

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it who will." JOHN KNOX.

Vol. X.

Toronto, April 19, 1894.

No. 41

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LITERARY NOTES.

At the World's Fair last summer no foreign exhibit attracted more attention than, probably no other attracted so much as, the Javanese village. In spite of the interest then taken in the gentle little brown-skinned residents of the rush-matting-and-lamb-wood village, many people will be surprised to know that the population of Java is 23,000,000. How the Javanese live, and what their island home looks like, will be described in the May NUMBER'S MAGAZINE, with illustrations of typical houses, vegetation, and men and women.

GLOVES.

From Harper's Bazar.

The fancy for light gloves continues. Pearl-gray undressed kid gloves lightly stitched with black, and fastened by four buttons, are worn at afternoon receptions, day weddings, for calling, and at the theatre. White gloves are preferred for evening wear. Yet many find these light colors unbecoming, as they make the hands look larger, and they use instead tan or gray Suede gloves both for day and evening, and with dresses of all colors. Mousquetaire gloves are the best liked in soft Suede, and are also used in long gloves of dressed white or pearl-colored kid. For shopping, travelling, and general wear in the morning the preference is still for heavy kid gloves of reddish tan or oak color, fastened by four large buttons. Outing gloves of white wash leather will be worn again in the summer, made in *saie* shape loose on the wrists, or else closely buttoned.

SHOES AND HOSIERY.

From Harper's Bazar.

Buttoned boots of French kid or morocco, tipped with patent-leather, are the walking shoes for spring. They are made amply large, and are cut in English fashion with low broad heel, pointed toe, and a straight edge on the buttoned lap. Patent-leather vamps with kid or cloth tops are on shoes for the more elaborate toilettes of the afternoon. These are made on Spanish lasts, with arched instep and high heels almost like those of the Louis Quinze shoe. Low Oxford ties will be worn in the summer, made entirely of patent-leather or of russet leather, or of black kid with patent-leather tips. White canvas shoes will be used again in midsummer. House slippers of patent-leather or of colored Suede bear a large bow in front, with sometimes a Rhine-stone buckle in the strap.

Black stockings remain in favor, whether of silk, hse thread, or Balbriggan. Their chief rival is tan colored hosiery, which is most often chosen to match Suede ties or slippers, though with these black is also permissible. With evening toilettes stockings match the slippers, which are of the material dress, or else of satin, moire, or Suede of the of the same color.

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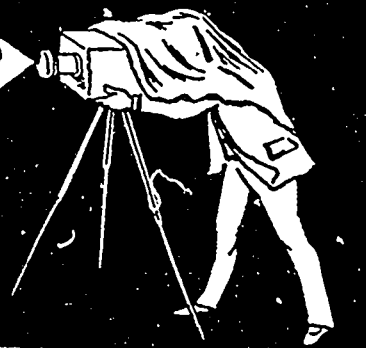
IT BRINGS

COMFORT

ON

WASH

DAY



The Presbyterian Review.

Vol. X.—No. 41.

TORONTO, APRIL 19, 1894.

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Sunday Afternoon.

Bury the dead thou lovest,
Deep, deep within thy heart ;
So shall they live and love thee
Till life and thou shalt part.

So for their risen spirits
Thy breast a heaven shall be ;
Like angels, pure and shining,
They go through life with thee.

Bury the life thou lovest
Deep in another's heart,
So shalt thou live beloved
When dead and cold thou art.

Art and Religion.

REV. W. K. MARSHALL, D.D.

Just now much is being said about personal work among, and personal contact with, the non-church going masses. But there is not danger of swinging the pendulum too far in that direction? All reforms are rebounds; and too often fail to carry into the new departure the valuable things of the old. House to house visitation has its advantages and should not be neglected. But a large part of the people are not to be found in their homes excepting at night. They are in shops, factories, mills, stores, offices, schools, street cars, and elsewhere. Most of them are inaccessible in such places. To many, one can only be admitted by special permission and that on condition that nothing shall be said to the operatives. Indeed there are few business places or offices where a religious worker can go and present his mission and not feel that the shorter he makes his visit the more acceptable it will be. To call at the homes of these people after they have returned from their tiresome days work and trespass upon the only time they have to spend with their families, is a difficult, if not a thankless task. Therefore the possibility of reaching these people and bringing them under the influence of the gospel, by home or shop visitation, is as yet very problematical. What can be done under these manifest unfavorable conditions? In the Sabbath is to be found the hope of the great body of the people and the opportunity of the church. Nearly all are at liberty on this day. Many could be induced to attend the churches if the services were made attractive to them. It must be admitted that the church service in too many instances is dull, insipid and destitute of interest to the average non-church-goer both as to the themes discussed and the manner of conducting the exercise. It is high time that the pulpit awoke to the fact that the average theme of discussion has about it a kind of "other worldness" that at once remands it to some obscure pigeon-hole in the mind of the average man to be called up and considered perhaps at a later day. Themes that pertain to the duties, opportunities, and possibilities of the present time, presented in the language of the people and illustrated after the manner of the Great Teacher, by the customs of the people full

of sympathy and sincerity, would fill up many churches that are now as lonesome as a graveyard. Printers ink should be freely used in advertising church services. Let the King's business be kept before the people. Let it be understood that the church is here and here to stay. Make it a power in the community. Let the preacher consider that he is not called to stand at the altar and offer incense for the people like the sons of Aaron, but that it is his solemn duty to intermeddle with everything that pertains to the well-being of the individual and community.

The house of God should certainly be a place for worship. But it should be more than this. It falls far short of its end if it is only used for singing hymns, saying prayers, and rendering dull expositions of Biblical theology. It should instruct in all human duties, inspire ambition in the direction of all noble endeavor, sparkle with original and stirring thought on all subjects that bear on practical life. Its pulpit should be the herald of good things to all men in all conditions and callings.

The Kingdom of God has been set up in the world. It is by no means sure that it has anything to do with any other, or that it will ever be taken out of this to any other. The New Jerusalem is to "come down from God out of heaven," and the "Tabernacle of God's to be with men and he will dwell with them." A little more of this kind of preaching it is suggested, would help fill up the churches where there is now so much unoccupied territory. People are more easily moved in masses than as individuals. It is easier to preach to two thousand than to two hundred, and it requires no more preparation. We should therefore crowd the churches. Any methods that are honest and respectable are legitimate if they secure the end. If pastors, Sunday school teachers and Christians, generally, would address themselves to the work of inducing the people to come to church, and if the preacher will interest and instruct them after they come, and thus hold them for awhile under the influence of religious association, there would soon follow a revival that would sweep over the whole land. How long must it be confessed that the "children of this world are wiser in their generation than the children of light?"

There is discontent in the air. There is unrest among many thoughtful Christians. Things are not as they should be and will be. There never was as urgent need as now for new departures in pulpit themes, in methods of discussion, in variety and life of church service, in agencies that will arrest attention and bring the people to the house of God. Along these lines, it is believed, will come the New Reformation that will usher in the twentieth century, and give the kingdom of God an impulse that will send it sweeping round the globe.—*The North and West.*

The Presbyterian Review.

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Toronto, April, 19, 1894

The General Assemblies.

IN another column will be found a reference to the arrangements made for delegates to the General Assembly. The travelling comforts have evidently been well looked after and if the journey be long to many of the fathers and brethren it will be seen that at all events the tedium of travel has been made as light as possible by the excellent precautions of those having the care of this matter. The stated committees have been at work on the reports, and will continue their labors for some considerable time yet, ere the order, condensation and tabulation necessary to concise and clear form be accomplished. For some weeks to come, it is safe to say, that the busiest men in the church will be the ministers who to their pastoral duties have to add the arduous work of committee. As wide a division of labor in this respect is desirable, so that an undue share may not fall on few shoulders.

While at home preparation is being thus pushed on, the sister churches in Scotland are equally busy in anticipation of their great annual gathering. The religious press contains the usual notices for the dispensing of hospitality to the delegates for which Edinburgh is famous.

A threefold anniversary will be celebrated by the General Assembly of the Church of Scotland. This year, in which the representation of the Church in the General Assembly has been increased, especially in the proportion of elders, is the two-hundredth anniversary of the year in which the representation was last adjusted. This year, 1894, in which the finely-reformed Hall will be first occupied, is the fiftieth anniversary of the year in which the Hall at the time of its erection was first occupied by the Assembly. It is also the fiftieth anniversary of the year in which the first unbroken Assembly met after the secession of 1843. Those fifty years have been years of persevering work and marvellous prosperity. We may well think of the present one as a jubilee. It is at least the jubilee of the chamber from which has gone forth the legislation and counsel that have guided the Church's course.

It is not unlikely that the Free Church Assembly may have to deal with the question of Union with the United Presbyterian Church. The movement in this direction has had its present starting point among the laity of Dundee. At a meeting held in that city some time ago motions were carried enthusiastically (1) to communicate with office-bearers in other towns and districts with a view to united action; and (2) to approach the Presbytery of Dundee on the subject, and generally

to take such steps as may be fitted to bring about the desired result of an incorporating union between the Free and United Presbyterian Churches. Action has been pretty widely taken on these resolutions, and overtures will in all likelihood reach the Assembly from a number of Presbyteries. There is no doubt a discussion on this subject would gather additional interest from the progress of the movement for Disestablishment. That question has been definitely alluded to by Lord Roseberry, as within the scope of practical politics, and to be dealt with by his government, hence the air is full of controversy, in which the Free Church finds herself divided. There will be other interesting questions before the Free Church Assembly.

So far very little has transpired as to what will be the question of greatest moment to the United Presbyterian Synod. It is known that the committee on Disestablishment has a very radical report to present, but that it will evoke much opposition is not expected, the Synod being practically unanimous on the severance of Church and State.

The Australasian Exchanges just to hand contain accounts of the twenty-ninth meeting of the General Assembly at Sydney from March 5th. What will strike the reader as perhaps the most singular feature of the proceedings was a proposal to establish a Presbyterian village settlement or land colony, with the view of providing for members of the Church who may be unemployed and in distress. The scheme was elaborated by some of the ministers who visited New Zealand in order to obtain information about the village settlements there, and a practical knowledge of the working of the system. The scheme is to be purely co-operative and strictly under the supervision of the Church, which will rigidly enforce certain rules. Only Presbyterians will be admitted, and an effort will be made to help those who really need assistance and to cultivate in them a spirit of self-reliance. A similar scheme has been tried by the Victorian Church, and there have been numerous attempts to establish labor settlements in New South Wales, Victoria and New Zealand, none of which have been very successful. Speaking of New Zealand settlements one of the ministers attributed their want of success "to the selection of poor lands for the colonies and to the absence of self-reliance amongst the settlers. In the first place the Government gave the land free, and among a great many of the colonists there has been far too great a tendency to rely on the government for assistance in other directions. This destroyed the spirit of self-help and self-reliance. The Assembly had to mourn the death of several highly esteemed ministers among whom were notably Revs. Dr. Steel, J. M. Ross and J. W. Inglis. Much time and thought was devoted to a consideration of arrangements for carrying on the work of the Church at headquarters, a question involving many difficult and important problems.

A Common Hymnal.

It is known to our readers that when the Council of the Alliance of Presbyterian Churches met in Toronto, a Conference was held by representatives of British and Colonial Churches at the request of members of the Hymnal Committee of the Presbyterian Church in Canada. A resolution was adopted unanimously, at this Conference that it was very desirable to secure a

Common Hymnal for the Churches in the British Empire holding the Presbyterian System, and a committee was appointed to prepare a statement to be communicated to the Supreme Courts of the Churches represented, and to correspond on the subject of a Common Hymnal with the Hymnal Committees of the several churches. The resolution has been carried into effect. The matter has been brought before the Supreme Courts of the Established, Free, and United Presbyterian Churches in Scotland, each of which has approved the resolution of the Toronto Conference, and remitted it for consideration to the Joint Committee of the three Churches. During the past winter, the Joint Committee has resumed its meetings, and has made some progress in the provisional selection of hymns that might find a place in a Common Hymn Book, but does not regard its work as sufficiently mature to represent its mind. A communication has been received from the Secretaries of the Joint Committee containing the above particulars, and inviting correspondence from the Canadian Hymnal Committee, which may be expected to give information respecting its proceedings and to make suggestions for future action.

Good Reasons Why.

The *Golden Rule*, an ever welcome and useful exchange, gives the following reasons why every church member should read the church paper connected with his or her denomination. In the list which it recommended will be found the *PRESBYTERIAN REVIEW*. The reasons are heartily commended to our own constituency:—

Christ's work is done through the various bodies of his one church, as the work of the body is done through its separate members. Read your own denominational paper.

If you want to train your arm, you do not give it a set of exercises appropriate to the legs. Read your own denominational paper.

If you want to grow, you do not wait for food to fall into your mouth from the air; you hunt it up. Read your own denominational paper.

You will never be truly incorporated in the church, and call Christ's wide work your work, while your thoughts and interests are confined to one church of one town. Read your own denominational paper.

Sermons, prayer meetings, Sunday schools,—all of these will not at all serve to keep you posted in regard to the wide work of your denomination. The eye goes faster than the ear. Read your own denominational paper.

Don't read your denominational paper if you don't want your purse-strings loosened.

Don't read your denominational paper if you are afraid of getting out of your rut.

Don't read your denominational paper if you want to rest satisfied with your present attainments in grace and power.

Don't read your denominational paper if you dread earnestness in Christianity.

But if you want to know what your denomination stands for.

If you want to be spurred to action by the consecrated lives of others.

If you want to be directed by the leaders of your church work.

If you want more spiritual and mental backbone, to know what you know and why you know it.

In short, if you don't want to be a church fossil, a church clam, a church sponge, a church jelly-fish.

But do want to be a church soldier, a church leader, a church he'per, a church member. The *Golden Rule's* advice is,—

READ YOUR OWN DENOMINATIONAL PAPER.

French Evnn At a meeting of the Executive of the Board of French Evangelization on the 10th inst., it was unanimously agreed, in view of a probable shortage, upon motion of Dr. Warden, seconded by S. J. Taylor, to adhere to its policy of equalizing the expenditure and revenue, and therefore to instruct the Treasurer of the Board to pay on the 1st of May next, whatever he may then have to the credit of the Ordinary Fund, deducting from the salaries for the current quarter, including those of the officers of the Board, whatever percentage may be necessary to close the year free from debt.

