



# The Canada Presbyterian.

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

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

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

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

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

A. BENOIT, Capt.,  
Secretary,  
Department of Militia and Defence,  
Ottawa, 2nd June, 1894.

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## HEALTH AND HOUSEHOLD HINTS.

Rub a creaking hinge with a very soft lead pencil.

In packing gowns they will be found to crease very little if paper is placed between the folds.

Keep the piano closed at night and in damp weather; open on bright days and let the sun shine on the keys, as the light will keep them from turning yellow.

Lemon will do for the yellow white sailor what shoe polish does for the worn black one. Remove the ribbon band and with a slice of lemon clean the straw thoroughly.

A good broom holder may be made by putting two large screws—nails will answer—into the walls about two inches apart. Drop the broom between them, handle downward.

No matter how large the spot of oil, any carpet or woollen stuff can be cleaned by applying buckwheat plentifully, brushing it into a dustpan after a short time, and putting on fresh until the oil has disappeared.

To Clean Kid Gloves.—The following dry process of cleaning kid gloves has been found satisfactory: Prepare a generous quantity of cracker crumbs; button the gloves upon the hands and rub thoroughly with the crumbs. This process is especially efficacious in cleansing those of light undressed kid.

New Conveniences.—A coffee pot with a strainer of aluminum that will not rust nor corrode, a bread knife with the cutting edge in reflex curves that is warranted not to crumble or crush warm or very light bread, and liquid chocolate in pound cans ready for use in layer cake, are some of the new conveniences offered by the shops.

Important adjuncts to beauty are good teeth, red lips and a clear complexion. Strict cleanliness and frequent visits to dentists will secure the first. Parents cannot take too good care of their children's teeth. Instead of having them crooked and deformed, by a little forethought and slight expense they could have them made straight and well proportioned.

Broiled Shad.—Wash the fish and wipe it carefully. Split it down the back, season with pepper and salt, and lay flesh-side down on a buttered grid iron or boiler. When brown on this side turn it and cook it on the other. A medium sized fish will require about twenty minutes' cooking. Serve on a warm dish with bits of butter sprinkled over it. Garnish with slices of lemon.

When preparing onions for cooking hold them below the surface of the water in a deep pan and your eyes will not be affected, though you should pare and slice a large quantity. This method is used in pickling establishments, where bushels of them are put up daily; but remember the hands, knife and onions must be kept under the water. It is a good plan to have two pans of water when the onions are to be sliced, so that they may be pared in one pan and then thrown into the other one for slicing. Drain through a colander before cooking.

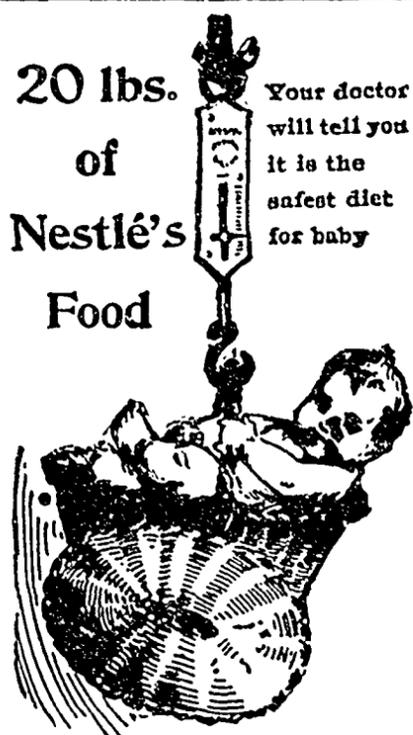
A number of little things in the care of one's brushes determines the length of their service and the condition in which they last. For one thing a hair brush should be washed often enough to keep it thoroughly cleansed. For this soda water or ammonia water must be used, and then the wet bristles set downward—do not turn it on its back—and left in the sun to dry. A nail or tooth brush should never be left in the holder with the bristles uppermost. It stands to reason that water will soak into them in time with such treatment, and that discoloration and general demoralization will follow.

Mutton Broth.—Mutton is less nutritious than beef but it is more easily digested, and can often be given when the latter should not be introduced into the system. The sticking-piece is the best part to use. Take one and one-half pounds of meat and one and one-half pints of water, and two tablespoonfuls of previously washed rice (if necessary the rice may be omitted), put on a slow fire and allow to come to the boiling point; then remove any fat that may come to the surface, and allow to simmer for three hours. Keep the pan covered so as to prevent the evaporation of the water; strain and rewarm as needed. Celery salt can often be added, and this imparts a nice flavor. The milky color is due to the rice.

The Supply of Towels.—Have plenty of towels. Comfort and cleanliness depend upon it. You can better go without some of your household decorations than to "get along" with a scant supply of towels. Have them of good size. They are more satisfactory and wear longer than the curtailed sort. Shall the towel be fringed? That is a matter of taste. Shall our towels be damask or huckaback? That is also a matter of taste. And it is a matter of complexion. Huckaback and

Turkish are desirable for bath use. But for the face use the damask. With that you may rub the skin without producing a battered-up feeling which is certainly not advisable for the complexion. It is well to persistently rub the face, but it is never improved by scouring.

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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JUNE 20th, 1894

No. 25

## Pastor and People.

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

The twentieth General Assembly of the Presbyterian Church in Canada met in St. David's Church, St. John, New Brunswick, on Wednesday June 13th, at 7.30 p.m. Public worship was conducted by Rev. Thomas Sedgwick, D.D., the retiring Moderator. We give in full

#### THE MODERATOR'S SERMON MAT. VII. 20.

The words of the text taken in connection with the passage of which they form a part, set forth a profound and comprehensive truth. Our Lord refers to the natural law, according to which every tree brings forth fruit after its kind, and thus in due time discloses with an accuracy in which there can be no mistake, its true nature, whether good or evil. Even so, our Lord tells us, is it with false prophets. In the same manner may they be detected. They come in sheep's clothing, but being inwardly ravening wolves, their wolfish nature will sooner or later betray itself. They pretend to be good trees—trees of righteousness, but, says our Lord "ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit, wherefore by their fruits ye shall know them."

But while our Lord in the text refers particularly to false teachers it seems to me that the principle He here lays down admits of a far wider application, and may be applied to religious faiths as well. It suggests to us that religious systems, whether true or false, will unfold in the same outward and significant way, all their inward and essential peculiarities. The true will discover itself as good, and the false as evil, by inevitable developments.

Such, I think, is a fair and legitimate application of the text, and it is the application, which, in two or three particulars, I intend to make this evening.

1. The words of the text may be applied to all

NEW CHRISTIAN SYSTEMS OF RELIGION, as compared with Christianity. Of both it may be said, "By their fruits ye shall know them." I need hardly tell you, brethren, we all know it, that Christianity claims for itself a position entirely different from that of all other religions, and it makes this claim on the ground of its being a Divine revelation, of its possessing a knowledge of God and of His relations to men, which has been communicated by God Himself to it, and to it alone. And equally I need hardly tell you, how from the beginning this claim has in one way or another been disputed and denied, and just as often—let me add—as it has been disputed and denied, has it been substantiated and made good.

Now at the present time, one of the chief points of attack against the supernatural and unique character of the religion of Christ, is based on the fact—the certain and indisputable fact—that it is but one of the many religions which have existed, or which now exist in the world. It is alleged that the presumption is thereby raised that Christianity is merely the natural product of the human mind, as all the rest admittedly are, and that this presumption is proved to be true, because when we examine and compare the different religions of mankind, not simply as they exist now, or at any given period, but historically, we are led to this conclusion. All religions—so we are told—when investigated in the historical spirit and method of the present day, must be held—such being the similarity between them—to be but varying expressions of the religious spirit in man. All contain, it may be, some, perhaps many, elements of truth, but we require to account for or to explain them the introduction of a supernatural cause. The Christian religion, therefore, while probably the highest and most perfect development of the religious spirit, and containing more elements of truth than any other, is simply a natural religion like all the rest.

It should be carefully observed, however, that the

#### HISTORICAL SPIRIT AND METHOD

in which these investigations are conducted and which we are told leads to the conclusion of which I have just spoken, is only as a rule another name for the principle of evolution. I do not think this will be seriously questioned, and hence I may be permitted a word or two as to this principle before passing on. It cannot be questioned that at the present day it is the dominating principle in the intellectual world, but there are signs and tokens not a few that it is coming—if it is not already come—to be so regarded in the moral and spiritual world as well.

The allegation now commencing to be made is that such a use of it as I have just referred to is altogether illegitimate, and that when rightly applied it will prove of the utmost service in the defence and the elucidation of the Christian Faith.

Is such a view correct? There are many, you all know, who hold that it is, and they seem to share in the assurance which you cannot but have observed is a leading characteristic of the disciples of this school, that evolution, as it is the solution or on the way to the solution of all difficulties in the things of earth, is in like manner the solution or the way to the solution of all difficulties in the things of heaven, and that by means of it we may come to the understanding of all mysteries and of all knowledge of whatever kind. This characteristic, indeed, which I have just mentioned, has often reminded me of the words of the woman of Samaria, about the Messiah, "When He is come He will tell us all things," and this is precisely what, in effect, we are told evolution is to do. Hence the principle is fearlessly applied to the Christian Faith as a whole, alike in its records, its evidence and its contents. It lies at the root, I cannot doubt, of much that goes by the name of Higher Criticism. The record for instance places at event, or a series of events, at a certain period, but the historical spirit—in other words the principle of evolution—forbids us to place them there, and if they happened at all, they must be transferred to a far later time,—or to give another instance—we see the Books of Scripture interpreted in the same spirit, and as confidently as if the interpreters though living, in this nineteenth century had, so to speak, been eye witnesses of what transpired two or three thousand years ago. The evidences too are treated after a similar method. Many of them are cheerfully cast overboard, but we are told that this will only lighten the ship and postpone at all events the shipwreck. And in a word we hear of the

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which, however, is far better than the "larger Christ" of the Galilean Gospel, and in the like way the faith itself as a system of Divine truth is cast into the same crucible, and we are assured as the result of the process that it will come forth as gold tried in the fire and as silver thrice refined. Well what is the result of this process? So far as it has gone, I will only say that the achievement seems to me to fall far short of the promise. Things remain very much as they were before, perhaps somewhat darker, and how further are we to regard the principle on which the process proceeds? I can only remind you, this is all that time will allow, of the use which as we have already seen, is made of it, to overthrow the faith. Such, so it is insisted upon by those who thus apply it, is one of its legitimate applications, and may they not be right? They certainly stand in the true line of succession to its originators, and are therefore most likely to understand its true bearing and scope. It excludes, they tell us, and I am not sure that in so doing they are wrong, all that is now supernatural in the development of the evidence and of creed. But, if so, there may be room for creation, but it is hard to see where there is room for sin, and much more for redemption. I will not take upon me to say that such is the only true account of the principle. But those who are best entitled to speak in its behalf tell us that it is, and certainly there is not a little which leads us to conclude that their account of it is true. There does at first sight seem to be a thoroughly materialistic taint about it, and the more it is scrutinized, the stronger does this impression I think become. Doubtless all this may not be so, but it may, and just for this very reason should it not be seriously considered whether a principle so questionable is likely to fulfil a truly friendly office to the religion of Christ, or to avail much in defence and explanation of a Faith which if it be anything at all is ideal, is supernatural, is Divine.

But to come back to the point before us from which I have digressed too long; I have no doubt as to the ability of Christianity to repel this as it has repelled every other attack. It is not, and will not be difficult to show that comparing it, considered in itself with all other systems, the conclusion must follow that it differs from them in *kind* as well as in degree. It is not that they contain no truth. Why should they not? Man, though fallen, has not lost altogether the lineaments of the Divine image—reason and conscience still remain. He is placed too in a universe which witnesses for its Maker, and so constituted and placed the elements of religion are ready to his hand, of which he could not fail and has not failed to avail himself. Compared, however

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how defective are their teachings in all the matters with which religion has to do, how fundamentally erroneous in most and therefore how plainly is its origin not earthly but Divine. But with equal and perhaps greater ease can we reach the same conclusion if we compare the religion we profess with all rival faiths in the light of the principle of the text, in regard to the influences they respectively exert and the results they produce. Regarded from this point of view Christianity may invite comparison with any form of heathenism whatever. What have these religions done, it may be confidently asked, in the past? What are they doing now—I do not say to interpret God to man and to reconcile man to God, though this in truth lies at the root of all the rest—but in any real and large sense to uplift and transform him? Where is there in them, as

there is in Christianity, a power for truth, for righteousness, for purity, for compassion, for progress, witnessing for itself that it is the power of God? How can there be, they being what they are? If, for example, as one teaches, all things are Divine, or if according to another existence itself is an evil and a misery, or if, according to yet another, the world is in the grasp of an inexorable fate, what impulse from them can there be toward anything that is really good? But effects so unlike cannot surely proceed from the same cause.

We are privileged at this Assembly to have with us honoured and beloved missionaries of the cross. They have gone forth with tears, bearing the precious seed, and have come again with rejoicing bringing their sheaves with them. They will not tell us I am sure, knowing as they do what the fruits of heathenism are, that the tree is good that produces them, or that heathen religion is kindred to the Gospel, or in any true sense of the word a preparation for it. We are often told that in those and such like matters the attitude of the hard working minister and missionary to the theorist and specialist should be that of Mary to our Lord, who sat, as we know, at His feet and heard His word. And I am far from wishing to depreciate the toil of the specialist, but as a rule his results are arrived at in the closet, his conclusions are drawn from documents and not from life. In the matter before us, looking at this religion or that as set forth in its sacred books, it may be so exhibited as to present a pleasing and not untruthful picture. But the question remains,—Is it the whole truth? How does the system work? And these are questions which the missionary can best answer, and to which he has given but one reply.—Yes, his Christianity proves itself to be Divine by its fruits as well as its teaching, and comparing it with all other religious systems, we may say in the words of the text,—By their fruits ye shall know them.

2. The words of the text may be applied to the different

#### FORMS OF CHRISTIANITY ITSELF.

Now into the nature of these differences, much less into causes from which, or the manner in which they have arisen, I cannot enter at any length. Nor will I stay to lament them on the one hand, or extenuate or justify them on the other. That they do exist within her pale is as plain and indisputable a fact as is the existence of either religious systems outside of it.

What I would point out, however, is, that in a large and important department of Christian truth there is little difference of opinion among those who profess and call themselves Christians. Regarding Christianity in its true light as a redemption scheme, there is, I think, substantial agreement among all Christians as to the great truths—the trinity, the incarnation, the atonement, for example, which bear upon what may be called the purchase, the imputation, the obtaining of Redemption. It is however, when we come to deal with the application of Redemption, with the answer to be given to the question,—How are we made partakers of the Redemption purchased by Christ, or what is really the same thing, with the doctrine of the church that fundamental differences disclose themselves.

Admitting then, as all do, that our Saviour has founded a church, that He has deposited in it His truth, that He has endowed it with ordinances and promises and made it the instrument of imparting to men the benefit of His redemption, the question arises,—What is its nature? Where are we to look for it? By what marks is it to be recognized? It is here that grave differences of opinion emerge. What are they? Without going into any minuteness of detail it may be said that these differences of view resolve themselves in the last resort into two doctrines, or theories as to the church, essentially opposed to each other. There is in the first place, what may be called the

#### PRIESTLY, THE HIERARCHICAL THEORY

which is held—as you all know—by the Roman and Greek churches, and by a large and increasing party in the Church of England,—no doubt with shades of difference, which, however, are not of a vital kind. According to this doctrine the church is to be regarded as an external corporation which Christ has made the only channel in which His grace is to flow. Having resolved—so it is held—to erect on earth a sacred society or church, He made choice of the twelve apostles as its foundation. To them and to their successors He gave the promises, the grace of which was to be ministered sacramentally by them alone. Bishops in the usual meaning of the word, are their successors, and so to them and to the priests whom they ordain and govern exclusive of all others, the treasury of Christ's gifts and grace for human salvation has been intrusted, to be by them opened and dispensed to men. The motto of this theory, then, is the old adage,—*Ubi Episcopus, ibi ecclesia*. Where the bishop is there is the Church, or which is only carrying it a step further to its legitimate and logical issue—*Ubi Petrus, ibi ecclesia*.—Where Peter is there is the Church, and thus according to it, Episcopacy or Episcopacy in subjection to the Pope, as Prince and head of the Church, in succession to Peter, by Christ's appointment Prince and head of the Apostles, is the true note or mark of the Church. Very different, on the other hand, is the

#### PROTESTANT AND EVANGELICAL DOCTRINE.

This difference is based on what is held to be the true view of the relation of the Church to the truth. Divine truth in this view is the cause of the Church. It is the instrument by which the Spirit works, apart from it, therefore, she could and would have had no existence. One chief reason, too, it is believed, why she has been set up in the world is to hold it forth and to hold fast, inasmuch as men being what they are, it is only by the knowledge and belief of it that they can be saved. It is in this relation, therefore, according to the Protestant view, the church is to be mainly regarded. Not—let me say before passing on—that the Church is not conceived of as a visible society with ministers and ordinances, or that it is regarded as a matter of unimportance, what the nature of its outward frame work may be, but all these things, it is held, derive their importance from the truth, which is the cause of her life and perfection. Hence the Church is held to be alike as a whole and in its particular parts, the society of those who profess the truth and inasmuch as whatever the truth is, Christ himself may be said to be the Protestant idea as summed up, and beautifully and fitly expressed in the saying—*Ubi Christus, ubi ecclesia* where Christ is there is the Church. According to this theory then, truth, Divine and Saving Truth and not outward organization, is the great note and mark of the Church. Such, then, are the

#### CONFLICTING THEORIES.

How are we to decide between them? Two things I will say at the outset.—The first is that I have little sympathy with the manner in which the sacerdotal theory is not seldom dealt with. It is held by not a few that so little can be said in its behalf, that it is so unreasonable, nay so absurd, that argument is wasted upon it. I am far from believing anything of the kind. The theory is intelligible. It is consistent. It is reasonable, certain things being presupposed. Nay, I will go further and say that it possesses not a few elements of attraction, influence and power. It comes to us recommended by antiquity, reverence for the old paths being a great Christian duty,—by the many great names, eminent for learning, for intellect, for goodness, who have embraced and maintained it, by what Scripture says, and it says much about the church, which, however, it knows well how in its own interest to abuse, and perhaps beyond and above all, by the craving of the human mind and heart, after, it may be, a vain search elsewhere for certainty, for infallible guidance, for rest in the things of God and the soul, which it affirms it possesses, and which it offers to impart. Doubtless other and meaner reasons for its acceptance might be advanced, but I prefer to mention those only of a nobler kind. It is, therefore, to me at least no matter for wonder that it appeared so soon, that it has been embraced by so many, and has held its ground so long, for that matter it is perhaps as full of life and vigor at the present day as at any former time. I do not marvel that so many have felt and owned its charm.

The other remark I wish to make is this: It is altogether a mistake to confound the question now before us with the question as to which of the several

#### FORMS OF CHURCH GOVERNMENT

is most in accordance with the Scriptural pattern. The matter is often so presented, but such a presentation of it is very misleading. The question of truth and fact between these opposing theories of the church is often sought to be made out to be the question of the truth and excellence of the Episcopal form above all others. But this is not so. I have no desire in what I am saying to enter into controversy with those who defend the Episcopal model simply on the ground that it is most in accordance with the mind of Christ. There is no necessary connection, it seems to me, between Episcopacy thus maintained, and the priestly theory in question—though it may be true that the one tends to the other. Episcopacy may be held to be true, and yet they that so hold it may not hold that Christ's grace is so tied to it that apart from it there can be no assurance or indeed possibility of salvation. And in point of fact this is the very ground taken in its defence by the illustrious Hooker for example—to mention no others—it is necessary to the *welfare*, but by no means to the *being* of the church, and against such an Episcopacy let me not be understood as contending.

How then are we to decide between these opposing theories? There are many ways in which this may be done—which time will not permit me even to mention. But it seems to me that the principle of the text supplies a short and easy method—if not the shortest and easiest of dealing with this question—the method, namely, of bringing it to the test of facts. By their fruits ye shall know them.

You will observe the importance, the vital importance of this question. It being admitted that the ordinary ministrations of the grace of Christ proceed by means of and in connection with the church, if the priestly theory be true, if in other words the church consists of the Papal and Episcopal communions, and these alone, then it follows

(Concluded on page 394.)

## Our Contributors.

### THE FRANCHISE AS AN EDUCATOR

BY KNOWNIAN

One of the arguments in favour of government by the people is that the Franchise is an educator. It is contended that by hearing and reading speeches on public question, by thinking them out and conversing about them the people increase their knowledge, and qualify themselves for the duties and responsibilities of citizens help.

There is much truth in this contention provided the questions discussed are large and the men who speak and write on them are men of light and leading. Something more is also needed. The people who hear and read and discuss, must be capable of learning something. If a man thinks he knows everything already, even Gladstone could give him no education. There must be receptivity on the part of the people as well as power to communicate ideas, and stimulate thinking on the part those who speak and write. There is no use in giving a man an idea if he has no place to put it.

