used just as well as sprinkle, for in the next sentence the speaker does refer to "infant baptism." It may be said that Dr. Pierson is not a representative Baptist; perhaps not, but he is a gentleman who is supposed to have understood the Presbyterian position on this matter, and who has figured largely at interdenominational conferences, and as, according to his own statement, he had received a new blessing on the 15th of August last, he might have been expected in a deliberate statement to have exemplified the highest Christian courtesy in dealing with a matter which has caused so much discussion. I am not now concerned with Dr. Pierson's style of scholarship or his type of theological thought, nor with the extraordinary statement "But when we came here on Saturday, we found the devil had been ahead of us, and had blown the bottom out of the baptismal pool," but simply with this word "sprinkling," which sticks in my throat, and leads me to say that I am thankful that he "sprinkled" no infant of mine.

This matter of baptism is so connected with our most vital beliefs with regard to family religion and the corporate life of the Christian Church, that we protest against this kind of treatment. When there are great problems to be solved and pressing work to be done, probably it is well to have as little controversy as possible about the ordinances of the Church, but if controversial statements are wrong from us, under the pressure of circumstances it may be well for us to show that these can be made in a courteous, Catholic spirit. It is a perfectly fair demand that I should not vulgarize the controversy by irreverent remarks about "dipping;" but from that demand there flows, in a perfectly consequential fashion, the rule that the ordinance through which my child's first entrance into the visible Church was made should not be gibbeted as a useless mummery by that obnoxious word "sprinkling infants."

Strathroy, Ont.

CHRIST'S WORK ON THE SABBATH.

It is often objected to a strict observance of the Sabbath that Christ did not teach it either by precept or example—that he introduced a dispensation of freedom from anything like bondage in any department of life—that it is a matter left to every one's discretion whether he shall keep any day holy. The facts of the life of Christ, however, do not bear out any such theories. He was brought up under the authority of Joseph and Mary as any other of their sons. They were both persons of integrity. As all the influence of the teachers among the Jews was in favor of a strict outward observance of the Sabbath, and the rulers enforced the law of the Sabbath even without regard to the demands of mercy in many instances, it is very evident that under parental training, Jesus was taught that strict outward observance of the Sabbath that commonly prevailed among the Jews. As a divine teacher, however, who was perfectly familiar with the spirit as well as the letter of the law, he freed the Sabbath from those human features that had been attached to it by the traditions of the Jews, and presented it in its true intent as made for the temporal and eternal interests of our race. He declared it to be a merciful as a holy institution. An act of mercy such as healing the woman bowed down with an eighteen years' infirmity was not a suspension of the Sabbath law in any sense, but it was entirely agreeable to it. It was the very spirit of it. A rest was given to the woman on that day which she had not enjoyed for eighteen years—a bodily rest such as the Sabbath was intended for. The act itself was refreshing to Christ who invites the weary from whatever cause to come to him and find rest.

Christ gave no relaxation to any moral law. "Think not that I am come to destroy

the law or the prophets. I am not come to destroy, but to fulfill." The law of the Sabbath, so far as its spirit is concerned, is not abated a jot or a tittle. Our Catechism defines the manner in which it is to be kept. No one can carefully ponder the words of the law of the Sabbath without seeing the fact that it is to be remembered as a holy day, as the Lord's day, a day of spiritual duty. God has given us the example not only of the cessation of the work of creation on that day, but of sanctifying it and keeping it holy. It is a holy rest, which can only be in spiritual activity. It is impossible, therefore, to properly think of Christ as "holy, harmless, undefiled and separate from sinners," and yet detracting from a chief precept of the divine law; declaring that a jot or a tittle shall in no wise pass from the law, and yet himself breaking it down; pressing upon men the necessity that every precept of the law in all points must be fulfilled and professing to be an example of this fact in his life, and yet presenting an example that would virtually abolish the whole law; for if he relaxed one precept, he relaxed the whole law.

The Jews had made void the law by their traditions. They had lost sight of the spirit of the Sabbath and were continually magnifying the letter. In this way they were making the righteousness of the law consist in forms without any heart to them. It was practical oppression. They would allow one to suffer torture rather than be healed on the Sabbath. They would require men to starve rather than pluck the ears of corn on the Sabbath to appease their hunger. It was this binding of heavy burdens with regard to the Sabbath that made it a weary labor instead of a rest, that was rebuked. They were kinder to their beasts on that day than they were to their fellow-men. They made the Sabbath a curse rather than a blessing. For this perversion of it the Saviour administered such rebukes as they were not able to gainsay. But all these rebukes and all his acts of mercy and his justification of his disciples, for appeasing their hunger on the Sabbath made nothing against the great fact that the Sabbath was specially designed for strict holy resting.

There is another sense in which Christ represents himself as constantly working. He did nothing on the Sabbath that was in any way inconsistent with his great mission of redemption. His declaration to the Jews who persecuted him for healing the impotent man on the Sabbath day, "My Father worketh hitherto and I work," was made as a proof of his divinity. As God he was equal with the Father, he was Lord also of the Sabbath; not that he dispensed with it, but that he directed the use of it to the great end for which it was given. He, as the law-giver, knew the intent of his own law and could so expound it as to show that in its faithful observance it would be a blessing for man in every condition of life.

But something more is intended by the expression. While God was doing the work of creation of this world, he was also accomplishing other great works in his universe. When he finished the work of creation on the sixth day and rested on the seventh, he did not then cease to carry on those innumerable other works in which he was engaged. He was working in his providence to control and direct on the seventh day the works which he had set in operation during the six days. All his work of grace, all that he accomplishes in the advancement of his truth and his kingdom—the multitudes of the doings of his hands, the innumerable blessings that he is bestowing upon his creatures every day and every hour, are included in the application of this expression, "My Father worketh hitherto." Christ affirmed himself to be one with the Father by the expression, "And I work." All the work of the Father is excellent and in accord with the sanctity of the Sabbath. Christ as God his equal, cannot violate the Sabbath. Especially will he not do it in his redemption work. This work is like that of

creation. When he shall have finished it, he will "cease from his own work as God did from his." The Jews understood him to be claiming that he was equal with God by this declaration.

Let no one suppose for a moment that Christ was not a strict and close observer of the Sabbath. We are under inconceivably greater obligation to a faithful observance of the Sabbath not only because Christ has given an example of its observance, but because of what he has accomplished in our behalf, giving occasion for our New Testament Sabbath.—*The Christian Instructor.*

PRIDE.

We need not go with Dante on the hills of Purgatory to find illustrations of our subject. When you go home to your dining-rooms, and drawing-rooms, and kitchens you will find distressing pictures enough. Your houses are disordered and demoralized by pride. Their cornices and walls are frightfully pictured with the sin. Sometimes the house is so full of malignity and pride there is no room for the sweetness and joy of humility. Pride works havoc in every station of life. A general loses his army because he will not take counsel with a superior, a ship is wrecked because a sailor will not admit his ignorance of the course, a shopkeeper goes to ruin because he will not call in one to help, a minister ruins a congregation rather than seek a colleague, a husband becomes bankrupt rather than confess to his wife that their living is extravagant. Well, if pride is so easily discovered, how is it healed? Dante will tell you by chastisements and punishments. He thought a proud Christian an impossibility, and I have to tell you for the thousandth time that you must enter your own hearts regarding the subject. Leave the religion of white sepulchres and go into your own hearts. You will find pride there, and you must do this or you can never be saved; you may cleanse your hearts spot by spot, rottenness by rottenness, till evil is cast out. I'll meet you at the great judgment throne and stand by that. You will not be sanctified whole-sale, or you'll be the first. The work has to be done bit by bit, till accomplished. Why were you so angry to-day? Was it some one who did not make so much of you as you would have liked, who was not readily convinced by your argument? Perhaps you felt ill when contradicted. Perhaps you turned your back on someone who helped you when an apprentice, who was best man at your wedding, but is behind you now. The last day alone will tell you what enormities of sinful conduct have risen from pride.—*Dr Alex. Whyte.*

Dr. Gordon well says that sternness on the part of parents in the training of the children in habits of moral rectitude "is the barbed wire of the fence on either side of the narrow way that leads to mature and secure manhood, and its kindness lies in its power to lacerate." Father, mother, as you love your darling boy or girl, keep the barbed wire in the fence ever taut and in good repair. Do not hesitate to assert your authority, to reprove and rebuke the wrong when it begins to manifest itself in your child. Let your rebuke be with a majesty of vengeance and a sublime terribleness of wrath such as shall impress the mind of your children with your holy indignation, and your implacable hostility to the wrong; and let it be at the same time so tempered with parental kindness, sorrow, and love as to touch and win your child's heart and stamp it indelibly with the sense of the vastness and purity of parental affection.—*Exchange.*

Don't wait until some other time to say a kind word of praise and encouragement to any one. To-morrow may be too late and you will always reproach yourself. And don't be chary of smiles. You don't know to whom they may seem like little rifts of sunshine in clouds of darkness.

Missionary World.

BRING IN MY TITHES.

"Bring in my tithes," the Lord hath said;
"Let plenty in my house be found,
And I will bless your store of bread,
And make your oil and wine abound.

"Bring in your tithes, let God be tried;
Give me my share of every good;
And I will throw heaven's windows wide,
And pour you blessings like a flood.

"Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at my commands,
The strength that lifts the load from men.

"Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My glorious power, my boundless love."

**PROGRESS IN THE NEW
HEBRIDES.**

The Sydney Presbyterian says: The arrival of Revs. Dr. Paton and Watt, from New Hebrides, brings the welcome tidings of the advancement of mission and other work in the islands. The veteran Dr. Paton, as the result of a six month's sojourn after a six years' absence from his old sphere of labour, expresses himself as highly satisfied with the progress that has been made during the interval, and cherishes a sanguine hope respecting the future. The progress of the mission and the extension of commerce are both described as encouraging in a high degree. Traders are now found on all the islands, and, as a natural consequence, large quantities of bananas and copra are being exported. Much of the increased traffic to and from the islands is undoubtedly to be ascribed to the energetic and efficient New Hebrides Steam Navigation Company, which will yet do more for the development of the Group. Under the head of the mission work, more strictly considered, some very interesting items of information have been communicated. There is a cheering notice from Espirito Santo, which is the most northern, the largest, and the first of the New Hebrides to be discovered. The earliest tentative effort on this populous and fertile island appears to have been made by Rev. J. D. Gordon, who spent four months on its virgin soil in 1869. More recently good work was done by Rev. A. H. Macdonald, and will be continued by Rev. J. Noble Mackenzie, who has now been stationed on Santo. He is described as having already met with most encouraging success. As many as three hundred and eighty natives are in regular attendance on his Sunday services—an example of church-going habits which might well be imitated by the inhabitants of other countries who would not like to be characterized as heathen. The ancient stronghold of the kingdom of darkness is being further assailed by a band of native Christians who have gone forth as pioneers to the less accessible districts of the island. In other parts of the mission field the wise policy of training native teachers for native work has been taken up with energy and success. Within the last twelve months Rev. Dr. Annand has succeeded in establishing a college for this purpose, in which there are already twelve students preparing for the evangelisation of their idolatrous countrymen. It is not too much to hope that under the blessing of God, this institution, so happily commenced, will prove to be a centre of life and light to the benighted tribes of the New Hebrides. From another long-neglected position in the Group there comes the pleasing intelligence of the establishment of a new station, where Rev. Dr. Boyd, who works under the auspices of the Presbyterian Church of Australia, has been put in charge. The friends of the Mission will also learn with satisfaction that at Erakor a large church has been built by the natives, which is floored and seated in the English style, and is attended by a usual congregation of some two hundred and fifty natives. We notice also with much pleasure the steady progress

that is being made with the hospital lately initiated by Dr. Lamb, who, with his intelligent wife and able assistant, has had the courage to settle down in the island of Ambrym under the shadow of an active and possibly dangerous volcano.