Donations for Home Missions. Rev. Dr. Cochrane has received the sum of £179-11-2, from the Free Church of Scotland for Home Missions, made up as follows:—Free St Georges', Edinburgh, £119-4-6; Morningside Free Church, Edinburgh, £8-15-0; Kelvin-side Free Church, Glasgow, £45-11-8; Professor Moody Stuart, Glasgow, £5; Mrs. Comrie, Tunbridge Wells, £1. And also from the Church of Scotland, from the Colonial Committee for Home Missions the sum of £200, and from St. Giles Church, Edinburgh, £50; for Manitoba College £50; for Queen's College £50; for North-West Missions £50.

Tho Gifford Considerable irritation has been produced in Edinburgh and Glasgow this winter by the kind of lectures given on the Gifford Foundation. Both Professor Pfeleiderer and Professor Wallace have made open attacks upon the Christian faith, denying the supernatural and decrying as unbelievable such doctrines as the divinity of Christ and his resurrection. In Edinburgh the feeling of dissatisfaction was so strong that a requisition was addressed to several of the professors, asking them to make a counter demonstration. The appeal was, with some hesitation, responded to, because it was seen that too much importance might thus be given to the objectionable discourses. A course of three lectures in answer, however, were arranged for, and these were delivered in the Free Assembly Hall by Principal Rainy, Professor Orr, and Dr. Marcus Dods. The health of Professor Charteris, unfortunately, prevented his taking part in the course; but he presided at the first lecture, and gave an admirable preliminary description of the situation. The three lectures themselves were excellent in the highest degree. Some passages in Dr. Rainy's were among the finest things he ever spoke. Dr. Orr has now established for himself a reputation which places him in the front rank of modern Christian apologists. And it does not need to be said with what extraordinary interest Dr. Dods was listened to when he discoursed on "The Trustworthiness of the Gospels." Of course the lectures will be published, and when they appear we shall have in our hands a book containing, probably, the best answers existing to the unbelievers of our time.—*Free Church of Scotland Monthly*.

Canadian Pulpit.

No. 38.

The Great Commandment.

REV. A. B. MacKAY, D.D., MONTREAL.

(Conclusion.)

And keeps on believing. "Continue to believe more and more as you see and feel it more and more to be His commandment that you should believe. Let us not deceive ourselves by imagining that there may be something rather gracious in our doubts and fears, our unsettled and unmeasured frame of mind, as if it betokened humility and a low esteem of ourselves. Let us beware, lest God see in it only a low esteem of Jesus Christ His Son. Let us beware of guile. May not our staggering, hesitating faith be but half faith after all? May it not be that we are unwilling to be wholly Christ's? Can that be pleasing to God? Therefore let us believe. Let us be strong in faith giving glory to God.

But here a question may be put, viz.: What is it to believe in the name of His Son Jesus Christ? It is to put our trust in Him as He is—the living, reigning Son of God, exalted to the right hand of the Majesty on high. We who live in the West think a name of slight importance but God always taught His people to attach great importance to a name. The first petition of the Lord's Prayer is, Hallowed be Thy Name. All the blessings and privileges which God bestowed on Israel are summed up in this that God revealed unto them His name. The name is the outward expression and pledge and seal of all that a person really is. In the book of Revelation we read that the Son has a name that no man knoweth. There is an infinite incomprehensible depth and mystery in the Son as in the Father, and as no man knoweth the Son save the Father.

But here His name is unfolded to us to invite and produce faith. This name, "His Son Jesus Christ," is "a compressed creed," so that we may know who He is and what He is, and put our trust in Him. To believe in this name is to believe in His Divinity and to cry to Him as did Thomas: "my Lord and my God." He is God's Son. Do you not believe this? Do you not acknowledge the divinity of the Lord? Do you not put your trust in the strong Son of God? How can you please God?

It is to believe in His work. He is Jesus—one who saves His people from their sins; who has washed them from their sins in His own blood; who, when He made purification of sins, sat down on the right hand of the Majesty on high. His name is Jesus, because He saves us by His atoning death, and His resurrection life.

It is to believe in His offices. He is Christ, the anointed Prophet, to reveal the will of God for our salvation; the anointed Priest, to make atonement for our sins and unceasing intercession; the anointed King, to reign for ever in our hearts and lives. To believe in His name is to listen to and accept His teaching with all docility of heart; to trust to His atoning death and prevailing intercession as our only hope towards God; to submit to His will in all things, and therefore above all to love one another as He gave commandment. We know that this commandment is very dear to Him. He gave it on the night on which He was betrayed as He was going to lay down His life for us, when He said, "greater love hath no man than this, that a man lay down his life for his friends—we are my friends if ye do the things which I command you." Believing in His name we are His friends, we possess His spirit and obey His commandments. Mark the blessedness of him who thus trusts in the name of the Lord Jesus Christ keeps God's commandments.

He abides in God. The Divine presence surrounds Him as the air and the light surround us. Doing God's commandments will, of necessity, put us in opposition to the world. It may therefore lead us into danger and suffering. It may bring upon us as it brought upon Jesus, the cunning and the malignity of the world, and of worldly minded professors of religion. We need not be surprised if they plot and undermine, and harass, and oppose, and vex. But what will it all amount to if we make God our home and abide in Him? As the virgin daughter of Zion laughed to scorn the mightiest kings that beleaguered Jerusalem, so he who obeys God's commandments can smile on the enmity of all who would subvert him. In the greatest straits he can say, "God is our refuge and strength—a very present help in time of trouble." He that keepeth God's commandments abideth in Him. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." (Isa. xxxiii. 15-16.)

Still further, God abides in him. However despised and lightly esteemed he may be, however weak and contemptible in the world's eyes, keeping God's commandments He abides in us. Remember the apostle Paul. His one aim was to keep God's commandments, to do the things pleasing in His sight, therefore he abode in God and God abode in him in a power which made him more than conqueror. He was lightly esteemed by many, greatly thwarted and oppressed and blamed. His detractors were numerous and bitter. They sneered at him—said he was nothing—a poor preacher, influenced by unworthy motives. What of it? God abode in him, and though he was nothing God wrought by Him mightily. Many professing Christians are far too great for God to abide in them. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the

spirit of the humble and to revive the heart of the contrite ones." Are we not greatly in need of revival? How can we have it? Let us humble ourselves before God. Let us be filled with contrition because of our unworthiness. Thus revival will surely come because God will abide in us.

Lastly, We can know that God thus abides in us. We can know this, not as a revealed truth, but as a realized experience. We can have the consciousness that God does indeed dwell in our hearts. Have you never had that consciousness? Why? It should be the portion of all who believe and keep His commandments. How? Christ has promised His Spirit, gave His Spirit on the day of Pentecost, gives the Spirit whenever we are joined to Him by living faith. And the Spirit abides in us, cries "Abba Father," takes of the things of Christ and shows them unto us, produces the fruits of the Spirit in our hearts and lives—Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

But, as another forcibly reminds us, let us remember that the Spirit that is of God will ever honor Christ. The person and work of Christ as the outward object of faith, as the ground of confidence before God, outside of us, apart from us, the Spirit of God will ever magnify. He will not consent to substitute for it any inward experience, however heavenly, as superseding it or setting it aside. That is what false prophets, moved by an anti-Christian spirit, are apt to do. An inward light, an inward sense, a Christ in them, an inward revelation or rapture or elevation, they extol and cry up. Now, any spirit that fosters any such tendency is not of God.

If the Spirit dwells in our hearts, there will be an increasing desire to keep God's Commandments; a growing love for all the fruits of the Spirit; a growing sense of our weakness and unworthiness; a growing sense of the all sufficiency of Christ to supply all our wants; a growing love for those Scriptures of the Old and New Testaments, which the Spirit has inspired, and which are in very truth the spiritual food by which we live. Thus, knowing God's will and doing it, God will abide in us and we in Him, and hereby shall we know that He abideth in us by His Spirit which He gave us.

Church Tramps.

"A Church tramp differs in many respects from the idle, worthless fellow whose face and form is so familiar on the streets and at our doors, but after all there are some striking resemblances. Let us note a few.

1. A church tramp thinks little of his home. He may not have one. His church letter may be in his pocket or with the society he belonged to before changing his residence. So he feels under no obligation to attend any particular church, but is free to go about to hear the noted divines in the city.

2. A church tramp is usually whining and faultfinding. He goes about bearing a bad report of his place, but does nothing to make it what he believes it ought to be.

3. A church tramp dislikes steady work. His strength has gone to whistle and to wheels.

4. A church tramp is poor pay. He thinks collections ought not to be taken, that the Gospel should be free to all, and those that do not wish to pay be saved the embarrassment of declining.

5. A church tramp is not respected. So soon as he begins will his brethren discount him.

6. Finally, he will be altogether homeless and die as he lived. A religious tramp he lived, a spiritual pauper—useless, homeless, frequently Christless, un mourned—he dies.

The one thing for every Christian to do is to find out the church he likes the best, where he can labor to the best advantage, remembering that no church is perfect. Then stand by it through thick and thin, in storm and sunshine."—FRANK L. WILSON, in *Christian at Work*.

Where love is there is no labor; and if there is labor, then the labor is loved.

As when the great wheel in a factory turns, every other wheel spins and buzzes, so he who, through the inner man, puts himself in the relation of love to the Lord Jesus Christ, will have that central and controlling element turning every other faculty right, or making its action right.—H. W. Beecher.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ill may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more most certainly shall we love others. It is not a passive, possible love, but the outflowing, outpouring of the real, glowing, personal love of His mighty and tender heart. It is not a cold, beautiful, far off star, but a sunshine that comes and enfolds us, making us warm and glad, and strong, and bright, and fruitful. It is the love "that passeth knowledge."—F. R. Tavergal.

Love is the greatest thing that God can give us, for Himself is Love, and it is the greatest thing that we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old and the new, and it is the great commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all the other graces, without any other instrument but its own immediate virtue.—J. Taylor.

The Brotherhood of Andrew and Philip.

BY REV. RUFUS W. MILLER, FOUNDER AND PRESIDENT
OF THE FEDERAL COUNCIL OF THE BROTHER-
HOOD OF ANDREW AND PHILIP.

Never was there such effort put forth in behalf of the young men as now; never were the young men themselves so active in work for their fellow young men as now; never was the Church of Christ so alive to aggressive endeavors for reaching the men as now; yet the need of the hour is more skillfully directed, more earnest, manly, special work for young men.

The majority of men are not in the Church. The columns of great city dailies are filled with the discussion of the question "Why Don't Men go to Church?" In every religious mixed assembly the women far outnumber the men. The largest proportion of non-church goers—those not Christian—is found among the young men between the ages of sixteen and forty, and they constitute one sixth of the population. Some estimate that sixty-five out of every one hundred young men never attend church at all. The fact is, the young man is conspicuous by his absence from church. On the other hand, the world's temples are filled. The saloon, billiard-hall, concert-room, and other worse places are supported almost entirely by young men.

In this "Age of Lodges" city and country teem with secular orders, clubs and societies, whose tendency is to draw their members away from religious influences and to unfit them for Christian work.

The Church must meet the changed conditions of modern life and the new phases of our aggressive civilization. The family is no longer the sole channel through which the Church can reach the world. Concentration of population and enormous industrial developments tend to make man more and more solitary. The worker of to-day, though surrounded by thousands, is as lonely in his work as an exile in a Russian mine. The exacting duties of factory work and of the great stores give no time for fellowship or social recreations. Even in agriculture agreeable companionship no longer lightens the heat and burden of the day. The long line of merry hay-makers is superseded by the solitary man directing a machine. The young man no longer lives in the family of the master during his apprenticeship; at an early age he is emancipated from parental control and deprived of the inestimable advantages of well-ordered family life. Thousands of young men are on the move. A great army are commercial travelers. There is an annual exodus from country to city of hundreds upon hundreds, and a multitude know no home-life, beyond the artificialities of the boarding house. These strangers to home and proper social life stand in special need of personal touch and sympathy. There are, too, the peculiar dangers and temptations of young men in the formative and crucial period of their lives—their unbounded energy, keen imagination, love of pleasure, craving for companionship, untried principles and untrained wills, make them peculiarly objects of solicitude.

Four hurtful influences may be said to control the modern man's actions: (1) Absorbing devotion to business, leaving little strength of mind or body for religion. The age spells God with an "L," making the Deity—Gold; (2) the bold malignant attacks of infidelity, caricaturing the Bible and holy living; (3) the breaking down of the regard for the Sabbath, including Sunday trains and newspapers; (4) evil lives, sinful habits, false moral standards, wrong business or business methods. These come with exceptional force upon the young men.

Another cogent reason for this special work is found in the fact that in every department of religious and philanthropic work, preaching alone excepted, the ministering women are first and foremost. We are living in the golden age of woman's work; for this let there be rejoicing. Witness the many lines of distinctive

work for women in the church activities of to-day:—The Women's Missionary Societies, the Ladies' Aid Society, Dorcas Associations, King's Daughters, the W.C.T.U., etc.

This emphasis upon women's work calls for a like emphasis upon men's work. It is high time to call to the Baraks to go to the front with the Deborahs. The men must not be allowed to be active in everything but religion. Lift up the perfect man—Christ, and men will not only be drawn, but manly operation and co-operation will be called forth.

It goes without saying that this special work must be done by the young men themselves, and by the young men associated together as young men. The Hon. John Wanamaker has well said, speaking of the Men's Brotherhood in Bethany Presbyterian Church, Phila.:—"Their activity as soul-winners has been one of the most encouraging things in the thirty-five years of Bethany's history. A distinctive work in any church of men for men is one of the best things that any church can undertake, in my opinion." Work for young men by young men is in accord with a fundamental principle of human nature. The young man's social nature craves the companionship of his fellows. He is susceptible, most of all, to the influences for good or ill from young men of his age, tastes and work in life. The peculiar work to be done to reach him can be best done by his fellows. The young men are eminently, are gregarious, and herd in kind. The numerous secular orders—clubs, lodges, societies, composed as they are exclusively of men, testify to the power of this clannish feeling. And the Young Men's Christian Association as an united enterprise of the Church is a marked illustration of successful work by men for men.