Large and difficult questions have been discussed in Canada. The adoption of responsible government fifty years ago, involved the discussion of many large and vital questions. The extension of the Franchise and collateral issues, were questions large and important enough for the highest statesmanship to wrestle with. The confederation of the colonies that now form this Dominion, was a brave attempt at native building. Whatever may come of the Dominion every one will admit that the Confederation Fathers made a noble and patriotic attempt to lay the foundation of a nation. If their sons cause the superstructure to topple over, impartial history will not blame the men who did the work on the foundation.

Fifteen years ago the people of this country were asked to grapple with a new, large and most difficult question. Free Trade and Protection problems were quite familiar to well informed British minds, because the problem had been thoroughly threshed out in Great Britain, but many Canadians knew very little about them. Truth to say, a good many do not understand them very well even yet. After fifteen years discussion the question who pays the duty, will bring diametrically opposite replies. Professor Young used to give Protection vs Free Trade, as an illustration of the fact, that something can be said on both sides of almost any question. The learned Professor handled a fiscal problem scientifically, just as he handled the Ego and Non Ego, and all other problems. The handling of the N. P. during the last fifteen years has not been strictly scientific everywhere and always.

There is not much education in the campaign at present raging in Ontario. All, or very nearly all, the questions are either old or small. Separate Schools were discussed forty years ago, with very much more intelligence than many people discuss them now. Densely ignorant, or worse than ignorant must the man be who says that the Separate schools of Ontario were established by the present government. How the old settlers must wonder when they hear a budding orator bring up the Separate school question, with as much freshness as if he had discovered something new. That was an old question forty years ago. Our fathers—grand old men many of them were—discussed it before many of us were born. A large proportion of them did not like Separate schools, but after wrestling with the problem for many years, they concluded that it would do the country less harm to establish them, than keep aglow the fires of Sectarian strife. They were intelligent men, patriotic men and had sense enough to see that society cannot exist unless each member yields something and puts up with something he does not like. If the exhibition were not so humiliating, it would be decidedly funny to see a would be instructor of the people bring up the Separate school question with the air of a man who had just made a discovery.

Principal Grant seems to think that the sixth commandment is an issue in this campaign. If so, that is another old question.

In order to form some conception of the size of some of the new questions, try and imagine a British statesman making speeches about them. Imagine Lord Salisbury discussing the number of eggs that should be consumed by an asylum official at one meal. Fancy Gladstone growing eloquent over a consumptive calf. Just think of Rosebery putting a paragraph into his speech about saving a few cents on the daily allowance of a lunatic.

This campaign is out of all sight the worst that has ever taken place in Ontario. Many of the questions are either so old or so small that there is no education in them. Many of the appeals are to the worst and most dangerous passions of our nature. It is just such a campaign as makes thoughtful people ask after all whether this country is capable of self-government, and wonder whether it would not be better to have a closer connection of some kind with the Imperial government. Annexation is not to be thought of. The people do not want it, and if they got it matters would speedily become worse. Independence would mean the worst kind of war. Take away the wholesome restraining influence of John Bull, and we would soon have reproduced in Canada the worst scenes of Cork and Tipperary with the physical courage of the Irishman left out. What we need is more British toleration and statesmanship. We must have it or die.

### PRESBYTERIANISM OF THE C.E.S.\*

BY REV. J. MACGILLIVRAY, D.D., MONTREAL.

This is a Presbyterian rally; and it means that we believe in our own church, and are proud of her. I confess I have always been suspicious of a man who tells me that he loves all churches alike. Of course I believe him; but I believe also, that his love is so sickly that it is not a bit of use to any of the churches. Show me a man who is so dead in love with his own church that he will put his life on her altar, and you show me a man who rejoices at the advance of Christ's cause in every other church. It is with this love in our hearts we meet to-night. Therefore, not the shadow of an unkind word to other churches will fall from our lips. We rejoice in their victories, for they are the victories of Christ.

We meet, then, as Presbyterian young people, to look a little into our system, and the Society of Christian Endeavor. To see if their principles and spirit are in accord. We take up this investigation all the more eagerly, because assertions are sometimes made about the un-presbyterian character of the Endeavor movement, that I hope to show you are wide of the mark. But before doing so, permit an observation or two, just to clear the way.

When we speak of determining the Presbyterianism of the Society of Christian Endeavor, we do not take the position that other denominations could not find features of their system in the society. Indeed, this is the very glory of the Endeavor Society, and proves its splendid catholicity, that it has incorporated the fundamental truth of all the Christian churches. It is a witness to its Christianity that, after all, rises far above its denominationalism. Further, suppose that this evening we were unable to discover a single Presbyterian principle in the movement, should we as Presbyterians condemn and reject it? No; a thousand times no, for that would be acting clearly against the history and spirit of Presbyterianism. For no church has been so ready to take up and assimilate practical Christian movements, to wit: the Sunday-school, Woman's Missionary Society, and this Endeavor movement in which she is proud to be the "banner" church. Besides, it is forgotten that our standards provide for this progressive spirit. In the Confession of Faith, Chap. 1, sec. vi., we read: "There are some circumstances concerning the worship of God and government of the church, common to human actions and societies which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word which are always to be observed,"—

\* An address given at a rally of Montreal Presbyterian Christian Endeavor in St. Gabriel Church, May 31st.

a clause that Dr. A. A. Hodge speaks of as relating to "detailed adjustment to changing circumstances."

But in very truth, our difficulty is to make a wise selection out of the number of Presbyterian principles that crowd upon us when we begin to look into the Society of Christian Endeavor. Let us, first, look at the form of the society, and see how Presbyterian it is. A society of Christian Endeavor is simply a miniature Presbyterian congregation in full blast. The President of the society corresponds to the pastor of the congregation: the Look-out Committee, or, if you like, the Prayer-meeting Committee to the Session, looking after the spiritual interests; the Executive Committee to the Board of Management, or Deacons' Court looking after the secular interests; the Missionary Committee to the Missionary Society, or Woman's Missionary Society of the congregation; the Temperance Committee to the Temperance Association; the Charitable Committee to the Ladies' Aid; and so on. "A church within a church," do I hear an objector say. Why not? If Presbyterian principles are good for a congregation, why not for a society within the congregation? If they can be successfully applied on a large scale, why not on a smaller? That is a disloyal objection. But let us pass by the form. For it is of least importance. Principal Caven put this matter of form and spirit very clearly in a paper read before the Presbyterian Alliance at London: "There is no charm in the form of church government, so that of itself it should secure not only activity and harmony, but also spiritual life. If the essential teachings of the Gospel are compromised, there can be no compensation for so great a defect, and should forms of church government, less scriptural than ours, prove more faithful to evangelical doctrines, they will bear better fruit. To deny this were to be not merely sectarian, but utterly unchristian." We pass on, therefore, to the spirit and principles of the two movements.

1. Presbyterianism exalts Christ, and so does Christian Endeavor. One of the fundamental positions of Presbyterianism is that the Lord Jesus Christ alone is the Head of the church (Conf. c. 25, sect. 6). This means no pope as God's vicegerent, and king or queen controlling the church. No only so, but the Presbyterian church has kept emphasis on the truth: Christ alone a sufficient Saviour, Christ the only mediator between God and man. Christ the only Priest, King and Prophet of His people. These are doctrines dripping with the very life-blood. Christian Endeavor exalts Christ. Her motto for service is "for Christ and the church," and her doctrine for inspiration in service is "Trusting in the Lord Jesus Christ for strength." Clearly they are one on this great fundamental.

2. Presbyterianism stands for an open Bible, so does Christian Endeavor. The glory of our church is her insistence on the right of every man to read the Bible. It was the very stone on which her noble founder split with Rome. Presbyterianism is very old. We believe the Old Testament church to have been Presbyterian, and also the New Testament Church. But as a distinct church, it took shape in the city of Zurich, and its father was Zwingli, the noble leader of the Swiss Reformation. His statue in Zurich is an inspiration as you look into his strong, fine face, and see the Bible in his hand: the book in whose defence he fought such great battles, and from which he preached so fearlessly in the cathedral church, dying on the field of Kappel with it in his hand as he sought to comfort a wounded soldier. With such an origin and founder, we understand the Covenanters and Huguenots dying or banished by the thousands, rather than give up an open Bible. Here the Christian Endeavor is Presbyterian. Its glory is Bible study. The Bible is its daily text book, its "infallible rule of faith and practice."

3. Presbyterianism maintains the universal character of the church of God, so does Christian Endeavor. No church has inscribed on her standards a broader catholicity: a communion with saints of every name and race and clime. Look at her definition of the church on earth: "The visible church which

is also catholic or universal under the Gospel (not confined to one nation, as before under the law) consists of all those throughout the world that profess the true religion together with their children..." (Conf. c. 25, sect. ii.). Put along side this statement the motto of our society "One is your Master, even Christ, and all ye are brethren," and not only the motto but its grand manifestation throughout the world. This claim for the church of God, as confined to no sect or denomination, rang out at the very inception of Presbyterianism, as Zwingli, rising up before 900 deputies, exclaimed "The universal church is spread over the whole world, wherever there is faith in Christ, in India as well as in Zurich"; and I can hear the shout of Christian Endeavor throughout the world crying "Amen," to that magnificent Presbyterian principle.

4. Presbyterianism stands for pledged service, so does Christian Endeavor. Presbyterians believe in covenants. Covenants and covenant ideas fill a large place in her Standards. Look at Scotland's Presbyterian covenants, to wit, the National Covenant and "the Solemn League and Covenant" that bound those noble men "to endeavor the extirpation" of every form of evil "that the Lord may be one, and His name one in the their kingdoms." We can see their banner with the inscription, "For Christ's Crown and Covenant," carried into the field of battle, and their lives given beneath it. Let us be as true to our pledge that is brimful of Presbyterian doctrine. In it you find Christ exalted, the Bible honored, prayer commended, conscience developed, and the perseverance of the saints inculcated.

### HAS HINDOOISM BEEN "SCRATCHED" BY CHRISTIANITY?

BY REV. S. H. KELLOGG, D.D.

Among the Oriental delegates to the Parliament of Religions in Chicago, was Babu P. C. Mozoomdar who may be regarded since the death of Keshub Chunder Sen, as the leader of the "New Dispensation" party of the Brahmo Samaj in India; a most affable and pleasant gentleman, whom, since his return, I have had the pleasure of meeting, when last winter in Lahore he attended, with much apparent interest, lectures which I was giving on Christianity to the educated native gentlemen of that city. His presence on that occasion in the fine audience which again and again assembled in the Mission College to hear what I had to say for the Christian faith, brought to my mind what he had given forth in America concerning the success—or, rather, the failure—of Christian Missions. He is reported as having spoken to this effect: "Properly speaking, so far as we are concerned, the Protestant Christian Missions are the most important missions. For nearly a hundred years they have worked. The native Christians number two millions and a half, more than one-half of these being Roman Catholics. If you go to India will you find any scratch on the surface of Hindu society by Christianity? No. . . . Your missionaries are hard and fast and dry, surrounded by the native Christians, who, with few exceptions represent neither the culture of Europe nor of India. The success of Christianity is eminently unsatisfactory both to Christian communities and to our people at large."

I confess that I am somewhat puzzled by such words as I have italicised. For there can be no doubt that Babu Mozoomdar is an observant and very intelligent gentleman; nor would it be fair at all to impute to him wilful misrepresentation. It is true that the actual numerical result in conversion, although, if looked at with reference to the number of workers, and the amount of money expended, among the 287,000,000 of India, is truly remarkable; on the other hand, when looked at from the standpoint of our desires, is small. But while fully admitting this, it is none the less surprising to hear a man of Babu Mozoomdar's intelligence affirm that as yet Christianity has made "no scratch on the surface of Hindu society." It seems to me that, inadvertently, he has even needlessly thus belittled the significance of that Samaj, of which he is a distinguished member. For what is the

peculiar significance of the Brahma Samaj, of the Arya, the Prarthana and many other "Samajes" and "Sabhas," which within recent years have sprung up everywhere in India, but just this? that they are directly due, as one of their most manifest and conspicuous causes, to the irresistible influence of Christian Missions; which, through the intellectual and ethical enlightenment which ever accompanies the extension of the Gospel, has made a hearty belief in the old-fashioned Hindooism well-nigh impossible to educated and intelligent men. I should say that the Brahma Samaj itself was a very notable "scratch" on the surface of Hindooism.

Then too, one cannot but notice the spirit of ethical and social reform which is everywhere abroad in India: the praiseworthy movements among Hindoo gentlemen of standing toward doing away with, for instance, the horrible iniquity of child marriage, the decay of idolatry among the intelligent classes, etc. To what shall we chiefly ascribe such movements as these, if not to the mighty influence of the law of Christ as held forth in sublime contrast with the debasing practices and religious customs of Hindooism? Had Christianity never yet been preached in India, can any one believe that we should have been seeing in these days any such phenomena as I have referred to? I admit that none of these things mean that Hindooism is about broken up by Christian forces; but surely it is speaking quite within the truth to say that quite apart from any question of actual conversions, Hindooism has been very considerably "scratched" by Christianity; and that Babu Mozoomdar has not been able to see it, is simply astonishing!

No less surprising is his depreciation of the standing of the native Christian community, which I have quoted. From the paper *The Christian Patriot* of Madras, from which I have taken the cited report of Babu Mozoomdar's words, I may take—from another article—the following facts, which will help the reader to judge how far the facts sustain the Babu's allegation:

At the close of the official year 1892-3, in the Madras Presidency there were 342 females undergoing training as school mistresses in the various training schools. Of these, no less than 254 were native Christians; so that, deducting also 32 Europeans, only 56 of the 342 were from the Hindoos and Mohammedans! What this means, appears when it is remembered that the native Christians in that Presidency are only *one-fortieth* of the population, and yet furnish *three-fourths* of all the female teachers! If, for evident reasons, the disproportion in the case of male teachers is not so great, that also is still very notable; as the Christian community in that Presidency, *one-fortieth* of the population, furnish about *one-sixth* of the male teachers. I have not at hand the Government statistics for North India, so as to speak with precision, but there can be no doubt that, while the disproportion is not so great in this matter as in South India, where Christianity has been at work for a much longer time, yet the manifest tendency is in the same direction.

The facts are so notorious that other intelligent non-Christians here take a very different view of the situation. *The Hindu*, the chief non-Christian newspaper of South India, e.g., has the following:

"The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women and in availing themselves of the existing means for practical education, they are far ahead of the Brahmans. The native Christians are a very poor community, and it does them great credit that they so largely take to industrial education. The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for. It is probable that the native Christians will soon furnish the most distinguished public servants, barristers, merchants and citizens among the various classes of the native community."

Illustrations of all these things are so

numerous on every hand that one is tempted to enlarge much more, but this must suffice for now. What has been written will enable the reader to judge how trustworthy is the Babu Mozoomdar's judgment that Christianity has not yet made "any scratch on the surface of Hindoo society," and that the native Christians, "with few exceptions, represent neither the culture of Europe nor of India."

I will only remark in closing that what I have read of the addresses delivered by the Oriental gentlemen at that famous Parliament of Religions abundantly confirms the decided opinion which, with other reasons, compelled me to vote with the majority of the International Missionary Union at Clifton Springs in 1892; namely that the community at large were not likely to gain any increase of accurate understanding of the Oriental religions and of the religious and social situation in non-Christian lands, by this so plausible plan of an Ecumenical Parliament of Religions!

#### AN APPEAL TO MINISTERS.

To the Christian Ministers of Ontario.

The Woman's Christian Temperance Union of Ontario contains within its fold hosts of members from every Christian denomination in the Province. Therefore, in appealing to you we are turning to our pastors—to those whom God has set "to minister to us in holy things."

During the last plebiscite campaign we noted with joy the splendid aid you rendered. Your churches were thrown open for that great educator, the platform meeting; and your own voices were everywhere raised in behalf of the homes of this land and against the traffic that causes "hell to enlarge herself and to open her mouth without measure, and their glory and their multitude and their pomp and her that rejoiceth to descend into it."

We felt, with you, that the expression of opinion on the part of our people, was all that the most enthusiastic of us could have desired. But it was only an expression of opinion, and unless set forth in appropriate legislation will accomplish little. The plebiscite was but the old-fashioned trait of skill, on the part of the opposing combatants, that so often prefaced the real battle. We should gladly take it as such, and go joyfully and trustfully into the graver struggle now so close on hand, did we not see that many who stood with us on Jan. 1 are failing to realize the relation between it and the approaching political contest.

As those who for the most part have no direct voice in determining who shall occupy our halls of legislation and enact the laws that must make or mar our homes, we can have but small part in forming the character of the new House. Yet we realize with a keenness that is sometimes almost heart-breaking, how vast are the interests involved for this world and the next in the choice of our new representatives. Aside from this a wrong position or ill-judged utterances or actions on the part of temperance leaders might jeopardize the very cause for which they labor.

We would fear nothing if the Christians of this Province were on their knees, but they are not, and it is certain that thousands of voters, befogged by specious arguments or beguiled by financial issues, will play the traitor to their own hearthstones and the nation's best interests, unless speedily brought face to face with their own duty as followers of Christ.

To do this, except within narrow limits, lies beyond our sphere of influence. And so we turn to you—our Christian leaders—and ask your co-operation.

The proposal is that every church, Young People's Christian Society, and temperance organization, should at mid-week prayer service, take the following as the burden of their petitions: "That in the present temperance crisis in our Province and Dominion both temperance leaders and Christian voters might be guided of God."

There can be no possibility of too much prayer; there is a sad possibility of too little unless some concerted action is taken by Christian people.

We earnestly hope that this suggestion may meet with your approval, and that not only in the designated week, but through every day of this period of suspense the incense of prayer shall arise unceasingly.

On behalf of the Woman's Christian Temperance Union of Ontario.

A. GORDON, Provincial Superintendent of Evangelistic Work.

MAY R. THORNLEY, Provincial President.  
MARY WILEY, Provincial Corresponding Secretary.

## Christian Endeavor.

### CHRISTIAN IDEALS.

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

JUNE 24th.—MAY 6, 1894.

What is the earthly goal for the Christian? The prize of the high calling of God in Christ Jesus (Phil. 3: 14). What is the Christian's ideal? Perfection. He is told to be perfect even as God is perfect. He is exhorted to attain to the stature of the perfect man in Christ Jesus. Is it possible then to attain perfection in this life? No; the Christian, no matter how much progress he may make in grace, and in knowledge, will always be hampered with infirmities. What then is the object in placing the standard so high? For the reason that the higher the standard to which the Christian strives to rise, the higher he will rise, and the greater will be his attainments in grace. The student whose aim is simply to secure the required number of marks to pass an examination, will apply himself with little diligence, and will likely reach only what he aimed at; whereas the one who resolves to win the highest honors will certainly pass a better examination, and, even though he fails to accomplish all he desired, he is all the better for having made the attempt. In like manner the Christian who is content to be only as good as others around him will never rise to any conspicuous height in Christian graces; whereas he who aims at perfection will certainly shine as a bright peculiar star in the galaxy of believers.

What are the steps by which this ideal is reached?

1. He must begin by becoming poor in spirit. That may appear to be a strange starting point, but a moment's consideration will show that it is a most natural one. Christ came not to call the righteous but sinners to repentance. The man who goes to Christ with a sense of self-importance has no room in his heart for the blessings which Christ offers. Though he knows it not, his heart is full of all uncleanness. Because he is satisfied with himself, he cannot take in the grace which the Saviour would willingly bestow. On the other hand, the man who goes to Christ realizing his poverty is enriched with divine blessings. The one who says to Christ, "None of self and all of Thee," is the one who is eventually filled with all the fulness of God (Eph. 3: 19).

2. This humility of spirit must be followed by mourning—mourning on account of sin. The man who grieves over the fact that he has committed many sins against a loving God, and that by his sin he has often wronged his fellow-man; the man who abhors sin, and turns away from it with a full purpose of, and desire after, new obedience, is on the way to higher and better things, and if he follow up his present determination, he will make steady progress towards the goal—perfection.

3. To reach that goal the Christian must be meek, mild, not easily provoked, willing to forbear under injuries. He must imitate his Master, who, when He was reviled, reviled not again.

4. He must also hunger and thirst after righteousness: he must desire to be conformed to the mind, the will and the nature of God; he must seek to be adorned with the beauty of holiness.

5. Further, he must be merciful. His heart must go out to the needy, the downcast, the suffering, the sorrowful. His desire must be to relieve distress, to cheer the faint, to comfort the troubled, and to encourage the despondent.

6. Moreover he must be pure in heart. It may appear that this is unattainable, or if it were attained, it is all the Christian requires. It may be thought that if he were pure in heart, he has already reached his ideal. But the meaning evidently is that his motives and purposes must be clean, honest, sincere, and that all his aims must be in the right direction.

7. Finally he must be a peace-maker. He must try to keep strife from rising between brethren; he must try to bring peace to the troubled and perplexed, and he must endeavor to reconcile man to God. The man who sets out with these high ideals in view may come short of what he is aiming at, nevertheless he is making sure and steady progress in knowledge and in holiness.

