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

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

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

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

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

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

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

Minard's Liniment Cures LaGrippe.

## 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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There are many substitutes, but only one food can make good its claim to be

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which is the solids of pure cow's milk specially treated to alter the physical character of the Casein, causing it to act in the infant's stomach exactly as does Mother's Milk.

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MR. WM. CALDER, 91 Spadina avenue, Toronto, cured by Acetocura of spinal disease nearly 40 years ago, endorses all we say about our remedy.



## 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 Brahmins. 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 Brahmins 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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## 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 sympathizing 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 shortsighted 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.





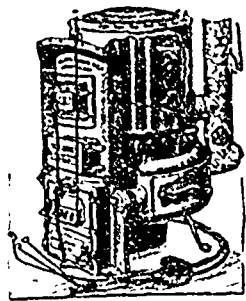






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you for the relief experienced by many sufferers  
in Canada. We have used your Acid for  
over eighteen years, and are now prepared to  
state that it is worthy of a place in every family.  
We have found it thoroughly safe and effective  
and have commended it to many,—for which we  
have been thanked. We wish you success in  
your new quarters, as we feel sure your success  
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large numbers in the old land and other  
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ALEX. GILRAY, 91 Bellevue Avenue,  
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### 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.

#### SHE DIDN'T TAKE WITH THE GENTLE MEN.

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.

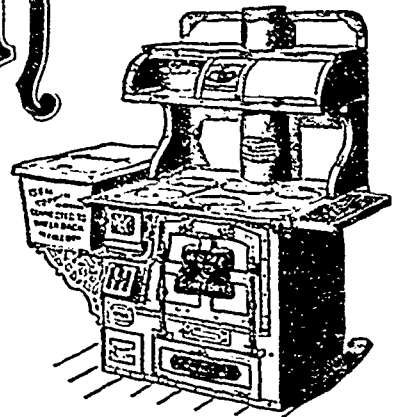
The Baluban tribe of Central Africa are famous for their skill in casting and forging iron. They construct tall cylindrical furnaces of clay with tuyeres of clay and an ingeniously devised wooden bellows. They make arms for hunting and for war, and collars and bracelets of iron. The neighbouring natives 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.

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

The hard coal to be Pittston, Scranton, Lackawanna or Loyalsock. 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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When writing to advertisers please mention THE CANADA PRESBYTERIAN.

MEETINGS OF PRESBYTERY.

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

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

BROCKVILLE.—On July 9th at 1.30 p.m.

BARRIE.—At 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, Endorby, 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.

QUÉBEC.—In Sherbrooke, on August 28th.

REGINA.—At Regina on July 11th.

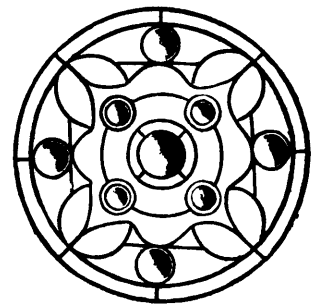
SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m.

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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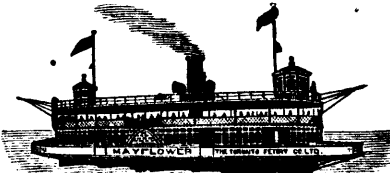
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