The Brotherhood of St. Andrew in the Protestant Episcopal Church is an illustration of what can be done by means of a young men's organization in the local Church and these local societies banded together in a compact body in a Denomination.

These facts and needs made evident in connection with church work among young men led to the establishment of the Brotherhood of Andrew and Philip. The organization was effected by fifteen young men of the Second Reformed Church, Reading, Pa., May 4th, 1888.

Chapters were formed elsewhere and the number grew so rapidly that a convention was called June 6th-7th, 1889, to form a general organization. This was held in the Second Reformed Church, Reading, Pa. Fifteen Chapters with some four hundred members reported, the congregations organizing them being found throughout nine Classes and three Synods of the Reformed Church in the United States.

September 12-14th, 1890, the second convention was held in Philadelphia. Thirty-five Chapters with over a thousand members were found to be enrolled. Most of the Chapters were represented; two hundred delegates and visitors registering. The convention took important action relating to the progress and larger usefulness of the Brotherhood. The relation of the Brotherhood to other denominations was considered, because of the favorable attitude of congregations outside of the Reformed Church. It was decided to recommend the formation of Brotherhood Chapters in each denomination, subject to the control of the particular denomination, and the union of these denominational organizations in a Federation of Brotherhoods.

This action was taken in the interests of surer progress, greater denominational control, and true church unity.

The Brotherhood of Andrew and Philip is thus both denominational and interdenominational. Ten denominations are already represented in this list of one hundred and twenty-five regularly enrolled Chapters, namely, the two branches of the Reformed Church and the Presbyterian, North and South; the Congregational, the Baptist, Methodist, Protestant United Brethren, Lutheran and Methodist Episcopal Church.

(Continued next week.)

For the Sabbath School.

International S. S. Lesson.

LESSON V. - APRIL 29. GEN. XLV., 1-15.

(Joseph Forgiving His Brethren.)

GOLDEN TEXT. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke XVII., 3.

EXPLANATORY - THE FAMINE. After the seven years of rare plenty there followed seven years of bitter famine. There is an ancient legend that once Joseph scattered a few kernels of grain from his full garner in Goshen upon the Nile, flowing steadily on into the Mediterranean. These were wafted along by winds and currents till they lodged upon the shore of distant Palestine. So they say that the words are to be taken literally: "Jacob saw that there was corn in Egypt." I have read somewhere that the Egyptians cast their chaff upon the Nile, and this, flowing on the tide, went to every land and told them of the plenty there was in Egypt.

THE CAUSES OF THE PLENTY. - This plenty was occasioned by the annual rising of the waters of the Nile to an unusual height. The waters deposit on the land a rich loam which they bring down with them from the mountains above. It is this deposit which may be considered as constituting the wealth of Egypt. This will serve to explain the cause of that plenty which prevailed in Egypt during the seven years. The rains in Abyssinia were abundant, the Nile rose to an unwonted height, the deposits of the water were perhaps unusually rich, and spread over an unusually large area, and the people sowed large quantities of grain, and reaped very abundant harvests.

CAUSES OF THE FAMINE. - There once existed on the upper Nile "the great lake of Ethiopia," which about this time broke its barriers, and was known no more. Osburn, in his *Monumental History of Egypt*, thinks that the seven years of plenty were caused by the gradual breaking away of the barriers of this great lake. Thus great floods poured down immense quantities of rich sediment upon lower Egypt, and spread it over a much wider territory than usual. Then he shows how this same destruction of this immense sea would cause the absorption of the waters of the Nile over its dry bed for several years after, thus causing but little water and a small amount of sediment to come down the Nile. The fields should be dry and barren, and a famine ensue.

At the same time we are to remember that the famine extended far beyond Egypt, and other causes must have worked with these.

Such severe famines have been very rare in Egypt. The most remarkable, since that in Joseph's time, was that in the reign of the Fatimee Kaleefeh, El-Mustansir-billah, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A.D. 1064-1071). This famine exceeded in severity all others of modern times. Vehement drought and pestilence, says a contemporary writer, continued for seven consecutive years. This famine was so severe that dogs and cats, and even human flesh, were eaten. All the

horses of the caliph but three perished, and his family had to fly into Syria. Another famine scarcely less severe took place in Egypt in A.D. 1190.

JOSEPH'S TREATMENT OF HIS BROTHERS seems at first to be strange, but the reasons appear to be in order. (1) To learn all about them and their circumstances, so as to know what course to take. (2) To awaken their memories of the past, and stimulate their conscience toward repentance, if they had not repented before. (3) To render his forgiveness of the past more complete, since they would know that it was in full view of all they had done. So Christ reminded Peter of his sin in the act of forgiving (John 21: 15-17). (4) To test his brothers, to see how worthy they were of the benefits he could now confer, and confer in proportion to their fitness to receive. He learned how they now treated their father, how they loved Benjamin, how kindly their feelings were toward one another. Their trials had greatly improved their character. (5) To show that God had fulfilled his early dreams (42: 5); and therefore his interpretation of Pharaoh's dreams was correct, and God had been in all his life.

GOSPEL APPLICATIONS (1) Jesus seeks us before we know him. He knows us and our wants and sins, and he makes the first move toward reconciliation and pardon. (2) Before he can do us the good we need, there must be an awakening of our conscience. We must see and feel our sin. Then (3) we need to repent in dust and ashes; to show by our actions that we repudiate the old evil, and desire to do the better deeds of the new man. (4) Jesus comes to us as our brother. He is not ashamed to call us brethren (Heb. 2: 11). All brotherly feelings are in him toward us. (5) Jesus forgives all the past. There is no salvation without forgiveness. The past must be blotted out. (6) Jesus comes to us to supply our needs, to save us from the famine of worldliness, "the husks the swine did eat," and welcomes us to the infinite abundance of his kingdom. (7) This salvation is not for us alone, but for our friends, our families, our children. We are to go forth with the proofs of the divine abundance, and press the invitation on all to come.

GOD BRINGS GOOD OUT OF MAN'S EVIL. - V. 5-8. Now therefore be not grieved. Joseph here shows the nobleness of his character. Wounds once healed leave a scar behind them. But what is left is not an open wound, but only a scar for a warning and a help. Nor angry with yourselves. - It is harder to forgive ourselves than to forgive others. But sin, when once wholly forgiven, should be accepted as forgiven. "Let the dead past bury its dead." For God did send me before you to preserve life. God used their evil to accomplish his purpose. He did not need their evil. He has a thousand ways of accomplishing his ends. But he compelled bad men to carry out his purpose.

SUGGESTIONS TO TEACHERS. - Read the whole section, and persuade your scholars to.

Each scene of the story can be made into a picture, or better, name the scene and let different scholars draw the word pictures.

Note, to the older scholars, the confirmation and illustration of the Scripture history from the monuments.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS						
ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA						
1894	SECOND QUARTER.				1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
					Question.	
Apr. 1	Jacob's Prevailing Prayer	Gen. 32: 9-12 24-30	Earnest prayer prevails with God	Jas. 5: 16	Gen. 32: 26	95
" 8	Discord in Jacob's Family	Gen. 37: 1-11	Brotherly love is a good thing...	Ps. 133: 1	Gen. 45: 24	96
" 15	Joseph Sold into Egypt	Gen. 37: 23-26	Children's sins bring sorrow to parents	2 Sam. 18: 23	Gen. 50: 20	97
" 22	Joseph Ruler in Egypt	Gen. 41: 38-48	Trials are the path to honor.....	Rev. 3: 21	1 Sam. 2: 30	98, 99
" 29	Joseph Forgiving his Brethren	Gen. 45: 1-15	We should return good for evil. [ed	Matt. 5: 44	Luko 17: 3	100
May 6	Joseph's Last Days.....	Gen. 50: 14-26	The memory of the righteous is cherished	Ps. 112: 6	Prov. 4: 18	101
" 13	Israel in Egypt.....	Ex. 1: 1-14	The cruel are punished with cruelty...	Isa. 19: 4	Ps. 124: 8	102
" 20	The Childhood of Moses	Ex. 2: 1-10	God's people are protected.....	Ps. 91: 7	Isa. 91: 15	103
" 27	Moses sent as a Deliverer	Ex. 3: 10-20	Christ is our deliverer.....	Acts 3: 22	Isa. 41: 10	104
June 3	The Passover Instituted.....	Ex. 12: 1-14	Heaven is opened by Christ's blood	Heb. 9: 12	1 Cor. 5: 7	105
" 10	Passage of the Red Sea	Ex. 14: 19-29	God's presence means Deliverance.	Isa. 43: 8	Heb. 11: 29	106
" 17	The Woes of the Drunkard.....	Prov. 23: 29-35	God provides the best refreshment...	Isa. 25: 6	Prov. 25: 31	107
" 24	REVIEW		God works for our salvation.....	Phil. 2: 13	Deut. 32: 9	REVIEW

CHURCH PRAYER MEETING.

Some thoughts of God: 1. Tim. i-17.

1. God is eternal. By the eternity of God is meant, usually, that God's nature is without beginning and without end; here it means rather "the King of the Ages." "God is presented as the Lord and Director of the successive cycles or stages of development through which this world or the creation at large was destined to pass." 2. A second thought is that God is incorruptible. God is beyond the empire of decay. Man passes, God stays. 3. But a third thought of God disclosed by this praise of Paul, is that God is *invisible*. But do not think that though God is invisible He is inactive. As a devout scientist says: "I glory in believing that all these forces are manifestations of the conscious, present, working will of the God, in whom I live and move and have my being. F-o-r-e spells will." 4. A fourth thought of God, disclosed in this praise of Paul, is that He is the *only* God.

And so surely to Him we should render "honor" and "glory." (a) Let us render Him honor and glory by giving Him *praise*. Let us remember how God has told us, "Whoso offereth praise glorifieth Me." (b) Let us render Him glory and honor by giving Him *trust*. "Luther was once in earnest prayer over some matter of great moment, desiring to know the mind of God in it; and it seemed as though he heard God say to him, 'I am not to be traced.' And some one commenting on this adds, 'If God is not to be traced he is to be trusted.'" (c) Let us render Him honor and glory by being toward God *patient*. Bengel says: "As to a rich man a thousand pounds are as a penny, so to God a thousand years are as a day." (d) Let us render Him honor and glory by *cherishing large thoughts of God*. So great a God cannot do mean and petty things toward you. (e) Let us render Him honor and glory by seeing that we do the work He would have us do (John vi. 29.) And what a wonderful and blessed thing it is that this great God condescends to us in Jesus Christ. "The apparent Christ reveals the unapparent God."

Christian Endeavor.

Daily Readings.

First Day—The valley of bones.—Ezekiel 37 : 1-14, 27.
 Second Day—The valley of death—Psalm 23 : 1-6.
 Third Day—"I will be with thee."—Isa. 43 : 1-7.
 Fourth Day—"Whom shall I fear?"—Psalm 27 : 1-14.
 Fifth Day—Riches of grace—Eph 2 : 1-10.
 Sixth Day—Riches of love—Isaiah 63 : 7-9 ; 65 : 13-25.
 Seventh Day.—God's care for his own.—Ps. 103 : 1-22.

PRAYER MEETING TOPIC, APRIL 29.—"God's Care for His Own." Psa. ciii. 1-22. What a magnificent and inexhaustible subject? Let us, however, begin our brief study of it at the right end. Who are God's own? The query is pertinent for it is clear that they alone can really claim His care. Our topic passage throws light on this point; in verse eighteen we read: "Such as keep his commandments to do them," this then is the salient characteristic of those who belong to God, they acknowledge his control in deed as well as word. What is his care for them? Language is inadequate to express its fullness, but we have God's word for it that it is greater than that of either father or mother for their offspring, (Psalm xxvii. 10. Isaiah xlix. 15. It is ceaseless in its continuance, omnipotent in its capability, omniscient in its foresight and provision. Is it not worth having? You may lay claim to it now if you will give yourself to Him entirely, body, soul, and spirit. Will you do it?

REFERENCE PASSAGES:—Psalm xxiii, xlvi. 14, c. 3, cxvii, 1-3, Isaiah xl, 25-31, xliii. 1-7, l. 1-13, li, 1-16, Jer. xxxi, 3, Mal. iii, 17, Jno. l, 11-13, xv. 14-17, i. Cor. vi, 19-20, i. Pet. i. 18-19, v, 7.

BRIEFLY PUT:—To be possessed of God, is to possess all things, Rom. viii. 64-17.—When we make a surrender, God becomes a defender, Psa. lxxii, 1-2.—The God that cares for the soul neglects not the body, Matt, vii. 16-17, Isaiah liii, 4-5, Jas. v. 14-15.

A Word To The Leaders of The Young.

BY MR. GEORGE ARCHIBALD, MONTREAL.

It should not be difficult for christians to discern, what amusements they may or may not indulge in. It is not, for those who have determined, that, come what may cost what it will, they will follow wherever led by the Master.

When the forward step is taken, when the leave behind, self, and walk into the newer and higher regions of entire consecration. We are rewarded by higher joys and deeper aspirations, which easily supplant worldly, or even questionable, amusements. Obedience to conscience, always brings its own reward. To illustrate simply, Jennie is told to put her doll into the fire, naturally she does not want to do this, but when she sees that her father really wishes it, notwithstanding the tear that steals from her eye, she does as he bids. Turning to her father, she sees in his hand a larger, newer, and much more beautiful doll than she has ever seen, and which, but for her obedience never would have been hers.

Let us divide christians into two classes, first, those whom God uses, and second, those whom He does not use. One who has taken the step out of the second division, into the first, and is conscious that God is using him for the betterment of the world; one who has opened his eyes and heart to the great joy of being a co-worker with the Almighty and appreciates the privilege; one who feels that under the influence of the Holy Ghost, he is the means of uplifting mankind, that man easily decides a question of this nature, and avoids even the appearance of evil. He fears lest God should cease to use him. It is fear of this sort, that is the true fear of God.

There is one side of this question that seems to be of sufficient importance to dwell specially upon. How shall we, who have thus advanced advise and guide young people?

It is just here we make many mistakes. We look at questionable amusements, from our own advanced point of view, and we dogmatize, saying to another, perhaps, it is wrong to dance, it is wrong to play cards. We are very positive in our statements. We forget almost, that there is such a thing as questionable amusements, and we try to make our experience just fit others. We try to make them conceive that which they have not yet perceived. Our aim should be to guide their perception of the truth, and allow them to conceive it for themselves, not so much from an example as from a higher motive.