### HINTS AND NEWS ITEMS

In the presentation of the report of the English Presbyterian Synod of the Committee On the Instruction of Youth, the Rev. E. J. Gilchrist said. He thought that the church had done wisely in devoting so much strength and care to the instruction of youth under her charge. Instruction, however, is only a means to an end, and the ideal of the Church's relation to the young is that she should teach and nurture them till Christ be formed in them. For this end the church must supplement her instruction. She must give to the young people: (1) "an opportunity for an early confession of Christ in a simple and unobtrusive way, and that at an earlier age than is customary for our young people to join the church, and thus, instead of winning them back, retain them in relation to the church; (2) an opportunity for youthful fellowship in prayer and study of the Word; and (3) an opportunity for youthful Christian service. This should be accomplished through their guilds and young people's associations. In the Society of Christian Endeavour these have been given, a society of thirteen years standing. The first society had fifty-seven members, and now there are nearly two million members. Do such guilds retain our elder scholars? In 1890 70,000 young people passed from the membership of this endeavour society into the fellowship of the church; in 1891, 82,000; in 1892, 120,000; in 1893, 158,000: and who can tell how many of these young people would have been lost to the church but for the fostering care of such a Young People's Association? There is nothing in it foreign to the genius of Presbyterianism. In fact the Presbyterian churches have the largest number of societies. The Supreme Court of the Cumberland Presbyterian church has made it the official young people's society of that church. In Scotland Dr. Stalker is one of the warmest supporters of the Christian Endeavour. A bright day is dawning for the church, and this day will come largely because the energy and enthusiasm of the young are being consecrated and directed into channels of service for Christ and His church.

Mr. John Wilis Baer, so well known to all Christian Endeavorers, in a letter in the *Golden Rule*, speaks thus of the prospect of the 1895 Convention being held in San Francisco. The result at this writing is anything but satisfactory, I am pained to write. The rate suggested for the convention of '95 was not low enough, I am sure, to meet the approval of the board of trustees; and, unless the railroads decide to give us a lower rate, the convention of '95 will not be held in San Francisco. However, Mr. Watt and Dr. Dille, our resident trustee, are hopeful; and we all believe that, when the railroads give the matter more careful thought and investigation, they will decide to favor us with a rate that will ensure a successful convention being held in California in '95. California and the entire coast need it, and want it, and ought to have it. I am more enthusiastic than ever for "California, '95," and am praying that the only obstacle now seen may under God's guidance be removed. Such enthusiasm for "'95": The Endeavor hosts will receive a royal welcome, if it is finally decided to go to San Francisco. We make too more extracts from this letter. "Then came that wonderful State convention in Riverside, In all my convention-going, I never have attended a State convention that surpassed it in any particular, excepting numbers. But the churches were not large enough to hold the people as it was. I cannot speak of the convention in detail. It is beyond me. You will have an account of it from some one else. Sunday night three churches were packed to the doors. Riverside was stirred to its very centre; and it covers an immense area, too, with its beautiful orange groves. God bless the Endeavorers of California, is our prayer. Their standards are high, their principles the true ones, and their consecration blessed. The State is filled with earnest, unselfish workers. The Juniors, under Miss Belle P. Nason, are as well equipped and organized as anywhere in the world. God is richly blessing the floating societies, and under Mr. Turner's supervision this coming year even greater will be done.

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that all outside of these communions are by the very fact of their being so, outside of the sphere in which Christ's grace is bestowed. As they do not partake of the Spirit, therefore, they do not and cannot bring forth His fruits.

But do facts correspond with this theory? In that case it would follow that on this continent, Mexico, for example, or the States of South America, or in the Old World—Italy and Spain—whose inhabitants with scarcely an exception belong to the Roman Communion, are gardens of the Lord, where the fruits of righteousness flourish with perennial abundance and variety and beauty, are the highest and finest types of Christian civilization; while the

## UNITED STATES AND CANADA

or Britain and Protestant Germany, are in all these respects arid wastes. But is it so in point of fact? Or to put the matter in another way, it will follow, the grace of Christ being confined to Episcopal churches, that true religion in itself and in all its manifestations will be found only in them. The Baptist Communion, or the Methodist, or we ourselves will have none of it. Far am I from wishing to assert that in Episcopal Communions there is little or none of the fruits of the Spirit. They contain, now as always, many of the excellent of the earth. They may unchurch us, but we will not unchurch them. This, however, is only saying what may be said of any Christian Communion worthy of the name. But if theory be true, in all the graces of the Christian character and in all the activities of Christian life—in faith, and hope, and love, in peace, in non-conformity to the world, in liberality, in quenchless zeal, in untiring effort for the advancement of Christ's Kingdom at home and in the dark places of the earth there should be as great a difference between them and all professed Christians outside their pale as there is between light and darkness. In the moral and spiritual heaven their light should be like that of the sun in his meridian splendour, not only dimming, but extinguishing every other. The tokens of a peculiar and supernatural presence with them should be so many and significant as to exert upon all others a convincing and constraining power, and move them to say,—We will go with you, for we see of a truth that God is with you. But is it so, themselves being judges? Nay, as many of them cannot but acknowledge, in not a few of these respects we put them to shame. What—it may be asked—have they that we have not? I remember many years ago taking this line of argument with a very advanced High Churchman and (I will not say yet) a very able and devoted man, now entered into his rest, and asking him this very question. He had to admit that what I urged could not be denied, but said he, you have no saints, your system does not produce saints. But we have saints too. Who, to take but one instance, and which of us cannot recall many such a case, can read the diary of Andrew Bonar and deny him the name. Who, indeed, that came into any contact with him, or even only beheld the almost sacred lineaments of his face, could fail to recognize that there breathed from him a spiritual fragrance as of aloes and myrtle and cassia, a fragrance that came from the mountains of Myrrh and the hill of Frankincense, where he dwelt until the day should break and the shadows flee away.

I know very well that I will be told, not, it may be by our Roman, but by our

## HIGH CHURCH FRIENDS

—that though not in the church it does not therefore follow that we are shut out from the Saviour's grace our relation to the church they tell us is that of Samaria to Jerusalem of old, and just as grace overflowed the appointed channel then, so it is now. There are uncovenanted mercies, they tell us, in which we share. Thus, in all good faith they think they save both the theory and the Christian truth and charity against which it offends. Here we have those lines of Newman:

O rail not at our kindred in the North,  
Albeit Samaria finds her likeness there,  
A self-formed Priesthood and the Church cast forth  
To the chill mountain air.

What though their fathers sinned and lost the grace

Which seals the Holy Apostolic line,  
Christ's love o'erflows the bounds His prophets trace  
In His revealed design.

Israel had seers; to them the Word is nigh;  
Shall not that word run forth and gladness give  
To many a Shunamite, till in His eye  
The full seven thousand live.

But is all this consistent with their theory? Does it not indeed effectually destroy it? I would point out that in Samaria, as in Judea, God's grace was dispensed only in connection with His church. If otherwise it would follow, to make the parallel hold good—what we cannot suppose—that the communion of the faithful remnant there was with the priests of Bethel and Dan, and not with the Lord's appointed minister at Jerusalem. The grace of God did not then overflow its appointed channels, neither does it now. But if, as our friends admit, grace comes to us, if, as they must admit, too, the overflow is the same as the stream, and if, as I have tried to show, it is as pure, as life-giving, as abundant, as refreshing as the stream—is it not plain that it is the very stream itself—the river of God which is full of water, the streams whereof make glad the city—the church of God—nay to put it in another way, is it not plain that the channel in which it now flows is the channel in which Christ at the beginning meant it to run.

Yes, there is no logic like the logic of facts. Facts prove incontrovertibly that Christ's saving work goes on in non-prelatic communions as surely and evidently, to say the least, as in these which are framed after the so-called apostolic model, and therefore the theory which excludes the former from

the church must be grossly and palpably untrue. Weighed in the balance of the text it is found wanting. Therefore by their fruits ye shall know them.

3. But thirdly and lastly, the words of the text may be applied to

## OUR OWN CHURCH.

Is it, or is it not a good tree—a plant our Heavenly Father has planted. One thing let me say at the outset. I will not indulge in any comparison between our own and other Protestant Communions in this or in other lands. It would be unseemly and ungracious to do so at the present time. Here, then, as before, there are several methods by which we may determine the answer to be given. We might, for example, examine the principles of our church as set forth in this standard, and if we can show that they faithfully exhibit the truth of God as declared in His Word, then I think we may safely arrive at the conclusion that the tree is good. But can this be shown? Perhaps I may be allowed to observe one or two things here, and in doing so I shall confine myself to our theology and all the more as the principles of our Worship and Polity, though receiving a support from Scripture independent of our Theology, are contained in and may be logically deduced from it. Now, who can fail to see that there are signs and tokens, not so much, perhaps, among ourselves as in other and kindred churches, of dissatisfaction with the way in which we have hitherto received and exhibited Divine Truth. There are plain indications of a desire on the part of not a few for a freer, a broader, a wiser comprehension, a more humane, and therefore, a more satisfying Theology than our own is supposed to be. Our system, it is said, requires to be reconstructed, to be true alike to Scripture and to human nature, perhaps also to the imagined necessities and requirements of the times. Hence, high praise is given to recent attempts to reconstruct Theology in such a spirit, and on a principle differing from that on which it is alleged our own is based and it is held either that those attempts are successful or that they point out the way by which success may be reached. Now I cannot say that I have no sympathy with this feeling so far as it proceeds from the legitimate desire that all due and fitting effort should be made to present Divine truth, once and once for all delivered to us in the Word in such a way as will most effectually commend it to men. But it appears to me that in very much that is felt and expressed in this matter, the true nature and intention of Christianity is mistaken. May I venture to say that perhaps not a little of the present Theological unrest may be attributed to the prevailing disposition, stimulated by the intense mental activity of the day, by its dominant scientific and philosophic principles to which I have already referred, and by its reaching out as never before after the truth and reality of things, to regard Christianity in the light of a philosophy, and to seek in it, mainly some principle or principles under which all things may be summed up and explained, and, and if it be urged,—This is the work of philosophy and not of religion, it is replied,—It is the work of religion, or at best of a religion like Christianity, which professes to be a revelation not simply from, but of God. And such being the aspect in which Christianity is regarded there is the unconscious temptation to interpret its record in correspondence with it. Thus for example in a recent book which makes the attempt to reconstruct Theology, and Theology especially, as it is received among ourselves, the starting point is made to be the

## HISTORIC CHRIST.

But even admitting that this is the true starting point, does not the proper method seem to be for the very reason that He is the historical Christ for the very reason that He who was more than man became man and entered the sphere of human history, to reason downwards, so to speak, and following where Scripture leads, to unfold and explain the Faith in the light of Christ's relations to the sinfulness and guilt of those whose nature He assumed and whom He came to save. But instead of this the author minimizing these, mounts straightway into the transcendental sphere, to the relations between the Father and the Son, and from this standpoint, and it seems to me in a philosophic spirit and for a philosophic end, constructs his scheme.

Now I should like restless and dissatisfied spirits who may be disposed to take this or a like view of the religion of Christ to consider this, and I think, if they pondered it well, it might do not a little to quiet their restlessness and to allay their dissatisfaction, that Christianity though a revelation from God, is a revelation of a particular kind, and for a special and clearly revealed purpose, so at least it has been ever held in the church. Above and beyond everything else, it is a redemption scheme, a remedy for the corruption and guilt of human nature. Here is its starting point. It is on this awful, yet certain and indisputable fact that its truths are based. It is true that this is the old view, but it is not on that account to be despised, though it may be (and I fear it is largely) ignored and forgotten. Doubtless it deals in a sense with the problem of the mystery of being, the problem of philosophy, the problem with which from the beginning it has wrestled in vain. It answers it by revealing to us One of Whom and to Whom, and through Whom are all things. But for good and sufficient reasons into which I cannot enter, the answer, so to speak, is not worked out, the solution is not given, but it is promised in that other and better world to which it offers to conduct us. But if we take this view of Christianity as being in the main a remedy for human sin, and from this starting point proceed to examine its records to discover what they teach as to its nature,—believing them—as has ever been held, and is the case, to be essential to a Divine Revelation, to be inspired and inspired in word as well as in thought, believing too that they are inspired in every part; that Paul, for example, is far from being as many think the chief interpreter of the faith, its true because divinely guided interpreter.

Coming, I say, to the record of revelation in this spirit, as our fathers did, it will not be difficult to show, now as in the past, that our theology is in thorough agreement with it, and if so it must be a good tree.

But while in this way its goodness may be disclosed with equal ease, here as before, may the same conclusion be reached by means of the principle of the text. By their fruits ye shall know them.

Into the illustration however of the fruits, which in this and in other lands, throughout her long and illustrious history

## THE PRESBYTERIAN CHURCH

has produced, I cannot enter. Did time permit, it could without difficulty be shown that they are such as these of the existence and development of civil and religious liberty, and of mental enlightenment in the state, a humble, a sober, a perhaps too undemonstrative, but yet a fervent piety in the soul, the godly upbringing of the young in the family, a high standard of morality in the community, and especially in these last days. Genuine catholicity of spirit towards all the churches of Christ and large hearted and zealous efforts for the advancement of Christ's kingdom in the world. Into all these I should like to enter but I have already detained you too long. It is enough to say that tried by the principle of the text we can hardly be wrong in concluding that our Church is the branch of the true Vine, a plant which our heavenly Father has planted. Wherefore by their fruits ye shall know them.

In conclusion, Fathers and Brethren, and in view of all that has just been spoken, I would say that it will be the part of wisdom to pause and consider well, before we cast aside either individually or collectively any of the characteristic principles—using that word in its widest sense—of the church to which we belong, and which, it cannot be doubted, have made her what she is to-day. We are assured that change is coming in the foundation itself of all Christian faith and principles. Other views will have to be entertained—we are told, as to the inspiration and structure of Holy Scripture, which, let me say, will certainly be followed by other views of the doctrines which it teaches. It is but to throw dust into people's eyes to assert the contrary. Moreover, we are assured that these changes will be of great advantage. Great things indeed are promised. "The church is being thus led to a new vantage ground such as she never had before, from which to inflict a crushing defeat on Infidelity, to assail the sins and miseries of humanity, and to win the world for Christ." Such are the words of a prophet of these latter days. But experience teaches that grave doubts may be entertained as to the fulfilment of promises like these. Promises of good indeed have been the bait with which from the beginning unstable souls have been beguiled. At the beginning of the present century this same heaven substantially began to work in

## THE PURITAN CHURCHES

of Massachusetts—the parallel holds good in every important respect. But we know the issue. A lifeless Unitarianism now replaces, with hardly an exception, the ancient faith in the Christian Societies which the Puritan fathers founded, and has been able to impress on New England as a whole its characteristic, intellectual and spiritual tone. And to my mind there are ominous indications that the same process has begun now, where we should least expect it, and unless arrested, the same results will inevitably follow. Doubtless we are to keep an open mind. Truth is truth and must be embraced, be the consequences what they may—and in the end it will. But we know the fruits which our system has produced. They are what they are because the tree is what it is. If the tree be different, the fruits will certainly be different. They cannot well be better—but they may be worse. Weigh well, then, the reasons for change—for serious fundamental change, before you make it, before you cease to follow in the footsteps of the flock, and cease to abide where from the beginning Christ has made His people to rest. And may "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.—AMEN.

After the sermon Dr. Sedgwick formally constituted the Assembly. The roll was called, and one hundred and forty-five ministers and one hundred and six elders answered to their names; but these figures will be increased by fresh arrivals.

The retiring Moderator's term of office terminated at this point and the Rev. Prof. MacLaren, of Toronto, moved that the Rev. George Leslie Mackay, D.D., of Formosa, be the Moderator. This was seconded by Mr. Blackwood. No other name being mentioned, Dr. Mackay was declared to be elected by acclamation, amid great applause.

Upon being conducted to the chair, the General Assembly rising, Dr. Mackay, in thanking the Assembly, stated that when he first heard of the intended honor he decided that he would not accept it. Besides, he had been among savages for the last twenty-two years, and was not supposed to know much about General Assemblies. Then he had been in a position where he had been accustomed to have his own way. It would not be so under this new honor. He pleaded that all the business should be done in a business-like manner and again thanked them for the honour conferred upon him. (Applause.)

The church was crowded with citizens and commissioners, the latter from all parts of the Dominion. The pulpit and platform for the occasion presented the appearance of a little paradise. Such a profusion of flowers and foliage has scarcely been seen at any previous General Assembly.

The first sederunt closed about ten o'clock.

## SECOND DAY—THURSDAY.

After an hour spent in devotional exercises, routine business was transacted. Rev. Dr. Reid read applications from several Presbyteries for leave to

receive applications for admission into the church. There were fourteen in all. These were referred to the Committee on the Reception of Ministers. To the Committee on the Retirement of Ministers were referred applications from those who wished to retire. They were:—Revs. J. G. Murray, John Scott and F. Grimbsy, of Hamilton; John Morrison, of Praton; John Anderson and N. Patterson, of Bruce; N. Turnbull, of Barrie; G. E. Freeman, of Toronto, and John Ewing, of Peterboro'.

The Hymnal Committee reported through the Rev. Dr. Gregg. They asked power to co-operate with the joint committee of the Established Church of Scotland, the Free Church, the United Presbyterian Church, and the Presbyterian Church in England, which are engaged in the preparation of a common hymnal for these churches. It was agreed by the committee to recommend that the complete collection should be called "Book of Praise," and should include (1) the whole of the Psalms in the metrical version now in use; (2) selections from the prose version of the Psalms; (3) selections from the Psalms in the ordinary metrical version, and in other versions (4) hymns approved; and adopted by the Assembly; (5) scripture sentences.

The committee was unanimous in recommending that there should be one book of praise for church and school, but that the hymnal should be so indexed as to indicate hymns specially suitable for children.

## HOME MISSIONS.

The evening session was devoted to Home Missions and augmentation reports. Mr. John McMillan, of Halifax, submitted the Eastern Home Mission and Augmentation reports. The speaker made a strong appeal for this branch of the work of the church.

Allan Simpson and E. Smith spoke on the work in the eastern Mission Field. Mr. Smith said the people had done well in contributing to the Fund, but that emigration was telling on the Presbyterians of the Maritime Provinces. Mr. Robertson, of Moncton, moved the adoption of the report, seconded by Hon. David Laird. Both spoke of the work being done.

The report for the Western section was presented by Dr. Cochrane with his usual fire and force. The work has prospered greatly. Notwithstanding the hardships of the work, there has been no death among the 300 workers, but the funds have felt the pressure of the hard times.

## WESTERN HOME MISSION.

The report of the Home Mission Committee contained the following:—The commercial depression which has prevailed has not only very materially affected the revenue in many of the older Presbyteries but has been severely felt in the North-west. In addition to the failure of crops, on the point of being harvested, from sudden and unexpected causes, and the small returns received by the farmers for their grain, the Presbyterian settlers in many districts have been wholly unable to give the support they otherwise would to Gospel ordinances. But for special bequests made for Home Missions, that fund would have also had a large deficit. A more extended reference to this will be found towards the close of the report, in connection with the financial statement submitted for the year. The reports of missions in the various Presbyteries were also submitted. Regarding the Synods of Manitoba and the North-west and British Columbia, the report says:—The following summary, although only approximately correct, will show the position of our church in the west at present. In the two Synods, with their nine Presbyteries, are 51 self-sustaining congregations, 28 augmented congregations, and 163 missions among the whites, and connected with these congregations and missions are 765 preaching stations, 12,059 families, 4,442 single persons, and 15,944 communicants. The number of ministers, professors, students, and catechists is 250, of whom 143 are ordained and 107 not ordained. The gains, as compared with 1893, are:—Families 975, single persons 165, and communicants 853. The revenue for all purposes was \$234,300, a falling off, as compared with the previous year, of \$2,307. These figures are well within the actual state of our church. In addition to these, there are 14 Indian missions and a mission to the Chinese. These are supplied with eight ordained missionaries, who are assisted by 26 teachers, interpreters, and matrons in industrial schools. The communicants in the Indian missions number about 210. While the committee are thankful that the Home Mission Fund closes the year with a balance on hand, it is only right to say that this satisfactory state of affairs is not due to increased contributions on the part of congregations. On the contrary, while the revenue from this source last year was nearly \$57,000, this year it is only \$51,000. There was also a balance to begin the year with of \$6,000, but for the donations, bequests, and grants from other churches, which amount to the altogether exceptional and magnificent sum of \$20,500, there would have been a very large deficit in the Home Mission Fund. If the committee are not assured of largely increased contributions, the work of extension must stop, and outlying fields be deprived of missionary services. Our church has secured a hold on the North-west which is cause for rejoicing, but unless substantial support is given, present obligations cannot be met.

Dr. Cochrane referred eloquently to the most valuable work done by the Rev. C. Gordon, formerly of Banff, in advocating the Home Mission work of the church of the Presbyterian Churches of Britain, one result of which has been the receipt of liberal contributions from many congregations there. The students of the U. P. church of Scotland have sent six of their number to the North-west and paid all their expenses. Much help is coming from the young people's societies of the church. There has been, however, a decrease of \$6,000 in contributions. But for large receipts from donations and legacies there would have been a deficit of \$15,000.