**A MEDICAL MISSIONARY
COLLEGE.**

"Let your missionaries be women, and give them a medical education," said the Hon. William H. Seward, after he had seen in Allahabad the work of his niece, Dr. Sara Seward, and how much relief could be given by a knowledge of the art of healing. The advantages of medical knowledge in the mission field as a means of overcoming prejudice and opposition to Christianity, and of abolishing barbarous practices which are the result of ignorance and superstition, cannot be overestimated. And yet the number of medical missionaries in non-Christian lands is obviously inadequate, the average being but one to every three millions of people. Moreover, medical missionaries need instruction in branches not taught in the ordinary medical colleges. These were among the considerations which led to the organization in Philadelphia, January 28, 1896, of a Medical Missionary College. The twenty-eight trustees elected at that time represent eight different denominations: Episcopal, Presbyterian, Baptist, Methodist, Congregational, Reformed Episcopal, Lutheran, and Friends. For the present, rooms in the Reformed Episcopal Theological Seminary are to be used for the accommodation of the students. It is the purpose of this institution to furnish the complete education of intending medical missionaries, at a minimum of expense.

AN IMPORTANT MEMORIAL.

A memorial, explaining the nature, work and aims of Christian missions and their relation to the Chinese government, was laid before the Tsung-li Ya-men in Peking, November 14, 1895, to be presented to the Emperor. Its purpose is to bring Christianity to the favorable consideration of the high officers of the central government and of the Emperor himself, with the assurance that the missionaries seek nothing but the best interests of China and the Chinese. It requests the Emperor to instruct the governors and high officials of the provinces to issue suitable proclamations, so that the literary classes and all intelligent men who are able to read and competent to form a judgment on such matters may clearly understand the truthfulness and beneficent nature of the doctrines of Christianity and their tendency to conserve the best interests of the Chinese nation. The committee held an hour's interview with several members of the Tsung-li Ya-men, or Emperor's Cabinet, and were assured that the memorial would be placed before the Emperor. It is reported that a majority of the Tsung-li Ya-men have sent to the committee courteous and favorable responses.

For over a year a slender American girl has faced death almost daily at the American Mission in Oorfa, an out-station of Aintab, Turkey. She is Miss Corinna Shattuck who has for years been engaged in missionary work in various parts of the Sultan's domain. Cable messages tell of an attack by a mob on the American mission at Oorfa. Through the heroism, however, of six Turkish officials, who after a vain endeavor to reason with the mob, finally scattered them by firing upon them, Miss Shattuck was saved. Miss Shattuck, a native of Louisville, K., left her home when twenty-four years old to devote her life to mission work in Turkey. Under the American Board, a Congregational missionary Society, she went to Aintab and became Principal of the young woman's school, afterwards transferring her labors to Oorfa.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

SOME FORMS OF WORK.

The admirable report prepared by Rev. J. S. Conning, B.A., on the Young People's Societies within the Hamilton Presbytery, contained this most suggestive summary of work accomplished. We have in it a hint of the possibilities of usefulness open to the young people's organizations:

WORK WITHIN THE CONGREGATION.

"A very varied service has been rendered by the young people within the congregation. They have furnished flowers for the church, visited the sick, sought out strangers and welcomed them to the church services, furnished teachers for the Sabbath school, held public missionary and temperance meetings, assisted in special services, distributed tracts and religious literature, furnished necessities to the poor, conducted mission Sabbath schools, held cottage prayer-meetings, raised money for a new church, repaired a church and manse, secured subscribers for church papers, assisted the pastor in the weekly prayer-meeting, furnished ushers for the church services, and in many ways have sought to influence for good the young people within the congregations.

WORK OUTSIDE THE CONGREGATION.

"They have sent clothing to the needy, boxes of literature to the Home mission fields, in cities have visited hospitals and goals; they have circulated petitions for the reduction of liquor licenses, held public temperance debates, supported a reading-room for young men, collected money for the Bible Society, and have supported Bible women and native teachers in the foreign field."

The total revenue of the fifty-one societies reporting was \$1,636, of which \$380 went to running expenses, \$642 to congregational objects, \$443 to the schemes of the Church and \$113 for miscellaneous purposes.

FROM THE FAR EAST.

Rev. John McMillan's report from the Presbytery of Halifax covers sixty-nine societies out of about eighty, and expresses the hope that next year there will be not a single defaulter. All the societies, save one Boys' Brigade, are Christian Endeavor. The number of males connected with the societies is 916, and of females 1,400. "Thus it will be seen," says the report "that, whilst the females outnumber the males, the number of the latter is surprisingly large. The objection that Christian Endeavor does not get hold of young men is not true in Halifax Presbytery at least. It does go better than any other society." As to the work done within the congregation every minister can point to his young people in connection with these societies and say, "My Helpers in Christ Jesus." Of a total income of \$2,071, \$366 went to congregational objects and \$1,066 to the schemes of the Church. "Surely this is very creditable, and our young people should receive the hearty thanks and encouragement of the Presbytery."

INNOVATIONS.

A Presbyterian minister had a visit from a lady who said, "I hear you are introducing some dreadful innovations into your church." "Indeed," he replied, "what innovations have we introduced?" "Oh," she said, "I hear you read the commandments at the communion." "Is that all you have heard of?" was the reply. "We have introduced a far greater innovation than that." "What is it?" said the good lady in some alarm. "We try to keep them," he replied.

"Every duty we omit obscures some truth we should have known," says Ruskin. Many of our duties are indeed what they seem to be—mountains in our path, but it is from the mountain top that we gain the clearest view backward and forward. We may evade the duty, but all our way will be more stumbling and dreary for the vision we have missed.—*Rev. J. R. Nutter in Forward.*

SERVING CHRIST IN OUR HOMES.

REV. W. S. M'TAVISH, B.D., DESERONTO.

May 10.—Rom. xli. 9-18.

We are all familiar with the expression, "A saint abroad, a devil at home." Public professions may be sadly discounted by home performances. Dr. Adam Clark says, "It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers." It is very sad that such should be the case. If a man cannot carry his professions of piety into the home, his public performances must count for little. William Gurnall once said, "Much, though not all, of our power of godliness lies within doors. It is in vain to talk of holiness if we can bring no letters of testimonial from our holy walk with our relations. O, it is sad when they that have reason to know us best by their daily converse with us, do speak least for our godliness! But what art thou within doors? What care and conscience to discharge thy duty to thy near relations? He is a bad husband who has money to spend among company abroad but none to lay in provision to keep his family at home. And can he be a good Christian that spends all his religion abroad and leaves none for his nearest relatives at home." Gurnall's reasoning and questionings are very timely. The religion which does not lead one to serve Christ at home as well as in the Church is hardly worthy of the name.

Let no one suppose that the home is too small a sphere for the exercise of piety and for the cultivation of Christian graces. It is just possible that our faith, our love and our zeal are sometimes put to the test by what we experience in the home, nevertheless there is no better sphere in which to exercise the graces of the spirit. The Psalmist said "I will walk within my house with a perfect heart" (Ps. ci. 2). Would he not require divine grace to carry out that resolution? Zophar, the Naamathite, said to Job, "Let not wickedness dwell in thy tabernacles" (Job ii. 14). Evidently he meant that the home life should be clean and pure, and that neither wicked persons, nor wicked practices should be encouraged under his roof. Job, however, did not require to be reminded of his duty in this respect for we are told that when his sons and daughters held a feast together he sent and sanctified them, and offered burnt offerings according to the number of them all (Job i. 5). Was he not serving God in the home? Susanna Wesley realized that the home was not too narrow a place in which to serve her Master. She once said, "Though I am neither a man nor a minister, yet if my heart were sincerely devoted to God, I might do more than I do. I thought I would pray more for others, and might speak with more warmth of affection to those I conversed with. I resolved to begin with my children."

How can we serve Christ in the home? In many ways. We can serve him by doing our work heartily and earnestly. It is said of Susanna Wesley that all her work was done with a hearty cheerfulness. Was she not serving Christ as she went about her duties with a bright, loving spirit? We may serve Christ by occasionally reminding the unconverted in our homes of the claims of God upon them. When the demoniac of Gadar-a was cured, he was told to go to his own home and tell the great things the Lord had done for him. We may serve Christ by treating our friends with genuine love and kindness. It is quite possible to have everything in the home in "good form," and yet for the home to be destitute of real love. Politeness and decorum may reign in the home and yet whatever signs of love are there may be only simulated. We would not belittle dignity or decorum, but if love must express itself in hilarity and glee, by all means let there be less formality and more good cheer. Guy Rivers, in speaking of his mother said, "She told me not to lie, and she set me the example herself by frequently deceiving my father, and teaching me to disobey and deceive him." Whatever expression of love there might have been between that husband and wife, their love was not without dissimulation, and they were far from observing the injunction of Paul, "Be kindly affectioned one toward another."

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Communications should be addressed

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TORONTO, WEDNESDAY, APRIL 29TH, 1896.

It may be all right, but to the average lay mind there seems something inconsistent in the argument of the Judge or Crown Counsel who tells the jury in a trial for murder that they are not responsible for the results that follow a verdict of guilty, and in the same breath tell them that the prisoner is responsible for the results that flow from his actions. Are not all men responsible for the results of their actions?

THE Toronto Presbyterian Council will hold its next monthly meeting to-morrow evening in the lecture room of Knox Church. Mr. John A. Patterson, the president, and a well-known Sabbath school superintendent, will give an address on, "How to Secure the Most Effective Sabbath School Teaching." As this is so important a subject and is sure to be ably treated, all who can do so should make it a point to attend. The election of officers for the ensuing year will also take place at this meeting.

THE *Herald and Presbyter* thinks that the article in a contemporary on "The Baptism of Polygamists in Non-Christian Lands" takes dangerous ground in favor of such baptisms. No doubt the *Herald and Presbyter* reasons well, but after all most people will ask whether a high class man like Dr. Kellogg, on the ground, may not be better authority on such a difficult question than even a high class journal thousands of miles away. Dr. Kellogg is face to face with the facts and he has to deal with the stern facts as he finds them.

UNLESS something unusual turns up in the shape of money before the 30th of this month the next may be called the "deficit Assembly." At present a deficit seems painfully probable in almost every fund. As the beginning of a remedy we suggest that the convener of every committee should tell the Church in his report the number of congregations that contribute nothing to his fund. The tap-root of our financial trouble is that the same few have to find the money every year, and a hard year like this some of them are not able to do so.

THERE never was a time in the history of Canadian Presbyterianism when men of constructive ability were needed more than they are needed now. Our system of government and our methods of working, like every other thing in the country, are feeling the strain of business depression. Our work has hitherto proceeded on the theory that the population of the country would rapidly increase. There is little increase anywhere and decrease in some places. Any kind of machinery will do when the people are crowding in and the money is plentiful.

NOVA SCOTIA and New Brunswick manage their schools as they think proper. Some years ago an attempt was made to establish Separate schools in these Provinces and the Protestants kicked furiously. No Separate school system for them. The other day a majority of the representatives of Nova Scotia and New Brunswick voted in favour of the Remedial Bill. Would Brother Murray please give us the optimistic view of this situation.

THE newspapers of New York have been making a great fuss over a minister of the city who preached an Easter sermon that was not his own. If all the Editors who steal news, reports and other matter were exposed at length in the press, there would not be columns enough in the New York press to show them up. Two blacks, however, do not make a white. The minister in question should have honestly told his congregation that he was going to read to them another man's sermon. Perhaps they would have listened none the less attentively on that account.

THE Toronto Bible Training School has just completed a most successful second session. Both day and evening classes have been largely attended, showing very clearly that the school is supplying a much felt need. The annual and closing public meeting of the school is to be held at the Young Women's Guild Hall, McGill St., on Thursday the 30th April, when diplomas will be presented to the graduating class after which short addresses will be given by some of the graduating students. A report of the years' work of the school will be given and Rev. Dr. Parsons and others will address the meeting.

THE question of electing elders to the Moderator's chair was sure to come up sometime, but it could scarcely come to the front at a time less opportune. With a deficit in most of the principal schemes and many practical questions pressing for settlement it is devoutly to be hoped that the Supreme Court will not spend much precious time on matters that are not vital. The condition of our college and mission work is a matter of much more importance than any question of office, and we are certain every elder in the Church will say so. Either declare the elders eligible at once or let the matter rest for a time.

ONE of President Cleveland's brothers is, or rather was, pastor of a village congregation in the State of New York. Naturally enough the Rev. William N. Cleveland took an active interest in the success of his brother Grover and occasionally talked politics. The Republican portion of the congregation took offence and asked the Presbytery to remove their pastor. The Presbytery removed him. If anything of that kind took place in Great Britain what an outcry our neighbours would make about the down trodden people of the effete monarchy. One Scotch parson can with perfect impunity talk and preach more politics at one general election than all the Presbyterian ministers in the United States and Canada dare do during the whole of their professional lives. In the matter of personal liberty the clergy of this continent are not behind the clergy of Great Britain. They are simply not in the race at all.

