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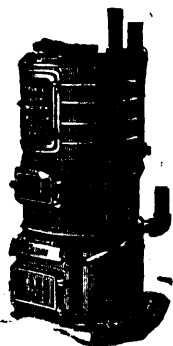
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Even good butter may spoil what would otherwise be a nice dish, if it is too lavishly used; proving that in some cases it is possible to have too much of a good thing.

When fish are fresh the skin and scales will be bright, the eyes full and clear, the fins stiff, and the body firm. If the eyes are sunken and dim, the fish softer and darker than usual, it is not fit to eat.

In the interest of health and cleanliness all the table refuse should be burned. It should be done after each meal, and not be allowed to accumulate. All good housekeepers should be believers in cremation, to this extent at least. There is no purifier like fire.

Rancid butter may be sweetened by adding to each pound one tablespoonful of salt and one tablespoonful of soda, mixing well, then adding a pint of cold water and setting over the fire until it comes to the boiling point. Then set away to cool, and when hard, take off the butter in a cake. Wipe dry and put aside for cooking purposes.

Science has well settled the fact that the germs of the cholera disease are not in the air, as formerly supposed, but only in the water and food impregnated by contact with cholera patients. The best scientific men now state that even in the midst of the cholera plague, by first boiling the water drunk, and cooking the food we eat, one can defy the disease. These are important facts.

This recipe is given for Boston chips: Pare the potatoes, throw them into cold water for an hour, then cut them into thin slices the long way of the potato. Do not wet them after the slicing. Have a kettle of fat at moderate temperature. Put the chips into a basket, dip down into the fat, let them stay for a moment, lift, put down again, lift again, and allow them to fry until golden brown, turn into a colander, dust with salt, stand in the oven for a moment, and they are ready to serve.

Eggs are now cheap and the ways in which they may be cooked and served are almost innumerable. It takes a good cook to make a really nice omelet or scramble, and a good cook "puts her whole mind" on such a dish till it is on the table. The great fault in scrambles and omelets is that they are cooked with too fierce a heat and cooked too long. To make a scramble, put into the frying pan a cupful of cream, or of milk with a piece of butter. While it is getting hot break into a dish six eggs, pour them into the scalding hot cream, and stir every instant over a not very hot fire until the whites of the eggs have time to stiffen, not a wink longer. Serve immediately. When properly stirred while cooking the finished product will show no white or yolk, but a homogeneous mass. For an omelet soufflé, beat together the yolks of five and the whites of two eggs, add a cup of milk and a bit of butter (or a cup of cream), and a little salt. Pour into a buttered frying pan, and place over a moderate fire. When the eggs begin to thicken from the heat, spread the three whites, beaten to a stiff froth, over the top of the eggs, and set into the oven until the whites are stiffened. Fold and turn on a warm platter. The bottom of the omelet should be a delicate brown when taken from the frying pan, and the top under the white semifluid.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 3rd, 1893.

No. 18

## Notes of the Week.

A large party of Russian immigrants passed through Windsor, Ont., on Sunday. Several of them stated that they were being driven out of Russia because they were Roman Catholics and would not join the Greek church.

The Dowager Duchess of Sutherland has actually been sent to Holloway prison for six weeks for contempt of court. The case would have more significance as an illustration of the equal execution of justice were it not for the fact that she married the late Duke in his old age, much to the disgust of all the family, and that the present Duke was very willing to see her disgraced.

The Belgian Chamber of Representatives reassembled in Brussels, Tuesday, after the preparation of the reports on the revision of the constitution, and by a vote of one hundred and nineteen to twelve adopted universal suffrage, with a proviso for plural voting for the classes owning property. It is expected that this decision will have an allaying effect upon the popular agitation, which was rapidly assuming alarming dimensions.

English Nonconformists were martyred in the reign of Elizabeth, as Protestant bishops and clergymen, who had triumphed under Edward, suffered under Mary. On April, 6th, 1593, Henry Barrow and John Greenwood were hanged at Tyburn, and John Penry in the New Kent Road. The tercentenary of these events was recently celebrated in London by a procession and speeches in Hyde Park.

The report of the discovery by Professor Harris, of the United States, of the complete original Syrian text of the four gospels of the Mount Sinai convent, naturally awakens great interest on the part of biblical scholars and theologians in both Europe and America. Before, however, these alleged original manuscripts lead to any revision of the present received text, their genuineness will have to be established beyond all doubt.