The report presented by Rev. Dr. Cochrane on behalf of the Home Mission Committee indicates that satisfactory progress is being made.

The growth of the church has kept pace with—in fact it has been more rapid than—the growth of settlement, and the interests of morals and religion have been gainers. The contributions of the people keep pace, too, with the increase in their numbers. According to the returns of 1881 to the General Assembly, Western Canada gave about the ninety-eighth part of the revenue of the whole church, and in 1893 about the ninth part of the contributions. The contributions per communicant and per family, as compared with the rest of the church, reflect much credit on the liberality of these people. Much work yet remains to be done. There are about 25,000 Presbyterians west of Lake Superior not connected with the congregations or missions of the church. The most of these, no doubt, are in districts where population is sparse, but they should not be entirely neglected. Men and means in larger measure are needed to undertake this work more adequately. The indications are that these are to be forthcoming.

AUGMENTATION.

The augmentation report of the Eastern section was presented by the Rev. E. Smith. The committee has met all obligations, and has a good working balance on hand. Only thirty-five congregations failed to contribute, and fewer congregations have been on the fund. Forty-five congregations have been helped from the fund to the extent of \$6,714, and have contributed \$27,405 for self-support and \$4,540 for the schemes of the church. The report was adopted on motion of the Rev. Mr. Robinson, Moncton, seconded by Mr. D. Laird.

The committee of the Western section have to express their deep regret that in the Augmentation Fund the deficit in contributions has been so large as to necessitate a heavy reduction in the grants for the year. But as regards the state of the Augmentation Fund, your committee feel that can do nothing more than report the deficit for the year, amounting to \$4,500. What this means to the families of ministers in assisted congregations every one knows. Last year the sum of \$10 was deducted from the grants; this year \$36 had to be deducted from every settled charge, and a proportionate amount from settlements effected during the last half of the ecclesiastical year. For several years, in spite of reiterated appeals in different ways, there has been an average deficit of \$4,000, and but for special efforts on the part of individual members of the Home Mission Committee and congregations and legacies, a reduction would have been necessary equal to that of the present year. The situation, therefore, calls for the serious consideration of the General Assembly, as the welfare and expansion of the church, East and West, depends very largely on the success of the Augmentation and Home Mission Funds.

Reductions had to be made in grants to augmented congregations. He hoped that it would not be necessary to make a permanent reduction in the minimum allowed. Some congregations that had been nurtured by the fund to the point of self-support were not contributing to the fund to which they owed their existence and standing. Two hundred had given nothing for Home Missions last year, and three hundred nothing for augmentation. The total amount spent this year in this department was nearly \$115,000.

The Rev. D. J. Macdonnell, in seconding the reception of the report, referred to the disproportionately small support given to the Augmentation Fund, citing striking instances. The scheme cannot continue on its present basis. He, for one, could not continue to serve as a member of the committee. If the scheme is wicked, or the administration unrighteous, let it be condemned, but let there be no more humbug. If the resolutions of the Assembly are to be disregarded, why continue the farce of passing them?

After the report was received the Assembly was addressed by Mr. Speer, a home missionary from the Presbytery of Calgary, who gave many interesting facts of the work carried on in that region. The country is filling up rapidly, but the people are of course for the most part poor, having locked up all their means in making a start in life. The hardships of the work are many, but the church should not be discouraged or deterred from continuing it vigorously.

Dr. Robertson told of the means taken to interest the church and develop the liberality. One congregation in Halifax, in response to an appeal, gave a \$500 collection. An anonymous friend gave \$5,000. The work is great, but growing greater yearly. The church should know no race or nationality in its work. Scandinavians and Hungarians or Icelanders have as strong a claim on us as the Irish or Scotch. A missionary has been sent to the Mormon colony with encouraging results. A colony of 10,000 in the Thompson river district has been without a missionary till this year. In another settlement of 700 only one church member was found, the result of years of neglect. The Gospel is preached at 760 points in the North-west by our church. Nearly one-eighth of the revenue of the church is now raised west of Lake Superior. One of the greatest difficulties is the winter supply of mission stations.

Dr. Bryce urged the importance of pressing our work among the nationalities settling the great North west. He paid a very high tribute to the character of the Icelanders and Scandinavians and settlers. He acknowledged with great gratitude the loyal support which had been given to those in the western frontier. There are thirty-six students now taking the summer session in Manitoba College who will be available for winter supply, but about double the number are needed.

THIRD DAY—FRIDAY.

During the discussion on the Hymnal the proceedings were suspended for the introduction of a deputation from the Methodist Conference of Canada, consisting of Revs. Dr. Stewart, Doug'as, Chapman and David Allison. They were presented to the Moderator by Rev. Dr. Cochrane. The

deputation then presented an address of greeting. The address was couched in beautiful language, expressing good feeling towards the Presbyterian body. The members of the delegation separately made brief addresses breathing a most fraternal spirit toward the Presbyterian church, expressing high appreciation of the work our church is doing and conveying to us the good wishes of our brethren of the Methodist church.

Rev. Principal Grant moved, seconded by the Rev. Dr. Forrest, a resolution, "That the General Assembly has heard with profound gratification the greetings of the supreme court of the Methodist Church in Canada, and would assure the highly respected representatives who have conveyed these greetings that there is no body that has a larger share of affection than we feel for the Catholic church than has the Methodist Church of our own Dominion, and that the General Assembly thanks them for their presence and the generous and eloquent words in which they have expressed their sentiments." The resolution passed, and the Moderator tendered thanks in an eloquent speech.

At the evening session the report of Foreign Missions was represented.

The report made reference to the visit to Canada of Rev. Dr. G. L. McKay, whose name is so intimately connected with the Formosan mission and also of Kao Kow, a Chinese student who accompanies him. In Formosa Rev. William Gauld is in charge of the work during Dr. McKay's absence, and he is discharging the duties of the position with great wisdom. The statistics show a total membership of 2,719, and contributions amounting to \$2,377. In addition to this revenue wealthier stations have helped poor stations to repair chapels, etc. There are 59 native preachers in charge of chapels and 15 native students under probation; 2 assistant preachers and 25 Bible women. Rev. Wm. Gauld reports that since Rev. Dr. Mackay's departure in 1893 there has been comparatively little friction or excitement, but steadily though quiet prosperity. Mr. Gauld mentions also that when Dr. Mackay was about to take his departure the natives raised nearly \$200 as an expression of their esteem, and with which to honor the occasion. One hundred dollars of this amount was presented, in cash, which Dr. Mackay returned with the request that it be used in establishing four new stations at points where the people were very urgent in asking for a preacher of the Gospel of Jesus. This has been done. The four new stations are Sia-au, Ba-nih, Tek-cham and Toa-o-Khan. There is another station in Tek-cham, but the city is large, and it was felt to be most important that a second should be opened.

After expressing the hope that the health of Mrs. MacVicar would soon be so completely restored as to enable Mr. MacVicar and herself to return to their field of labor in Honan, and referring to other instances of sickness during the year, the committee proceeded: "The continuous tension to which our missionaries have been subjected since the opening of the Honan Mission by the increasing and bitter hostility of the Honanese, makes it somewhat astonishing that the health of the staff has stood so well. It is in the interest of the work in the long run that that strain should not be too long continued, and that furloughs be more frequent than they possibly will need to be after the confidence of the people is won. The younger members of the staff, Dr. Lucinda Graham, Dr. Malcolm, and Mr. Grant, have applied themselves successfully to the acquisition of the language and such other services as they have been able to render.

Rev. Kenneth MacLennan and Mrs. MacLennan arrived in the spring, and were cordially welcomed by their brethren. Mr. Jas. A. Slimmon, who is under appointment, has already had nine years of successful work in China in connection with the China Inland Mission. He has taken last session in Knox College, doing faithful work and winning for himself the entire confidence of professors and students. At his own request the committee agreed that he should also take the summer session in the Winnipeg College, and thus be the better prepared for his life-work.

Our missionaries have been encouraged this year by four baptisms—two at each station—but more encouraged, as the reports indicate, by the numbers of inquirers at different centres of population.

The members of the Ch'u Wang station, Chang-te Fu Prefecture, Honan, China, are Dr. and Mrs. McClure (for six or seven months), Mr. and Mrs. Goforth, Dr. and Mrs. Malcolm, Mr. Macgillivray and Mr. Grant; and of the Hsin-chen station, Prefecture of Wei Hwei Fu, Dr. and Mrs. Smith, Mr. and Mrs. Mackenzie, Mr. and Mrs. MacVicar (absent on furlough), Miss McIntosh, Dr. Lucinda Graham, and from May 31st to October 16th Dr. and Mrs. McClure. Mr. McGillivray also assisted on several occasions, amounting in all to nearly three months.

In respect to Central India, the committee said that the great amount of sickness among the missionaries there made the year one of unusual discouragement. Miss MacWilliams has been compelled to return home, and Mr. Wilkie, Mr. Jamieson and Miss Jamieson have all been ordered home by their medical advisers. It is very manifest that the health of Canadians is severely tried by the climate of India. For that reason the Foreign Mission Committee has taken special precautions in order to secure, as far as possible, that all who are sent are in such a state of health as to endure the strain. But the church that is loyal to her Lord cannot waver or turn aside because of trials. Rev. J. Fraser Campbell and Miss Oliver are home on furlough, Mr. Campbell having just arrived.

Interesting reports from Indore, from Mhow, from Rutlam, from Neemuch and Ujjain are given by the missionaries at each station. All gave evidence, notwithstanding many discouragements, that fair progress is being made and that a noble work is being performed. Comprehensive reports are also presented from the New Hebrides, Erromanga, Elate, Santa and Trinidad; from the missions among the Indians and Chinese in British Columbia, Manitoba and the North-west, and the Jews in Haifa, Palestine.

The receipts of the Foreign Mission Fund, eastern division, were \$31,208, and the adverse balance on May 1, 1894, was \$3,481, and the receipts for the western division including a balance from the previous year of \$9,505, were \$105,881; and after meeting the expenditure there is a credit balance of \$2,261.

The edifice was crowded and the meeting was pervaded with a strong missionary spirit. Several hymns were sung. Dr. Robertson delivered an address dealing particularly with the early missionary movement and the efforts and life of John Geddie. Speaking of the work being done among the Chinese he wondered how the missionaries had the courage to go on with work when a Chinese was kept walking on a bridge all night between Canada and the United States because he had not \$50 to pay to the Government.

Rev. Fraser Campbell told of the work carried on in India, and made a strong appeal for more labourers and money. He appealed to the people to give up some of their self-indulgences, saying:—"It would be better for us to go back to the oatmeal, porridge and milk of our fathers and subscribe more for missionary work."

Rev. John Isidore Wilkie spoke of his labours in Central India among the low-class people and his visits to the different Sunday schools under his charge. Moderator McKay gave a graphic description of his journey to Formosa and the prejudices he had to contend with there. He also gave a description of the geological formation of the island, and explained by the use of a map the different parts of the country and people. He spoke of the success of his mission among the people, etc.

The meeting adjourned by singing the Doxology.

"Among the most unprejudiced witnesses concerning the work of the missionaries in heathen lands," remarks *The Outlook*, "is the Rev. Francis Tiffany, a Unitarian minister, who has been writing from India some admirable letters to the columns of the *Christian Register* of Boston. As to the work of the missionaries, he says that to them, 'decried and sneered at on every hand, are due the inception of every reform in education, in medicine, in the idea of humanity, and the elevation of women, that was afterwards taken up by the British Government.' Without quoting his exact words, we quote a condensation of them which conveys his meaning with perfect accuracy. He says in substance: 'It seems to be the correct thing to speak with contempt of the missionaries, and then—to avoid being prejudiced in any way—carefully to refrain from going within ten miles of them or their work. The thing to do is to take for granted that they are narrow-minded bigots, bringing nothing but hell and fire into India. But those he met he found the most earnest and broad-minded men and women to be encountered anywhere, the best acquainted with Indian thought, customs, and inward life, and doing the most to elevate the rational and moral character of the nation. The dedication of the young missionary women to the task of lifting their sisters of India out of superstition and ignorance he found one of the most moving sights he ever beheld.' The testimony of Mr. Tiffany is peculiarly valuable when it is remembered that he is a Unitarian.

Most people think South Africa well-nigh Christianized. The published census returns have proved a revelation even to those on the spot. What are the facts? The total population of Cape Colony is about a million and a half. Of these only some 376,000 are whites. The colored population is made up of Malays, Hottentots, Fingus, Kafirs, and Bechuanas, etc., and amounts to 1,150,000. Now there are 750,000 Christians, 350,000 being white and 400,000 coloured—i. e. half the population of the colony is still heathen. There are 3,000 Jews, 15,000 Mohammedans (mostly Malays), other non-Christian sects 1,400, and heathen over 750,000—i. e. nearly two-thirds of the colored population are still non-Christian. The Moravian and other missionary communities in the colony have been taking these facts to heart, and devising means more thoroughly to reach the heathenism which so abounds around them, even within the original colony itself.

Joseph Parker, D.D.: Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. Believe me, you are not a great Christian because you are a great fault-finder. The one man I can do without for the remainder of my days is the [little, self-appointed, bitter-tongued] fault-finder.

Teacher and Scholar.

July 1, 1894. THE BIRTH OF CHRIST. Luke II.

GOLDEN TEXT.—LUKE II 11.

The series of lessons now begun goes on for next six months, and carries us nearly to the close of the second year of Christ's ministry, that is within little more than a year of His death. The scene of this lesson is at Bethlehem, with a glimpse at Nazareth, at Galilee and Judea. The persons brought before us are Caesar Augustus, Cyrenus, governor of Syria, Joseph, Mary the mother of Jesus, and the shepherds.

The time of it is the beginning of the Christian era, which, however, was really four years before.

Explanations: Those days, that is about the time of the occurrence of the events noticed in chapter first.

Caesar Augustus; the Roman emperor at that time; Cyrenus, Publius Sulpitius Quirinus, was his full Roman name. All the world, means the whole Roman Empire, which then included the greater part of the known world. Bethlehem, means House of Bread, a small village five or six miles south of Jerusalem, so called because of the richness of the land about it. City of David, called so because He was born there, and it contained the records of His family. Taxed, that is registered or enrolled. His own city; just as every one who was registered lately had to go to some place, in the same way Joseph now went to his own city, that of his ancestors, to be registered. Joseph, though now a humble, unknown man, was of the house and lineage of David. First born son, some have doubted whether Mary had any other children. Those who believe that she had refer to Matt. i 25; xiii. 55.

The inn; there were no hotels such as ours are. This was probably a building for the use of any travellers seeking shelter, and who carried their own food and supplies with them. It was now full, so that there was no room for Joseph and Mary. Shepherds keeping watch, rather keeping the watches of the night over their flock. The night was divided into portions of so many hours each, called watches, and the shepherds relieved one another by turns in watching their flocks. The angel should be, an Angel of the Lord. Angel means messenger, such as Gabriel, chapter i. 11, 26. This was some one sent from heaven to announce to the shepherds the birth of Christ. The Glory of the Lord; an appearance of startling and surpassing brightness, such as Saul saw when he was converted on his way to Damascus, Acts xxvi. 13. Saviour, referring to His work in saving sinners; Christ, that is anointed, qualified and sent by God the Father on this special work; Lord, possessing sovereign and almighty power, dignity and authority.

I. God's Working in Providence.—It came to pass. This was the most important birth which has ever taken place in the world's history. All that had been done before this, the creation of the world and all things, the fall, the call of Abraham, the whole history and worship of the Jews, the rise and fall of kingdoms were in preparation for this birth which now came to pass. It was now, Gal. iv. 4, the "fulness of time." God is still working in the events of this world. People often did not see it, just as we do not now, but He is still controlling all things to work out His glorious purposes.

II. The Lowliness and Privation of Jesus in His Birth.—Joseph and Mary have now reached the little village of Bethlehem, and every place is taken up; there was no room in the inn and the Great Creator, the Lord of Glory, was born in some outside place, some think a cave by the inn where cattle were kept. There He was born and laid in a manger, a place where they put fodder for the cattle. When the Lord of Glory was born in such a place, we ought not to despise anyone because of humble parents and a humble home.

III. Who were First Told of the Birth of Christ.—Not the great people of the land, not Herod or the Roman governor, or the chief priests or rulers, but a little company of humble shepherds following their usual work. God's ways are not man's ways. So when He chose the twelve apostles, He chose humble men. God has often since chosen to be His greatest servants, men from very humble life: Bunyan, Carey, Livingstone. He may choose some one of us. Men did not notice this birth, but heaven was full of interest. An angel of the Lord was sent to tell these shepherds the great news, and suddenly there was with the angel a multitude of the heavenly host, praising God that Christ was born. Often the events that men take no notice of at first, are really the very greatest.

IV. The Meaning of this Birth to Mankind. Fear not, it was to deliver men from fear of the guilt and doom of sin, fear of death, of judgment and of God. It was glad tidings of how they might be saved from sin, and enjoy peace and friendship with God on earth now and throughout eternity in heaven. It was for all people, Christ and the Gospel were missionary from the very first. Glory to God; this birth which was to bring salvation for all who would believe, would bring glory, everlasting gratitude, praise and honor to God from all who were saved, from all holy beings who never sinned and even from the lost.

V. What the Shepherds Did.—They said one to another: Let us now go even to Bethlehem. What would we think of them, if when angels came to tell them they had paid no attention, never gone to see? Would they not have been very guilty? Now God has sent us a message in His Word, not only by His prophets, by angels, but by His own Son, who is infinitely greater than angels, yet how many pay no regard to it, never read it, never try to find out what this message is. The shepherds went to see. How anxious and earnest we should be by reading and studying the Scriptures to learn and know about Christ, the Lord, the only Saviour.

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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 20TH, 1894.

THE latest startling development is that the school of mining in Kingston is a sectarian institution. The boys are taught to examine the different varieties of ore on strictly Calvinistic principles. So much the better for the boys.

TOLERATION is an offensive word. Just fancy Bishop Sweatman saying he had concluded to tolerate Principal Caven; or Dr. Jeffers announcing that he would tolerate Mr. Macdonnell. The necessity for using such a word in a country like Canada shows that there is something radically wrong.

SCOTLAND never loses its character as a distinctly ecclesiastical country. Year after year the meetings of the General Assemblies not only maintain but seem to increase their interest. The meeting of the Free and Established Assemblies in Edinburgh is relatively a greater event in Scotland than the meeting of the House of Commons in England. The typical Scotchman has no idea of doing without his church.

THE four great interests, Home Missions, Foreign Missions, the Colleges and the Pastorate have now been represented in the Moderator's chair. In fact some of them have been represented several times. Taken as a whole the list of ex-Moderators is one for which any church might be grateful. Dr. McKay well deserves the honour or any other the church can bestow upon him; and though he is not exactly the style of man the church usually puts in the chair we have no doubt he is discharging his duties efficiently. At all events, if he fails in his present position it will be the only place in which he ever did fail.

IT is greatly to be regretted that the Sabbath Bill, prepared and passed through the House of Commons by Mr. John Charlton, has been defeated in the Senate. The Bill as it passed the third reading in the Commons was far from being the one Mr. Charlton prepared; but even in its emasculated form it was a good one and would have done good. The honorable gentleman will now have to go over the ground again next session, and all because a few senators not in any way responsible to the people chose to say that the people must not have the Sabbath law their representatives passed. Of course the defeat will be attributed by some to French Canadian influence. Before you come to that conclusion just run your eye over the names of the majority and see how many of them are Presbyterians. Mr. Charlton deserves the thanks of all lovers of a quiet Sabbath. It was through no fault of his that his measure failed. John Charlton should be honored for the work he has done as a member of Parliament, and doubly honored for the enemies he has made.

THE present campaign affords a good opportunity for comparing the oratorical powers of our public men with those of the men of a past generation. In making the comparison, the first thing that strikes one is the marked increase in the number of men who speak well enough for all practical purposes. If we have no great orators like Joseph Howe or George Brown or John Hillyard Cameron, we have a considerable number of first class speakers who can hold their own in any company. The tendency of our educational system seems to be to increase the number rather than the personal power of our public speakers. After all, orators, like poets, are born, not made. Education enables a large number of men to discuss questions in a useful way. The oratorical instinct alone can enable them to stir the blood.

SOME talk was caused in Free church circles lately by the action of one of the committees in lending church money to a Roman Catholic named Lord Lovat. Matters were not mended by the rumour that his Lordship intended to build a monastery with the funds. The convener of the Committee on Finance explained the transaction in this way:—

In the first place it was not a new loan, but an old one renewed. Secondly, it was certain that although Lord Lovat was a Roman Catholic, he had no intention of using the money to build a monastery. And thirdly, if concern was to be felt for anybody's conscience, it ought by right to be for the conscience of Lord Lovat, because the interest on the loan was to be expended in the promotion of Free church purposes.

One does not know which to admire most, the business-like condensation of the foregoing or its hard Scotch common sense.