THE Liberal party in Great Britain wrecked itself on Home Rule. The Education Bill now before the House of Commons is distasteful to a large majority of the Liberals as any one might expect. Though it has some good features it was hardly in the nature of things that a government under the leadership of Salisbury would bring down a measure satisfactory to Baptists, Methodists, Congregationalists and other religious bodies that constitute the bone and sinew of the Liberal party. Do the Home Rulers stand by the remnant of Liberals that was not slaughtered at the polls mainly on account of their connection with Home Rule? Not they. Some claims in the Education Bill are favorable to Separate Schools and the Home Rulers and priests are helping the Salisbury government to put the measure through. The ingratitude of politicians has always been well known, but the Home Rulers hold the record. Their company killed the great Liberal party, and now they turn round and kick the corpse.

THE American press is not as lenient to clerical offenders in the matter of plagiarism as our *Globe* used to be. Many years ago a visiting minister from across the lines preached what was said to be one of Dr. Guthrie's sermons, in a Toronto pulpit. Somebody wrote to the *Globe*—somebody always does write in a case of that kind—but the *Globe* refused to publish the letter and merely inserted a brief note saying that no harm was done: Dr. Guthrie was not injured in any way and the congregation had probably gained by the operation. The *Globe* was strong enough to be merciful, and it did not cater to the mob who raise a shout of delight when a clergyman is accused of wrong doing whether guilty or not.

FROM now for the next two months at least there will be a most liberal allowance of ecclesiastical gatherings and speech-making and church news. The Synod of Hamilton and London has already held its annual meeting, reported in this issue, so has the Woman's Foreign Missionary Society. Other Synods as announced in our advertising columns will meet in rapid succession, and then will follow that of the General Assembly. Every intelligent Presbyterian should keep himself well informed as to the proceedings of these ecclesiastical parliaments. The work of the Church for the past year passes in review in them, its progress or retrogression, and new movements are either inaugurated at them, or those which have been for some time ripening for settlement are decided upon. No burning question is likely to come before these bodies so far as yet appears, and it will be well, if in all these courts, the Church can address itself without distraction to those matters which bear most directly and immediately upon the extension and building up of the Redeemer's Kingdom at home and abroad, as represented in our great Home and Foreign Mission fields, our Sabbath Schools and Young People's Societies, Church Life and Work and by means of our colleges. How anyone can take a large and enlightened view of the church's work, and intelligently support it without knowledge we cannot understand, and how they can get this knowledge without a Church paper we are also at a loss to see. Let all seek to know by taking THE CANADA PRESBYTERIAN, and in the light of the knowledge to be gained from it, labor and pray for the peace of Jerusalem.

IT is much to be regretted when the friends of any good movement by an excess of zeal or a certain narrowness of view in their advocacy of it, take up a position which even warm friends cannot agree with them in, and which leads those not friendly to throw at them the charge of being unreasonable and impracticable. These remarks have been called forth by the action taken by the Temperance League of this city at a meeting held last Friday evening. The subject was brought up of a bar in the House of Commons at Ottawa, and the—to use the language of the League—"national crime and disgrace connected with the use of intoxicating liquor within the Houses of Parliament." Few of the people we should suppose see any necessity for a bar in the House of Commons for the sale of liquor, and fewer still, seeing the evils it gives rise to, would wish it to be continued. In its action, however, at the meeting of the League referred to, it went much further and resolved, "That the voters here assembled pledge themselves to oppose at the polls any candidate for the Commons at the coming election who will not promise to vote for the abolition of said saloon in the Houses of Parliament." Important as the Temperance question is, and we believe strongly in prohibition, yet surely it is too much to ask, it is unwise, and must alienate even friends, to ask them to sink out of sight and put aside every public question, no matter how important or vital it may be, for the sole purpose of getting rid of one saloon, that in the House of Parliament at Ottawa. This is surely one-sided with a vengeance. We have met with some men *professedly* willing to sink every other issue for the sake of prohibition, and a few who were *really* and *truly* willing to do so, but for the sake of abolishing just one saloon, to ignore and sink every other public question out of sight is a course which is absurd and wrong, and instead of helping the cause of temperance will be certain to militate against it, by weakening confidence in the wisdom and sound judgment of men who can take and recommend so extreme a course.

AS we go to press notice of the closing exercises of Queen's College, Kingston reaches us. Names of graduates will appear next week. The Rev. W. T. Herridge, B.D., of Ottawa, preached the Baccalaureate sermon at which the hall was crowded, from the words, "I exercise myself," Acts xxiv. 16. We quote these stirring sentences said among other things:—"I appeal to you as you go forth from these halls, rightly to use the powers which God has given you. Gird your loins to the heroic task of achieving for your native land a permanent renown. For the sake of the hearthstone which once sheltered your childhood; for the sake of the mother's love, which of all earthly loves endures the longest; for the sake of the best instinct of your own nature; for the sake of Christ who still looks upon you with eyes of Divine sympathy, listen not, I beseech you, to the roar of temptation, however seductive may be its call. Contend stoutly against every foe which assails your moral freedom, and let God and His angels behold a glorious and decisive triumph of a man." We may here added that Prof. Watson of Queen's goes to California as soon as the examinations are over, where he will remain some time delivering lectures in Stanford University. This is a well-deserved tribute to the high character and attainments of Professor Watson.

THE GENERAL ELECTIONS.

AS we are now into a general election, and the country will soon be in the very thick of the fight, the voice which will be heard in our land for some time to come will not be that of the turtle. There will be much keen and some angry discussion—only some, for upon the whole Canadians are a good-natured people. No one will regret that the session of the Legislature at Ottawa which has just closed has come to an end. It has not reflected much credit upon Canada in any way, while many will feel that the spectacle which at some times it has presented has been a humiliation, if not a disgrace, to the country. Let it be remembered, however, that the men who go there and who bring discredit upon the dignity of the House and the good name of the country, are there, because the citizens of Canada choose them and send them there, generally knowing what kind of men they are. The remedy lies in the hands of the people themselves, and to condemn those who conduct themselves unworthily is to condemn ourselves. Now there is an opportunity of remedying the evils which all good men of all parties deplore. We with all our heart believe in the propriety and obligation of every citizen taking his full share of responsibility, and doing his duty to his country by the exercise of the franchise, and we have no sympathy whatever with the ground taken by many that politics and public affairs are not for their pure minds and clean hands to touch. As great responsibility for whatever anyone regards as evil in the state may be incurred in not exercising the franchise as by exercising it. It is to be regretted that not always can men of that character be found for whom everyone would like best to vote. Let every Christian, every pure minded man, every patriotic man in his place do his utmost to see that only such men are asked to represent them and sent to parliament, as will both advance those measures which they consider the best for the country, and whose character will also command confidence and respect. Plenty of men in both parties are to be found worthy of all confidence, and the leaders of both parties should see to it that they do not alienate the respect, the confidence and support of good men by selecting as standard-bearers those whose character is already known to be besmirched. There is no doubt that the character of both the Local and Dominion Legislatures is better than it once was. This must be because the standard of public life and conduct in the whole country is rising. Late events have shown that there is yet plenty of room for improvement. Let every wise and good man of all parties in the coming election so use his influence that the House to be elected will, in point of character, be the superior of any that has been before it, and such that even rumour itself will not be able to charge any one of its members with the excesses which have been freely, and there is every reason to believe with too good reason, charged against some members of the Parliament which has just been dissolved.

THE ANNUAL MEETING OF THE W. F. M. S.

THE Women's Foreign Missionary Society has grown to such an extent, and its operations have such an important bearing upon some of the most vital parts of the Church's work, that its annual meeting has come to be second only in its importance in the eyes of the Church to that of the General Assembly itself. In addition to the account of its proceedings given elsewhere in our columns, some salient features of the meeting just closed may well be noticed.

The presence of the devotional spirit, the spirit of prayer and supplication, and the prominent place deliberately provided for this in the programme of its proceedings was very noticeable. The earnestness and reverence of those who led the devotions, and the hushed stillness with which they were joined in, showed very markedly how fully this spirit characterised the whole body of the delegates. They were evidently a company of praying women. In the prayers themselves, the sense of God's Fatherhood, of gratefulness, and of the need of and dependence upon the gracious power of the Holy Spirit were very manifest.

The Society has adopted a noble motto, "The World for Christ." It is one in which faith and hope are boldly expressed, which calls for high endeavor, and points to a glorious future, a consummation which, when it has been attained, will transform this earth and human history into something very different from what the past has been. The inspiration of this motto is evidently felt in the Society and exerts a real power as a motive force. Again and again it was quoted not simply as a fine sentiment, but seriously, as an object which, however remote its attainment may yet be, lies before, which the Society is pressing on to, and fully expects yet to be realized. That is the object which they had met to forward, it was kept well to the front, and its power really felt. And why should it not? Can there possibly be any nobler aim; any achievement so wholly sublime as to win the whole world to Christ? Nothing is more near or more dear to the heart of the Redeemer Himself than this; and all Christians may well feel its inspiration.

How the Society has grown from year to year until it has reached its present large proportions was also felt and seen. It has branched out into such a variety of forms of beneficence and blessing, it reaches out so far and so wide, not only all over our own land into every city, and town, and even village almost, and many rural districts, but to India, China, Japan and to the utmost corner of our most remote foreign field. And being engaged in this work for our own Church, has brought that of other churches within their view and more or less of their knowledge. So that the effect of the whole has been what was often referred to at the annual meeting, that, while the members of this society have been seeking to do something for others, they have in the doing of this, received a very great deal for themselves. To be worthily engaged in any great and good work, enlarges and ennobles the worker. This has been the effect very markedly upon the members of the W.F.M.S. They are very gratefully conscious of it, and it was frequently alluded to. The conceptions of very many, probably of all, of Christian work have been greatly enlarged, and the power and capacity of Christian women banded together to attempt and to succeed in carrying on a large undertaking, have come to many as a revelation. Not only in this respect has the work been of great service to the women of our Church, but also and perhaps more has it benefitted them by enlarging the hearts and sympathies of very many, by furnishing avenues and means for the exercise of those Christian affections which have their home so pre-eminently in the hearts of Christian women.

The growth of the society has called for new adaptations of agencies and machinery from time to time, and these have both been wisely made; it has called for a large amount of executive ability, and the women who have that kind of ability have been found, and their work stands before the Church and the world to-day as one of the brightest pages in its history. It is not to be wondered at, the fact is very visible at the annual meeting, that the Society's officers enjoy to the fullest the entire confidence of their constituents. We should say not only this, but they enjoy in a very large degree the sincere and warm personal affection of those whose work they are conducting. We

believe they deserve it. Under their guidance the work has grown, the constitution has been adapted to its new requirements from time to time, and now it is almost a model of sanctified wisdom. Under it a large undertaking is worked harmoniously, and it is capable of indefinite expansion to meet new needs and demands.

In the hands of the president and her staff of assistants, the methodical orderliness of the conduct of business was very visible, and not only allowed a large amount of work to be overtaken, but also to be done without a jar. Scarcely does any General Assembly meeting pass without getting into one or several tangles, which some clear head, like that of Principal Caven, has to straighten out. There was nothing of the kind, nor even an approach to one, at this meeting.

The interest taken in and care bestowed upon, Mission Bands were very conspicuous when that subject was up for consideration. They largely comprise, as yet, only girls and young ladies. It is now felt, and most justly by some, that earnest efforts should be put forth to draw boys into this work. Why should they not be? The two together, boys and girls, are the hope of the Church and of the world, and the future strength and growth of the society and the extension of its good work depend upon the extent to which boys and girls alike can be interested in it, and their services enlisted on its behalf. There were here and there, apparently more than in former years, which could be well accounted for, intimations of decrease in the membership of some auxiliaries. If the Mission Bands are well and vigilantly nursed and tended, any present apparent falling off in membership can only be temporary, and continued growth is assured. But to make it sure this must be done. We observe that some similar religious societies, one year devote their energies specially to advance one department of their work, and another year to advance another. In view of the very large number of female members of our Church, who as yet take no part in the work of the W. F. M. S., at some opportune time, if not this present year, their might be special effort put forth throughout the whole Church to make a large addition to the membership of the Society from among this class. Done in the spirit and manner, and by the happy methods in which it would be certain to be attempted under the guidance of the General Board, it could not but result in large accessions, not only to the increased power of the Society, but to the rich spiritual gain and blessing of all thus brought in.