If we take other ground than this, we are in danger of losing their sympathy. Happy is the man to whom young people come for advice, for that man has opportunities for good, which are invaluable. I would rather have a God, a life, a sympathy, that would draw young people unto me, than all the power to be obtained from a Cræsus.

Just at this point, many christians fail, and repel the young. We lose our power and influence with them. Dogmatism will not do, it is repulsive to the reasoning mind. Young people full of life and energy, for which they are seeking an outlet, must be guided with much care and wisdom, aye, and more, with a great heart of love and tenderness.

Christianity must not be of a negative part. It is extremely difficult, indeed impossible, for one to draw a line for another between right and wrong, therefore let the christian who values his influence over young people, take any high ground. Like Christ, guide by principles, rather than by detail, leading out of the desire and love for the questionable, into the more positive joy of entire consecration.

Church News.

In Canada.

THE Rev. G. and Mrs. Bremner returned to Chater, Manitoba, in the end of March, after a prolonged visit to their son in Lethbridge, N. W. T.

THE anniversary services of the First church, St. Mary's, were held on the 18th inst. Rev. Dr. Cayen preached two excellent sermons. The collection, a purely voluntary one, amounted to \$413.

REV. JOHN LITTLE, of Dornoch, who was inducted to his charge in the Owen Sound Presbytery in June, 1893, at his last communion service added to the church membership at Lytton forty seven by profession of faith and one by certificate, and at Burns church sixty five by profession of faith and one by certificate, also fifteen adult baptisms.

REV. J. G. McIVOR, M. A., B. D., F. R. H. S., from Scotland, has received a unanimous call from the congregations of Wardsville and Newbury. Mr. McIvor, who was a distinguished student of Edinburgh, comes with high testimonials from Rev. Dr. Smith, who was called to St. James' Square church, of this city, some years ago.

THE annual meetings of Binbrook and Saltfleet were held on February 5th. The income was \$1196—Binbrook, \$757; Saltfleet, \$439. Balance in hand, Binbrook, \$17; Saltfleet, \$67. Contributions to schemes \$211—Binbrook, \$92; Saltfleet, \$119. There were four deaths connected with the charge; of these, one was a member. Baptisms 25 infants 23, adults 2. Added to membership, 10; removed, 10; membership at present, 156. Pastor Wm. Patrick Walker entered on his nineteenth year.

AN adjourned meeting of the church session temporal committee and officers of the Y. P. S. C. E. of Knox church, Ottawa, was held last evening to choose names to be submitted at a congregational meeting with this view of extending a call to a pastor. Several names were voted upon and the two having the greatest number of votes were Rev. Mr. Ballantyne, of London, and Rev. T. W. Winfield, of this city, the former receiving seventeen votes and the latter six.

THE Point Douglas Presbyterian church, Winnipeg, held its first communion service on the 15th inst. Thirty-seven names were added to the roll, which brings the membership up to 108. The services are well attended, and the people, under the leadership of Mr. T. Underwood Richmond, of Manitoba College, are beginning to provide a fund for the enlargement of the building. It was erected two years ago under the auspices of St. Andrew's church as a mission Sabbath school, but it is already proving too small.

REV. JAMES LAWRENCE, who was obliged to resign his charge of Emerson, Man., a year ago, on account of advancing years and impaired health, has been living for the past winter on the family homestead, near Little Stony Mountain, and he feels so much better that he has undertaken the charge of the Stony Mountain mission field for the summer. Mr. Lawrence is regarded in the neighbourhood as an old and long tried friend, and it is hoped that, with his home comforts about him and with this small sized field, which will not lay too heavy a burden upon his strength, he may long be spared for such work.

THE long-looked-for social in connection with the Ladies Aid Society of the Princeton church took place at Mrs. Cook's on Friday evening last week, when about one hundred of the better class of the community attended and spent a very pleasant evening. Rev. Murray acted as chairman, who, with the Rev. Mr. Bowers, Rev. Mr. Shearer, Squire Doan, Squire Crozier, Captain Stitt and others, made suitable addresses during the evening. Proceeds, \$25. A number of these pleasant gatherings will take place during the summer at the residence of those who wish their place of worship put in proper repair.

TWENTY-FOUR members were admitted to the Church of the Redeemer, Deseronto, on 8th inst., by profession of faith, and two by certificate—a satisfactory showing.

WE congratulate the popular pastor of St. Andrew's church, Lindsay, upon his winning the degree of Bachelor of Divinity, which was conferred upon him at the convocation held Wednesday last at the Presbyterian College, Montreal.

THE annual congregational meeting of Knox church, Sapperton, B. C., was a most encouraging one. A goodly number of the congregation were present. The pastor, Rev. E. B. Chestnut, was in the chair. Reports were read from the session, managing committee, trustees, Y. P. S. C. E., missionary society, and the "society for the extinction of debt," all of which were very satisfactory, considering the dulness of the times and the many difficulties under which the little congregation have laboured since their formation in 1891, and particularly in the first five months of the past year, when they were without a settled pastor, and to a large extent were obliged to look for their own supply. It was shown from the reports that the regular Sabbath contributions were \$723 65, subscriptions to the building fund, \$350.50 (paid in during the year), while from the various societies named above, and a few special subscriptions and collections, there was a further sum of over \$150 realized, making a total of over \$1,500 raised by this little congregation during the year 1893. This was expended as follows:—Towards pulpit supply, \$600; interest, \$511 60; fire and light, \$89.20; reduction on floating debt, \$200; schemes of the church, \$124 45; and the balance for various minor expenses except a small amount left in the hands of the treasurer. Nearly all the old officers and managers were re-elected, and a very hopeful feeling seemed to pervade the congregation. After the regular business was over the wives of the three elders, on behalf of the congregation, presented Rev. Mr. Chestnut and Mrs. Chestnut with a pair of handsome easy chairs, along with a short address, thus bringing a very harmonious meeting to a very happy ending. Sapperton is a suburb of New Westminster, B. C., and, although within the city limits, is divided from the rest of the town by the penitentiary and asylum grounds, thus to a great extent isolating it.

Presbytery of Miramichi.

THE Presbytery met at Newcastle on the 27th March. A call from Bass and Nicholas Rivers to the Rev. F. W. Murray, was sustained and transmitted to the Presbytery of St. John. The salary offered is \$750 and a manse. Provisional arrangements were made for induction if the call be accepted. The Presbytery agreed to ask for grants in aid of augmented charges as follows:—Blackville and Derby, \$75; Black River, \$150; Newcastle, \$100; Weidford, Ac., \$150. The grant to Blackwell to cease and that to Newcastle to be reduced after next year. It was agreed to ask for a continuance of the grants in aid of the mission charges of Ecuinac and Metapetia as last year. Rev. John Baul was appointed to Burnt Church and Tabusintac for three months from May 1st. The following were appointed commissioners to the General Assembly: Revs. N. McKay, J. D. Murray, George Fisher and John Robertson with elders from the sessions of Red Bank, Bass River, Newcastle and Weidford. Dr. McDonald, of Seaford, Ont., was, on motion of Rev. J. McCoy, nominated for the moderatorship of the General Assembly. It was agreed to ask the board of French Evangelization to appoint a French speaking missionary to Miscou Island for one year and arrangements were made for his support, in addition to contributions by the field. Mr. Greenies, pursuant to notice of motion given, moved that three of the Presbytery's quarterly meetings be held in Bathurst each year, and the remaining one in Newcastle. A debate ensued and the matter was ultimately referred to a committee to consider it and report. The committee are Messrs. Greenies, Carr, Aitken and Hamilton. Reports on statistics and Sabbath schools were submitted by Mr. McKay.

The report on state of religion was, in the absence of Mr. Fowler, read by Mr. Aitken. Mr. Mitter submitted the report on temperance. These reports were all discussed and adopted. It was agreed that the theological colleges of the church will be sufficiently under the control of the church, and that sufficient uniformity in the appointment of professors will be secured, provided all appointments or nominations of theological professors by college boards be subject to the approval of the General Assembly. Much time was devoted to the revision of the Hymnal and the selection of additional hymns to be added thereto. A voluminous report on the subject was adopted, of which the clerk was directed to furnish a certified copy to the Assembly's committee. The Presbytery adjourned about 11 p.m. to meet again in Newcastle on the last Tuesday of June at 10 o'clock standard time.—N. McKay.

Presbytery of Guelph.

THIS Presbytery met in St. Andrew's church, Guelph, on the 10th April according to adjournment from its meeting in March. Owing to the absence of the stated Moderator, through continued illness, Dr. Jackson, of Knox church, Galt, was chosen Moderator *pro tempore*. The Presbytery first dealt with the resignation of Mr. Armstrong of his pastoral charge of Hawkesville and Linwood. The Clerk reported that he had issued citation for the sessions and congregations to appear in their interests at this meeting. Commissioners from both were heard, who spoke of the warm attachment felt by the people to their pastor, stated that they were in a harmonious and prosperous condition, that their prospects were never brighter, and that it would be injurious to them if the pastoral relation was dissolved. Mr. Armstrong on being asked if he adhered to his resignation placed himself at the disposal of the Presbytery. After reasoning it was agreed that the resignation be accepted, and Mr. Hamilton was appointed to declare the charge vacant on the last Sabbath of June next, Mr. Armstrong to supply his pulpit on that day. Arrangements for supply and the appointment of an interim moderator of session are left over in the meantime. A great part of the afternoon was spent over the report of the committee appointed to visit Duff's church, East Puslich, and inquire into the origin and extent of the trouble there, as brought up in a memorial presented to the Presbytery at its meeting in March. A considerable number was present from the congregation drawn by their interest in the case. The report, which was carefully prepared and showed the diligence of the committee in making a thorough investigation, was considered, especial attention being given to the recommendations with which it closed. The first recommendation was that all the members of the session be enjoined by this Presbytery to use more care in the use of language which is only likely to irritate and annoy, and the second that this Presbytery state its conviction that the induction of Mr. McDiarmid and Mr. McEachran to the eldership of Duff's church was quite regular, as the records show. Both of these were adopted, but the three following were held in abeyance for final action at the meeting in May. A report was presented on the Conference held in March on the State of Religion, Systematic Beneficence, Sabbath Observance, Temperance and Sabbath Schools. The report on the State of Religion was authorized to be printed, with the recommendations in the other reports, for circulation among sessions and Sabbath schools in the bounds. Mr. Charles Davidson submitted the report of the Finance Committee, showing the balance in the hands of the treasurer, and congregations in arrears. The treasurer was instructed to apply to these for payment. The auditors of the books also presented their report, to the effect that they found the disbursements and vouchers to correspond. The committee on Mr. Donaldson's case was continued, with full power to take such further steps as they may judge proper to bring it before the Assembly's committee on the fund for aged and infirm ministers. Dr. Jackson was added to the committee. The Presbytery enjoined the session of Metz to meet and

prepare and send in to the clerk their statistical report for 1893. Notices were read from several Presbyteries that they intended to apply to the General Assembly for leave to receive certain ministers whose names were given. After the transaction of a large amount of business of minor importance, the Presbytery adjourned to meet in St. Andrew's church, Guelph, on Tuesday, the 15th May, at half past ten o'clock forenoon.

Presbytery of Honan

Met at Hsin Chen, Honan, on Saturday evening, Jan. 13th, 1894, Rev. D. MacGillivray, moderator, in the chair. Members present: Rev. J. Goforth, J. F. Smith, M. D., D. MacGillivray, M. MacKenzie and W. H. Grant, and W. McClure, M. D. Mr. Mackenzie reported the proceedings of the Shantung Missionary Conference, convened at Ching, Chen Fu, on November 11th, 1893, to which he was our delegate. On Sabbath evening Rev. D. MacGillivray preached the retiring moderator's sermon, and all the members of the Mission present united in commemorating the Lord's Supper. On Monday, Tuesday and Wednesday forenoons and afternoons, and Thursday forenoon, the Presbytery transacted business, while in the evenings public conferences were held. Station reports were received from Hsin Chen and Ch'u Wang. At Hsin Chen, work in the dispensary and street chapel has been kept up steadily during the summer and autumn. Our enemies were very busy during a large part of the summer slandering us. Messrs. MacGillivray and Mackenzie waited on the mandarin in regard to the matter; hostility was less active in the latter part of the year. The difficulty in procuring additional premises still exists. Several visits have been paid to Ho' Tao, where our first converts live. Encouraging signs have appeared at Hs' Chai, a village twenty miles distant, but it is yet too early to say anything about them. At Ch'u Wang all branches of the work have been carried on without interruption, since last Presbytery meeting; additional premises have been rented, to meet the increase of in-patients. Special attention has been paid to several places where an interest in the Gospel has been awakened. At Hsin To'un, a village fifteen miles distant, the names of eight men were accepted as enquirers. Several preaching tours have been made, some as far as eighty miles. The medical work has never been so prosperous as during this interval. Arrangements have been made for expending \$200, the gift of the Knox College Alumni Missionary Association, in the purchase of books for distribution among the candidates at the approaching Provincial examinations. Diligent enquiry has been shown that the only health resorts at present open to Honan Missionaries are Chefoo and Japan. It was resolved to print, this year, as was done last, the annual reports of our mission. Upon Mr. MacGillivray's retiring from the Moderator's chair, Mr. Mackenzie assumed the honours and duties of the office. The treasurer's, auditor's, general and personal reports were received, and approved for transmission to the Foreign Mission Committee. Rev. D. J. Macdonnell, B. D., of Toronto, was nominated Moderator of the next General Assembly, and Rev. J. H. MacVicar, Judge J. Stevens, of St. Stephen, Charlotte County, and Robert Murray, Esq., of Halifax, were appointed Commissioners to the General Assembly. It was agreed to continue the systematic correspondence with the Canadian Presbyterian Record. Owing to lack of accommodation at Hsin Chen, renewed efforts are to be made to secure additional premises, while at Ch'u Wang efforts are to be continued to plant a mission station in Chang To Fu. Arrangements were made for meeting Rev. Kenneth MacLennan and wife, when they arrive at Tientsin, and escorting them inland. Miss Lucinda Graham, M. D., and W. H. Grant were examined by senior members of the mission, and certified as having passed a satisfactory examination on the work prescribed for the first year. It was agreed to form Christian Endeavor Societies in our mission at an early date. It was resolved to establish station classes for

instructing natives in the doctrines of Christianity, to be held twice a year. The importance of emphasizing the duty of native Christians to contribute to church purposes was agreed upon. It was deemed inadvisable in the present stage of the mission to establish schools at outlying places. Dr. Smith feeling that the yearly increasing duties of treasurer of the mission have become too burdensome, resigned the office of treasurer, the appointment of another being referred to the Foreign Mission Committee. Teacher Wang's wife having been examined, it was resolved to baptize her at an early date. Dr. McClure, at his own request, was placed in full charge of the evangelistic work among the patients at Ch'u Wang. On Monday morning a conference was held, at which the subject, "Woman's Work" was discussed. On Tuesday evening a conference was held, at which the subjects "Day Schools," and "Touring by medical men to regular appointments," were discussed. On Wednesday evening a devotional meeting was held, when Mr. Goforth administered the sacrament of the baptism to "Margaret Lucinda," infant daughter of Dr. and Mrs. Smith; and delivered an address on a scriptural topic.—W. HARVEY GRANT, Clerk *pro tem*.