OUR Methodist neighbours have been unfortunate in regard to the doctrine on which one or two of their ministers have gone astray. It is always a pity to have to discipline a man for heresy in regard to holiness. It is almost impossible for a church court to do so without appearing to some people to take the side of sin. That difficulty was felt by many in the Presbyterian Assembly five years ago, when a case somewhat similar had to be dealt with. As a matter of fact the Methodist ministers recently deposed were dropped from the list for assuming to be inspired oracles, thus practically setting aside the Holy Scriptures, and not for teaching Scriptural holiness. Still a number of people will always say they were deposed for their holiness. The best way for a minister or any other man to show his holiness is by his life.

THE *Christian Work* thinks "it is not conceivable that an owner and racer of horses on public tracks could be elected President of the United States, or that a President would appoint such an one Secretary of State." That may all be, but it is quite conceivable that several American Senators have been tinkering the tariff for weeks to suit their own private interests and the interests of their friends while the industries of the people have been paralyzed by the uncertainties of tariff legislation. Lord Rosebery would no more commit a crime of that kind than he would steal. If the Psalm-singing Presbyterians of Scotland can stand Rosebery and his horse, there is no reason why the people of the United States and Canada should worry over them. The people on this side of the Atlantic should put a stop to public stealing before they lecture Rosebery about his fondness for horses. The evils connected with the turf are many and heinous, but they can never be stopped or even lessened by the Pharisaism that strains at one gnat and swallows many camels. The *Christian Work*, however, does not do that, for our contemporary candidly admits that "some phases of American morals are as bad as what may be met with in England, if not worse."

## THE TWENTIETH GENERAL ASSEMBLY.

SO far as the temperature is concerned it is fortunate indeed that the General Assembly is not sitting in Toronto where the heat is excessive, but down by the sea where it has whatever advantage can be obtained from sea breezes and a cooler atmosphere. It has got fairly into work and has gone straight into it, in the discussion of the Hymnal report, with an energy and business-like purpose, which should please even the very practical and energetic, pushing, business-like Moderator, who at the out-set, gave a broad hint of what he would like to see in this respect. It is a mark of the missionary spirit of our church, of its appreciation not only

of Dr. Mackay's own individual missionary labors but of all, and especially of foreign missionary labor and laborers that he should have, from the time it became known that he would be at home amongst us during Assembly time, been the almost unanimous choice of the Presbyteries for that honor, and not only the unanimous, but the delighted and hearty choice of the whole Assembly now in session. We hope to see our Home Mission work and workers equally honored in the choice for Moderator, of one whose name is conspicuously associated with that work in the great field over which its operations extend. We cannot well honor too highly our missionaries, or too strongly mark our conviction that this is the great work of the church, to carry the gospel over the whole extent of the field which is the world.

We are not surprised that delay has been the decision of the Assembly as regards the pushing to completion and final adoption of the work of the Hymnal Committee. Apart from the prospect of possibly securing in connection with the brethren of the British Churches of the Presbyterian faith and order, a common hymn book, which, if it can be accomplished, would be a most interesting visible bond of connection, and common channel of spiritual life, the preparation of such a book as the Hymnal Committee is charged with, is emphatically one in which it is well to hasten slowly. The work, when once it is done, is of a kind that cannot soon be taken up again and changed, and should be so done as not to need it, and, as we have said before, the hymnology of a church exercises if imperceptibly, yet so constant and powerful an influence on the church's spiritual life, that no pains too great can be taken to make sure that it will be in every respect of the purest, most elevating and inspiring kind. The committee has certainly profited by the suggestions made to it from many various quarters, and has produced a book which, we think, both as to the general idea and plan of it, and in the exceedingly difficult task of selecting the matter for it, will not suffer by comparison with almost anything of the kind, and if rightly used should be a living source of great blessing to the church.

The Home and Foreign Missionary reports as presented finally to the Assembly, cannot but relieve and even cheer the minds of all sincerely interested in these two great departments of our work, really one, by the balances against them being so very much less than was at one time feared they would be. Surely we may gratefully say, "Hitherto hath the Lord helped us." The evening missionary meetings held in connection with Home and Foreign Mission work were large and inspiring. It could hardly be otherwise, considering the fact that so many were there from abroad to tell from their own personal knowledge, what their eyes have seen of the blessing of the Lord resting upon their work, of the openings on every hand and the pressing calls and terrible need of the world of Christ and His salvation, and the same can with equal truth be said of those who were there and spoke for the cause at home. What saddens the heart in these reports is to learn that, unless more is done next year than has been this, we cannot make any onward movement, we must not advance. This is not standing still, it is really losing ground; it is relatively going back. We are in the position of a business man seeing all around him opportunities for expansion, promising large, sure and speedy returns, and feeling himself, for want of means, compelled to lose them. But who shall reckon the loss to those unreached and perishing for want of the Gospel, and how shall we answer the Master for that loss. May it be that, from this Assembly shall go forth by the power of the Holy Ghost, such a mighty spiritual impulse over the whole church, such an awakening, that the year on which we have entered, shall, in aggressive work, surpass all former years. We cannot but most gratefully acknowledge the generous help received from sister churches which have come to our aid, and the efforts of those who have been the means of calling it forth so liberally. It is one of the compensations, that our necessities have called forth such an exhibition of brotherly interest, and the abounding riches of their liberality.

The unhappy chronic condition of the Augmentation Fund in the Western section of the church, is the dark background to this picture. It is no consolation to know that in this respect our church is not altogether peculiar. Mr. Macdonnell, we are sure, would say, "so much the worse." We are not surprised at his strong language in speaking of it, or at the course of action which he threatens to take with regard to it. It is hard to account for that amount of apathy and indifference in the church to the needs of

our weak and struggling congregations and their struggling ministers which cannot be aroused, and loving and generous effort be put forth persistently in their behalf. It may be presumptuous to offer even a suggestion, but a bow-shot at a venture may be used by God for good. Might it not be worth trying, at least it would be a gracious thing, for our elders to take the cause and work of Augmentation largely upon themselves, to have it laid upon their consciences as a most beneficent and becoming thing for them to take hold of, and by some well devised method which would reach every Synod, every Presbytery, every congregation lift this fund out of its difficulties and set it on a solid and safe working basis." This we say while feeling nothing but admiration for the efforts and disinterested, self-sacrificing labours of those who, in spite of all indifference and inertia in the church in the past, have yet been enabled to do so much for the church by means of the Augmentation Fund, while at the same time they have failed to accomplish all they desired and hoped. There are in our elders business ability, the willingness to help, the tact, resource, fulness and power of appeal, and to set an example in supporting this fund, which it appears in some special way to need and which our elders are fitted to be leaders. It would bring comfort and cheer to many a minister's heart, and home, and family, if instead of retrenchment in salaries already too small, and the discouragement and crushing further of congregations weak now, and yet doing in many cases their utmost, and far more than the wealthy ones, it would be a boon to the whole church and an honor to the whole eldership, if by their prayers, and efforts, and executive ability they could wipe out what has been and threatens still further to be a reproach to our church, the chronic deficit and failure of the Augmentation Fund to meet the demands made upon it and fulfil its beneficent mission.

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

THIS Assembly was opened under the most favourable circumstances in the Assembly Hall, Edinburgh, on the last day of May. The late Moderator, Rev. Walter C. Smith, delivered the opening sermon to a very large audience taking for his text the words "Preaching the Lord Jesus." This was the preaching, he said, which had turned the world upside down. He discussed the nature of the preaching in the text, particularly dwelling upon its personal element; and then examined the teaching of Jesus apart from the doctrine of His person. Its characteristic features he described as spiritual inwardness and boundless benevolence, while at the same time it was far from being a soft and flabby philanthropy. His sermon ended, Dr. Smith proposed as his successor Principal Douglas, and Mr. Stuart Gray seconding, the motion was agreed to. Dr. Douglas took the chair, and proceeded to deliver an opening address. It was largely a historical review of the Church's work. Missions, colleges, professors, and students claimed a good deal of attention in the address, and in passing a reference was made to the late Dr. Robertson Smith. He had often, the Moderator said, looked carefully at the late Professor's characteristic positions, and every re-examination confirmed him in rejecting them. Afterwards he spoke of the attitude the Church ought to take up towards social questions and social movements, and concluded with a reference to some of the leading members of the Church who had died during the year. Reports were presented in order, including finance, Assembly arrangements, education, publications, widows' fund, and Disruption records. In connection with the report on finance, a discussion arose respecting a loan by the Free Church to Lord Lovat, which it had been said was used to endow a Roman Catholic monastery at Fort Augustus. Dr. Rainy explained that the money had already been all spent by Lord Lovat, and was a burden on his estates. The report was adopted. From the report on Education it appeared that school boards have difficulty in getting teachers. Rev. Dr. McEwan said there was a tendency nowadays to the view that the Normal Colleges were no longer necessary. That, however, was a wrong view, for experience proved how important were the religious influences that were brought to bear on the teachers. The committee on Publications stated their finances to be in a flourishing condition. After a satisfactory report had been received on the Widows' and Orphans' Fund, Rev. W. Affleck presented that on the Conversion of the Jews, and the evening sitting was taken up entirely with its consideration. It referred to the attention that was being directed to the ancient people through the anti-Semitic wave on the continent, and stated that the United Presbyterian Church having no mission to the Jews of its own had agreed to pay £250 a year in aid of the Free Church's work in North Palestine. The chairman and secretary of the Foreign Mission Board of the United Presbyterian Church are to be associated with the committee. Rev. A. Moody, of Buda-Pesth, and other Jewish missionaries addressed the House.

Overtures were sent up from the Presbyteries of Aberdeen, Edinburgh, and Glasgow on the subject of the Presbyterian Church of Ireland missions to Roman Catholics. They set forth the exceedingly hopeful and encouraging state of that work at the present time. The testimony of Dr. Hamilton Magee, who had been in charge of this work for forty-six years, was that during all that time he had never known an opportunity so favourable for this work as that which at present was open, and that the ministers residing in the Roman Catholic parts of Ireland themselves testified that they had never felt the same sympathy for the direct preaching of the Gospel as there was at this moment. The purely evangelistic character of the work was dwelt upon and the overtures urged increased liberality toward the missionary work among Roman Catholics of the Irish Presbyterian Church. Revs. Principal Rainy, W. Ross, of Glasgow, and Dr. Alexander Whyte spoke in commendation of the work and the Assembly adopted a deliverance cordially sympathising with the object of the overtures, and recommending to the congregations of the Church increased liberality towards the missionary work of the Irish Presbyterian Church.

The Assembly spent the greater part of a day discussing the reports of the Committee on Sunday Observance, of the Examination Board, of the Committee on Colleges, and of the Special Committee of Commission on secession cases in the Highlands. Principal Rainy and Dr. William Balfour were the only speakers on the report of the secession cases, the former moving and the latter seconding a resolution, commending a friendly attitude and line of action towards seceding congregations, and recording regret at the separation from the Church of those who had felt constrained to take that step. The report on Sunday observance deplored Sunday coaches in Edinburgh and trams in Glasgow, and reviewed municipal and official action in respect to several methods of Sunday desecration. In the course of the discussion a condemnation was pronounced on football, and on church goers who made use of Sunday cars and cabs, and Dr. Balfour expressed disapproval of the cheap Saturday to Monday fares on the railways as calculated to induce a great deal of Sunday desecration. Home Missions were discussed and occupied one evening.

The report on the Confession of Faith and relative overtures raised a prolonged discussion. The Declaratory Act was condemned in strong terms by some and the state of things produced in the Highlands by its enactment represented as most serious. Principal Rainy moved the adoption of the report, and he and others replied to objections. Rev. Dr. Balfour in amendment proposed a resolution to remit to a committee to consider how the Act should be dealt with so as to obviate all grounds of objection. Upon a division the motion was carried by a majority of 370.

After the debate on the Declaratory Act, the Assembly received the corresponding members of the English and United Presbyterian Churches. The evening sitting was devoted mainly to the consideration of the report of the Committee on Religion and Morals, in connection with which the House was addressed by the Rev. Dr. Parker, of London.

The next business that came up was the Sustentation Fund report. Dr. Walter Ross Taylor, in giving it in, said it might appear that there was a decrease of £6,354 4s 4d, but it had to be borne in mind that this sum practically corresponded with the amount of special contributions and donations in connection with the Jubilee. The ordinary revenue was only £288 behind that of 1892; it was the large falling-off in legacies that caused the serious reduction this year.

Professor Lindsay submitted the report on Foreign Missions. There were 1,115 adult converts admitted by missionaries in 1893, and 26,000 students taught in India, Africa, New Hebrides, and Syria missionary work additions rose last year from 975 to 1,108. The Professor mentioned that they had had the largest general income to the General Fund this year that they ever had, though for the first time for six years there had been a falling off in congregation revenue.

#### A HARMONY OF THE GOSPELS FOR HISTORICAL STUDY; AN ANALYTICAL SYNOPSIS OF THE FOUR GOSPELS IN THE VERSION OF 1881.

By Wm. Arnold Stevens, Professor of New Testament Interpretation in the Rochester Theological Seminary and Ernest DeWitt Burton, Professor of the New Testament Interpretation in the University of Chicago. Silver, Burdett & Company, Boston. 1894.

The justification for adding another to the many harmonies already existing is stated in detail, of which we may give these three. "It is planned throughout with reference to the historical study of the gospels; it aims to exhibit the differences between the several gospels as fully and as fairly as the resemblances; it is the product of accurate scientific scholarship, and of practical experience in teaching the gospels to classes of students." Full information is given as to the plan of the construction of this work and how to use it. It cannot but prove exceedingly useful to all who wish to study the gospels intelligently and thoroughly and we heartily commend its use to all of every class who desire to do so.

## Books and Magazines.

THE RESURRECTION OF THE DEAD By the late Rev. W. Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. Fleming H. Revell Company. Price \$1.50.

The late Professor Milligan of Aberdeen, enjoyed for many years a world wide reputation of being a Biblical scholar, liberal, learned and profound, and at the same time, cautious accurate, and reverent. Some time before his death he contributed a series of expositions to the *Expositor* and the *Monthly Interpreter*. His intention was to gather the expositions into a separate volume, but his lamented death prevented that from being done. What was then intended has now been carried out. The result is an exposition of 1 Corinthians xv, which has no equal in the English language. An expositor is expected to have an accurate knowledge of the subject he expounds, sympathy with the writer whose mind he interprets, knowledge of the doctrines contained in the passage, and the ability to bring these to bear on modern life. This volume shows on every page that Prof. Milligan possessed the qualifications of an expositor in a rare degree. Every one who wants a calm, scholarly, and most suggestive exposition of the grandest chapter in the New Testament, should turn to this volume. To ministers, and indeed to Christian people of every calling, a perusal of this book will prove eminently, edifying and stimulating, uplifting and comforting. We believe this book will hold its place among commentaries deserving of being read for generations to come and that through it its author will long continue to speak.

A CANADIAN MANUAL OF THE PROCEDURE OF MEETINGS OF COUNCILS, SHAREHOLDERS AND DIRECTORS OF COMPANIES, SYNODS, CONVENTIONS, SOCIETIES AND PUBLIC BODIES GENERALLY, WITH AN INTRODUCTORY REVIEW OF THE RULES AND USAGES OF PARLIAMENT THAT GOVERN PUBLIC ASSEMBLIES IN CANADA. By J. G. Bourinot, C.M.G., LL.D. etc., Clerk of the House of Commons; author of Parliamentary Procedure in Canada, etc. etc. The Carswell Co. (Ltd.), Law Publishers, etc., Toronto, 1894.

The larger work of Mr. Bourinot referred to above, and published some years ago, at once took a first place as an authority on all the points coming within its scope. This is a smaller work called forth by inquiries constantly sent the writer since the appearance of his first book asking for information on the many points that arise in the conduct of public meetings of all kinds. To commend such a book as this by one who is *facile princeps* in this department is superfluous. It will doubtless become the authority for the guidance of those who preside at public meetings over the whole country. So far as our own church is concerned, it is satisfactory to know that the author, in a foot-note, says, "as a rule he has used the indispensable manual on 'Rules and Procedure' by Rev. Dr. Reid and W. B. McMurrich, Esq., Toronto 1889, to which reference must be made in all doubtful cases."

THE SUPERNATURAL IN CHRISTIANITY. By Principal Rainy, D.D., Professor J. Orr, D.D., and Professor Marcus Dods, D.D., with Prefatory Statement by Prof. Charteris, D.D. Fleming H. Revell Company. Price 70 cents.

Some time ago Prof. Pfeiderer, of Berlin, in delivering the Gifford Lectures in Edinburgh University, made a strong attack on the central citadel of Christianity. He is a follower of Baur and Strauss, and, like his masters, totally denies the supernatural in Christianity. To counteract such views these lectures were delivered, also in Edinburgh, and hence the present volume. We have here a scholarly and masterly statement of the main positions of Christianity. The weakness of Pfeiderer's position has been completely exposed. Dr. Rainy, who appears at his best, deals with the issues at stake with scientific simplicity and clearness, and in a style at once simple and sublime. Prof. Orr deals with the anti-supernaturalistic conception of Christianity, and convincingly shows how untenable is such a position. Prof. Marcus Dods takes up the "Trustworthiness of the Gospels" in his well-known simple and severely logical style. This little book of 111 pages is certainly a most important one. It is a timely production, and deals with a great theme in a scholarly convincing and reverent manner. Any one of these lectures is worth more than the price of the book. It should have a wide circulation and should be read by every minister of the church of Christ.

THE EVOLUTION OF SPIRITUAL MAN. By William M. Lisle. Silver, Burdett & Company, Boston. 1894.

This book is one of the many which has followed in the track of Professor Drummond's "Natural Law in the Spiritual World." "It is an attempt," says the author, "to show that the law of evolution is not only not opposed to evangelical Christianity, but a strong confirmation and enforcement of it." The success of such an undertaking must depend very largely upon the writer's idea or definition of evolution. He gives it as, "The principle of progressive continuity in the material and moral universe." "Christian evolution includes," he says, "not only natural process of development, but also direct supernatural combinations." In this sense he avers that, "nine-tenths of Christian Scientists now accept the doctrine of progressive continuity." After an introduction the writer works out his idea in six chapters of which the first, significantly to Christians at least, is entitled, "The Originating and Resident Life-force of Spiritual man is Jesus Christ." Every honest attempt to show the oneness of the hand that works in nature and in grace deserves encouragement. This work is thoughtful and suggestive, is written in a clear style and will well repay careful reading.

## The Family Circle.

### LOVE'S LITTLE DAY.

"There are many to-morrows, my love, my dove,  
But only one to-day."

Lo! 'tis the golden morn,  
And on the air are borne  
Song of the wooing bird and drone of bee.  
Arise I oh love of mine,  
Improve the morning shine  
Sweet there's but one to-day for you and me

Shadows of afternoon  
Fall on our path too soon,  
Deep'ning until they reach the evening gray  
From farther shores of night  
May rise to-morrows bright,  
But, Love, for us, there is but one to-day

Graves of dead yesterdays,  
Lie all along the ways  
By which we came to stand together thus  
We look in vain to see  
Where the to-morrows be.  
Dear heart! there is but just to-day for us  
—Louise Phillips, in Harper's Bazar

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER II. CONTINUED.

Marjorie's tears were flowing now. Her father took her hand in his, while he gently stroked her hair with the other; and, after a short pause, he went on.

"What I went through at that time, Marjorie, I could never tell in words. It was the blackness of darkness. I knew then what it was to be "without God and without hope in the world." I would have longed for death, but even that gave me no hope of reunion with her who was my life—and what did I know of a "beyond"? And healthy human nature shrinks from a vacuum! So I lived on, trying to forget my sorrow in my work. Your Aunt Millie came to live with me, and did all she could to cheer me. She was passionately fond of Tennyson's "In Memoriam," and sometimes in the evenings, when I sat too tired and sad to talk or read, she would read to me bits of that beautiful poem, which I had never cared to do more than glance at before. The beauty and music of the poetry attracted me at first, and by degrees some of its teaching found its way into my heart. I began to feel that human knowledge is not all knowledge, and that there were other ways of getting at truth than by our senses and our short-sighted human reasoning. And so, to make a long story short, I began to stretch out my hands through the darkness, to the Light that can shine even in darkness, and that, as I found, shone even for me. Your Uncle Ramsay, too, helped me by telling me that if I wanted to get more light, I must honestly seek to follow the light I had, and that Christ had said, "If any man will do his will, he shall know of the doctrine." I began to study Christ's life and words, and was amazed to find there many things that I had never seen before—often as I heard and read the words—things that transcended my own highest ideal of moral purity, and that, alas, far transcended my power of acting up to them. But I felt that in the very desire to follow Christ came the power of following. There were many things that I did not see for a long time—some that I cannot say I see clearly even yet: but this I have long been sure of: that no light has ever come to this world's darkness to compare with the divine glory seen in Jesus Christ, and that in the loving following of him, is the life and light of men! I could say for myself, from the heart, what was said by one who was also a long and anxious seeker for truth, whose life I read some years ago. "Fully assured that when I am most a Christian, I am the best man, I am content to adhere to that as my guide in the absence of better light, and wait till God shall afford me more." And as the time has gone on, God has given me more light, so that some of the very things that once were difficulties to me, are now additional proofs of the divine origin of a religion which proud human nature could never, never have originated."