We notice in a word only one feature or two more. One of these is the fact that, the great proportion of all the money given for the cause of Christ through the W.F.M.S. is a direct, voluntary contribution of money by its members, without having recourse to any of those questionable, often humiliating methods by which money given for christian objects is defiled, and true, Christian liberality destroyed.

Another is, the steady, unfaltering loyalty of the society to the interests of the Foreign Mission work of the Church as represented by, and in its widest aspects, under the control of the General Assembly's Foreign Mission Committee. On nothing is the society more decided, and its record more unquestionable than its absolute fidelity to the church's missionary interest, as they are devised by the General Assembly and carried on under its responsible office-bearers. The Foreign Mission Committee of the General Assembly and Board of the W.F.M.S. work hand in hand, and it is largely because of this perfect unity of interest, and harmony in their operations, that the work of our Church abroad has had such a rapid expansion, and that its prospects for yet greater growth in the future are so bright. "The world for Christ is a sublime motto," and if by the influence and work of this society, and of all our members who are really alive to the great mission of the Church, it can be made to penetrate the heart and more and more mould the action of our Church in the future, then there lies before her what will yet be her brightest era of mission work at home as well as abroad, for both are included in "The World for Christ."

Small Talk About Business. By A. E. Rice. A banker's business hints for men and women. Revised and enlarged. 120 pages. Handsome cloth binding. By mail. Price, Fifty cents. Descriptive circulars free. Fremont Publishing Co., Fremont, Ohio. This book, as its name indicates, is a talk about business; a banker's talks to men and women about the common, every-day business affairs of life. It is brimful of useful ideas for both old and young—a book that should be on every desk and in every home.

Our Young Folks.

AT BEDTIME.

Two weary little feet
That travelled all the day,
That never ceased from morn till night
To run, and jump, and play.

Two restless little hands,
That still can never be,
That played with marble, top, and ball
As long as eyes could see.

Two drowsy little eye
That scarce can open keep,
That wink, and blink, and then are rubbed
To chase away kind sleep.

Two rosy little lips,
Two kisses sweet and long,
Two little ears that love the sound
Of mother's good night song.

Two welcome little words
That, head on pillow white,
Can scarce be heard for sleepiness.
"Good night, dear child, good night."

THE MILL BOY THAT BECAME A MISSIONARY.

Many years ago Thomas Crosby, a Canadian youth, read an appeal from a missionary in British Columbia for more workers. The youth had lately become a Christian, his heart was full of zeal, and here was just the work for him; so he regarded the request as personal.

He was employed in a bark mill. As soon as he could leave his employer he started for home, some distance away. Travelling on foot, he did not reach his father's house until near midnight.

Mr. Crosby, surprised that his son should come home, and at such a late hour, asked, as soon as the door was opened, what had sent him away from his business. Without entering, Thomas told his story, and listened to his father's objections. Thus, for several minutes, did the son, standing on the doorstep, his father within, plead his cause, and answer the objections presented. A part of the conversation, as told the writer, will give an idea of the discussion.

"You are too young to be a missionary. You are not a man yet," objected Mr. Crosby.

"I will be soon. I am growing older and larger every day," replied Thomas.

"How can you preach? You do not know how. You have never studied such matters, nor have you had more than a common-school education."

"I can study and learn. Yet I know how to tell men that they are sinners, and that they need a Saviour; and can tell how I found him. I will tell what he has done for me."

"British Columbia is many thousand miles away, and it takes money to get there. You have no money, nor have I any to spare. Where will you get money to take you to that mission field?"

"I will borrow it."

"From whom?"

"Mr. ———" (a noted and careful money-lender).

"He will not let you have it without the best of security. And who will indorse your note? He is very careful, and does not lose a dollar if he can help it. He would not accept me, if I were ready to sign your note."

"I'll try him, anyway. He cannot do more than refuse; but I believe he'll let me have the money."

"I don't. Yet, even if able to get the money, will you go away and desert your parents? Remember that you are our only child, and the time is near when we may be dependent on you for support. What shall we do if you leave us? Is it

right to turn away from your parents in their old age?"

Before the youth could think of a reply, his mother, who had listened at the open window in the room above, called out earnestly: "You can go, Tom! Tom, you can go, if you want to."

Soon after, the mother, father, and son were talking and praying in the little sitting-room, and seeking to know what the Lord would have them do. Most of the remainder of the night was spent in earnest consultation and prayer. But the matter was settled when morning came.

When the youth called on the money-lender, told his story, and asked for the loan of two hundred dollars he was answered with the sharp inquiry, "What security will you give?"

"These," replied young Crosby, holding up his hands with the open palms toward the man. "I will work day and night, after reaching the place, and will pay back every dollar with interest."

The lender may not have known exactly why he did it, but he accepted the youth's unindorsed note for two hundred dollars, and gave him the money.

The young missionary made few preparations, and speedily started for his field of labor. Reaching British Columbia, he found employment at good wages in a sawmill. When two hundred dollars were earned, and enough more for interest on the money, the whole was sent back to Canada to pay off the note. Not until then did young Crosby feel that he had any right to turn to his chosen work.

Calling on the missionary who had written the letter, the youth was admitted, and then, in his blunt way, he made himself and his purpose known. Said he, "I've come now to see about that mission work."

"What mission work?" inquired the missionary.

"That work that you wrote about."

"Wrote about to whom?"

"Why, you wrote a letter to me, saying that you wanted men to help, and I am here to do what I can."

"Wrote you? Why I never wrote a word to you."

"Yes, you did."

"I never did. How could I? I never heard of you before to-day."

"That may be; but you wrote for me, and here I am."

"I never wrote you a word, nor even heard that such a person lived; so I could not have written."

"You may see for yourself. I brought the letter along; I've got it with me now. There; didn't you write that letter?" inquired Crosby, handing the letter, now showing marks of age and use.

"Yes; I wrote that letter, but not to you. It's printed."

"But you wrote to any one ready to come here to help you in the Lord's work. That meant me; and here I am."

"That letter was written long ago. You have taken a long time in coming. Why didn't you come before?"

"I could not. I had to earn the money first to pay my way. That's all settled now; I came as soon as I could, and am ready now to help."

"What can you do?"

"What do you want me to do?"

"Put on your hat, and come along with me."

Saying this, the missionary, pleased with the peculiar ways of the honest, earnest youth, led him out and showed him some of the work. From that day

Thomas Crosby was a missionary. Six months afterward he was licensed as an exhorter, and a year later was a regular preacher in the Methodist Church in British Columbia.

This was after the discovery of gold; and rough, godless miners had come in multitudes to British Columbia. Some of them had brought Indian women as mistresses down from the north. These women were able to speak a little English, and understood more; and to them the young missionary turned his thoughts, prayers, and efforts. Some listened, became interested, and, if not Christians, at least inquirers. Convinced that theirs was an evil life, they proposed to return to their home; but the miners hindered, and forbade the young missionary to preach or speak to them about religion. To emphasize their commands, they said that they would kill him if he disobeyed.

Young Crosby was not a coward, though he loved life as much as others. But he loved Jesus and souls more, and he persisted in trying to lead the fallen women to the Saviour. The poor creatures, seeing his devotion, were the more ready to listen and heed.

When the miners saw the courage of the young preacher, instead of carrying out their threat, they allowed such of the women as wished to return to their distant home, and let the missionary continue his work.

Reaching home, the women told their fathers and mothers, not of the evil, but of the good, they had learned in the camp of the miners, and told of the good man with the "wonderful book." The story was repeated so often that the men became interested in the brave preacher, and in his "wonderful book," and resolved to go after him and invite him to make them a visit, and tell them what he had told their daughters and sisters.

Cutting down immense trees, the Indians made a great canoe, capable of carrying sixty men, and in it sailed six hundred miles down the coast after the white preacher and his book. Though they found Crosby, they failed at first to persuade him to go along. Indian-like, they would not accept a refusal. The missionary listened to their appeal, and finally consented to accompany them.

He found a deepening religious interest among the Indians, and many ready, even anxious, to hear the gospel and accept Christ. He worked ceaselessly and successfully to bring souls to the Saviour. People came from long distance to hear the white man preach and read from his "wonderful book."

The news spread into Alaska, and Indians from America's new possession come down to learn what had moved their neighbors so greatly. At first they looked on with ridicule, then with amazement, and finally with deep interest. Not content selfishly by themselves to know and hear the white man and his book, they returned to tell the news to their friends and relatives.

A delegation was sent back to the British possessions to bring Crosby into Alaska, to tell the Indians there what he was telling their neighbors farther south. The appeals at first were vain, for the young missionary was too much interested in the work in progress to undertake anything new. Yet he could not turn away the urgent request, and he went.

In Alaska Thomas Crosby found a work of grace already begun. Men were not only eager to hear the truth; they

wanted to know how to be saved, how to get rid of the sin burdening their souls. It was joyful work to the young man, and his success encouraged him so much that he felt it necessary to have help. He could not forget those whom he had recently left, to whom he had promised soon to return.

"You must remain with us, and be our permanent teacher," said the Alaskans.

"I cannot," responded Crosby. "I promised to return soon, and I must keep my word. Besides, this country belongs to the United States; I belong to Great Britain, and my works is in her possessions."

"But you must not leave us without a teacher," urged the Alaskans.

Thinking first of his own denomination, Crosby wrote to the Methodist Episcopal Mission Society in New York, telling of the work, and asking for men and money to carry it on. To his sorrow, the reply came that neither men nor money could be spared from the great work already burdening the Methodist Church.

The missionary then wrote to the mission board of the Presbyterian Church in the North, and the result was the establishment of Presbyterian missions in Alaska. Of the success of that mission work nothing need be told here. It is enough to say that the work, begun by Thomas Crosby, is going on, ever prosperous, even amid trials and difficulties.

Let it not be forgotten that this Presbyterian mission was begun by a Methodist, and a Canadian. And when he started as a missionary, he was simply a poor working youth, employed first in a bark mill, later in a saw mill. Though he had only a common-school education, he was not afraid to undertake, and he was successful in accomplishing a most difficult work. But then, he studied hard, did his very best, and all for Christ and the Church.—*Rev. J. A. Davis, in the Golden Rule.*

SAVED THROUGH A PICTURE.

A striking example of how art may become the handmaid of religion is afforded in a Scotch story related by someone thus:—

"I was 'way down with the drink, when one night I went into a 'public' and there hung His picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had for it and took it home. Then as I looked at it, the words of my mother came back to me. I dropped on my knees and cried, 'O Lord Jesus, will you pick me up again and take me out of all my sin?'"

"No such prayer is ever unanswered. To-day that fisherman is the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. Such a look of exultation came over his face as he answered:—

"When the heart is thus opened to the Saviour, he takes the love of drink right out of it."

The Australian colonists, who had been led to expect Royal visitors this year, are doomed to disappointment. The Duke and Duchess of York were personally inclined to make the tour of Australia and return by way of Canada, but for family reasons, mainly the Queen vetoed the idea.

The Woman's Foreign Missionary Society.

Twentieth Annual Meeting.

Large Attendance—Interesting Reports—A Vigorous Discussion—Good Addresses—Officebearers for the Next Year.

Peterborough, where this year the annual meeting of the W. F. M. S. was held, is an attractive town. Around it on all sides are finely undulating eminences, if they might not be called hills, and at their foot flows and winds the Otonabee River, now at full height and forming an interesting and beautiful feature in the scenery. The undulating ground about the town furnishes many fine sites for private residences and public buildings, which has been fully taken advantage of. St. Paul's Church, in which the annual meeting was held, is a commodious and well appointed building, and its spire rises conspicuously among those of the other churches of the place. The Rev. Dr. Torrance has been the pastor for a number of years.