Presbytery of Halifax

The Presbytery of Halifax met on Tuesday in Chalmers' Hall, Halifax, and held two full sessions. The reports from the augmented congregations were, for the most part, satisfactory. In particular, Noel, Lower Stewiacke, Musquodoboit Harbour, and Elmsdale and Nine Mile River have advanced in their contributions for the support of ordinances, and will require, each, a little less assistance than last year. The grant was continued to Canard, with the full expectation that it will be increased if not wholly removed by another year. Arrangements were made for the continuance of the ordained missionaries for another year, viz.—Mr. Boyd at Kempt and Walton, Mr. McClure at St. Croix and Ellershouse, and Mr. W. M. Fraser at Coburg Road. The Presbytery asked the Home Mission Board for nine catechists for the summer. A new mission station is to be opened at the Rope Walk, Dartmouth, in connection with Montague Mines. The Presbytery heard, with extreme regret, that Rev. Edward Grant is compelled by continued ill health to resign his charge at Middle Musquodoboit. In his letter to the clerk, Mr. Grant expressed his most cordial thanks to the brethren who have supplied his congregation during his protracted illness. Much sympathy is felt for the pastor of Middle Musquodoboit, and his brethren are only sorry they cannot do more for him. The Presbytery will meet at Middle Musquodoboit May 14th, at 2:30 p.m., to consider the pastor's resignation; Mr. Fowler to preach. The clerk reported that a call addressed to Rev. Donald Fraser, of Gore and Kennetcook, was in his hands from the congregation of Hampton, Hammond River and Rothesay, in the Presbytery of St. John. It was agreed to cite Mr. Fraser's congregation to appear for their own interests at next meeting of Presbytery, April 27th, in Chalmers' Hall, Halifax—the citation to be given by Mr. Rattee on April 15th. The clerk was instructed to issue the usual circular letter to Rev. W. E. Archibald, Ph. D., of the Presbytery of Topeka, Kansas, U.S., who is applying to be received as a minister of the Presbyterian Church in Canada. The reports on temperance, Sabbath schools and the state of religion were presented and read by the conveners of the respective committees. They will be published either in whole or in part in the Witness. Commissioners to the General Assembly that meets in St. John, N.B., on the 11th of June next, were elected as follows. Ministers—Dr. McKnight, D. M. Gordon, John McMillan, John Murray, P. M. Morrison, A. B. Dickie, Thomas Stewart, Dr. Forrest, E. D. Millar and A. Simpson. Elders—W. H. Blanchard, I. Creighton, W. Sedgwick, Dr. A. H. McKay, Sheriff Archibald, Stephen Patnam, George Cunningham, Dr. McMillan, J. C. Mackintosh

and James Forrest. On motion of Mr. Gordon, seconded by the clerk, Rev. Dr. McKay, of Formosa, was nominated for the moderatorship of the approaching General Assembly. Arrangements were made for the examination of students applying for license. The Presbytery adjourned to meet in Chalmers' Hall, Halifax, April 27th, at 10 a.m., for the licensing of students and other business.—ALAN SIMPSON, Clerk.

Presbytery of Glengarry.

The Presbytery of Glengarry held an adjourned meeting at South Finch on the 27th ult., Rev. D. D. MacLennan, moderator *pro tem*. The Rev. J. J. Cameron demitted the charge of St. Matthew's, Osnabrock; Rev. Jas. Hastie was appointed moderator of session, *ad interim*. A happy union between St. Luke's, Finch, and the mission station at South Finch was consummated after an appropriate sermon had been preached by the Rev. A. K. MacLennan.—M. MACLENNAN, Clerk.

Presbytery of Inverness.

The Presbytery of Inverness met at Strathlorne, C.B., on the 4th inst., for the induction of Rev. D. McDonald, lately of Port Hastings and River Inhabitants. There were present, Messrs. A. McMillan, moderator; A. Grant, E. S. Bayne, ministers; and Alex. Campbell, elder. Mr. Bayne preached in English, and Mr. Grant in Gaelic. After prayer, Mr. Grant narrated the principal steps taken towards filling the vacancy, called on the minister-elect to answer the usual questions in such cases, and inducted him to the pastoral charge of the congregation. Mr. Bayne addressed the minister, and Mr. Grant and Mr. McMillan the people. After the benediction was pronounced, the minister was introduced to the people as they retired from the church, and was received very cordially. The same day, Mr. McDougall resigned the clerkship and Mr. McDonald was appointed for the current year. Rev. D. McLean and Rev. C. McKerchar were appointed to supply vacancies for a few Sabbaths. Application was made to the Home Mission Committee for Mr. A. J. McNeill, of Queen's College, and Mr. Neil K. MacLennan, of Auburn Seminary, N.Y., as catechists for the summer. The Rev. Dr. McKay, of Formosa, was nominated for moderator of the General Assembly.—D. McDONALD, Clerk.

Presbytery of Prince Edward Island.

The Presbytery met on 20th ult. Commissioners to the General Assembly were appointed as follows. Revs. R. McLean, J. W. Mackenzie, J. R. Coffin, T. F. Fullerton, W. P. Archibald, G. Cameron, D. Sutherland, and Messrs. George Bell, T. C. James, W. H. Brown, George Simpson, Archibald Currie, J. A. McLean, and Hons. D. Laird and Benjamin Rogers, elders. Mr. J. F. McCurdy was appointed ordinary missionary to Tryon and Bonshaw for one year. Mr. Spencer's resignation of the pastoral charge of Montague was taken up, and, after hearing representatives from the congregation urging his retention, Mr. Spencer asked leave to withdraw his resignation, whereupon it was resolved that Mr. Spencer be allowed to withdraw his resignation, and the congregation be congratulated on their standing as shown by petition. The Presbytery agreed to make application to the Augmentation Fund for the following grants. Elmsdale, Tignish and Montrose, \$150; Georgetown, \$150; Woodville, \$125; Murray Harbor South, \$75; Calverton, \$100; Dundas, \$250. The Grigor bequest was ordered to be allocated as follows. Foreign missions, \$100. Home missions, \$50; augmentation scheme, \$50. T. C. James presented the report on statistics, which was received and adopted. Mr. J. K. Fraser presented the report on Sabbath Schools. He also reported a deficit on the expenses of the Assembly's Committee, and stated that the sum of \$61.90 was allocated to this Presbytery. The convener of Sabbath Schools was instructed to bring the mat-

ter to the notice of the various sessions. Mr. John A. Lawson was heard as a delegate from the Temperance Convention then assembled, inviting the Presbytery to attend the 90th celebration of the anniversary of Neal Dow. The invitation was accepted. Rev. W. A. Mason presented the report on Temperance, which was adopted. A number of questions were submitted for answers from the General Assembly Committee on Sabbath Observance, and the clerk was instructed regarding the answers. Rev. J. M. McLeod presented the report on Systematic Beneficence, and Rev. D. Sutherland the report on the State of Religion, both of which were adopted. Arrangements were then made for the induction of Rev. E. M. Dill to Summerside.

Presbytery of Maitland.

This Presbytery met pursuant to adjournment at Molesworth April 3rd, Rev. D. Miller, moderator, in the chair. The resignation of Rev. T. Davidson was taken up for consideration. Commissioners from the session and congregation of Wroxeter were heard, and resolutions from both were read expressing their earnest desire that the pastoral tie be not severed. In view of these representations Mr. Davidson considered it his duty to withdraw his resignation. The Rev. George Ballantyne was inducted into the pastoral charge of Molesworth congregation. Rev. D. Perrie preached an able sermon. Rev. T. Davidson addressed the newly-inducted pastor, and Rev. D. B. McRae addressed the congregation.

Assembly Arrangements.

Now that the time for the Assembly draws near, it may be interesting to our readers to know the arrangements that have been made for transit.

If 300 attend possessing standard certificates, or their equivalent, they will return free. In every case standard certificates, or the one furnished in the envelope, should be obtained.

Tickets will be extended three weeks after the close of Assembly to afford the delegates an opportunity of seeing the Eastern Provinces. Side trips will be arranged for.

One delightful trip will be through the "District of Evangeline," costing \$4.50 Grand Pre and return, or to Halifax and return, \$7.60. Each delegate has been provided with an envelope for enclosing his certificate, and a card to record his attendance.

The Richelieu Co. will grant return fares, from Toronto to Quebec, \$17.33, intermediate in the same proportion. The wives of Commissioners will be entitled to travel at the same rate.

These facilities with the pleasure of a cool, fresh atmosphere during the Assembly, should make the trip a very popular one.

Commissioners from the North-west will receive round trip tickets at lowest rates. Delegates west of Port Arthur and east of Quebec, are urged, for the sake of others, to secure the signing of the certificate furnished in their envelopes, so that the 300 may count.

There will be choice of route as between the boats, the Grand Trunk and Intercolonial, and C.P.R. short line.

Should a sufficient number leave Toronto on the morning of Tuesday, 12th of June, special arrangements for train will be secured.

Further information, if necessary, may be given in subsequent issues.

Obituary Note.

It was with deep regret that a large circle learned of the death of Mr. Robert Bell, of Carleton Place. He was born in London, England, in 1808. His father Rev. Wm. Bell, came to Canada and became pastor of the First Presbyterian Church, Perth, in 1817. Rev. Wm. Bell's wife was Mary Black, a descendant from the Huguenots. They had eight sons and one daughter, most of them born in the old country. Three of the sons still living are, Eben Bell, in the Western States; James Bell, registrar, Perth; and Rev. George Bell, LL.D., Kingston, registrar in Queen's University. In 1839, Robert, just deceased, married Emeline S. Jones, of Brockville. She died in 1858, leaving three children—Dr. R. W. Bell, of Peterboro; J. J.

Bell, Toronto, and Isabella, who died in 1889. Sixty two years ago Mr. Bell settled in Carleton Place, where he followed business for thirty years, and was postmaster for twenty years. He represented Lanark in the old parliament of Canada for nineteen years, and held many public offices of responsibility. In religion he was a Presbyterian, having been for forty five years an elder, in which capacity he did good service in the vineyard. His liberality, hospitality and benevolence were on a large scale, and his death has removed a man of rare character and public spirit. A memorial service was held in St. Andrew's church the Sunday of his death, at which Rev. R. McNair, the pastor, officiated, assisted by Rev. J. Crombie, clerk of the presbytery.

A PARAGRAPH taken from a contemporary, and published recently in these columns, stated that six weeks holidays had been granted to Rev. D. Robertson, London. It seems now that the paragraph was incorrect.

Mission Field.

Among the Lepers.

SOME time ago the PRESBYTERIAN REVIEW published a paper giving a general view of the position of the uncared for lepers in India and the East, what the mission to lepers in India and the East is doing for them, the result so far of the mission's work, its aims, modes of procedure, the cost of maintenance, and how that is provided for.

It is now proposed to lay before the readers of the PRESBYTERIAN REVIEW, a series of papers a little more in detail about the work, under the headings of subjects dealt with by the mission.

The subject selected for the present paper is the mission's work in the amelioration of the physical condition of the lepers. To get any adequate idea of the mission's work in improving the physical condition of the poor lepers, it will be necessary, first, to form, as correctly as we can from the data at our command, some conception of the terrible position of the uncared for leper,—the terrible nature of the ailment, and the terrible consequences socially to the sufferer.

It is more than doubtful if imagination can adequately picture such a state of things to any one who has not been an actual eyewitness of it.

The best that can be done, where personal knowledge is absent, is to accept the testimony of those who know; and in imagination try to put ourselves in their place.

In verity, leprosy is a living death—a disease beginning in death;—a gradual dying from day to day, by the most repulsive process, until death being able to do no more, the spirit is at length released from its loathsome tenement, and the poor ruined frame, without respect with ignominy, and only because it must be so for the sake of the living, thrust out of sight.

Father Dannen, in his self imposed devotion, after having done all he could for the leprosy stricken, through the most repulsive stages of the malady "hideous and putrescent," is represented as at last with his own hands "enshrining and laying to rest the fragments of this horrid feast of death: " a true and vivid simile of the end.

Fingers, toes, limbs disappearing, one by one; " faces swollen and distended or distorted almost beyond recognition; sadness, weariness, hopelessness, woe, depicted on every countenance!" The marring of form and face; in many cases, the prey of worms before the life is out, leaving the uncared-for leper the most repulsive of human creatures—for he is human, notwithstanding the denial to him of his humanity by his heathen fellow-sinners; he is of like passions and affections as we are; praise and blame, love and hate affect him as they do us; he has the same capacity for pleasure and pain, mentally and physically, as we have. If cast forth to hunger and cold and nakedness, he feels as we should; if friends and kindred forsake him, while he perishes, he mourns in dumb despair as we should. That he is capable too, of self-sacrifice his deeds of kindness to his fellow sufferers attest, even as with the humane among ourselves. When

regenerated by the grace of God, he can rise to deeds of heroism, that evince the martyr spirit in a high degree—the marks of Jesus in whose foot prints he is constrained to walk, as witness the case of the six lepers from Ambala at Tarn Taran; when repulsed, unless they abjure their faith, they choose famine and exposure rather than deny the dear Lord and Master who has redeemed them by His precious blood, and at last when through fear of personal consequences on the part of their unmerciful persecutor, they are admitted on their own terms desiring to know nothing but Christ and Him crucified, their sufferings and their Christian faith become the seal of the Church and are crowned by the conversion of fellow-sufferers in their acceptance of salvation.