The room was very still. The fire had burned low as the absorbing talk had gone on; only the ticking of the clock and the dis-

tant sound of Rebecca's preparations for tea broke the silence. Mr. Fleming's voice had grown tired and weak, but presently he roused himself to say a few words more.

"I have told you all this, my child, because in this age of conflicting opinions few thoughtful minds can entirely escape the infection of prevailing doubt. And as changes are always liable to come, and some may soon come to our life together, I think it may be helpful to you hereafter to know what has been your father's experience, and what is his deliberate verdict after so many years of thought and of trial of the illusions of life without the true Light. I might not be able to satisfy Mrs. Lane yet on a cross-examination, and as it does not come natural to me to express myself in her particular phraseology, I never try to do so. But

"God fulfils himself in many ways;" and I am more and more satisfied that Christ's law of love is the law of light; and that in those two words, loving and following, lies the essence of that which is variously called "conversion," or a "new heart" or practical Christianity. "Rise up and follow me," was Christ's summons to those who would be His disciples, and then "If ye love me, keep my commandments," and "This is my commandment, that ye love one another!" And now, dailing, ring for lights and tea; for I have talked rather too much and I feel a little faint."

Mr. Fleming talked no more that evening, but Marjorie never forgot that conversation, or rather her father's earnest words, which lingered in her mind for months and years to come. It made that mysterious something called 'conversion' so much clearer and simpler than it had ever seemed before. Just to 'follow' Christ; to try to do His will in loving obedience; she could try to do that, and she would. And when she read in her Testament that evening about the man sick of palsy whom Christ told to 'take up His bed and walk,' it flashed upon her that perhaps it was just in trying to obey Christ that he received the power to do it. And the light that had shone for her dear father and mother would, she was sure, shine for her also.

But what could be the 'change' her father had hinted at, as if something unknown to her were impending? Her father, she was sure, was growing decidedly better. The doctor no longer came to see him daily, and when he did, he spoke so cheerfully, that Marjorie felt quite reassured. Nettie Lane and the others girls had often told her that she might have a step-mother some day—an idea which seemed to her as impossible as it was painful. But she felt sure that her father could not have spoken of her mother as he had done, if he had the slightest thought of such a thing; and she dismissed it from her mind as out of the question. Whatever the impending change might be, it was not that. And, as often happens, what it really was, was something which would in all probability have never occurred, even to her dreaming imagination.

#### CHAPTER III.

##### A NEW DEPARTURE.

A few days after that Marjorie brought in her father's letters to the sitting-room, where he had begun to write again, though he was not yet allowed to leave the house. One of the letters bore a Canadian postage stamp, and the postmark of Montreal, and was addressed in the well-known flowing hand-writing of her aunt, Mrs. Ramsay. Another was addressed in her Aunt Millie's familiar hand, and Marjorie carried them in with eager expectation, for such letters were generally common property. But instead of reading them to her at once, as he usually did, Mr. Fleming merely opened them eagerly, and after a hasty glance over their contents, resumed his writing.

"Well, father dear," said Marjorie, in a disappointed tone, "aren't you going to tell me what Aunt Millie says? May I read her letter?"

"Not just now, dear," he replied, and Marjorie noticed that his hand was trembling a little; "you shall read both letters in the evening, when I have time to talk to you about them. But I can't do that just now."

Marjorie went off to school, feeling a little hurt, and wondering why her father could not at least have let her read dear Aunt Millie's letter, when he knew how eager she always was to hear from her. However, she knew her father always had a good reason for anything that seemed strange to her, so she trusted him now. But the day seemed a long one and after school she made haste to learn her lessons before tea, so that after tea she might be ready as soon as her father was at leisure.

He did not write or study in the evenings yet, and when Marjorie sat down beside him, and told him that her lessons were over, he seemed quite ready for their talk.

"I have a great deal to talk to you about, my child, he said, throwing his arms lovingly about her, 'and the sooner I begin the better—now, I didn't want you to read those letters this morning, because I wanted to tell you first what they were about, and I didn't feel ready to do it then. Marjorie darling, your Aunt Mary most kindly invites you to come and spend the winter with her in Montreal.'

"But, father dear, I couldn't go away and leave you," exclaimed Marjorie in bewilderment.

"My dear child, I am afraid that I must go and leave you—for a while," he said sadly. "No, don't be frightened, dear; the doctor thinks I am getting on nicely; but I have had a severe shake, and he thinks it would not be prudent for me to risk staying here through the winter. He strongly recommends me to go south, and your Aunt Millie is most anxious that I should go to her, for part of the winter, at any rate. Mr. Fulton and I have been talking the matter over, and he too endorses the doctor's advice. I can still carry on some of my work in connection with the office, even there. And as I shall probably take a voyage among the West India Islands, I can write some articles that will be of use both to the office and to myself. I should have liked very much to take you with me, dear; but there are several reasons against that, besides the additional expense. It would be a serious interruption to your studies just now, and you would find it very hard to settle down after it. Then your Aunt Mary has always been anxious to see more of you, and that you should get to know your cousins, and I know it will be much the best thing for you to be under her care for a while. It will be the next thing to having your own mother, dear."

Marjorie had listened without a word, so far too much stunned by all these unexpected announcements to say a word. She could scarcely realize at first, all that such a plan involved. But as it gradually dawned upon her that a long separation from her father was really inevitable, her head sank down on his shoulder and a burst of tears came to her relief.

"Don't suppose it isn't hard for me, too, darling," said Mr. Fleming, tenderly stroking her hair. "But I am older than you, and have had more experience in submitting to what must be; and then a few months don't seem so long to me to look forward, as when I was your age. But I am quite sure you'll have a very happy winter, and that you'll soon learn to love your aunt and cousins, and my dear old friend Ramsay."

And then he went on to tell her stories of things that had happened when they were at college together, showing his friend's goodness and kindness of heart, and also his love of fun, and before long Marjorie had almost forgotten her first broken-hearted feeling, and was smiling over her father's narrative of his own bewilderment when he first woke up to the fact that Ramsay actually preferred his sister Mary's society to his own!

"I can tell you, Marjorie," he said, "it was one of the severest snubs I ever got in my life, and how old Ramsay did enjoy it; and Mary, too, after she got rid of her first shyness."

Mr. Fleming and Marjorie talked a long time over all the arrangements that had to be considered. He had a good opportunity for letting his house furnished for a year, and as he and Marjorie always spent part of the summer in some quiet country quarters, he thought it better to avail himself of the chance. Rebecca would remain in the house to look after things, and could get on very well with

the old gentleman and his wife who were to take the house. And Mr. Fulton had a friend who was going to Montreal, and who could be Marjorie's escort, so that her aunt need not take the long journey, as she had offered to do, in order to take Marjorie North.

"But Robin, father!" said Marjorie, suddenly looking down at the shaggy little terrier. "We can't leave poor Robin in the house. He would break his heart."

"Oh! that reminds me that you haven't read your Aunt Mary's letter yet. I told her about Robin, and how unwilling I knew you would be to leave him behind—as she would have been herself indeed. And she says:—"By all means let Marjorie bring 'Robin Adair.' He will find a very warm welcome from all the family, including our big, good-natured Nero, who will patronize him with the greatest satisfaction." Now read the letter for yourself, and see if you don't think you will love your Aunt Mary just as much as your Aunt Millie, when you come to know her as well."

So Marjorie sat down to read her aunt's letter in which, after expressing the pleasure with which she would receive her niece, she went on to predict how much Marjorie would enjoy the novel experience of a Canadian winter, the sleighing, tobogganing, snowshoeing, and last, not least, the wonderful sights of the winter carnival. "The children are wild about outdoor sports," she said, "and I am sure the exercise and fun will be very good for Marjorie, for when I saw her I thought that, like yourself, she read and studied too much, and lived too dreamy and solitary a life."

Mrs. Ramsay had paid her brother a short visit, on the occasion of their youngest sister's marriage, and Marjorie could not but be attracted by her motherly manner and genuine kindness. She was her father's common-sense sister, as he used to call her, and he had frequently told her how her happy tranquillity of disposition had often been a true solace in his youthful troubles. He knew that the influence of her calm, bright Christianity and active, practical life would be very good for his impulsive and rather dreamy Marjorie, and this more than half reconciled him to the parting which he dreaded almost as much as she did. And it was pleasant, also, to think that his friend Ramsay should know and love his little girl, of whom he was secretly very proud, and he knew his old classmate would appreciate.

The next few days were very busy ones. Dr. Stone was anxious to get his patient off just as soon as possible, and there were many preparations to be made. Rebecca, who at first almost cried her eyes out at losing 'the master and Miss Marjorie, not to mention poor little Robin,' yet was glad to stay by the old house, was almost buried in the boxes she was packing, and the garments she was sorting and putting to rights. Marjorie and she made a careful inventory of the contents of the house, a task which made Marjorie feel herself of much use, as she carefully wrote down her list in a neat memorandum book. Mr. Fleming went into the city when the weather was fine enough, and made arrangements at the office and elsewhere. One of his pleasantest errands was to leave Marjorie's half-eagle—neatly put up as it had been planned—in the hands of the 'angel' he had met on that November day, when his illness had begun. She looked ill, herself, and Mr. Fleming felt sure that the little gift of money would be a real boon to her, if she would only use it in procuring comforts for herself. But he could not charge her to do this, for he merely performed the part of a messenger, only saying to her that he had been asked to hand her the package, and then at once coming away without waiting for questions.

(To be continued.)

The sure foundations of the state are laid in knowledge, not in ignorance; and every sneer at education, at culture, at book learning, which is the recorded wisdom of the experience of mankind, is the demagogues' sneer at intelligent liberty, inviting national degeneracy and ruin.—G. W. Curtis.

## Our Young Folks.

### THE HERMIT THRUSH.

Over the tops of the trees  
And over the shallow stream  
The shepherd of sunset frees  
The amber phantoms of dream  
The time is the time of vision;  
The hour is the hour of calm.  
Hark! On the stillness Elysian  
Breaks how divine a psalm!  
Oh, clear in the sphere of the air,  
Clear, clear, tender and far,  
Our aspiration of prayer  
Unto eve's clear star!

O singer serene, secure,  
From thy throat of silver and dew  
What transport lonely and pure,  
Unchanging, endlessly new—  
An unremembrance of mirth  
And a contemplation of tears,  
As it the musing of earth  
Communed with the dreams of the years!  
Oh, clear in the sphere of the air,  
Clear, clear, tender and far,  
Our aspiration of prayer  
Unto eve's clear star!

O cloistral ecstatic, thy call  
In the cool, green aisles of the leaves  
Is the shrine of a power by whose spell  
Whoso hears aspires and believes!  
O hermit of evening, thine hour  
Is the sacrament of desire  
When love hath a heavenlier flower  
And passion of a holier fire!  
Oh, clear in the sphere of the air,  
Clear, clear, tender and far,  
Our aspiration of prayer  
Unto eve's clear star!

—C. G. D. Roberts in *Youth's Companion*.

### HIST!

'There, now you've done it!' And Tom Reynolds gave his little sister a quick push, which sent her crying to her mother, while he stooped to gather up the type which she had accidentally overturned.

'I didn't mean to do it,' sobbed Bessie from the shelter of her mother's arms; while Mrs. Reynolds led reproachfully. 'How could you be so unkind, my son?'

Already ashamed of his rash violence, the boy said half apologetically. 'Of course, I needn't have got mad; but I'd such a time sorting over the type, and she came along so suddenly. I'm awful sorry, sis,' he continued, 'and I'll give you my new pencil if you'll stop crying.'

Accepting his offer, Bessie's tears soon ceased to flow, and after she and her mother had left the room Uncle Will, looking up from his newspaper, said sympathetically: 'That hasty temper of yours causes you considerable trouble, doesn't it, Tom?'

'It's just awful!' responded Tom: 'it's always making me do or say something to be sorry for. You don't know anything about it.'

'Perhaps I know more than you think,' continued Mr. Wetherby, with a quiet smile. 'When I was about your age, my temper was as much worse than yours as you can imagine.'

'It hardly seems possible, uncle. How do you manage to keep it down?'

'Did you ever notice that, when anything aggravating happens to me, I keep perfectly still for a moment?'

'Yes, but I didn't suppose you were trying to do so. Do you stop and count a hundred?'

'No. I just listen.'

'And what do you hear?'

'Before I give you my answer I will tell you something that lies back of it, and which will perhaps impress it more firmly upon you.'

'One day, when I was about as old as you, I was out in the yard setting a trap for some pigeons; and, just as a regular beauty was stepping in and I was about to pull the string, my pet spaniel came running up, and, jumping upon me, twitched the cord from my hand. It was just a moment too soon; and, as the startled bird flew swiftly away, I felt angry enough to kill the innocent cause of my disappointment. He was still frisking around me, and, in my passion, I seized a large stone, and raised my arm to hurl it with all my strength. But just then a sharp, half-whispered 'Hist!' attracted my attention; and pausing, with my hand still upraised, I turned to see our old gardener standing near in a listening attitude.

'What is it?' I exclaimed, half startled by his manner and expression.

'Don't you hear something?' he asked.

'Why, no,' I replied.

'Can't you hear a voice saying, 'Don't do it! don't do it?' he continued.

'Oh, I know what you mean now,' I said, hardly knowing whether to smile or to be vexed at his little ruse; but by this time my anger had abated, and, stooping involuntarily to caress the little animal, which was really so dear to me, I thought how easily I might have taken his life, and I said repentantly, 'I'm glad you stopped me, Martin; and I wish you'd remind me whenever you see I'm so mad that I hardly know what I'm doing.'

'All right, Mister Will!' he replied, 'if you'll only stop a bit when you're angry, and listen to what conscience says.'

'The old man was faithful to his promise; and over and over again I heard that warning expression, until even when he was not near I came to listen involuntarily for the 'hist! hist!' and the voice of conscience which was so sure to follow.'

'Please, uncle,' said Tom, with a half smile, as Mr. Wetherby ceased speaking, 'won't you say it to me a few times, and see if I can't get to hearing it for myself? It is such an encouragement to think what a success you have made of it.'—*Morning Star*.

### FRITZ, THE RESCUER.

Not many miles from our home there once lived an old man, whose story we children never tired of hearing.

For twenty years he had lived in a small log house in the woods quite near the river. The only friends that old Simon knew were the birds and the squirrels and a large dog. This dog, whose name was Fritz, was always beside the old man. On the bench that served for a table was set, at meal-time, a plate for Fritz as well as his master. When the old man started with his axe for the woods, Fritz was by his side, drawing the sled or wagon that was to bring back the firewood.

One evening in summer Simon was sitting beside his door, with Fritz not far off. Suddenly they heard a strange sound. "What is that I hear?" cried Simon, and as he spoke, Fritz gave a leap toward the bank of the river. There in the middle of the stream, and being carried along by the rapid current, was a small skiff. As the boat drew nearer, they could see in the stern a child, whose little hands were clasping the sides of the boat.

Fritz saw the child. He looked at his master as much as to say, "I'll save the baby," and then dashed into the stream. Old Simon watched him with anxious gaze. Fritz reached the boat, caught the floating rope in his teeth, and swam toward the shore. Slowly they drew nearer and nearer, until the boat was so close to the shore that old Simon helped Fritz with his burden. He tenderly lifted the child in his strong arms and carried him to the cottage. The little boy looked up into the old man's face, and then went to sleep.

For two days the child played about the door of Simon's home, with Fritz always on guard. The third day after the rescue another boat came down the river. You may believe that the man who rowed was anxiously watching the shore, and what a shout of joy there was when the father saw his little boy. Fritz began to bark, too, and there was great excitement.

The father told Simon how the baby had strayed away, and how the whole town had been looking for him. Some one had at last discovered that a boat was missing, and so he had come down the river.

Simon was offered a home in the city, but the old man loved the woods and the river too well to leave them. For ten years after, so long as Simon lived, there came down the river, once a year, the father and his son. They came with gifts for the one who had saved the boy's life. Brave Fritz was remembered, too, and ever afterwards wore about his neck a silver cross bearing the words, "Fritz, the Rescuer." E. R. H.

One of the most effectual ways of pleasing, and of making one's self popular, is to be cheerful. Joy softens more hearts than tears.—*Madame de Sartory*.

### THE CROOKED TREE.

'Such a cross old woman is Mrs. Barnes! I never would send her jelly or anything else again,' said Molly Clapp, setting her basket down hard on the table. 'She never even said 'Thank you!' but 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you? I'll be dead one of these days, and then she'll wish she had been a little more neighborly.' I never want to go there again, and I should not think you would.'

'Molly! Molly! come quick and see Mr. Daws straighten the old cherry-tree!' called Tom through the window; and old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a great deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that. But it was of no use.

'Tis as crooked as the letter S, and has been for twenty years. You are just twenty years too late, Mr. Daws,' said Joe, as he dropped the rope and wiped the sweat from his face.

'Are you sure you have not begun twenty years too late on tobacco and rum, Joe?' asked Mr. Daws.

'That is a true word, master; and it is as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help I mean to keep it.'

'With God's help you may hope to keep it, Joe,' responded his master. 'Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help.'

'That is my comfort, sir,' said the man, humbly; 'but I shall tell the boys to try and not get crooked at the beginning.'

'Mother,' said Molly, as she stood by the window again at her mother's side, 'I know now what is the matter with Mrs. Barnes. She need not try to be pleasant and kind now, for she is like the old tree—it is twenty years too late.'

'It is never too late, with God's help, to try to do better, but my little girl must begin now to keep back harsh words and unkind thoughts. Then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'—*Sunday School Herald*.

### MORAL BACKBONE IN THE YOUNG.

Boys and girls need leading even more than teaching—to have their characters formed rather than to be informed, so that useful information must be subordinated to the production of moral backbone. To be able to give the list of the kings of Judah and Israel forwards and backwards with equal celerity is good, for all knowledge is good; but it is not conspicuously useful when a moral crisis has to be met. How to give a boy or girl strong motives for standing firm in temptation must be a main object in all successful teaching. It is the great crises of life that direct the life to its end. Is your son or pupil ready for these? Can you do anything to fit him for them? When Coleridge Patteson (called by his school-fellows "Coley"), afterwards the martyr bishop of Melanesia, was a boy at Eton, like many other boys, he was enthusiastically fond of cricket, and not only was he fond of it, but he was also an unusually good player. At the cricket suppers at Eton, it was the custom to give toasts, followed by songs, and these songs oftentimes were of a very questionable sort. Before one of these suppers Coley told the captain that he would protest against the introduction of anything that was immoral or indecent. His protest apparently had no effect, for during the evening one of the boys got up and began to sing a song which Coley thought was not fit for decent boys to hear. Whereupon, rising from his seat, he said, "If this sort of thing continues, I shall leave the room." It was continued and he left the table. The next day he wrote to the captain of the eleven, saying that unless he received an apology he should withdraw from the club. The apology was sent and Patteson remained; but those who knew how passionately fond of cricket he was, knew what a sacrifice it must have

been to have risked the chance of an acceptance of his withdrawal. Now, that Eton boy by his conduct confessed Christ. It was a great temptation to him, doubtless, to be silent, and to allow the evil ribald thing to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ.

### A TRAVELLER'S EXPERIENCE.

THE LIFE OF A COMMERCIAL MAN NOT ALL SUNSHINE.

Constant Travel and Roughing it on Trains Weakens the Most Robust—The Experience of a Halifax Merchant While on the Road. Acadian Recorder, Halifax, N.S.

Mr. Percy J. A. Lear, junior partner of the firm of Blackadar & Lear, general brokers, 60 Bedford Row, Halifax, N.S., comes from a family of commercial travellers. His father, James Lear, was on the road in Lower Canada with dry goods for twenty three years, and few men were more widely known and esteemed, and the genial Percy himself has just retired from the ranks of the drummer, after a varied experience as knight of the grip, which extended over seventeen years and embraced almost every town and village in Canada from the Atlantic to the Pacific. He is an extremely popular young man, a leading member of the Oddfellows' fraternity, an officer in the 63rd regiment of militia, and a rising merchant.

'How comes it that you are so fat and ruddy after such a term of hustling railroad life and varied diet, Mr. Lear?' questioned the reporter.

'Well,' was the answer, 'it is a long story, but one well worth telling. I weigh 190 pounds to-day, and am in better health than I ever before enjoyed in my life. Two years ago I got down to 155 pounds. Constant travelling, roughing it on trains and in country hotels broke me all up and left me with a nasty case of kidney complaint and indigestion. My head was all wrong, my stomach bad; I was suffering continual pains and dizziness, and my urine was extremely thick and gravelly. I began to get scared. I consulted several physicians in Montreal, Winnipeg and other cities, but their treatment did not give me a particle of relief. One day I bought a box of Dr. Williams' Pink Pills, and I made up my mind to give them a good trial. They seemed to help me, and I bought a second, third and fourth box, and they cured me. My stomach was all right, the dizziness left my head; no more lassitude, and all traces of my kidney disease disappeared. I was a new man, and gained flesh immediately, and have never been troubled since. I consider my case astonishing, because kidney complaint, especially gall stones, is hereditary in our family. It helped to hurry my father to an early grave, and an uncle on my mother's side, Dr. Whittle, of Sydney, Australia, had been a chronic sufferer from gall stones from boyhood. I was so impressed with the virtues of Dr. Williams' Pink Pills that I took the trouble to send Dr. Whittle two boxes all the way to Australia. Since my discovery of the benefits of these wonderful little pink coated exterminators of disease, I have recommended the remedy far and wide, and I could enumerate dozens of cases where they have been efficacious.'