The meeting began on the afternoon of Tuesday, the 21st inst., and when the time for opening arrived the wide middle aisle of the Church was well filled with a large number of delegates, among whom were to be seen a fair number well advanced in years, many who might be called young ladies, but the largest part consisted of those who were in middle life. Altogether it was a most interesting, earnest, intelligent and bright looking gathering of ladies, with hearts aglow and minds intent upon a noble object. The platform around the pulpit was decorated with a plentiful supply of flowering plants and evergreens. When the time for opening arrived Mrs. Ewart, who has so long and ably acted as president, and who was accompanied on the platform by a number of ladies, called the meeting to order. The first hour was spent in devotional exercises, and during it, the Scriptures were read by the president, a brief and earnest address was read by Mrs. Thornburn, of Ottawa, seven prayers were offered, and praise was twice joined in, so that the hour was fully occupied. The burden of the prayers offered was for the presence and power of the Holy Spirit, for power for service, for unity and love, for a blessing upon the meeting, upon all the societies and their office-bearers, with frequent and special reference to the president.

Before proceeding to other business, Mrs. Ewart read a letter from Mrs. Harvie, who has been for nineteen years the society's able and indefatigable foreign secretary, resigning that office in consequence of having been appointed to an important position under the Ontario Government. Presbyterian reports were then called for by Mrs. Shortreed, and brief reports, clear, succinct and pointed, from twenty five Presbyterian Societies reaching from Ottawa to Brandon were read in all but two or three cases by delegates present to represent them. It was a most interesting and stimulating exercise, and served well to show the wide extent of the Society and its work. Not a few of the reports referred to decrease this year, some of members, others in contributions from various causes, chiefly the general depression existing, others of increase, but there was not a note of discouragement anywhere, or lack of faith, hope, and courage. Contributions of clothing for the Indians of the North-west had in all cases been free and ample. The thank-offering meeting is all but universal and greatly prized for many reasons. The *Letter Leaflet* was again and again referred to in terms of warmest appreciation; visits of Presbyterian presidents, addresses of returned missionaries and others were also often spoken of as means of encouragement and blessing. The difficulties to be met with in country auxiliaries, such as distance, bad roads, fewness in numbers, were brought to light; but a more interesting record of work, or a better means of giving a bird's-eye view of it to all the delegates, could hardly be devised than just this, nor could there be one better adapted to guide it than Mrs. Shortreed.

The evening was devoted to a conference of the Board comprising the 36 managers and presidents of Presbyterian, Auxiliary and Mission Bands, with Presbyterian secretaries and treasurers (or their substitutes).

The second public session of the annual meet-

ing opened on Wednesday forenoon. On the platform with the president were several ladies besides the recording secretary, Mrs. Playfair. After devotional exercises, the president gave her annual address. Once more, she said, they had been permitted to come together and look into each other's faces. On other occasions they had tested the kindness of friends, and here everything would be done which could contribute to their comfort. In looking back over the year they had much reason to acknowledge the goodness of God in all that He had done for them. Many had been called away, but many others had been raised up to take the places of those who had gone, so that God's work and the kingdom of the Lord Jesus Christ had continued to advance. In the reports which had been sent in from the Presbyterian Societies and Auxiliaries they had evidence that notwithstanding prevailing business depression, interest in the work of the Society was not waning, but growing. The evidence must continue to be given in the exercise of loving obedience to the Saviour's commands. In the Society there existed a living force which could perpetuate itself in being imparted to others to do the work which those who had been taken were doing. In this respect the W. F. M. S. was very decidedly alive. But the question remained, are we doing all that we might to advance the cause of Christ? While the answer could not be, Yes, they were yet privileged to assist in the advancement of His cause.

Although they had felt the stringency of the times in doing their work, compared with similar societies in the United States, where large deficits had accumulated, they had reasons for thankfulness. There they had had to curtail their operations, and for lack of funds to send back some to their wretched heathen homes in whose hearts there had grown up a longing for a better life. How sad would it be for us to have to contemplate such a step! The thought of such a thing laid a great responsibility upon all to do their utmost in this work. Hitherto they had met all their indebtedness, but as the work extended, their liberality ought to increase so as to keep pace with their work. Their motto being, "The World for Christ," they could not, dared not go back. It they had been truly converted to God in their hearts, their pockets should also be converted. There were no two classes of Christians or of work in the light of their motto. "Ye are my witnesses," said Christ. They should keep before their minds that every Christian was to be a missionary to go with or send the gospel to those who have it not. The advance made in the mission field was very encouraging, and yet how few comparatively of the women of the Church took an active interest in any part in this great work.

The president's address was listened to with great interest. It was purposely made brief, she remarked, because of the large amount of matter which the secretaries had to bring before the meeting. Some items of business to come before the meeting were referred to; one especially on a matter with regard to which there was, in the minds of some, a misconception. The Board, the president said, had nothing to conceal, and was perfectly ready to give the why and wherefore of every step they took. In conclusion she thanked the Society for the confidence with which, for the past fifteen years they had honored her, in calling her to preside over its operations. What the Society had done for them in its work, in the spirit which it had evoked, in the new lives of usefulness and Christian service which it had opened up to them, it would be impossible to tell. The past was well fitted to give them encouragement and their duty and privilege were to go on developing the Christian life and spirit and bring all into the service of Christ.

After some minor matters were attended to the reports of the secretaries of the different departments of the Society were called for and taken up in the following order:—The Annual

Report of the Board of Management, by Mrs. A. Playfair, recording secretary; the Foreign Secretary's Report. In the absence of Mrs. Harvie this was presented by Mrs. G. H. Robinson, editor of the *Letter Leaflet*; the Home Secretary's Report, by Mrs. Shortreed; Supplies to Missions, that is of clothing and other things to be sent to the Indians of the North-west, Mrs. C. M. Jeffery; Publications, the *Letter Leaflet* and other literature, by Mrs. Agnes Teller; and the report of the treasurer, Mrs. W. A. McGaw. As these reports were printed and in the hands of members, only the chief points in them were for the most part referred to. They were all encouraging in their tone and the statements made, but too full for insertion here. We hope, however, to give the substance of them in an early issue. Mrs. Shortreed in presenting hers, took the opportunity to point out some things which had been done by some auxiliaries which ought to be avoided. These were: taking money which had been contributed for missionary work to purchase supplies for the Indians; auxiliaries not sending in their contributions in time to be noted in the annual report, which caused disappointment to the general Society and to the branches; imperfect reporting, which in part probably accounted for the apparent decrease of the year; failing to report the disbanding of a society when that happened; secretaries failing to send in their reports in good time, causing both much trouble and increased expense, where by a little attention that could easily be avoided. Other valuable practical directions were given which must prove helpful to the auxiliaries.

Mrs. Jeffrey in speaking to her report referred to the valuable assistance rendered to the committee in its work by the Rev. Professor Baird, convener of the North-west Foreign Mission Committee, to the great change taking place in the homes of the Indians, in providing for themselves articles of furniture, things trifling in our eyes, yet of great importance as indicating their rising to higher ideas of living, and also to the testimony borne by the report of the Superintendent of Indian Affairs to the good work being done among the Indians by the agents of the Society.

Mrs. Telfer called attention to the widening circulation of the *Leaflet* from the Maritime Provinces to British Columbia. She also, however, noticed the slowness of some auxiliaries in sending forward their subscription to it, and that there were cases in which it was forgotten altogether. Reference was also made to the great value of missionary maps, and the hope was expressed that the Foreign Mission Committee of the Church would be able soon to do something to supply them at a cheap rate to the auxiliaries. It was also stated that by an arrangement with the publishers, Fleming Revell Co., Toronto, Dr. Mackay's work, "From Far Formosa," could be obtained by members of auxiliaries at the reduced rate of \$1.50 and postage 8 cents. Upon motion made all the reports were adopted.

These being disposed of, the greeting of the Woman's Foreign Missionary Society of the Baptist Church and of the Canadian Branch of the McAll Mission were conveyed to the Society in addresses very fitting and beautiful in spirit, as well as instructive from the information they conveyed, by Mrs. Hunter and Mrs. Ross, of Lindsay, respectively. In this connection it may be added that in the afternoon, at the request of the president, Mrs. Grant, of Toronto, read letters of greeting from the Presbyterian Societies of Winnipeg and Brandon, from the Montreal Woman's Missionary Society, from the W. F. M. S. of the Eastern Division, from the Queensland Missionary Union, from a similar society in Otago, New Zealand, from the Provincial Board of the Church of England W. F. M. S., from the Presbyterian Church of New York Woman's Board, from the Congregational W. F. M. S., from the W. F. M. S. of Northern New York, from the Woman's Presbyterian Board, both of the North-West and of the South-West, respectively, in the United States. These greetings show well the interest taken in all these widely separated lands, and by so many different societies, in the work being done by the W. F. M. S. of our Church. Mrs. Grant also read the names of the directors for the ensuing year as nominated by the nominating committee, and the report was adopted.

Under the head of "New business from last year" only one item was brought up. It had reference to a proposal from Kingston that \$400, the difference between the salary of a married missionary in the foreign field and one unmarried, be defrayed by the W. F. M. S. with a view to relieving the General Assembly's Foreign Mission Committee of the sum which this would amount to. Mrs. Mowat, of Kingston, supported the re-

solution in a clear and most vigorous speech. When she had finished, after some discussion the proposal which at first was to be limited in its operation to missionaries in India, was allowed to be changed so as to embrace all the married missionaries in the employment of the Church. It was also agreed that it should come before the meeting as Mrs. Mowat's own personal motion, and that the money thus saved to the Foreign Mission Committee of the Church should be used in sending out missionaries to open up new fields. Mrs. Mowat supported this on the ground that, it would not be a violation of the constitution of the W. F. M. S., that there was much work needed which men could do better than women, because the Society had in its hands a surplus at the end of the year, and with a view to broaden the sphere of the Society's work. After Mrs. Ewart had stated that this whole question had some years ago been fully considered at a joint meeting of the Executives of the W. F. M. S. of the General Assembly's Foreign Mission Committee and of the Home Mission Committee, and that it was then agreed to let things remain as they are, an animated discussion arose, taken part in by Mrs. G. H. Robinson, Toronto; Mrs. Grant, of Toronto; Mrs. Watt, of Guelph; Mrs. Shortreed and Mrs. McLelland, of Havelock, in which much light was shed upon the whole question, and the positions taken by Mrs. Mowat were strongly controverted. It has shown that the action proposed would be a violation of the constitution which could not be changed without the sanction of the General Assembly, that the term "balance" in favour of the Society, was in this case misleading, that the operations of the Society would not necessarily be widened in their scope or usefulness; that the married missionaries themselves did not view the proposed change with favour, and that as the Society had in the past been greatly blessed in the work it had been doing, it was wise, until there was some indication of failure to let well alone. The motion being put in its finally amended form, and still stoutly defended by Mrs. Mowat, was lost by a unanimous vote, that the change proposed should not be made. As this matter has been before the Society for some time, it was doubtless well that it was brought up and supported by so able an advocate as Mrs. Mowat, while the vote against it was so overwhelming, as clearly to show that no change of the kind sought can be made, at least for a long time to come, if ever.

After a solo, the next subject on the programme for this afternoon was an address by Miss Sinclair, at home on furlough from India. Being introduced by the president she said she was afraid that she had already spoken so much and in so many places, that anything she might say would be like "could kail het o'er again." Her attractive face, and voice, and manner at once won the hearts of the whole audience. She had two thoughts by way of introduction. The first was that their meeting was that day being held in remembrance of the Church abroad where remembrance availed much. The second was that this Society had reached its majority. They could all well remember with what hopes and aspirations they reached that period of their life. She hoped that while this Society had come to this interesting stage of its existence, it would never reach its meridian, for that would be to enter upon retrogression. It would she hoped go on from strength to strength, by each one doing her work in the place in which God had set her to serve Him best.

Proceeding she said there was danger of their taking too limited a view of their work by confining their attention to one field or one point of time. She proposed therefore to take "Three Looks: at the Past, at the Present, at the Future." She then passed in rapid review the history of mission work in Japan beginning with 1859, contrasting its state then and now; in China and the work of the China Inland Mission whose agents at one time persecuted, found now everywhere open doors; and our own mission in Honan, its early history of suspicion, riot, violence and plunder, its hopeful outlook now with numbers of earnest enquirers. In the same way she touched upon Samoa, the Fiji Islands, whose people, once the most blood-thirsty cannibals, were now Christianized and sending forth messengers of the Cross to other islands. Antioch and the great work done there was spoken of, and lastly India. She spoke gratefully of its being ruled by the Imperial Government, under which, although there were yet evils allowed which should be righted, still the people were being taught what righteous government means. Never before in India had there been such wide open doors as at present. In this country there are now fifteen millions of men

who freely use the English language. Among the women it is as yet unknown.