His virtues and his faults alike proclaim his human kinship, his gratitude and his ingratitude attest to his being one of ourselves. "There were ten cleansed, where are the nine?"—the very way of the world today—*one thankful, nine unthankful.* Only this, the poor leper is more wretched and more to be pitied than we; there is the difference—the great gulf between his state and ours.

Dependent for the most trifling offices of humanity on the charity of poor creatures equally afflicted. Those unable to walk depending on those unable to work; and those with hands and unable to walk, working for both—a partnership of utter misery, a joint heritage of woe.

Think of it! Even in the matter of eating and drinking, the necessary means to keep this deathly-life in the perishing body—life so dear to all, even the most miserable, where there is no hope beyond—one must depend upon the equally wretched to be enabled to perform even such simple necessary functions.

Think of it! Unable even to move from place to place, as the healthy do, with human form erect, but perhaps, like old Babbalanza, sitting, shuffling along with the aid of elbows, or not at all, unless through the kindly offices of some poor creature, miserable as himself.

Think of him, by the wayside, soliciting with voice hoarse and unmusical, the scanty dole from the passing stranger, lest he perish of hunger by the roadside, the place where his sad lot has cast him.

These are no rare or fancy pictures, conjured up to play on the sympathies, but common every day scenes touched for by many witnesses. And, as if this were not enough, there are photographs of the victims in various stages of the disease, to spur the imagination. Pictures of horrors from which humanity instinctively shrinks, unless under the soul constraining motive of Christian love, and the possibility of affording help.

Some terrible diseases we have heard of and known, loathesome ones too, perhaps, but the victims have not been utterly bereft of the hope of cure; or, even if so, there has been what is denied to the poor outcast leper, abandoned to his misery by kith and kin, with no one to whom he could appeal as a matter of right, through claim of kinship, for the cup of cold water in his hour of wretchedness and need.

To the sufferers among us—more happy ones—there have been the kindly ministrations of family or friends to make suffering bearable; and in most cases a speedy and comparatively comfortable end has come, if not through recovery, through the kindly hand of death itself. Leprosy for the most part, is a lingering disease—a long drawn out agony—attacking the outworks and taking its time to sap and undermine the citadel of life.

Were the sufferings of the leper constant as his helplessness, his case would be unendurable. In mercy it is not so; at times, the physical suffering is said to be intense, but there are periods of cessation, otherwise, in the nature of things, the torture would shorten the sufferings with the life.

The terrible hopelessness of the disease is a great aggravation of the misery of it. A disease for which there is no cure. A disease baffling the skill of the physician. As has been said of it, "Science has given it

up in despair." Can our conceptions compass such a state of things? Can our imagination grasp the thought of it? It is impossible. We, who, in our sickness and helplessness, command the tender ministrations and care of family and friends, the appliances of art and the discoveries of science to alleviate, and above all else, as the heathen leper has not, we have the Gospel of Grace with its glorious light on the darksome future—its divine consolations for the present; the Good Physician to strengthen and support in our hours of need; the Holy Spirit's presence to make endurance possible—nay, to cause songs in the night. What should such as we know of the wretchedness the leper endure, that we should be able to imagine a hundredth part of it!

Oh! friends! it is only a very little part we know, or can conceive of it. But that little we know that our tenderest human sympathies may flow out towards the leper. Shall we withhold from him the love that is pitiful and kind, bearing all things, hoping all things, enduring, never failing, the love we bear the Master, embracing the least of His little ones; the love that many waters cannot quench, nor the floods drown, because it is of Him? Faith, hope, and greatest of all, love to Him, and, for His sake, to others.

Let us do what we can. He only asks this much of us—to aid such a mission as this is for His sake.

"He, who has not usurped the name of man, Does all, and deems too little all He can, To assuage the throbbings of the festered part.

And staunch the bleeding of the broken heart."

The following extracts are culled from the reports of the mission as corroborative of the state of the uncared-for lepers, and to illustrate the rescue work the mission has done and is doing for the lepers.

The Rev. J. B. Lawa, of the American Marathi Mission, forcibly describes the condition of the uncared-for lepers in his district, Kolaba, Bombay.—"As soon as a man, or woman, or even a child, shows symptoms of leprosy, he is put out of home and village. He cannot put in his appearance in the village except at the time appointed by the villagers for begging. He must live at a considerable distance, thrown at the mercy of serpents and scorpions which abound in the Konkan, to say nothing of wolves, leopards, tigers, etc., which often visit the villages. He can neither pay nor receive visits. He is an outcast worse than a dog or a pig."

Miss Riddell, C. M. S., from Kinshu, Japan, writes: "About two and a half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night and scarcely any food by day. Very little pity is shown them because the Japanese say they (the lepers) cannot be human beings; that no human creature could have such a mysterious and incurable disease."

Mrs. Byers writes from Asansol of the lepers: "Poor, poor things. How sad a lot they have in this world at least! . . . They are all minus some fingers and toes, and have the peculiar look about the face which stamps the leper. It is pitiful to see them hobbling about. The other morning a man was trying to carry a brass dish of water up from the river. Poor fellow; he had no fingers and it was rather unsteady work."

Dr. Sandilands, medical missionary, Free Church of Scotland, writes: "The Deputy-Commissioner asked me if I would look after three lepers who were said to be *starrino*. I replied, saying I would if I got the 'Kangal Khana' (poor house) to house them in. This was granted, so I went to see the people. Only one was present; another had died of starvation that very day, and the only one who was left was just dying. I fed him with brandy and milk, the food I brought with me being of no use. He could not eat and it was with difficulty he could

swallow. Gradually by spoonfuls he took a little milk. He was lying, with little or nothing to cover him, in a narrow verandah in the midst of a pour of rain. I did not expect him to live till morning, but I was surprised to find, when I went, that he was still alive. I went both before and after my dispensary and fed him. After the dispensary I spent an hour or two dressing his wounds which, on foot and hand and arm, were just a mass of corruption. . . . His condition was such that almost no one would come near me to help me. I got his wounds dressed and got clean clothes for him, and had him put on a bed inside and he was a little comfortable. I kept feeding him all that day and during the night, but in the morning he passed away. His case was such a sad one. He died literally from neglect and starvation. . . . We told him a little about Jesus, but he was too feeble to think any thing about the matter."

Dr. Main writes from Hanchow, China: "Our hearts have been made sore by a poor woman leper, in a pitreying condition, begging us to take her in." And Mrs. Main says, of the case: "She is in such an advanced stage of leprosy that we could not now put her beside the others, and we have not a separate building for them as there is for the men. It made my head and heart ache all day after seeing her. I fear she must be sooner or later cast off by her mother-in-law, with whom she has been living."

Dr. Horder, from Pakpoi, writes: "I am sure we have only to make known the sad and pitiable condition of thousands of lepers, our fellow-men, the possibilities of raising their bodies to a fair state of health, and the bringing of their souls in touch with the great Physician—I say we have but to bring these facts vividly before the children of God, when every need will be supplied and these poor lepers clasped in the very arms of Jesus."

It is needless to multiply pictures of distress to prove all that is maintained, but if this were necessary to evoke our sympathies, the state of things existing in the Dhurumsala at Bombay should surely be enough. A lengthened account of this will be found in the appendix to Mr. Bailey's book, "A Glimpse at the Indian Mission Field and Leprosy Asylums."

There, in the Dhurumsala, just such poor unfortunates as have been described live—120 of them at the time Mr. Bailey wrote of them—huddled together in cells, two inmates to a cell about six feet in depth and five in width. No furniture—where, indeed, was the room for it? Even cooking utensils had to be of their own providing to cook their scanty daily allowance of food—2 lbs. of rice a day and three pice for fuel; if found out begging on the street they forfeit the three pice allowance for firewood for three days; without medical care or comforts; no relative ever visits them or sends them food or money. If it were not for the half of a six feet cell in which to lie, and a handful of rice to sustain life, we are told, they would die in their sores along the streets.

The foregoing has not been pleasant to write, nor, I am sure, has the reading of it been pleasant, but painful though the subject has undoubtedly been, it seemed necessary to lay the matter bare that we may intelligently know and appreciate exactly the state of things from which the mission aims to rescue, and is rescuing, the leper; and it only remains, before bringing this paper to a close, to lay before the reader the aims of the mission and its urgent need of co-operation by all who take to heart the subject of which it treats.

WHAT THE MISSION AIMS AT AND IS PROVIDING FOR THE LEPEES.

First—Shelter for the homeless and homes for the homeless, as comfortable as circumstances and the means at command will admit of, water tanks and means of bathing and other sanitary requisites, good comfortable clothing, good wholesome food, with the means of preparing and cooking it; medical treatment to mitigate suffering, and, as far as possible, arrest the progress of the

disease, even while, it is admitted, cure is impossible. In addition, a great boon would be a few trees as shelter from the scorching sun, a piece of land to cultivate rice or grain, vegetables, fruit and flowers, as a healthy and pleasant occupation for those still able to work, and as a means of diverting the thoughts of the leper from his own great wretchedness. But realization does not always follow desirability, and the choice of extent and locality and the means of purchase do not always rest with the mission, and so the best of the attainable has to be made.

Second.—To persuade and encourage the leper to avail of the relief provided, requires, in many cases, great tact to do so. Although outcast and desolate, still the old feeling and traditions of caste—that great stumbling-block in India—still linger, and the motives that prompt to such manifestations of care and kindness towards him are apt to be misconstrued—are, in fact, incomprehensible to him. It takes some time for him to realize their honesty of purpose, so that, in many cases, he will not avail of the relief offered unless in the direst straits.

Third.—That through Christian kindness and loving ministrations, the heart, frozen by barbarous neglect and social ostracism, may be thawed and constrained to realize that no disgrace attaches to the individual because of his misfortune.

Fourth.—That the leper may be led, while enjoying the fruits of Christian love, to the great fountain and source of all true beneficence to have his moral nature cleansed and revived—brought by the Spirit to the Saviour—the Life for newness of life, that while dying here he may find life eternal.

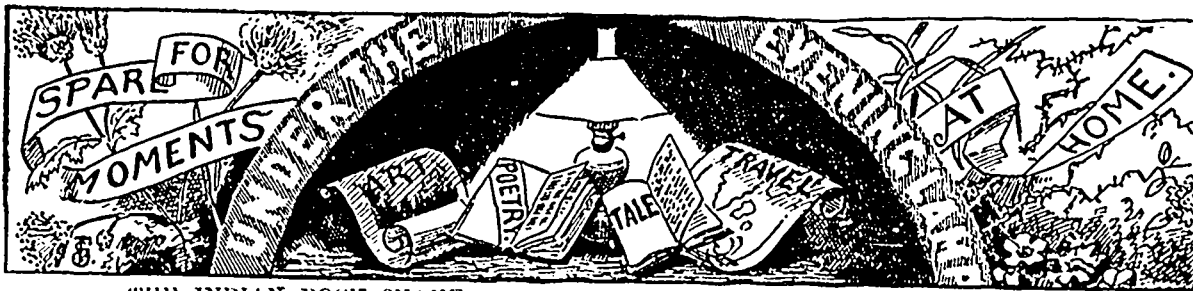
It is for the public good, if not for his own, that the leper be separated from his healthy kind. This has been true in all ages and is true to day. Stern laws have been enacted under all kinds of government—even the Theocracy itself—to enforce the strictest isolation. True and vivid type of sin, with its baleful, contaminating power, from which utter separation is commanded; and like leprosy, without record or possibility of cure, other than the miraculous sovereign grace of God. But while separation is necessary, a true Christian asylum is no prison for the poor leper. Nor is it like what has been said of the leper island colony of Hawaii, merely "The valley of the shadow of death," and that only, over the portal to which should be written, "Abandon hope all ye who enter here." Unlike that, although, indeed, death's shadow looms over it, there may be found in the mission asylum the rod and the staff for guidance, protection and comfort. Rather is it "A valley of Achor for a door of hope," where the leper may turn to God himself to seek for help, to find the ice-coldness of His anger turned away, and gladness and singing for sorrow and anguish and the dumbness of despair.

But, that these refuges may be provided, funds are needed. Are we willing, as we are able, to do our little mite of service for the Master? Remember that what we give will not be measured by the amount we give, but by the more than is meet that we retain for our own use, or for the, if possible, meaner object—hoarding. Know you not that what you use for the Master's sake the more securely is it your own? "He who giveth to the poor lendeth to the Lord."

Let us pray that the Lord will give wisdom and prudence in the dispensing of ways and means as well as the willing heart to give.

Men and women are needed; men and women with lives consecrated to the Lord's work. Let us pray that God Himself may put it into the hearts of His servants who are fitted for the work and in circumstances to respond to the call, to do so forthwith, with fervor and alacrity.

And let us pray that the Master may own and bless the work of the Mission by the saving of many poor, desolate souls among the lepers, and that He would bless us too, that in the last great day we may have the blessed verdict pronounced on our work done here, "Come, ye blessed of my Father, inasmuch as ye did it unto one of the least of these, My brethren, ye have done it unto Me."



THE INDIAN ROCK SNAKE.