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an infallible specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, kidney and liver troubles, the after effects of la grippe, and all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses. Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

The volcanic blaze breaks through the loftiest mountain peaks; and so the deep discontent of the humble millions breaks through the mountain minds of their great leaders.—C. C. Burleigh.

ALL ALONE,

both in the way it acts, and in the way it's sold, is Dr. Pierce's Golden Medical Discovery.

A long procession of diseases start from a torpid liver and impure blood. Take it, as you ought, when you feel the first symptoms (dizziness, loss of appetite, dullness, depression).

As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It causes every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

Mrs. Susan Gordert, of Rice, Hamilton County, N.Y., writes: "I have taken three bottles of your 'Golden Medical Discovery' and feel quite well and strong now, so that I am able to do my work without the least fatigue."

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ADDRESS ON IMPROVING THE MEMORY

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Sir William Dawson: The Old Testament must be given its proper connection with the New Testament, the relation is most vital. The Old Testament is a good light, but the New Testament is a better; nevertheless they depend upon each other for much of their brilliancy. Find out the gospel given to Adam, Abraham, Noah and Moses, and discover the prophecy made to them, and trace the account of its fulfilment at a latter period recorded under different circumstances and by another writer. In this way, a practical knowledge of God's plan for men can be gained, and doubts regarding the authenticity of the Bible will speedily be removed. No man can disbelieve the bible who chronologically studies it for light. Not only will doubts be removed, but naturally we shall be able to defend our faith and resist the subtle workings of false and partial views.

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Ministers and Churches.

The Rev. J. S. Mullen, of Fergus, preached in Knox church, Hamilton, last Sabbath.

The Rev. D. D. Macdonald, of Eldon, preached at Sonya, most acceptably last Sabbath week.

Several of the ministers of Galt, on Sunday, 10th inst., made reference to the jubilee of the Young Men's Christian Association.

Rev. M. L. Leitch, of Stratford, is indisposed. Mr. H. Harvey, of Sarnia, student of Knox College, occupied the pulpit of Knox Church Sunday at both services.

Rev. D. M. Buchanan, B.A., St. Andrew's church, Lanark, preached the anniversary sermon to the Foresters of the village, on Sunday evening, 17th inst.

The Rev. John Robbins, of the First Presbyterian Church, Truro, N.S., was lately the guest of his brother, the publisher of the St. Mary's Journal, for a few days.

Rev. Dr. Dickson, of Galt, preached recently at Stanley St. Ayr, afternoon and evening. These were the pre-communion discourses, communion being observed there on the Sabbath following.

The Packet says: Mr. James Gow, of Orillia, recently entered upon his eighty-eighth year. He has been an elder of the Presbyterian church for about forty five years—five years in Scotland and forty in Orillia.

Mr. Charlton's Sabbath Observance Bill was given its third reading in the House of Commons lately. As passed, it prohibits the sale of newspapers on the Sabbath, and provides for the closing of all canals on Sunday from 6 a.m. to 9 p.m.

On account of the absence of the pastor, the Rev. Mr. Atkinson, of Berlin, at the General Assembly of the Presbyterian Church, in St. John, N. B., the Rev. Mr. Stenhouse, M.A., B.D., of Edinburgh, officiated in St. Andrew's Church for two Sabbaths.

At a congregational meeting at Hagersville, on June 12th inst., it was decided with absolute unanimity, to extend a call to the Rev. Andrew MacNab, M.A., of Woodstock. Mr. MacNab is a graduate of the University and the Free Church College of Glasgow, Scotland.

The Rev. John McEwan, normal secretary of the S.S. Association of Ontario, lately gave addresses at St. Mary's on primary work in the Sabbath school, in the First Presbyterian church and in the Methodist Sabbath school building in the evening.

Botany, Kent Bridge and McKay's Corners, now constitute a vacancy in the Presbytery of Chatham, desirous of having a settled pastor immediately, and offer minimum stipend. The Rev. J. Becket of Thamesville, Ont., will be pleased to hear from eligible parties willing to give supply.

Rev. Dr. Robertson read to the General Assembly a telegram from J. M. Browning, Vancouver, as follows: "Reports as to floods in British Columbia much exaggerated. So far as yet known, outside aid not required." Rev. Mr. MacLaren said he would like the Assembly to know that probably half the mission fields will be unable to contribute much this year.

The Cannington Gleaner says: The Presbyterian Church is making progress here. Rev. Mr. Ross stated at the conclusion of the sacrament of the Lord's supper on a recent Sabbath, that 25 new members were added to the church since the sacrament held last February, and that 74 new members have been received during his pastorate of less than two years. The membership at Mr. Ross's induction was 117. The congregation is much larger than it was some time ago, and there are abundant evidences that a good work is going on.

Rev. Dr. Cochrane is absent in St. John, N. B., attending the Presbyterian General Assembly. It is understood, says the Expositor, he will be made the recipient of an agreeable surprise by the members of his congregation before leaving for Europe. The congregation of Zion church can do nothing for their long term pastor that he does not well deserve. Dr. Cochrane's many activities, abundant labours, as well as his commanding ability commend him not only to his own congregation but to the whole church.

A convention was held in the Lunenburg Presbyterian Church, Stormont, Ont., from June the 3rd till June the 10th. The meetings were conducted by the Rev. W. Russell, Evangelist, and his wife, and A. Russell, pastor of the congregation. A number of other workers took part. The spirit of God was manifestly present in all the meetings throughout the convention, and many turned to the Lord. The closing days of the convention were devoted to the subject of Christian missions. On Sabbath, June the 10th, Mr. W. Russell preached the missionary sermon, and before the close of the day the sum of \$1,215 was pledged for Foreign Missions.

The long-talked of union of the two Presbyterian churches in the village of Huntingdon has been effected. The first meeting of the two congregations was held on the 7th inst., by order of the Presbytery of Montreal, in St. Andrew's Church. The pulpit was occupied by the Rev. R. Campbell, D.D., of Montreal, the pro tem. Moderator of the session, and he was accompanied by the Rev. J. B. Muir, D.D., the former pastor of St. Andrew's. Dr. Campbell preached a short sermon, taking as his theme "Brotherly love and forbearance," and, concluding, said: "And now, by the authority of the Presbytery of Montreal, I proclaim St. Andrew's and the Second Presbyterian congregations of Huntingdon a united congregation under the name 'St. Andrew's.'" After the benediction was pronounced, a short joint meeting of the Sessions and Board of Managers of the two churches was held when the financial condition of both churches

was found satisfactory and a resolution was passed giving the widow of the late Rev. Dr. Watson the use of the Second Presbyterian Manse as long as she desired it. Dr. Cameron, who has been for years chairman of the St. Andrew's Managers, was chosen chairman of the new joint Board. The Rev. Dr. Muir, graciously and with a cordial shake of the hands, welcomed the members of the Second Presbyterian Church in front of St. Andrew's.

INDUCTION OF REV. JAMES BALLANTYNE, M.A.

The induction of the Rev. James Ballantyne, M.A., as pastor of Knox Church, Ottawa, took place on the evening of the 11th inst., and was attended by a large and deeply interested audience of upwards of fifteen hundred.

Beginning at six o'clock and previous to the induction there was a social gathering and tea in the lecture room of the church which was elaborately decorated for the occasion by the ladies of the congregation.

The induction services began at half past seven o'clock by the preaching of the induction sermon by Rev. Mr. Longhead, of North Gower.

The sermon was an able effort on the duties of the Christian minister and the deep humility and earnestness with which he should proclaim the gospel.

The Moderator pro tem, Rev. Dr. Armstrong, then asked the usual questions on doctrine which having been satisfactorily answered by Rev. Mr. Ballantyne, the charge of induction was then pronounced.

After a few minutes delay to enable the many clergymen present to welcome the new pastor the ceremony was proceeded with.

Rev. W. T. Herridge addressed the new pastor in earnest words. He said Rev. Mr. Ballantyne had left behind him a worthy and noble record and he was sure the people of the congregation to whom he was now called would find in him a safe and trusty guide. He wished Rev. Mr. Ballantyne God-speed in his new charge.

Rev. Dr. Campbell addressed the congregation upon their duties to their new pastor.

A presentation of a large morocco covered pulpit bible, a psalter and hymnal was then made to Rev. Mr. Ballantyne, from the Young People's Society of Christian Endeavour of the church. The president, Mr. F. A. Coffin, read the address and the presentation was made by the vice-presidents, Miss Bertha Wright and Mr. A. Miller.

Rev. Mr. Ballantyne replied feelingly and expressed his desire to help in every way he could the C. E. society of his new charge.

Mr. George Hay then welcomed the new pastor on behalf of the church session, and ex-Ald. Cunningham welcomed him on behalf of the congregation.

Mr. J. A. Macmillan, B.A., read an address and Mr. Alex. Mutchmor presented to Rev. W. T. Herridge, B.D., a handsome cabinet of silver cutlery in recognition of Rev. Mr. Herridge's services as Moderator of the congregation during its vacancy.

Rev. Mr. Herridge replied very wittily. He said there was a time when he thought that he would be Moderator of the congregation for an unusually long period. He had even thought of offering himself to be their pastor but was afraid he would be voted down by an overwhelming majority.

Addresses of welcome were extended Rev. Mr. Ballantyne by clergymen of other denominations present, including Rev. Dr. Benson of the Dominion Methodist Church, and Rev. Mr. Mackay, of the First Baptist Church, after which the happy gathering was closed.

PRESBYTERIAL W. F. M. S. MEETINGS.

The eighth annual meeting of Brandon Presbyterian Woman's Foreign Missionary Society was held lately in Knox Church, Portage la Prairie. There was a large attendance of delegates.

The afternoon meeting opened with devotional exercises, conducted by the president, assisted by Mrs. Pitblado, Winnipeg. Mrs. J. McLeod, on behalf of the Christian Endeavor, invited all present to supper in the vestry at six o'clock. The corresponding secretary read the annual report detailing the work accomplished during the year, and showing that in the face of great financial depression and other difficulties, there had been much good accomplished. A few sentences are quoted from the closing words of this admirable report.

The treasurer reported the amount contributed last year as \$1,055.60. Most encouraging reports were read from the Indian schools at Beattie and Portage, and very sweetly the children at the latter school sang the beautiful hymn, "Over the river." Admirable and inspiring addresses and papers were given by the president, Mrs. McFarish, Mrs. Watt, president of Winnipeg Presbyterian, Mrs. James Douglass, High Bluff, and Mrs. A. T. Smith, Portage. A farewell address was presented to Mrs. A. D. Mackay, the retiring recording secretary.

The evening meeting opened at eight o'clock with Rev. P. Wright in the chair. After scripture reading and prayer, Rev. Hugh Fraser, Treherne, delivered an address, pointing out the need of greater knowledge of the field, definiteness of purpose and, above all, prayer and consecration. Mr. Wright followed with a short address on the great mission of the church and its certain triumphant success. The next annual gathering will be held in Brandon during the first week of June 1895.

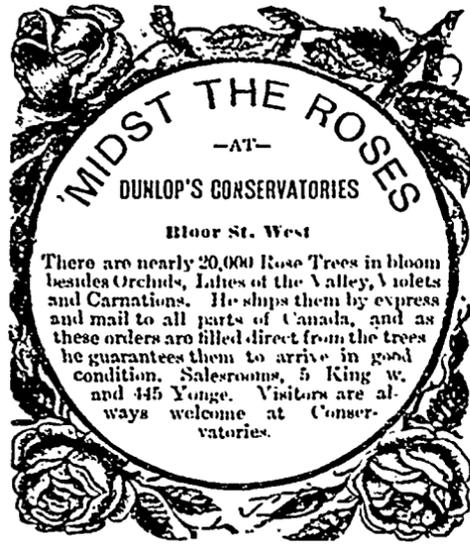
The Orangeville Presbyterian W. F. M. S. held its semi-annual meeting in the Presbyterian Church, Claude, on Wednesday June 6th. The morning and afternoon meetings were presided over by Mrs. Campbell, of Cheltenham, and addressed by Mrs. Gray, of Brampton, and Miss McWilliams. The evening meeting, addressed by Rev. D. Mackenzie,

STERLING MOUNTED CUT GLASS

Claret Jugs and Tumblers. Sugar Shakers, Cologne Bottles, Salts Bottles, Ink Stands, Mustard Pots, Salt and Pepper Shakers, Flasks, Powder Boxes, &c., &c.

RYRIE BROS.,

Cor. Yonge & Adelaide Sts.



of Orangeville, Miss McWilliams, and Rev. John Neil, of Toronto, closed the most successful semi-annual gathering of this society.

In the tabulated statement of the Glengarry Presbyterian Society, appearing in the 18th Annual Report of the W. F. M. S. (page 87), there are two errors, caused by the transposition of a figure. The contribution of Lancaster for 1893 should read \$91.00 instead of \$191.00, and that for Lochiel (Kirkhill) \$116.00 instead of \$16.00.

Christian Observer: Time is kind to those who are good, and cruel to those who are bad. He often writes distinctly in the lines of the face, the expression of the eye, or the color of the skin, whether your life has been good or bad. A pure heart makes an honest face.

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.



It will save you much labor.  
It will save your clothes and hands.  
It will do what no other soap can do.  
It will pay for itself many times over.

OBITUARY.

MRS. A. K. CASWELL.

Martha F. Baird, the beloved wife of Rev. A. K. Caswell, of Meriden, Iowa, departed this life on the night of the 29th of May last. The deceased was born in Canada, Dec. 1st, 1852. Her parents were members of the Presbyterian church. She married Mr. Caswell Dec. 25th, 1877, and soon after he entered upon his studies for the ministry. She was a source of constant stimulus in the mission field in Dakota (Presbytery of Pembina) and city mission work in Canada, the scene of her former labors. The successful work of her husband in upbuilding the membership of the church and developing spiritual life, was largely due to her piety, common sense and patience, although her family cares hindered her from appearing much in active efforts. Mrs. Caswell's death seems particularly sad, on account of her young family—eight children, the eldest of whom is but fifteen years, and the youngest a babe of three days. The best medical skill available was procured, but blood poisoning set in and all skill was unavailing. The funeral services were held at the Presbyterian Church, Meriden, which was filled to its utmost capacity with a sympathetic audience.

MISSIONARY CHRISTIAN CHURCH OF BELGIUM.

Toronto, June 12th, 1894.

Mr. Editor,—Several friends of mission work in Toronto became interested in the above mission in connection with the visit of Pastor Albert Brocher when he was here in connection with the Alliance of the Reformed Churches in the autumn of 1892, and have been desirous of aiding the work of that mission. Miss J. I. Inglis and Miss Caven have collected the following sums, which have been forwarded to Pastor Brocher, and they think it will be well to have the amounts acknowledged through the press. Will you kindly, therefore, insert this in the CANADA PRESBYTERIAN:

A friend, Parkdale.....	\$20 00
Mr Mortimer Clark.....	5 00
Rev. A. Hamilton, Stonewall.....	2 00
Mrs. Ure, Gederich.....	1 00
Mrs. Joseph Henderson.....	1 00
Mrs. Caven.....	1 00
Mrs. Inglis.....	1 00
Mrs. Thom.....	1 00
Mrs. Robert Darling.....	1 00
Mrs. Jeffrey, Carleton St.....	1 00

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

BIRTH.

On the 18th inst, at 82 Summerhill Avenue, Toronto, the wife of Rev. R. M. Hamilton, of twin boys.

Mrs. Christie.....	1 00
Miss Buik.....	2 00
Miss Inglis.....	3 00
J. K. Macdonald.....	25 00

Miss J. I. Inglis, of 122 Huron Street or Miss Caven will be glad to receive contributions for the above mission.

Thanking you for the insertion of the above,

Yours, &c.,

J. K. MACDONALD

WESTMINSTER MISSION FEAST.

On June 6th, the congregation of North Westminster held its sixth annual Mission Feast. The weather was fine, and a large company assembled.

After devotional exercises the following addresses were given: "Why do you object to Missions?" by the Rev. James Little, of Birr; "My Travels in Egypt and the Holy Land," by Rev. Robert Hamilton, of Motherwell; "The Moravians and their Work," by Rev. R. M. Craig, of Fergus; "Mission Work among our North-west Indians," by Rev. F. O. Nichol, of Sarnia. "Religious Feasts in India," by Dr. Marion Oliver and "Work in the Home Mission Field," by Jas. Menzies, of Knox College. Throughout the day excellent Missionary music was furnished by the choir and others.

The pastor Rev. E. H. Sawers and the people of Westminster were untiring in their efforts to make happy the large number of strangers who were present.

All thoroughly enjoyed themselves and at 4 p.m. the Mission Feast was brought to a close by a few practical remarks by the pastor, Mr. Sawers. "After the Mission Feast what?" Not a collection but he hoped rather the result would be, more prayer for Missions, more contributions to Missions, more love to Christ our Lord and Master.

CANADA TO THE FRONT.

BRITISH AND AMERICAN LIFE INSURANCE COMPANIES DISTANCED—REMARKABLE CHANGE IN EIGHTEEN YEARS.

Life insurance has become of such universal popularity that only the most careless and non-provident hesitate to avail themselves of it in one way or another. In this year's issue of the insurance blue book, just published, entitled an "Abstract of Statements of Insurance Companies in Canada," the observer cannot fail to note the immense growth of the business of Canadian Companies as compared with British and American concerns. Take for illustration the increase of premium income. The following figures show the result:—

PREMIUM INCOME, 1875 AND 1893.			
	Canadian.	British.	American.
1875.....	\$ 707,250	\$ 623,290	\$1,551,835
1893.....	5,156,008	1,041,228	3,403,230

The amount of insurance effected is equally suggestive, as given by these figures:—

INSURANCE EFFECTED 1875 AND 1893.			
	Canadian.	British.	American.
1875.....	\$ 5,077,601	\$1,689,833	\$ 8,306,824
1893.....	27,930,196	2,967,855	14,145,555

It is, however, in the amount of insurance actually in force in 1893 that our Canadian companies are so far ahead. The figures below speak for themselves:—

TOTAL INSURANCE IN FORCE 1875 AND 1893.			
	Canadian.	British.	American.
1875.....	\$ 21,957,296	\$19,455,607	\$45,596,301
1893.....	167,483,872	33,572,699	94,502,966

Therefore, in this respect, our Canadian companies now lead the British companies by 500 per cent., and the American companies by about 100 per cent., whereas eighteen years ago they were about equal with the British and only one-half as strong as the American. In the competition for business there are eighteen British and American companies, and only twelve Canadian, clearly demonstrating the fact that in life insurance we are well to the front.

Where insurance is now done so much on the investment principle, and where the results of the various plans are so largely affected by the mortality and the interest-earning power of the companies, the growth of Canadian business may be in a great degree attributed to the lower rate of mortality, and to the greater interest-earning power of the companies. It would, therefore, seem to be in the interest of insurers, on business principles alone, to patronize Canadian companies.

The would-be insurer having, therefore, made up his mind to insure in a home company will naturally seek to select that company which bears the true test of solidity, viz., the net surplus over all liabilities.

The North American Life Assurance Company, Toronto, better than any other home company, stands this test. The Government abstracts already referred to shows that the ratio of assets to liabilities of this company is 121, and percentage of surplus to liabilities 21. It will also be observed that not only does the North American rank first when relatively compared with all other companies, but, that with a single exception, it has the largest net

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. 81c; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



surplus of assets over all liabilities. Intending insurers would do well to secure particulars of the various plans of insurance offered by the North American. The head office of the company is at 22 to 28 King street west, Toronto, Ont. Wood stock, N. B., Dispatch, June 6, 1894.

PULPIT, PRESS AND PLATFORM.

T. DeWitt Talmage, D.D.: Opportunities fly in a straight line, touch us but once, and never return; but the wrongs we do others fly in a circle; they come back to the place from which they started.

James Stalker, D.D.: Religion should be to every man. Not merely a creed, but an experience; not a restraint, but an inspiration; not an insurance for the next world, but a programme for the present world.

Cumberland Presbyterian: The man who gives little or nothing to support the pastor or keep up current expenses is usually the chief fault finder. The more we pay the more likely we are to prize and speak well of the things we pay for. Chronic grumblers are usually also chronic delinquents.

Presbyterian Witness: It is our duty and privilege to realize the fact that Christ is in our midst—in our homes, churches, shops,—in our streets and market places. We are responsible to Him every moment of time and in every possible place. His jurisdiction extends over all time and all space; and He is to be the Judge of all men.

Christian Work: To some of us there comes at times the feeling that we are not living the life God meant us to live—that we have failed to find our proper opportunity (at least so we put it), when perhaps nearer than we think lieth the work best adapted to us; that which will call into exercise the powers of body and mind. It needs but a fixed purpose, then quiet, determined energy, those qualities that make men great and good. "Nothing is denied to well-directed labor; nothing is to be obtained without it."