In Southern India, which she had visited, there were to be found immense temples, once crowded with worshippers, but now they are almost deserted. In Serampore, where was to be seen the great car of Juggernaut, a god whose festival once attracted vast crowds of worshippers, she found now but little preparation made for what was once one of the greatest of heathen festivals. There were the graves of Carey, Marshman and Ward, who began work there one hundred years ago. "The mills of God grind slowly, but they grind exceeding small," and though the superstitions and hoary systems of India were being ground very slowly, they were being ground exceeding small. There was still much to be done. There were hundreds of thousands there yet who had never heard the name of Jesus. There were missionaries who had a population of between 300,000 and 400,000 to minister to; 1,200 were every hour passing into eternity without God and without hope. This was a statement easy to make, but its real significance was something impossible for us fully to understand. So long as such things could be said, we should not speak of having done all we can or ought to do.

Work with children, Miss Sinclair considered beyond question to be the most hopeful for the future of India, and now there was no difficulty of getting hold of women and children. Living amidst polygamy, under the influence of the worship and unclean mythology of that land, even from their childhood, they breathed a tainted air. Yet they were everywhere accessible to the Christian teacher, and in her school she had children who were as bright, obedient, interesting, and made as good progress as any she had ever seen. Their work was interrupted in various ways, but the Word of God was planted as a living seed in their hearts, and who could tell how the next generation would be influenced by these children. Their great and terrible difficulty in India was, what someone had called, the "maddening lack of workers." It had been said that these women were so down-trodden and oppressed that they had no voice and were powerless in their own homes. This was only partially true. Show me, said Miss Sinclair, a country in which women have no influence. Although they had much against them, yet they did influence the men and that to no small extent. Work among them might now be indefinitely extended, and missionaries were limited as to what they could do, simply because they were human, therefore limited in their capacity to do work, and because there were only twenty-four hours in the day. Their great desire was to follow the children and women into their homes which the peculiar constitution of Indian households rendered especially important, as many being found in them as from five to fifteen persons.

The ideal missionary work was, Evangelization for the soul, Education for the mind and Medical healing for the body, and only the well trained in heart, mind and spirit should go out. There was this difference between the medical and other missionaries that he did not need to go out and seek his work. The diseases of India were awful and were to be found in their most loathsome forms, hence the great need and beneficence of medical work. The evangelistic and educational workers had to go out and seek their work, and the great power which makes the missionary go and seek it out, and attracts and holds those whom they find, is love. It had been asked if the results justified the outlay made? It was true there were discouragements, sometimes many and great, but she had seen and known Christians among the converted heathen as beautiful in character and devoted as any she had ever known. Of these she mentioned instances, referring especially to the work amongst the Mangs, and spoke of the change made in their hearts and lives by the reception of the gospel being manifestly written in the very expression of their countenances. Instances were mentioned which had come under her own notice, showing in a most remarkable way the transforming power of the gospel. In short, to her mind there was no work so important as training native Christian girls. They will ultimately make the homes of India, where there are no such things now as we understand homes to be. Native Christians can do so much more for their own people, knowing their customs, manners, ideas and ways of thinking better than foreigners can ever possibly do. For after all there is and must remain a great gulf between Eastern and Western nations in many respects. Accordingly there was perhaps, no greater need of India to-day than a native Christian ministry baptised with the Holy Ghost. It still costs very much in many instances,

for a native to become a Christian not only among high caste people, but even also among the lower as the Mangs. Miss Sinclair mentioned instances, which could easily be multiplied, of Christian courage, fidelity and strong faith, and patience under most trying persecution, and concluded an address of fascinating interest, spoken in great simplicity but with an earnestness and fullness of heart which left an impression that in many cases will never be forgotten. When thanks were proposed, the audience rose to show their appreciation and express their thanks.

The Wednesday evening meeting was, according to the usual custom of the Society, for the general public. The Church, which is a large one, was filled, notwithstanding that a political meeting the same evening took away no doubt many who otherwise would have been present. Hamilton Cassels, Esq., convener of the Foreign Mission Committee of the General Assembly, occupied the chair. After devotional exercises the Rev. Dr. Torrance, pastor of St. Paul's Church in a brief address welcomed the members of the Society to Peterboro'. It was a great honor to have the Society meet there and their visit would leave pleasant recollections behind, and he hoped increase interest in their work in all our congregations. It was most natural and needful for women to engage in Christian work for women in heathen lands; its need was seen when the condition of woman in these lands was compared with that in Christian countries. It was indeed a high privilege to do this work, when the blessed results that flow from it are seen.

The Rev. R. P. Mackay next gave a rapid summary of the reports of the Society, and of the Foreign mission work of the Church at large, mentioning the number of laborers employed in the Church's work in heathen lands or among heathens at home, numbering in all one hundred and four, comparing in this respect favorably with other churches. He referred to the great amount of work of various kinds that was laid upon our missionaries to do, giving details in some cases, so that no one could say that they were under-worked and overpaid. The large amount of clothing sent to the North West, 33,000 lbs., was touched upon, and the progress of the Society marked from its inception until the present time.

The Rev. Dr. Wherry, of Chicago, the principal speaker of the evening was then called upon. He began by referring to the first publication of the Gospel in Britain and its marvellous success under the influence of a Christian Queen, so that hundreds, thousands were converted and baptized. He spoke of this because, we ourselves—the English-speaking people—were the most striking evidence that could be pointed to upon the face of the earth of the power of the gospel. The man who underrated missionary work should not forget that, but for it we might still have been in the condition in which our ancestors were in Britain when the gospel was first taken to them. To see an evidence of what the gospel had done for woman, we had only to look upon such an audience as he saw before him, and it was an object lesson of what its power is to raise the degraded. And such results as we see should be looked for, because they are the results which by its very nature it was adapted to produce. Hence we had the Marys of the New Testament and the noble line of martyrs since, who did not count their life dear unto them that they might witness to Jesus. The monotheism of Mohammed showed its human origin when its results as seen in the condition of women were compared with those of Christian lands.

We love to point, he said, to missionary heroes among men, the Judsons, the Patons, the Livingstones, the Mackays, but it should never be forgotten that these men were accompanied by their wives, who were equal to their husbands in Christian heroism, on the long roll of honor. In Louisiana where he had himself been a missionary, when celebrating the jubilee of the mission and a catalogue was made up of all who had been connected with its work and had laid down their lives in it, the number of women was greater than that of the men.

There were some questions with regard to women's work to which it might be well here to devote some attention, especially as they were now frequently discussed. The first one had regard to the work of unmarried female missionaries as compared with that of unmarried men. It might at once be conceded that there were some kinds of work which could be better done by men, especially unmarried men, than by women. As illustrations of this there might be taken the lives and work of men like Henry Martyn or of Dr. Livingstone. So, also, there was work which could be best done by unmarried women. Such, for instance, was that which required constant

oversight, the school, the hospital, the care of the sick, and dispensary service.

The question had been asked, how far this work of unmarried women could be carried? In one aspect of it, this might be said to be simply a question of funds. In another aspect of it, as to the kind of work, the training of girls was most obviously a part of woman's work. When they were trained up to a certain point, these might be employed with the utmost advantage to visit Zenanas, and thus hundreds and thousands might be reached. Working from a centre, at the right season, women could also go out to surrounding villages and towns to tell the glad tidings and visit, and women would come to hear women who would never come out to listen to men.

Medical missions were doing a work most of all like Christ's own work. By means of it thousands of doors are opened which but for it never would have been. There was no limit to this field; it would grow on until they would find access to hundreds for one now, and especially will this be the case when native women now being prepared for it shall enter upon this service.

Education some conceived to be a universal panacea, while others believed only in preaching and evangelizing. Each one separately was too narrow. There was room for all kinds of agencies, some who would fail as preachers would succeed as teachers and vice versa. Some of the difficulties inherent in teaching work were forcibly set forth and illustrated, from the want of words in the language of heathen and idolatrous peoples to express Christian and Biblical ideas. Passing from this, the speaker said that the Christ-like lives of missionaries were among the most powerful means of influencing the heathen favorably towards the religion of Jesus. There were things which it would take a long course of instruction to impress clearly upon the mind by teaching, but which could be readily taken in when embodied in the daily life and conduct of men and women.

The question had been asked: Why were there so few converts, only a few hundreds, after so many years, and the expenditure of so much toil and money? It might be illustrated by the erection of a great building. Why, it might be asked, were so much labor and thousands of dollars spent in digging down deep and building such solid masonry which would be all covered up and hidden out of sight. But all this was necessary to the security, solidity, strength and duration of the superstructure. So it is with this work of Christian missions. We are as yet only laying the foundations, and all this work is necessary that the sacred edifice may rise in beauty and strength to the glory of God.

We are too apt, in conclusion, he reminded his audience to trust to machinery and instrumentalities of one kind or another, but what above all is needed is constant, earnest, believing prayer. Speaking from his own experience, he could tell how much he felt strengthened, encouraged and sustained in India by the thought that there were behind him the prayers of Christians in America. They had the assurance that God's word would not return to Him void, and in faith in this assurance, they should labor on assured that in due time they would reap a blessed and enduring harvest.

During the taking up of the collection, which amounted to upwards of \$65, the choir sang a suitable selection, and with prayer and the benediction the day's proceedings were brought to a close.

On Thursday morning while a meeting of the new Board was being held for the election of office-bearers for the ensuing year, a devotional meeting was proceeding in the Church, and at their close the conduct of business was resumed by the reading of practical papers on Mission Bands, organization, preparation for meetings and manner of conducting them, and on Missionary Literature by Mrs. MacNachtan, of Coburg, and Mrs. Steele, of Dundas, respectively. Both were excellent, imparting much valuable information and many suggestions. The reading of these was followed by discussion, which turned chiefly upon Mission Bands, and the experience of many both young and old was given in such a way, and in illustration of so many phases of the work, that much help must have been given to those who are engaged in this most important and hopeful department of missionary service. Mrs. MacNachtan herself answered a perfect volley of questions with great readiness and fullness. The gist of all was that the secret of success in this work was love for and devotion to it, the constant exercise of Christian tact, and practical wisdom and good sense in dealing with young people. The question was discussed, it may be here noted, whether it would be advisable to have a small selection of hymns, say of thirty or forty, for use in mission

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bands, but the idea did not seem to meet with general acceptance.

The paper of Mrs. Steele revealed both a great wealth of missionary literature, and also that the missionary spirit must have been greatly developed in recent years to create such a demand for works of this kind, which twenty-five years ago hardly existed. There was much room yet for increased circulation as there were cities to which not a copy of the *Letter Leaflet* goes. Those who have abundance should spread it by giving it away when done with it, and the good of it could only be felt by faithfully reading it. The formation of missionary libraries was recommended as a cheap, simple and useful means of furnishing and keeping up a supply of missionary literature.

Before closing the morning session prayers were offered for the Mission Bands, that many consecrated leaders may be raised up, and that the young of our Church may take up Foreign Mission Work with earnestness; for the women of our Church, for the extension of the work, for our *Letter Leaflet* and Literature, and for the development of the spirit of liberality and self-sacrifice.

At the closing session in the afternoon the names of the new officers for the year were announced which were as follows: President, Mrs. Ewart; Vice Presidents, Mrs. MacLaren, Mrs. G. H. Robinson, Mrs. Ball, Mrs. MacLennan; Recording Secretary, Mrs. Playfair; Corresponding Secretary, Mrs. H. Campbell; Home Secretary, Mrs. R. Grant, Foreign Secretary, Mrs. Shortreed; Secretary of Supplies, Mrs. Jeffrey; Secretary of Publications, Mrs. Telfer; Assistant Secretary of Publications, Miss Telfer; Secretary of International Conference, Miss J. Caven; Treasurer, Miss George; *Leaflet* Editor, Mrs. G. H. Robinson. These being announced, prayer was made for the Board of Management and all officers of the Society, that they may be divinely sustained and directed.