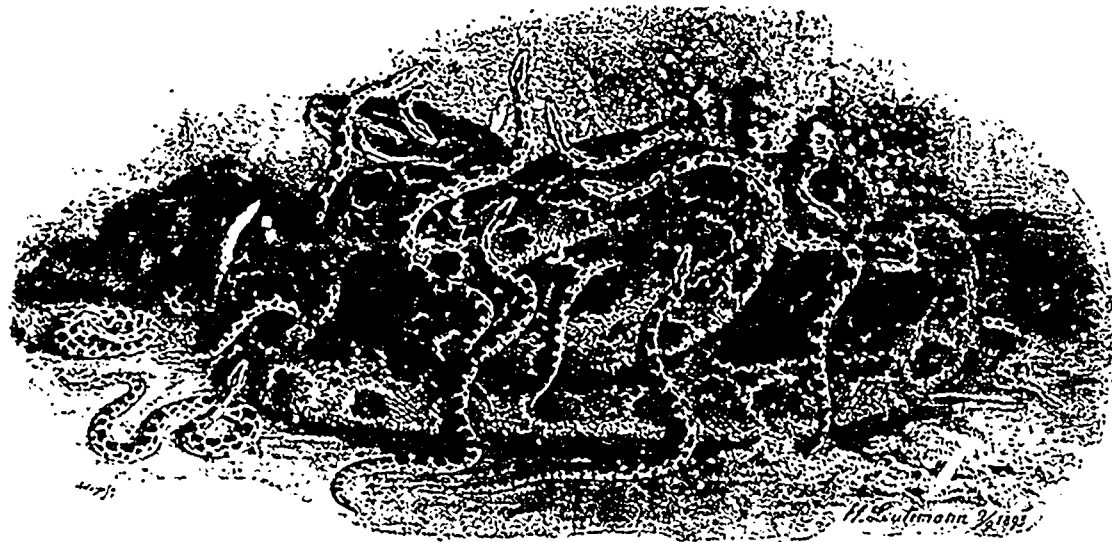
BY CATHERINE C. HOPLY.

The splendid pythones here illustrated places beyond doubt the question, "Do snakes care for their young?" If her endurance of these scorching or so of irrepresible snakelings does not positively partake of maternal affection, then is her forbearance an example, indeed, to all mothers. With movements of her body, ever so slight, she could, if so minded, crush the life out of them as easily as an elephant could crush a mouse under his ponderous foot. She could, if hungry, make short work of them by way of a dinner, but, on the contrary, she is entirely happy as we see her, and would soon resent your interference. The interesting feature in the case is that she incubated her eggs, having coiled herself over them so as to entirely cover them, and thus waited patiently the eight long weeks, until the young brood emerged from the leather-like shell, and forthwith proceeded to constrict and swallow a sparrow each, or a mouse or two. Within a week, probably, they all crawled out of their first coat, as all young snakes cast their epidermis early in life. Then they were measured by inches. In the illustration, at six weeks old, they appear to be some three feet long.

We owe to zoological gardens fine opportunities of observing animals, and certifying facts concerning them, which but rarely occur to the traveller. Suppose someone, wandering in strange tropical solitudes,

than the surrounding atmosphere, &c. That the snake did not resent these daily thimmeters, but remained passive under examination, speaks only more decisively of maternal devotion. That the eggs were not hatched under the circumstances was, perhaps, of minor importance. "Reptiles are obedient to the surrounding temperature"—that is, their circulation is not equal to maintaining a higher degree of warmth than the air about them, which is why they are so easily overcome by cold and hibernata during winter. In the case of incubation it is proved that the temperature does rise several degrees above the external atmosphere, and that snakes, therefore, do hatch their eggs by the warmth of their own body.

The pythones are natives of the hottest parts of India, Africa, and Australia, and are among the largest of the constricting snakes, sometimes exceeding 20 ft. in length. They are represented in America by the true boas and the anaconda, which produce their young alive. Many smaller non-venomous snakes are now known to incubate their eggs, even our common English ring snake, when circumstances are not propitious for their being hatched otherwise. Out of doors these "ring" or "grass" snakes deposit their eggs in manure-heaps or where there is sufficient warmth to hatch them, but in confinement they prefer to take charge of them themselves. Dr. Stradling had a tame ring snake which incubated her eggs, and Keeper Tyrrell, at the Zoological Gardens, has on several occasions had ring snakes thus produce a large brood. Ho has been successful with the eggs of some other snakes besides—*Coluber ezimus*, for example. He is careful to maintain a regular temperature



PYTHON MOLLURUS.

did come across a snake coiled upon her eggs, he would not know how long she had been there, or how long he must wait to see her move away. Indeed, he could only guess from her persistent immobility that there was some reason for the unusual quiescence, and he would escape with all speed from so formidable a reptile. Thus, from very early ages some snakes have been "said to" hatch their eggs in this manner; but it was not until a python, in the Paris Zoological Gardens, in 1841, hatched a young brood, after incubating them for fifty-six days, that the fact and all its attendant circumstances were scientifically established. She remained perfectly motionless during those eight weeks, eating nothing during that period, or, indeed, for three months previously. Detailed accounts of the interesting event were duly recorded in the scientific journals of the day, and have been since quoted in many ophiological works. Subsequently, several similar cases have occurred in our own Zoological Gardens, though not yet with such successful results. In 1862 a *Python seba*, from West Africa, laid a large number of eggs, more, indeed, than she could effectually cover with her coils, and she remained on them her fifty-six days, and many more, for untoward accidents occurred to disturb her, and none of them were hatched. Again, in 1881, another *Python mollurus*, but smaller than our present example, laid about twenty eggs, and proceeded to incubate them, but also without hatching any. Not only was the fact of incubation interesting to science, but the degree of temperature essential to the hatching of a brood of young snakes, and whether the temperature of the mother rises at the time as that of birds does when hatching their eggs. The opportunities afforded at the London Zoological Gardens for a living study were not to be neglected. The authorities, therefore, duly supplied with the very best self-regulating thermometers, repaired daily to the Reptilium, faithfully to chronicle the temperature of the patient python: how warm she was on her outer coils, how warm next the floor, how warm between her coils, and how much warmer altogether

and just sufficient moisture in the cage, and has found the period of incubation generally to average the eight weeks.

The late warm season seems to have been favourable to snake mothers. It is reported that both at Leipzig and at Hamburg a brood of young pythones has been produced; also at Amsterdam, I am told, but as yet we have no authentic account of them.

A SNAKE STORY.

The Calcutta *Englishman* tells a story of an American who during a twelve years' residence in the Philippines was witness of more than one gruesome incident. He says: "In the warehouse in which I slept, on a plantation in Mindanao, a tame python was kept to clear out the rats, which were a formidable nuisance. The snake was 15 ft. long, brown and yellow in colour, and as docile as a dog. At first it was rather trying to my nerves to have him glide over my bed and not infrequently coil himself up at the foot and go to sleep there, but soon I got used to him. He was regarded as utterly harmless, but subsequent events showed this was a terrible mistake. We had a German boy in the office, about eighteen years of age, and of very sturdy frame. He was in the habit of teasing the snake, catching it by the tail and annoying the poor brute in various ways. One morning I heard a loud scream from the warehouse, and running thither, I saw the boy holding on to the edge of a cask, and the snake just uncoiling from his body. I ran to the boy, and he dropped to the floor, stone dead. On examination by the doctor, it was found that every bone in his body was not only broken, but smashed as if done by a hammer. One of the natives saw the whole affair. Jacob had trodden on the python's tail, and was at once caught near the throat by the teeth of the enraged snake, while, quick as lightning, three coils were thrown round his body. The lad gave one agonised cry and all was over."

Manitoba College.

THE formal opening of the Manitoba College summer course of lectures in theology took place on April 3rd, in the convocation hall of the institution. Rev. Principal King occupied the chair. After the singing of the 122nd Psalm and prayer by Rev. Dr. DuVal, the principal gave an introductory address. He said he was glad to welcome again to the convocation hall many of the friends of the college. This was the opening of the summer theological classes, but the college was an arts college as well as a theological, in fact, counting by numbers, still more so. In regard to the arts department, the attendance during the present session had been nearly the same as last year, perhaps there had been a slight advance. Very nearly 150 names had been entered upon the roll; this was a very large and gratifying attendance in view of the population of the province and the Territories, and especially in view of the difficult financial season. The work had gone on quietly and agreeably during the present session, as usual always. The financial condition of the college was a matter of great interest, but it was rather too soon to say how it was going to come out, as very often a considerable portion of the income came in during the last of the year, but the college would have to share in the depression which was all over the province, the Dominion and the world. Very likely the contributions from the east were going to be smaller than last year; still, the hope was cherished that, as in the past ten or eleven years, the college would come out of debt. In regard to the building fund they would be able in about four weeks to make an intimation. The entire cost \$43,000, was so nearly covered by the subscription that with the next two, or at the most three, weeks it would be fully covered by subscriptions in the main, if not entirely good. More than two-thirds of the money had already been paid. To the theological students the principal extended a very hearty welcome. The experience of last summer had taught them that there was practically no inconvenience in a summer session, and the class rooms were better for the health of the students than they could possibly be in the winter. He welcomed some who had been known already in the arts classes, and also others who made their first connection with the college at this time. It was too soon to say how large the attendance would be, but there was reason to think it would be quite as large as last year, possibly a little larger.

Rev. Prof. Baird then delivered a short lecture of half an hour on "The origin of the Gospels." He gave an interesting explanation of the earliest method of transmission of Gospel history, namely, by oral teaching. There were three successive steps in the development of Gospel history; the first, oral tradition and frequent repetition; the second, by the preparation of memoirs, or narratives, none of them arranged in order; and the third, the writing of the four Gospels. The only Gospel for more than thirty years was an oral Gospel. Of the memoirs some were narratives, others discourses. The successive stages of the development, resulting in the written Gospels were traced by the lecturer in a very interesting and instructive manner, and the applause of the audience and the expression of thanks by the chairman, testified to the appreciation with which the lecturer was heard.

In a few closing remarks Principal King stated that the valued assistance of Prof. McLaren, of Toronto, was expected again this summer, that he would leave Toronto this week, or the beginning of next, to resume teaching in Systematic Theology. Principal Gaven would start a few days later. At a later period, Prof. Thomson would take up the subject of the introduction. It was hoped also to have Mr. Macdonell, notwithstanding the heavy bereavement with which it had pleased God to visit him. Principal King spoke of the value of the preaching of the visiting professors last summer, but expressed the hope that the demands upon them this year would be kept within limits, and restricted to, say, one sermon a day. In closing the principal announced that Prof. Baird would

meet the students of the first year at 8 o'clock next morning to begin the study of Hebrew; and that he himself would meet the classes of the second and third years at the same hour to commence the exposition of the Old Testament Scriptures.

The proceedings were closed by Rev. Joseph Hogg pronouncing the benediction

Correspondence.

COPY.

To the Editor of the Presbyterian Record, Montreal

SIR,—A copy of your Record for this month has been forwarded to me here. It contains an article headed "Dr. Paton's Mission," which I can only regard as a malicious misrepresentation, an anonymous letter by "A Minister," couched in insinuation, is answered by you as editor in a series of statements, either untrue in point of fact, or so placed before your readers as to suggest what is untrue, and what can only damage my character and standing as a missionary of the cross.

I claim a little space for reply; though I leave the Presbyterian people of Canada to judge betwixt us as to the spirit of such an attack on one who is spending his days and years as by God's help I am trying to do.

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

2. You lightly touch off my period of nearly four years of perils and trials as being "about two years on Tanna;" and the interval betwixt leaving Tanna and settling on Aniwa you wipe out thus: "After some years of absence his next settlement was on Aniwa," leaving any one to infer that the four years between might be a happy furlough.

If it gratifies you to belittle what God called on me to do and to suffer for Christ's sake, you are welcome.

But the churches know that in that period the very existence of the mission was at stake; that by incessant travelling and addressing churches and schools without one day of rest, £3,000 were raised to build the first Dayspring, and £2,000 to secure additional missionaries, besides another £1,400 to relieve her of debt after her coming out from Nova Scotia and her first trip to the islands, and to organize a permanent fund for her support, which was continued ever since.

Again, at a late date, when she was wrecked, God used me in raising another £3,000 to secure and insure a second Dayspring. Now, in the opinion of all the missionaries in the field and of all the churches concerned, the very existence of our New Hebrides Mission depended on the accomplishment of these tasks, which God knows I undertook with much shrinking, and only for the work's sake and for the lives of missionaries and their families.

3. You note that I have been "on furlough since 1881," and that I have not been at work in the New Hebrides from that date. I leave aside the fact that I have been sent to the islands thrice in that period, and spent all the time the Victorian church would spare me there in the interests of the mission on several islands, but particularly on my own beloved Aniwa. Your readers may be informed, however, that in all those years, I have never had one week of rest, nor sought it; that the whole of my time and strength has been spent in the service of the mission, raising money to support those in the field and to increase the staff, by ceaseless travelling and lecturing

and further, that in the judgment of the Victorian church, whose missionary I am, my time and strength are more profitably spent thus for the mission than by remaining on my own island, where the cause of Christ is carried on by converts, given to me of God (whose number you refer to, in anything but a Christian spirit), and by occasional visits of the nearest missionaries. If I had been consulting personal comfort, or shrinking from duty, I might at my age have sought a different kind of furlough without dishonour or shame.

4. You are kind enough to say "Dr. Paton, at present, cannot be said to have any special mission." My "commission" at least is from the Presbyterian Church of Victoria, with another from the Federal Assembly of the Presbyterian Churches.

It was publicly circulated throughout the United States, and Canada in my "Statement and Appeal," to the number of many thousands.

It authorizes me, amongst other things "to procure two missionaries" for the New Hebrides, under the Victorian church, and to "receive any contributions offered for its Foreign Missions." This is part of my "special mission," and by the help of God, I hope to fulfil it and more.

5. As to the case for "five or six additional missionaries" and for the new "Dayspring Mission Ship," the missionaries on the islands and myself may be in advance of the opinion of the churches not represented in reference to the requirements of the islands and the necessities of the mission.

But you have no authority for saying (1) That no church has any thought of making that advance at the present time, or (2) "that the Dayspring Board in Sydney has charge of the matter," that is of the decision to build or not to build another mission ship. Formally, no church may have "authorized" the taking of either of these steps, simply and solely because of the financial responsibilities being heavier than they see their way to meet. But to me it is as certain as anything can well be—that at if the people of God in Britain, in Canada, and the States, put the means into my hands, as they seem disposed and willing to do (thank God), there will be only one opinion in Victoria as to employing the necessary missionaries, and building the vessel without which the mission cannot possibly complete its work on the New Hebrides. The one obstacle in the way, so far at least as known to me, is the lack of funds; and not any decision against more missionaries, or the new ship. Ten years ago all the missionaries on the islands declared the absolute necessity of a steam auxiliary ship. The Victorian church "commissioned" me to raise the money. I went back to them with £6000. They got plans from a famous Clyde ship-builder; all in good faith, surely. But it was found that the new ship would require £1,000 per annum more than the old one, to maintain her and keep her floating. The churches could not face that; and for that reason, and that alone, the Dayspring was not built, and the money for her is in the church's hands at interest. Will any man pretend that, if friends in Britain and Canada offer to raise that additional £1,000 per annum, I am not entitled to accept their offer, so far, and go back to my church and say, "Here is the money, and let us now build the ship!"