Lutheran Observer: Before Pentecost, James and John wanted to sit the one on the right hand, and the other on the left of the Master, when He came in His kingdom. The disciples disputed who should be greatest—all wanted to be first, and at the supper, none were willing to be servant of all, and wash the feet of the others. But when the Spirit was poured upon them, there was wrought a great change. No one seemed offended, even though Peter, who had so recently denied his Master, stood up and preached the great Pentecostal sermon.

TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon on Monday the 25th instant, for the following works:

Hydrants and cast iron pipes, London Asylum; Infirmary, Hamilton Asylum; Sewage Disposal Works, Kingston Asylum; Reservoir, Barn and Stables, Slaughter House, Piggery, Driving House, Steam and Hot Water Heating, Brockville Asylum, Extension of Main Sewer, addition to Boiler House, and Steam Boiler, Orillia Asylum; Barn and Hot Water Boiler, Brantford Institute.

Plans and specifications can be seen at the several institutions, except those for the steam heating at Brockville, which can be seen with the other plans and specifications at this Department, where forms of tender can be procured on application.

An accepted bank cheque, made payable to the undersigned, for \$100 for each of the above works, except for the Infirmary, Hamilton, and the several works at Brockville, for which an accepted bank cheque for \$500 made payable to the undersigned will be required. The cheques of unsuccessful parties tendering will be returned.

The bona fide signature and business addresses of two parties as sureties, should accompany each tender.

The Department will not be bound to accept the lowest or any tender

WM. HARTY,

Commissioner

Department of Public Works, Ont.,

Toronto, June 11th, 1894.

INCORPORATED TORONTO 1888 HON. G. W. ALLAN PRESIDENT

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"Take a hole and put some dough around it, then fry in lard." This simple recipe has brought thousands to grief, just because of the frying in lard, which as we all know hinders digestion. In all recipes where you have used lard, try

# Cottolene

the new vegetable shortening and you will be surprised at the delightful and healthful results. It is without unpleasant odor, unpleasant flavor or unpleasant results. With COTTOLENE in your kitchen, the young, the delicate and the dyspeptic can all enjoy the regular family bill of fare.

Cottolene is sold in 3 and 6 pound pails, by all grocers.



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MONTREAL.

## DO YOU WANT . . .

To invest a small sum every month where it will be safe and yield you in eight years

### \$500 OR \$1000

Or more, according to amount saved per month. It is the DOLLARS SAVED, not those EARNED, which measure the degree of our future wealth and prosperity.

## CAN YOU AFFORD TO SAVE

2 Cents a day for 8 years and get \$100?  
10 Cents a day for 8 years and get \$500?  
20 Cents a day for 8 years and get \$1000?  
You can if you will.

So long as the masses of the people do not save anything out of their earnings, just so long will their SPENDINGS go into the hands of those who do save, and THEY are the capitalists. This is why the few own the houses and the many pay the rent. Do you wish to remain one of the masses, or do you wish to become a capitalist?

Write for particulars

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A FEW RELIABLE AGENTS WANTED.

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# WINDOWS

OF ALL KINDS

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**JOSEPH McCAUSLAND & SON**

76 KING STREET WEST  
TORONTO.

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Minard's Liniment the best Hair Restorer.

## British and Foreign.

Persons of either sex can legally marry in Austria at 14 years of age.

No less than 1,579 names were added to the list of British doctors last year.

The Rev. Dr. George Adam Smith is just now chaplain at Mansfield College, Oxford.

A national collection of figureheads of old ships of war is to be made by the Admiralty.

The British Museum contains 732 histories of England covering every age of its growth.

During the last financial year the Admiralty realized £27,135 by the sale of old vessels.

Cambridge University has decided to confer the degree of LL.D. upon the Duke of York.

Japan has 42,899 doctors, which is at the rate of a doctor and a fraction for every thousand of the population.

The Prince of Wales opens every letter addressed to him himself. The Queen's are first read by Sir Henry Ponsonby.

Some of the railways in England now supply pillows on hire to night passengers of any class, at a charge of sixpence each.

The body of the late Mr. Edmund Yates was cremated, and the same day the ashes of her husband were handed to his widow.

Mr. Moody's only daughter is engaged to an Irishman who went to America some time ago to be Mr. Moody's secretary.

Out of 185,246 women employed in laundry work in England, 15,317 are over 65 years old, and 61,000 are between 45 and 65.

The Right Hon. James Bryce, M.P., has been appointed a Fellow of the University of London, in place of Baron Hanner, deceased.

The Earl of Lindsay died suddenly late on May 12th at his seat in Kilconquhar, Fife. He was a representative peer in the House of Lords.

The Honorable Mrs. Denison, one of the Queen's earliest Maids of Honor, has passed away at her residence in Chesham place, in her 82nd year.

The latest registration statistics show that the death-rate in Paris per 1,000 was 22.7, in Brussels 18.7, in Berlin 16.8, in Vienna 24.8, and in Rome 22.3.

The largest ruby in the world has been unearthed by a Mogok, in a claim rented by him from the Ruby Mines Company. The weight of it is 80 carats.

Members of the London Fire Brigade attended 3,410 fires last year, and at these the services of the London Salvage Corps were required at 2,241.

Principal Caird, of Glasgow University, conducted the services in the Coats Memorial Church, or rather cathedral, Paisley, on the second opening Sabbath.

Wimbledon Park is advertised for sale, and already an agitation has been set on foot with the object of acquiring its 400 acres and large lake for the use of the public.

The prohibition party in New Zealand intend to petition Parliament to take a plebiscite on the question whether alcoholic liquor should be sold in the colony or not.

The London Corporation on May 17, decided unanimously to confer the freedom of the city on Mr. G. Williams, the founder of the Young Men's Christian Association.

It is stated that Sir William Bailey, the newly-knighted Mayor of Salford, showed his confidence in the Manchester Ship Canal scheme by investing £40,000 in shares.

The Duchess of Teck presented prizes at the Mansion House to Orphan Working School children. The prizes were for scripture, typewriting, shorthand and needlework.

Every sign of the times points to an early dissolution of the Imperial Parliament, and members are taking every opportunity of placing themselves in touch with their constituents.

Thursday, May 24th, was the 70th birthday of Dr. J. G. Paton, the well-known missionary, who was born on the 24th of May, 1824, in a humble cottage in the village of Kirkmahoe, Dumfriesshire.

The Rev. John McNeill has been preaching with great liberty to the prisoners at Johannesburg. He is going to Durban, Port Elizabeth, etc.; after which he starts for India, Japan and Australia.

Princess Alix, daughter of the late Princess Alice, who was recently betrothed to the Crarawitch, is undergoing a course of sulphur baths at Harrogate. She is staying in private apartments next door to the Congregational church, which she attended on Sunday evening, having entered the church by a side door all but unobserved.

In the construction of the new Tower Bridge, London, the builders used about 31,000,000 bricks, 20,000 tons of cement, 14,000 tons of steel, in addition to many thousand tons of granite and other stones.

A Valparaiso telegram says that Don Claudio Vicuna, who was elected before the end of the civil war in Chili to succeed the late Senor Balmaceda as president, has been sentenced to exile for fifteen years.

A testimonial is to be presented to Professor Mitchell on his retirement from the chair of Divinity in St. Mary's College, St. Andrews. It will probably take the form of a portrait and an illuminated address.

Rev. Dr. Pentecost says that through one missionary society 37,000 adults were baptized in two years. For every 6d., he adds, we give for the conversion of the heathen abroad we spend £1,000 on the heathens at home.

The Times announces the death lately at Mayence, of the Hon. Roden Noel, son of the first Earl of Gainsborough. He died in a cab on his way to an hotel of heart disease. He was the author of several volumes of poems.

Owing to the difficulty of catching cyclists who indulge in furious riding, the Home Secretary has intimated that it may be necessary to make it compulsory for them to wear a registered number conspicuously displayed.

A bill has been introduced in the New Jersey, U. S., Assembly making it unlawful to transmit by will, descent, or otherwise property worth more than \$1,000,000. The promoters of the bill contend that all above that sum should go to the State.

Female clerks in the Post Office are now more largely employed than ever. In this department of official work there are upwards of 27,000 women. Of these 21,088 are serving the Postmaster-General in England and Wales, 2,676 in Scotland, and 3,333 in Ireland.

The Edinburgh Town Council have purchased, for £21,000, Tynecastle Park; an estate 19 acres in extent. They purpose to combine utility with pleasure in its disposal; part will be laid out as a recreation ground, another portion as a bowling-green, and the remainder will furnish sites for a stone depot and a refuse destructor.

It is not generally known that Mr. Asquith at one time contemplated entering the Congregational ministry. Yet such is the fact, and by way of reaching the pulpit he gained admission to the membership of a Congregational church. The temptations of the Bar, however, proved too strong, and eventually the cassock was abandoned in favor of the wig.

A whole day will be devoted to the celebration of the College Jubilee of the Presbyterian Church in England on November 22, during the meetings of the Synodical committees in London. There will be service, with the communion, in the morning, most likely

in Regent Square Church, and a dinner in the afternoon will be followed by a *conversazione* in the evening.

Last week a handsome mural monument was erected in Townsend Street Church, Belfast, to the memory of the late Rev. Dr. Wm. Johnston. The monument is of classic design, with Corinthian columns, capitals and bases, and is richly ornamented with scroll-work. It is executed in the purest white Carrara marble, mounted on a background of Belgian black marble, and bears the following inscription—"Erected by his congregation in loving memory of William Johnston, D.D., who was, by the grace of God, a servant of Jesus Christ, and of all men for His sake, a faithful minister of the glorious Gospel of the blessed God for over fifty years, and a living epistle of its love and helpfulness. Born 2nd January, 1818; died 10th January, 1894."

In pleading for English Presbyterian New Church Building and Debt Extinction Fund, by which it is proposed to raise £50,000 in subscription which may be spread over five years, Sir George B. Bruce reminds the church that the £25,000 Building Fund of 1865 secured property to the denomination of the value of £215,000; whilst the £30,000 Building Fund of 1871 added forty-four churches, valued at £215,872, besides paying off debt to the extent of £12,465. A much smaller sum (£13,000) raised in 1883, distributed in grants to thirty-one congregations, was also instrumental in securing church property to the value of £125,000. The new Building Fund scheme, therefore, if taken up with anything like enthusiasm, is likely to give a decided impetus to the growth of Presbyterianism in England.

I CURED A HORSE of the mange with MINARD'S LINIMENT.

Dalhousie. CHRISTOPHER SAUNDERS.

I CURED A HORSE, badly torn by a pitch fork, with MINARD'S LINIMENT.

St. Peters, C.B. EDWARD LINLIEF.

I CURED A HORSE of a bad swelling with MINARD'S LINIMENT.

Bathurst, N. B. THOS. W. PAYNE.

Tricresol, or trikesol, is said by Dr. J. M. Charteris, of Glasgow, to be three times as strong as carbolic acid as a germicide and only a third as poisonous, and he thinks it is not only safer than carbolic acid used externally, but suggests the possibility of giving it internally combined with an alkaline base in specific infectious diseases.—*Maryland Medical Journal*.

## House Full of Steam!

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



There is an easier and cleaner way

## A TEA KETTLE

will give all the hot water required when

## Surprise Soap

is used according to the



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

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

1892.

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

According to the Glasgow Evening News it appears that the latest statistics issued by the German Imperial Health Department give to Berlin the honor of being the healthiest city in the world. The death-rate is given as only 16.3 per 1,000. The unhealthiest city is Alexandria, which despite its unvarying fine weather, its three hundred fountains and its soft sea-breezes, has a death-rate of no less than 52.9 per 1,000.



THE FINEST IN THE LAND.

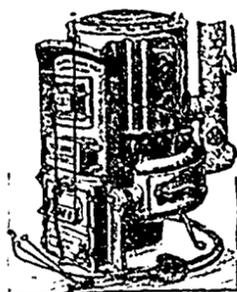
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WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those  
Who are run down;  
Who have lost appetite;  
Who have difficulty after eating;  
Who suffer from nervous exhaustion;  
And to Nursing Mothers,  
as it increases quantity and  
improves quality of milk.  
PRICE, 40 CENTS PER BOTTLE



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

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**Presto Furnaces Are The Best.**

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

CLARE BROS. & CO., Preston, Ont.



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

Mention this Paper.

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

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

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

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

MISCELLANEOUS.

Glass blowing is represented on an Egyptian monument dating 2000 B.C.

There were many booksellers in Rome as early as the days of Julius Caesar.

In the tenth century the best dyers in Europe were found among the Danes.

Over twenty new trades were introduced into Western Europe by the Crusades.

The jewelers' wheel was employed by Greek artisans in cutting cameos from agate.

The horseshoeing smith first appeared in Germany, where iron shoes were first used for horses.

The Greek mechanics had circles, surveying poles, scales, protractors, astrolabes and quadrants.

The first famous German brewer was Herr Knausten, who wrote a handbook on his art in 1575.

Accidents in and about coal mines in Great Britain during 1893 caused the death of 1056 persons, an increase of 40 over the record for 1892.

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

Eastern Switzerland manufacturers annually nearly \$20,000,000 worth of machine-made embroideries, of which the United States alone have imported as high as \$7,700,000 worth in a single year.

The true Christmas season is said by many authorities to commence with Christmas Eve and terminate on the first of February. The commonly accepted length of festival time is from Christmas Eve until Twelfth Night.

The Best Advertisements.

Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured: through its use, of Consumption and Scrofulous diseases! None can speak so confidently of its merits as those who have tested it.

The strongest animals in the world are those that live on a vegetable diet. The lion is ferocious rather than strong. The bull, horse, reindeer, elephant and antelope, all conspicuous for strength, choose a vegetable diet.—*Scientific American.*

Colonel Henry Lee is the author of the mot, "It is but three generations in this country from shirt-sleeves to shirt-sleeves,"—the happy coinage of a conversation with Edward Atkinson as they were walking home from church in Brookline.

Recently at the London Institution, Professor Sir R. S. Ball stated that the heat given off from one square yard of the sun's surface would keep a series of Atlantic line boilers at work developing from 20,000 to 30,000 horse-power continually.

Mme. Carnot, the wife of the President of the French Republic, is brilliantly educated, speaks English fluently, and keeps herself well informed upon such European politics as are likely to have any influence upon the destinies of France. Mme. Carnot, like most French women of the upper class, dresses, with exquisite taste,

It is reported that fifteen children of both sexes were baptized in the Maison du Peuple, wine being used instead of water, and the usual advice to parents supplanted by an atheistic address by a member of the Chamber. Augusto Comte adopted several imitations of the Christian religion for his cult of humanity, but a purely civil baptism is about the newest thing out.

A GRAND FEATURE

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

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A congress of archaeologists at Rome is proposed for 1895, to be held at the time the International Fine Art Exhibition shall be open. Special excavations, laying bare the rest of the Palace of the Caesars, are suggested as an attractive function.

Novel uses said to have been found for aluminum are for a folding pocket scale, one meter long; a necktie made of metal, frosted or otherwise ornamented, in various shapes imitating the ordinary silk or satin article, which is recommended for summer wear, and military helmets.

Within three years the price of platinum at the Ural mines has increased five-fold. This is due to the heavy demand for this metal for electrical purposes. It is now nearly as dear as gold, with a reasonable prospect that it will soon reach a price that will encourage its production on the Pacific Coast.

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She was refined, intelligent, and not bad looking, but somehow she never seemed to take with the gentlemen. They didn't like her listless ways; they said she hadn't any "snap" about her. Poor girl! she was suffering from functional irregularities, and it was actually impossible for her to take much interest in anything. But a change came. One day she heard of Dr. Pierce's Favorite Prescription. She procured a bottle, and she had not taken half its contents when she felt like another woman. Now she is in the enjoyment of perfect health and has suitors by the score. No woman need suffer from functional irregularities and weaknesses. The "Favorite Prescription" is a safe and certain cure for all the weaknesses to which women are peculiarly subject.

Dr. Pierce's Pellets cure constipation, biliousness, indigestion and headache. One a dose.

Maj. John W. Powell, of Illinois, director of the United States Geological Survey for the last sixteen years, has voluntarily resigned on account of ill health, and his resignation has been accepted, to take effect on July 1. Prof. Charles D. Walcott, of Utica, N. Y., the present chief geologist of the Survey, has been appointed his successor.

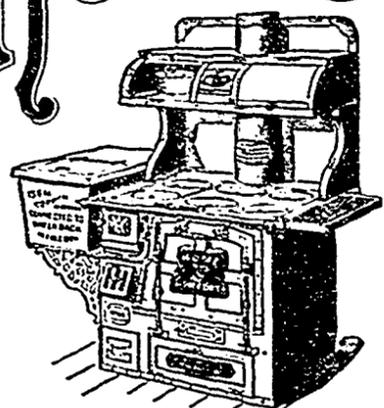
The Baluban tribe of Central Africa are famous for their skill in casting and forging iron. They construct tall cylindrical furnaces of clay with tuyeres of clay and an ingeniously devised wooden bellows. They make arms for hunting and for war, and collars and bracelets of iron. The neighbouring natives resort to them in great numbers to exchange their own products for the manufactures of the Balubans.—*Popular Science Monthly.*

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TENDERS FOR COAL

The undersigned will receive tenders, to be addressed to them at their Office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

MONDAY, THE 25TH DAY OF JUNE, 1894.

For the delivery of the following quantities of coal in the sheds of the Institutions named below, on or before the 15TH DAY OF AUGUST NEXT, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted :-

ASYLUM FOR INSANE, TORONTO.

Hard Coal—1,100 tons large egg size, 100 tons stove size, 50 tons nut size. Soft coal—450 tons Straitsville lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON.

Hard coal—2,000 tons large egg size, 300 tons egg size, 150 tons stove size, 75 tons chestnut size. Soft coal—75 tons for grates. Of the 2,000 tons 1,000 tons may not be required till January, 1895.

ASYLUM FOR INSANE, KINGSTON.

Hard coal—1,200 tons large egg size, 200 tons small egg size, 30 tons stove size, 20 tons chestnut size, 325 tons hard screenings, 325 tons soft screenings.

ASYLUM FOR INSANE, HAMILTON.

Hard coal—2,000 tons small egg size, 174 tons stove size, 83 tons chestnut size. Soft coal—35 tons Straitsville lump for grates, 6 tons Reynoldsville. For pump house, 300 tons small egg size. Of the above quantity 1,300 tons may not be required until January, 1895.

ASYLUM FOR INSANE, MIMICO.

Hard coal—1,500 tons large egg size, 150 tons stove size. Soft lump, 25 tons; hard screenings, 750 tons; soft screenings, 350 tons.

ASYLUM FOR IDIOTS, ORILLIA.

Hard coal—2,100 tons large egg size, 50 tons stove size. Soft coal, 100 tons.

ASYLUM FOR INSANE, BROCKVILLE.

Hard coal—1,200 tons large egg size.

CENTRAL PRISON, TORONTO.

Hard coal—50 tons nut size. Soft coal—Select lump, 2,000 tons, Straitsville preferred. The soft coal to be delivered in lots of 160 tons monthly.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.

Hard coal—725 tons large egg size, 85 tons small egg size, 15 tons stove size, 30 tons No. 4 size. Soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD.

Hard coal—425 tons egg size, 125 tons stove size, 25 tons chestnut size. Soft coal, 5 tons for grates.

MERCER REFORMATORY.

Hard coal—500 tons small egg size, 100 tons stove size.

The hard coal to be Pittston, Scranton, Lackawanna or Loyal Sock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified or for the quantities required in each institution.

An accepted cheque for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.

BRUCE.—At Paisley, on July 10th, at 11 a.m.

BROCKVILLE.—On July 9th at 1.30 p.m.

BARRIE.—At Barrie, on July 31st, at 10.30 a.m.

CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m.

CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m.

GLENGARRY.—At Alexandria on July 10th.

GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m.

HURON.—At Brucefield, on July 10th, at 10.30 a.m.

KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m.

KINGSTON.—At Belleville, in John Street Church, at 7.30 p.m., on Tuesday, the 3rd of July next.

LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m.

MAITLAND.—At Wingham, on July 17th, at 11.30 a.m.

MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m.

ORANGEVILLE.—At Orangeville, on July 10th, at 10.30 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 16th, at 2 p.m.; for business on July 17th, at 10 a.m.

PARIS.—In Ingersoll on July 10th at 11 a.m.

PETERBOROUGH.—In St. Andrew's Church, Peterborough, on July 3rd, at 9 a.m.

QUEBEC.—In Sherbrooke, on August 28th.

REGINA.—At Regina on July 11th.

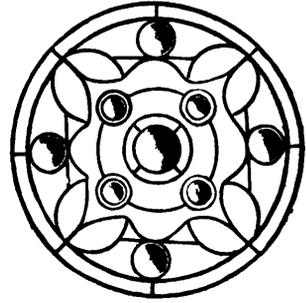
SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m.

SAUGEEN.—In Knox Church, Harriston, on July 10th, at 10 a.m.

TORONTO.—In St. Andrew's on first Tuesday of every month.

WINNIPEG.—At Winnipeg, on July 10th.

WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.



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