The disposition of the funds in the Society's hands was the next business. It was proposed and carried that \$21,035.48 be paid to the Foreign Mission Committee, being the amount now due for service already rendered; that \$19,500 be paid early in May to meet, so far as it will go, the expenses of the year now current; that \$1,200 be donated to the Foreign Mission Committee of the Eastern Division of the Church, one half to be devoted to the mission in Trinidad, and the other half to the New Hebrides Mission; and that \$500 be retained in the treasurer's hands to meet the present necessary expenses of the Board.

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The usual votes of thanks to all whose kind services had contributed to the success of the meeting and the comfort of the delegates were then passed.

Mrs. Much, of Toronto, gave notice of a motion to amend Note I of the bye-laws of the Society to the effect that, anyone having a motion to bring up at the annual meeting, should first give notice of the motion in writing to the executive of their Presbyterian Society one month before its annual meeting, so that it may be, if adopted, be passed on with or without approval to the General Society at its annual meeting. Many and excellent reasons, some of which will at once occur to all, were given for this proposed change.

The subject of a Training Home for preparatory instruction of various kinds, before sending into the foreign field those who offer themselves for service, and which has been before the Society for some time was referred to at this point by the president. She stated that conference had been held on the subject with the Foreign Mission Committee of the Church, with the result that it does not see its way at present to institute such a Home; that the Toronto Training School, an inter-denominational institution, is doing a good work in this direction, the services of which could be taken advantage of for the purpose desired; and, lastly, that a sub-committee appointed to confer with the professors of Knox College had reported that, they would gladly render any service in their power of a special kind connected with the work which it was felt desirable to have. The president also in this connection stated that, in the opinion of missionaries, the desirability of attempting to acquire the language of any of the foreign fields, before reaching them, was for various good reasons, questionable.

A notice from the Guelph Presbyterian Society to keep the devotional services of the first session apart from all business was not concurred in.

A motion to rearrange the work of the foreign secretary and secretary of supplies so as to have one secretary both of supplies and mission work for the North-west and another for mission work and supplies for all foreign fields strictly so called was agreed to. In asking this change it was explained by the president that it had become necessary by the great expansion of the work, and by the inconvenience and extra work caused by the overlapping in many ways of the two matters of supplies and of what was more strictly missionary work.

It was also agreed to sanction the taking part by the executive of the W.F.M.S. in such work as providing suitable buildings for the missionaries or their work, so far as they found it advisable when requested to do so by the Foreign Mission Committee.

Questions to be answered of a great variety of kinds bearing upon the Societies work were put in charge of Mrs. Watt, of Guelph, who did her work with great readiness and good humour. The time for the train was now drawing near and delegates began reluctantly to leave. Suitable closing words were spoken by Mrs. Grant, of Toronto, prayer and praise were offered, and the twentieth W.F.M.S. annual meeting with all its interest and influences for good was a thing of the past. Next year the annual meeting will be held in Hamilton.

THE SYNOD OF HAMILTON AND LONDON.

The annual meeting of this Synod, at which there was a good attendance, was held in St. Andrew's Church, Chatham, beginning on the evening of the 20th inst. The retiring Moderator, the Rev. J. L. Murray, M.A., of Kincardine, presided, and after the usual opening devotional exercises preached from John iv. 54. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." In the introduction the preacher said that the woman to whom these words were spoken, was concerned about the place and the form of worship, not about the Being that should be worshipped, and the spirit in which worship should be offered to Him, and he added, there are myriads in Christendom to-day who are under the same delusion, who imagine that when the externals are duly and decently attended to, acceptable worship is offered, and that the account with heaven is squared for the present. Our own branch of the Church, he said, will soon be called upon to consider certain possible changes in the form of our public worship. We are to worship God first for His own glory, and to do so in spirit and in truth; and next we are to worship for the right development of our own character, for as we worship our character becomes assimilated to the Deity worshipped.

Several things were next referred to which may be made either helps or hindrances to spiritual worship, such as, the minister, the leader in public worship; the praise or song-service; the Church building; bodily postures, the use to some extent of a set form of words, or a modified liturgy. In conclusion he said, "Let us never lose sight of the one supreme object of the church service—spiritual worship. It is our privilege and our duty to employ whatever may help, and avoid whatever may hinder that worship, having the Scriptures as our guide. Yet the best of means are means at best. The only aid that is absolutely essential is that of the Holy Spirit. A soul attended to the service and praise of God is what the true Christian is in quest of."

The usual form of procedure was followed, the calling of the roll, noting changes which had taken place during the year, the choosing of a new Moderator. To this office the Rev. Dr. Lyle, of Hamilton, was unanimously called, and on taking the chair thanked the court for the honor done him in electing him to the office. A

vote of thanks was passed, conveying to the retiring Moderator the thanks of the Synod for his conduct in the chair and for his closing discourse. After the business notices usual on such occasions the Synod adjourned to meet on the following day.

On Tuesday morning, after one hour spent in devotional exercises, the Synod proceeded to business and took up first a communication from the Synod of the Anglican Diocese of Toronto, asking co-operation in petitioning the Ontario Legislature for the adoption of religious instruction in the public schools. The gist of the communication referred to was that as the formation of character is the ultimate object of education, and since this could not be done without due attention being paid to the moral and religious nature of the young, and that as this can only be secured by careful instruction in the teaching of the Scriptures, and setting before the young the example of Christ, and as no provision is made in our public school system for such instruction, the Legislature be asked to make provision for such instruction for one-half hour daily during school hours, by ministers of the various religious bodies or their representatives, to the children of their own communion, provided that it shall be optional with parents whether their children shall attend such instruction or not. The question was, after discussion, referred to a committee consisting of the Rev. Drs. McMullen, Thompson, Laing, Hamilton and McDonald.

At a subsequent sederunt this committee reported as follows:—"That the Synod of Hamilton and London of the Presbyterian Church acknowledges the receipt of the communication of the Anglican Synod of the Diocese of Toronto in reference to religious instruction in the Public Schools of Ontario, and further that this Synod, while holding very strongly the importance of the religious element in education, declines in present circumstances to take part in a public agitation on this question." This was passed unanimously.

A report was next submitted by the Rev. Dr. Cochrane on the state of the

YOUNG LADIES' COLLEGE,

Brantford, stating that the number of pupils enrolled had been larger than in the previous year, the total attendance being 45 boarders and 81 day pupils. The instruction given is thorough and the teaching staff complete. A heartily-expressed resolution of approval of the college, recommending it to the members of the Synod, was passed unanimously.

The next business taken up was an appeal against the decision of the Presbytery of Huron in the case of Mrs. Gavin Ross against Rev. J. S. Henderson of Carmel Church, Hensall. After a good deal of debate, chiefly upon the constitutional aspect of the case, the matter was referred to a judicial committee.

The report of this committee finally carried and acquiesced in by all the parties was to the effect, "That the so-called appeal of Mrs. Ross against the Presbytery of Huron be dismissed. That at the same time it appeared from the records that Mrs. Ross had a grievance against the Hensall session, inasmuch as she had been refused a certificate on the ground of certain charges which had not been investigated, and from which she had

not been given an opportunity of clearing herself. That as Mrs. Ross had not made a formal complaint in the matter, the Synod recommend that the Presbytery be instructed to cite the said session before it, with a view to removing the grievance and vindicating the good standing of Mrs. Ross."

The next subject brought before the Synod was one which, during the year has given rise to considerable discussion in the columns of this paper, namely

THE RIGHT OF RULING ELDERS

to act as Moderators of Session. This question was brought up by an appeal from the action of the Presbytery of Hamilton, which had appointed a ruling elder, Mr. Robert Lowry, as Moderator. The Presbytery having been placed at the bar, the Rev. Dr. Laing, who had been appointed to defend its action in the Synod, addressed the court. He based his defence on four propositions. First, that there had been no violation of the law of the Church, which was not that the Moderator "shall be" but "is" a minister; the cautious wording of the statement being intentional and significant. Second, in any organized society, unless the constitution pronounced otherwise, every member was eligible for election to the Presidency, and there was no provision to the contrary in the law of the Church. Third, when a Presbytery is constituted there is strict parity between ministers and ruling elders, except when functions other than those of government have to be performed. On this point Dr. Laing argued at some length, contending that a minister is really an elder who is authorized to teach. Fourth, exceptions had occurred in the past to the use and wont of the Church on this point.

Rev. Dr. Lyle also spoke for the Presbytery. He took strong grounds as to the absolute parity of the New Testament elder and Bishop. He, in fact, advocated a much greater extension of the functions at present exercised by the eldership, saying he thought they should be allowed to baptize, preside at communion, and preach.

Dr. Macdonald, of Hamilton, held that the services of a large number of men who would be useful in the eldership and in the Church might be retained by increasing the privileges and powers of the eldership. After some further discussion the Presbytery was removed from the bar. The Rev. Dr. McMullen championed the opposite view. He contended that by Dr. Laing's argument there was no scriptural ground for the Presbytery itself. It was a far-reaching, radical and revolutionary change, which would destroy Presbyterianism as it now is. The new theory would result in Congregationalism, or worse, for in the latter form of Church government the minister is chairman while by the theory advanced by the Presbytery of Hamilton the minister would be nowhere. He concluded by moving that in view of the far-reaching nature of the change proposed the Synod deemed it advisable to refer the whole matter, simpliciter, to the General Assembly.

Mr. Alex. Bartlett, of Windsor, also took part in the discussion adopting the cause of the elders, who, he thought, do not now occupy the position in the Church which they should.

After some further discussion Dr. McMullen's motion was carried unanimously.



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The Augmentation Fund was reported upon by the Rev. J. C. Tolmie, who strongly advocated its claims. He stated that thirty-one congregations in the Synod had contributed nothing on its behalf. The report recommended that the Presbyteries be instructed to send deputations to congregations which have been deficient in their gifts to this fund, and also that the Presbyteries, where possible, re-arrange the fields so as to lessen the demands upon the Fund.

Rev. Dr. Lyle supported this in an ardent speech and the recommendations were carried.

REVISION OF THE PSALMS.

Rev. W. J. Dey, of Simcoe, submitted an overture on this subject from the Hamilton Presbytery. He spoke at some length upon it illustrating in a most interesting manner the improvements in point of rhythm and often of sense which have been effected in the version now in use. This was carried, Rev. Mr. Dey, and Rev. Mr. Thompson, of Ayr, were appointed to support the overture at the General Assembly.

At the evening Session the church was crowded to the doors.

CHURCH LIFE AND WORK

was presented By Rev. Dr. Cochrane, reading a full and able digest made by Rev. Peter Wright, of Forage la Prairie, from reports from eight Presbyteries of the Synod, upon this subject. The Rev. J. G. Shearer, of Hamilton, presented a report on

SABBATH OBSERVANCE.

embodied in a series of six resolutions, referring in substance to a growing tendency to Sabbath

Concluded on page 288.

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British and Foreign.

Rev. David Kinnear, Moderator of the U. P. Synod, delivered the closing address to the students of the Theological Hall.

The drought in Australia has been very serious. Sheep perished by thousands, and the wool harvest will be seriously affected.

Dr. John Macleod laid before the E. C. Presbytery of Glasgow plans of three new churches which it is proposed to build in Govan parish.

One of the small islands near New York is devoted to the reception of lepers. One has recently been added to their number, making five in all.

Leave of absence for six months has been granted to Rev. Mr. Ewing, Free St. Stephen's, Perth, on account of ill-health and recent bereavement.

Dr. Charles Hodge, of Princetown, the eminent theologian, at the funeral of a certain excellent man, said of him, "He was not only pious, he was good."

It is stated that in Crathie Free Church, Scotland, during the nine months ending December 31st last, there had been no death, no removal, no addition, and no baptism.

Free West Church, Aberdeen, has received a legacy of £1,000 under the will of Mrs. Jamieson, Carden Place, Aberdeen, widow of the late Mr. James Jamieson, of Prospect-hill

At a sale in London, in three instances, over £100 was paid for a single Greek coin. The collection realised £8,976. An early edition of "The Complete Angler" fetched £126.

Rev. S. R. Ormckett has preached several times lately in Penicuik Free Church, of which he was formerly pastor. He consistently refuses all invitations to preach outside.

It is calculated that if the children under the care of the London School board were to join hands they would reach from London to Carlisle, a distance of three hundred miles.

From the earliest period the Icelandic woman has enjoyed distinct individuality. The wife has always held the place of an equal with her husband in matters pertaining to the home.