However, I've not pretended that the churches "authorized" this building of the vessel; on the contrary, the printed circulars clearly state that in the event of the ship or any cause not being provided, every subscription will be "faithfully returned" to the donors; and that will be done, unless by them specially allowed to go to the work of the mission.

I make my "Appeal" with a clear conscience; and with an absolute faith that a Dayspring ship is indispensable. Other arrangements have been tried and have either broken down or proved most unsatisfactory. The Mission Synod could not meet last year, and missionaries and teachers cannot be visited as required without a ship of our own. Every mission in the South Seas finds this absolutely

essential—the American, the Episcopal, the L. M. Society, (as witness the magnificent new John Williams launched on the Clyde.) And the three Nova Scotian Mission families, in whose interests you write as if my work were opposed to theirs, are all of them as dear to my very heart as they ever can be to you; and they too will benefit as much as all the others, if the ship be obtained; and they will suffer equally, if the ship be not provided.

You will not get from them any sanction for disparaging the proposal of having a mission ship all our own, provided only the fund is forthcoming.

They know too well, as all on the islands bitterly do, how much they and their families and their work have to endure at the hands of those who are "chartered" as trading vessels, but have no interest in our mission, nor in any mission.

6. Your readers must form their own opinion as to the Spirit which prompted "A Minister" letter; and as to the answers to your remarks regarding my poor life work.

I have neither time nor disposition to enter on further controversy, especially of a personal kind. But I can leave my vindications to God, whom for these 36 years I have striven, according to my light, to serve in living and toiling for the New Hebrides, as I mean to do till I die. I am, etc.,

JOHN G. PATON.

P.S.—In all appeals, I strongly urge that no one is to lessen contributions to their own missions by anything given to us; but that all must be over and above what they always gave. I have every reason to believe that really is the case. From hundreds of places, I do certainly know that the interest awakened by our visit has increased and not lessened contributions all round.

In spite of your remarks, I still hope to see it proved that Nova Scotia is no exception.

J.G.P.

GLASGOW, Scotland, 17th Feb., 1891.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

1890's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

Synod of Montreal and Ottawa.

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

— ON —

Tuesday Evening, May 8th, at 8 o'clock.

Rolls of Productivity, with the charges during the year, and all documents to be presented to the Synod, should be sent to the clerk, at least ten days previous to the day of meeting. Ministers and elders will receive the usual Standard Certificates from the ticket agents at the announcement of their journey, enabling them to return at the reduced rate.

LAMAR, Que., April 10th, 1891. K. MACLENNAN, Synod Clerk.

N.B.—It is requested that early information as to the intention to attend the meeting, be given to the Rev. Robt. McVicar in order to facilitate the providing of accommodation for all who may be present. K.M.

Synod of Toronto and Kingston.

1. The Synod of Toronto and Kingston will meet in Westminster Church, Toronto, for the Synodical Conference, on Monday, May 7th, 1891, at eight o'clock p.m.
2. The Synod will meet for business in the same place, on Tuesday, May 8th, 1891, at eight o'clock p.m.
3. The Committee on Bills and Overtures will meet in the same Church, on the afternoon of Tuesday, May 8th, at 4 o'clock.
4. All papers for the Synod should be in the hands of the Clerk, not later than April 30th, 1891.
5. Those attending Synod will obtain the usual Standard Certificates from the Ticket Agents at the stations, from which they start, enabling them to return from Toronto at the reduced rate. These certificates must be signed by me in Toronto.
6. Members of Synod, as soon as they arrive, are requested to inscribe their names in the Roll Book provided for that purpose.

JOHN GRAY, Synod Clerk.

ORLANDO, April 14th, 1891

GRENADIER ICE COMPANY

Office, 33 SCOTT ST.

Grenadier Lake Telephone 5103 Office Telephone 217

Rates as Follows.

10 lbs per day	\$1 50	per month.
15 " " "	1 80	" "
20 " " "	2 10	" "
30 " " "	2 70	" "
40 " " "	3 01	" "
50 " " "	3 50	" "
100 lbs. per day	\$5 00	per month or 20c per 100 lbs.

The only company in the city that has nothing but Pure Ice for domestic purposes in stock.

Dr. S. says: I am of the opinion that the Ice from Grenadier Lake is from a bacteriological standpoint of remarkably fine quality, and is fit for any purpose to which ice may be applied.



\$3 a Day Sure.

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

Address A. W. KNOWLES, Windsor, Ontario.

CHURCH PIPE ORGAN

Special Bargain.

The Organ at St. Georges English Church, Oshawa, Ont., is offered for sale at a low price.

Apply to

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T. H. CARSWELL, Oshawa.

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ROSSIN HOUSE BLOCK, TORONTO.

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WILL CURE



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BOTTLE WITH
BUFF WRAPPER.

Hoarseness,
Frost Bites,
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Catarrh,
Burns,
Bruises,
Sore Feet,
Face Ache,
Hemorrhages.

AVOID IMITATIONS.
POND'S EXTRACT CO., 76 Fifth Avenue, New York.

ACCEPT NO SUBSTITUTE.

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Will require special attention this Spring. Among other things, you must do some papering. Our immense stock of Wall Papers is offered at half price. You can save the cost of putting on the paper, and more, by buying from us now. Every grade, from the dearest to the cheapest is marked down. This is too good a chance to lose.

WINDOW SHADES
ROOM MOULDINGS
ARE DOWN TOO.

M. Staunton & Co.

6 KING STREET WEST.

BIG BARGAINS.

Red Shoes at Half Price.

Having purchased the entire stock of a manufacturer's Red Shoes at a very low figure. We are now

Selling Them at Half Price.

Ladies', Misses' and Children's Slippers and Children's Button Boots.

All the above are first-class in every respect.

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TROY N.Y.

Manufacture a Superior Grade of

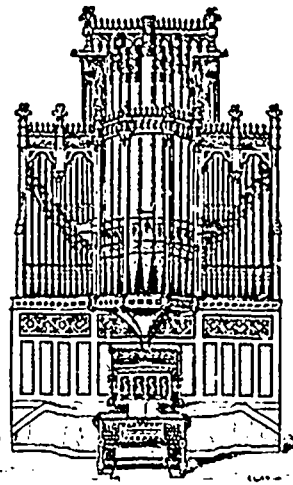
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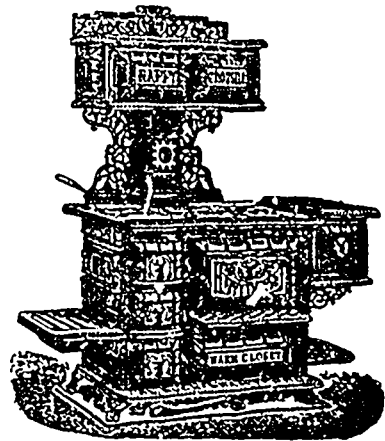
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WEST TROY, N. Y., BELLS,
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Repairing of Bacc's Stoves a specialty.



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Dress ?

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Soap
Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of Surprise Soap.

Thousands use it. Why don't you ?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

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LASTS LONGEST GOES FARTHEST. 180

READ the directions on the wrapper

From the Tea-Gardens
To the Tea Pot.

The New Tariff will not affect the price or quality of our Pure Indian and Ceylon Teas.

INDIA 40, 50, 60, 75 cts. per lb.
CEYLON 50, 60 cts. per lb. . . .

HEREWARD SPENGER & CO.
India & Ceylon Tea Merchants,
63 1/2 KING ST. WEST,
6 Doors West from Bay St. Telephone 1867.



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\$16 \$18 and \$20.



SPRING OVERCOATS from \$12.00 up.

D. MARTIN & CO. Cor. King and West Market Sts., Toronto.

Births, Marriages and Deaths

Births.

GILCHRIST—At the manse, Baltimore, Ont., Tuesday, April 10th, 1894, the wife Rev. G. H. Gilchrist, B.A., of a son.

Marriages.

ALEXANDER—HUTCHINSON—At Eskire Church, by Rev. W. A. Hunter, M.A., Miss Rachel E. Alexander to W. H. Hutchinson, Esq., all of Toronto.

CRUICKSHANK—MCINTOSH—At the Bradshaw House, New Glasgow, on the 6th inst., by the Rev. Anderson Rogers, B.A., Arthur Cruickshanks, of Lower Caledonia, to Mary Ettenger, daughter of Mr. John McIntosh, of Smithfield, Guysborough.

MURRAY—PATERSON—At Hensall, in the Presbyterian Church, on April 4th, by Rev. J. S. Henderson, Mr. Andrew Murray, of Tuckersmith, to Miss Jessie Paterson of Hensall.

WILLIAMS BELL—At the residence of the bride's father, on April 11th, by Rev. S. Acheron, Mr. Luther Williams, of South Edmonton, Alberta, to Miss Elizabeth, eldest daughter of Andrew Bell, Esq., London Road, Tuckersmith.

Deaths.

MCALLUM—At St. Catharines, Ont., on Tuesday, the 10th of April, 1894, Peter McCallum, insurance agent, aged 58.

B. B. B.

CURES

CONSTIPATION

AND

SICK HEADACHE.



MRS. FISHER.

A Splendid Remedy.

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

MRS. E. FISHER, Brantford, Ont.

Take B. B. B.

McLAREN'S CELEBRATED

Cook's Friend

BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the Safest Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.



A Friend In Need

-Pearline. It's a friend indeed to every woman. It washes clothes, paint, dishes, glass—anything that you want clean. It washes with half the labor, and without harm. It cleans without wearing out, and without worry. *Pearline* saves the hardest part of all work. Have nothing to do with imitations; you'll have little to do, if you use *Pearline*.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*" IT'S FALSE. *Pearline* is never peddled, and if your grocer sends you something in place of "*Pearline*" do the honest thing—send it back.

SOME PERSONS THINK CANCERS

CANNOT BE CURED.

We can give the addresses of hundreds who have used Dr. Mason's pleasant home treatment, and we are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

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BOWMANVILLE.

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& HOME-MADE BREAD.
THE BEST FLAVOR, — FULL WEIGHT
Delivered anywhere, 10c.
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Telephone 5413.

Dale's Bakery
Cor. Queen and Portland Sts.
BEST QUALITY OF BREAD
Brown Bread. Moderate Price.
White Bread. Delivered Daily.
Full Weight. Try It.

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... 1894 ...

We take the liberty of announcing the arrival of our Spring and Summer Importations, which upon inspection will be found

Elegant in Design and Extra Choice Quality of Material.

An early visit is respectfully solicited, and we will be pleased to serve you at the very lowest prices consistent with good workmanship.

JAMES ALLISON, MERCHANT TAILOR,
264 YONGE ST., TORONTO.

Meetings of Presbyteries.

- ALGOMA—Little Current, Sept. 18th, 7 p.m.
- BRANDON—Brandon, May 8th.
- BARRIE—Barrie, May 28th, 10.30 a.m.
- BIRCH—Paisley, July 10th, at 11 a.m.
- BROCKVILLE—Catharine, July 9, 1.30 p.m.
- CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
- GLENGARRY—Alexandria, July 10th.
- GUELPH—Next meeting Presbytery in St. Andrew's Church, Guelph, on Tuesday May 15th, at 10.30 a.m.
- HURON—Clinton, May 8th, 10.30 a.m.
- KAMLOOPS—Enderby, Sept. 11th.
- LINDSAY—Uxbridge, April 11th, 11 a.m.
- MATILAND—Wingham, May 15th.
- MONTREAL—Presbyterian College Montreal, Tuesday, July 10th, 10 a.m.
- ORANGEVILLE—Orangeville, May 1st., 10.30 a.m.
- OITAWA—Ottawa, St. Paul's, May 1st, 2 p.m.
- OWEN SOUND—Chatsworth, April 17th, 10.30 a.m. Presbyterial visitation 2 p.m.
- PETERBOROUGH—Port Hope, Mill Street Church, April 17th, 9 a.m.
- PICTON—New Glasgow, May 1st, 2.30 p.m.
- REGINA—Regina, July 11th.
- SAGINAW—Harrison, July 10th, 10 a.m.
- STRATFORD—Stratford, Knox church, May 8th, 10.30 a.m.
- TORONTO—Toronto, St. Andrew's Church, first Tuesday of every month.
- TRURO—Acadia Mines, May 8th.
- WHITBY—Whitby, April 17th.
- WESTMINSTER—Chilliwack, June 5th, 7 p.m.

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DEAR SIR,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters and can truly recommend it to any suffering from this complaint.
Mrs. CHARLES BROWN, Toronto.

Beyond Dispute.

There is no better, safer or more pleasant cough remedy made than Hagar's Pectoral Balsam. It cures hoarseness, sore throat, coughs, colds, bronchitis, and all throat and lung troubles.

"The Steamship 'Arawa' which has been chartered by the Canadian-Australian Steamship Company to take the place of the 'Miwera,' now ashore at the entrance to Honolulu Harbour, holds the time record between England and New Zealand via the Cape. She is a larger boat than the 'Miwera' which she replaces, and has got excellent passenger accommodation. The Canadian-Australian Steamship Line have decided that their steamers will call at Fiji on both their going and return trips in future."

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

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Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost 1c. postage to send in the wrappers, if you leave the ends open. Write your address carefully.

PUT UP

—in glass vials, hermetically sealed, and always fresh—is the way Dr. Pierce's Pleasant Pellets come. When you take pills it's an important point to have them small—provided they have equal strength and efficacy. You'll find what you want in these little liver pills of Dr. Pierce. They're put up in a better way, and they act in a better way, than the huge old-fashioned pills. What you want when you're "all out of sorts"—grumpy, thick-headed and take a gloomy view of life, is these Pellets to clear up your system and start your liver into healthful action. Sick, Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels, are prevented, relieved, and cured. They're the *cheapest* pill you can buy, for they're guaranteed to give satisfaction, or your money is returned.



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LARGEST SALE IN CANADA.

George Harcourt & Son

MERCHANT TAILORS.

SPRING :: 1894

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is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

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Many other stores will charge you \$8 for the same thing. We are ready to save you \$2.

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