Two officers of the S. A. have sailed for British Guiana to assist in the work already commenced there. A contingent of officers are leaving for Gibraltar, Madrid and North-Western America.

The new railways that are being built in India will cover 4,573 miles, being an addition to the existing lines of one-fourth, and exceeding the total length constructed in the United Kingdom in the last twenty years.

The death is announced of Mrs. Elizabeth Rundle Charles, author of "The Chronicles of the Schonberg-Cotta Family" and other well-known works. This book achieved at once great popular success, which has continued to the present day.

A firm in London has not only adopted the profit-sharing system, but each girl worker in the establishment receives a dowry of £95 on leaving to be married. This has led to a great many marriages, and is proving a severe strain upon the fund set apart for that purpose.

The Duke of Argyll's new book entitled "The Philosophy of Belief, or the Law in Christian Theology," gives a detailed comparison between the dogmatic religious system of the Hebrews, the Christian faith, and the intuitions of the religious consciousness as reinforced by philosophy and science.

THE MYSTERY OF PAIN.

WHAT ARE ITS CAUSES AND WHY IS IT PERMITTED?

The Great work That is Being Done by Bright Minds in Alleviating Human Suffering—A Case Affording a Striking Illustration.

From the Erin Advocate.

From the time when man first peopled the earth down to the present day, the mystery of pain has filled all hearts with wonder and terror. What are its causes, why is it permitted, and what its uses are in the great economy of nature? All these questions men have asked of themselves and of one another, but the question has found no solution. All that can be done is to devise ways of relieving physical suffering, and bright minds have assisted tender hearts in bringing aid to the afflicted. All the vast resources of nature's laboratory have been pressed into service to the end that tortured bodies



might have successe from anguish, and know the peace that only health can bring. And what more natural than that these poor victims of disease thus released from suffering should desire to aid in the extension of the knowledge of the means whereby they have been benefited?

Such a one is Miss Drucillia Shingler, of Erin, Ont., who tells a tale of pain endured through weary years, and of final relief and cure through the use of Dr. Williams' Pink Pills, the greatest medicine of the age. Miss Shingler says: "Twelve years ago I became afflicted with rheumatism, from which I have suffered greatly. Two years later this trouble was aggravated by a growth which started in the throat, and which each year became larger and larger, until it finally became so bad that I could hardly obtain any sleep, as when I would lie down it would fill my throat, causing a feeling of suffocation. What I suffered is almost beyond description, and all the medical aid I had did me no good, and I was told that I could only hope for relief through the medium of an operation. I dreaded such a course and declined undergoing the operation. All this time the rheumatism was taking a firmer hold upon my system, and I felt like giving up in despair. I lost the power of my limbs and my hands got so bad that I could scarcely hold anything. At this stage a friend, who from personal experience had strong faith in Dr. Williams' Pink Pills, bought me a supply and urged me to try them. I thought I felt an improvement after I had used a little more than a box, and after using them for a few weeks there was no longer room to doubt that they were helping me. I was taking the Pink Pills in the hope of finding relief from the rheumatism, but to my great joy I found that the medicine was not only driving this painful malady from my system, but was also driving away the growth in my throat. The result was that after I had used about a dozen boxes of Pink Pills I was completely cured, and, although a considerable time has now elapsed, I have not had a recurrence of either trouble, and am enjoying the best of health. For the help my statement may be to others, I am only too glad to add my testimony to the long list of wonderful cures, such as mine, that have been wrought by the use of Dr. Williams' Pink Pills."

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Synod of Toronto & Kingston

The Synod of Toronto and Kingston will meet in the Presbyterian Church, Collingwood, on Monday, 11th May, 1896,

for Conference, at 8 o'clock p.m., and on Tuesday, 12th May, at the same hour for Business. The Business Committee will meet on 12th May, at 4 o'clock p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure Standard Certificates from the Railway Ticket Agents, to enable them to return at a reduced rate.

JOHN GRAY, Synod Clerk.

Mrs. Bramwell Booth, of the S. A., has opened a Midnight Centre and Receiving Home in Chatham.

A committee of Edinburgh E. C. Presbytery, reporting on the overture referring to the annual revision of the communion-roll, protested against the statement of *The Free Church Monthly* to the effect that it was the rule in the Church of Scotland to retain a member's name on such rolls for three years after he left the parish, so that his name might be on three communion-rolls at the same time. It was not the practice of the Church to place names on the roll until certificates of disjunction had been received.



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MISCELLANEOUS.

The Government of Greece, says one of our exchanges, has granted to the American School of Classical Studies at Athens the exclusive right of excavating for ancient remains at Corinth. The concession is a most important one.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

Until recently no Christian evangelists had been invited to give moral instruction to prisoners, except in Hokkaido (island of Yezo). But the record has been broken, and a Christian now has free access to the incarcerated at Sumoto, in the city of Kobe, Japan.

There are some hearts which the fatherland finds ever warm in spite of years, and the most generous hopes, the most virile thoughts, come from those who do not grow old. To remain young, one must forget one's self, and think only of his country.—*Casimir-Perier.*

The Anti-Saloon League of Ohio has succeeded in closing 439 saloons; allowing a frontage of 25 feet each, this is two miles of dram-shops. They have been at work only about two years; last year they raised and disbursed \$24,000, and now have eighteen salaried workers in the field.

Leander Jameson, known familiarly as "Dr. Jim," who brought about the recent crisis in the Transvaal, is a Scottish doctor. He roomed with Sir Cecil Rhodes while he was a practitioner at Kimberly, and it is said that Mr. Rhodes owes the preservation of his life to Dr. Jameson's care and nursing through a dangerous illness.

Mr. Robert Speir, of the Board of Foreign Missions of the Presbyterian Church, U.S., insists that the very heart of the Monroe Doctrine is that the Christian people of the United States must give a pure Christianity to all the people of the American continents. The churches have now an open door to these small and weaker countries.

The Iowa House of Representatives has passed an anti-cigarette bill. It is in all essential features the same as the Senate bill prohibiting the manufacture and sale of cigarettes in the State. The House has also passed a bill imposing a fine of not exceeding \$500 or imprisonment of not exceeding six months in prison, or both, on keepers of resorts where opium or any of its preparations are smoked or put to other use.

The Christian Crusade is the name suggested for the evangelical movement to be led by Mr. and Mrs. Ballington Booth. It is understood that one reason for their withdrawal from the Salvation Army was the emphatic expression of their conviction that funds contributed in the United States for Salvation Army work were needed here, and should not be sent abroad. Their new work, which is to be among the artisan class, will not conflict with that of the Salvation Army.

Dr. Jameson, whose raid into the Transvaal is now before the English Courts, cured King Lobengula of an illness, in return for which the king granted him some favors which ultimately resulted in his receiving the post of Administrator of Mashonaland in 1891. He had averted one conflict with the Boers, and prosecuted later the war with the Matabele in Mashonaland with such ability as to excite the admiration of military circles. It is said that Dr. Jameson at one time saved the life of President Kruger.

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DIVIDEND NO. 73.

Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the First day of June next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.

The Transfer Books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m. Tuesday, June the 2nd, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board,
S. C. WOOD,
Managing Director.

Toronto, 22nd April, 1896.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, etc., Arnprior, Ont." will be received at this office until Thursday, 7th May, 1896, for the several works required in the erection of Post Office, etc., Arnprior.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Dulmage & Burwash, barristers, Arnprior, Ont., on and after Friday, 24th April, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of the amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

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

Department of Public Works,
Ottawa, 20th April, 1896

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SYNOD OF HAMILTON AND LONDON.

(Continued from page 285.)

desecration on the part both of individuals and corporations of various kinds; commending the Ontario Lord's Day Alliance, advocating early closing on Saturday and a half-holiday on that day; protesting against church parades and the holding of various kinds of meetings unsuited to that day, and expressing appreciation of the noble efforts of Mr. John Charlton, M.P., and other worthy laymen of our Church, in endeavoring to secure the enactment of a Dominion Act for the closing of canals on the Lord's Day, prohibiting the publication of Sunday newspapers, and in other ways promoting the better observance of the day God has given for rest, worship and the development of spiritual life. Carried.

Rev. John Ross, B.A., Brussels, submitted a lengthy report on Sabbath school work in which greater interest and enthusiasm were advocated.

These reports were all adopted after which the Rev. Dr. Robertson, Moderator of the General Assembly, and Superintendent of North-west Missions, was called upon, and delivered a vigorous address on the Church's

WORK IN THE NORTH-WEST.

in which he referred to the Manitoba school question, the vast resources and possibilities of the North-west, the progress which the Church is steadily making there, the urgent need for an increased force of workers, and in particular that the Church should not allow the Summer Session of Manitoba College to be dropped for lack of funds, because of its enabling fields to be ministered to in winter, which must otherwise be abandoned entirely or in part. The Church could enter on no higher duty than winning the West, he said, and the most effective way of helping foreign missions was to encourage home missions.

A vote of thanks was unanimously passed to Dr. Robertson, and the proceedings terminated.

The following morning the usual routine work connected with closing the Synod and some other business was done. The Sabbath School Committee was appointed with the Rev. John Ross as Convener, and the Young People's Society Committee, the Rev. R. Johnston, Convener.

The usual votes of thanks were passed, and after brief devotional exercises the Synod adjourned at noon, to meet next year in Paris.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper. **W. A. NOYES, 820 Powers' Block, Rochester, N. Y.**

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That life insurance is a propelling and beneficent force in modern civilization, and an indispensable commodity in the household is attested by statistics, which show that the bulk of estate of deceased persons in moderate circumstances is made up of the proceeds derived from life insurance policies.

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The Compound Investment Plan of the North American Life Assurance Company contains the above named features, and also specially provides that should death occur during the first ten years, the face of the policy is payable; if death occurs after that, and within the investment period selected (fifteen or twenty years as the case may be), there will also be payable a mortuary dividend of the eleventh and subsequent premiums paid thereon. Another very valuable option the insured may exercise after the policy has existed ten years is that he can, if desired, borrow from the company the remaining premiums as they mature, to enable him to keep the policy in force until the completion of the investment period, and should death occur, the full face of the policy is payable, premium loans, if any, being cancelled.

For particulars of this and other attractive investment plans of insurance and for copies of the Company's last annual report, address **William McCabe, F.I.A.,** Managing Director North American Life Assurance Company, 22 to 28 King Street west, Toronto, or any of the Company's agents.

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MILITIA.

SEALED TENDERS for the supply for the Permanent Force and Active Militia, for Necessaries, Barrack Stores, and Camp Equipment, consisting of Boots, Socks, Underclothing, Shirts, Razors, Brushes, etc.; Rugs, Sheets, Corn Brooms, etc.; Blankets, Waterproof Sheets, Marquees; Saddlery and Harness, will be received up to noon, Friday, 8th of May, 1896. The Tenders are to be marked on the left hand corner of the envelope, Tender for "Militia Store Supplies," and are to be addressed to the undersigned.

The contract for Boots is to cover a period of three years from the 1st July, 1896; those for Necessaries, Barrack Stores, and Camp Equipment, are to run one year from 1st July, 1896.

Printed forms of tender containing full particulars may be obtained from the Department at Ottawa at the offices of the District Paymasters at London, Toronto, Kingston, Montreal, Quebec, St. John, N.B., and Winnipeg, Man., and the office of the Deputy Adjutant General of Military District No. 9, Halifax.

Every article of Necessaries, Barrack Stores, etc., to be furnished, as well as the material therein must be manufactured in Canada, and similar in every respect to the sealed pattern thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery. Neither sealed patterns, nor samples, will be sent to parties desiring to tender.

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

Each tender must be accompanied by an accepted Chartered Canadian Bank cheque, payable to the order of the Honourable, the Minister of Militia and Defence, for an amount equal to ten per cent. of the total value of the article tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender is not accepted, the cheque will be returned. The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt., Secretary.

Department of Militia and Defence,
Ottawa, 15th April, 1896.

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (D.V.) in Erskine Church, Montreal, on the second Tuesday of May next, at eight o'clock in the evening.

The Business Committee will meet the same day, at 4 p.m.

All papers intended for the Synod should be in the clerk's hands at least ten days before that date.

The usual privileges for travel will be given by the leading railway companies; and careful attention to the conditions imposed, at the commencement of the journey, is particularly noted.

K. MACLENNAN,
Lodge, March 30th, 1896. Synod Clerk