The Belgians seem to excel all the rest of Europe in their devotion to alcohol. There are 150,000 "schnaps" houses in Belgium and only 5,000 schools; that is to say, there is one inn or "estaminet" to every thirty-nine Belgians, and only one school to every 1,176. It must be remembered, however, that the children do not drink at all, and that the women drink little in most of these houses, so that one drinking-house is needed to satisfy the thirst of every fifteen adult male Belgians.

Canada has now 14,869 miles of completed railway, and 218 miles under construction. The total amount of capital represented by this vast system is \$869,068,477. Of this the Dominion has contributed \$144,214,383, the provinces, \$26,997,435, and the municipalities, \$13,981,247. Last year the aggregate earnings were \$51,685,768, leaving a balance of \$15,197,539 after paying the ordinary expenses. Of the sixty-five railways reported upon, forty-five show surplusses, and the chief among those with deficits are the Government concerns.

The coming meetings of the Scottish General Assemblies are looked for with unusual interest. The Free Church celebrates its jubilee. During the fifty years of its life this body has raised over one hundred million dollars. There are more than three hundred thousand communicants, and the yearly income exceeds three million dollars.

The Established Church meets under threat of disestablishment. This is nothing new; but the fact that a Government is for the first time pledged to introduce a Disestablishment Bill gives seriousness to the situation and prevents the discussion from being merely academic. The "Old Kirk" is in a state of great prosperity; and its religious activities are numerous and of far reaching importance.

The island of Zante, one of the principal Ionian Islands, was visited by a most destructive earthquake on the 17th, resulting in great loss of life and property. The shock appears to have been most violent in the city of Zante, the greater part of which was destroyed. The people are panic stricken and the authorities helpless. The streets are impassable, being filled with masses of stone and timber, the wreckage of the houses which were thrown down by the earthquake. Thus far the bodies of twenty persons killed by falling walls have been removed from the debris, and it is feared that many more dead are still in the ruins. Advices from the interior show that the whole island has been devastated. Many villages have been destroyed, and it is thought that the loss of life has been very great.

The following extract from a private letter from Toronto, says the N. Y. Independent, will be of interest as indicating the progress of the Union movement among the Churches of Canada: "I have recently had a private conversation with the leader of the Anglican High Church party in this city, which indicates at least an unbending on the part of many. In brief Dr. — practically said: Agree to the Church of the future, preserve in some way the historic continuity of the visible Church, which is all we mean by the historic episcopate, and we will raise no question as to the validity of ordination in the Churches uniting. Reminded that such a concession cut the ground from under the Apostolic Succession theory and made the ecclesia the fount of authority, he replied: 'Ubi spiritus, ibi ecclesia. Conserve the visible continuity of the Church and for the sake of unity we would put aside opinions.' How far such a spirit might prevail in more public assemblies I cannot say; but the concession from my friend, in which he says he is not alone, is a sign of the times."

We have received, says the Christian Guardian, circulars and newspaper extracts containing warnings and appeals in reference to certain schemes of the liquor and other immoral interests of Chicago at the World's Fair. It is said that the seven thousand liquor saloons of that city have arranged to induce girls from all parts of the United States and Canada, as well as from abroad, to go to Chicago under the promise of exceptionally high wages. It should not be forgotten that the most misleading and deceitful advertisements will be circulated on behalf of those whose designs are immoral; and on this account parents, guardians and young women cannot be too much on their guard. The most nefarious schemes are on foot, and their promoters are planning a carnival of wickedness. Among the agencies which will endeavor to counteract these schemes is the Central W. C. T. U. of Chicago. Being confident that many young girls will be in danger of falling into evil hands upon arrival in the city, the Central Union has decided to station big-hearted, prudent women, decorated with a large metal badge at the various stations to look after inexperienced women and girls, and direct them to reliable boarding-houses and hotels. The metal badge will resemble a policeman's star, and will be large and plain enough to attract attention and secure confidence.

## PULPIT, PRESS AND PLATFORM.

Albert Barnes: I have seen many dying beds, but never have I seen one that seemed to me to be a proper place in which to make preparation for eternity.

Samuel Rutherford: There is nothing which will make you a Christian but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.

J. H. Griffiths: Your relations with God decide your life in the world. If you would walk with God, first be with Him in the depths and intensity of your own soul.

Ram's Horn: There are people who claim that they want to go to heaven, who are careful to keep as far away as they can from a warm prayer-meeting.

Jeremy Taylor: To fear the censures of men, when God is your judge; to fear their evil, when God is your defence; to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious.

Spurgeon: That there should be a Christ, and that I should be Christless; that there should be a cleansing, and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a Heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.

Zion's Herald: When the history of this present age comes to be written, it will be seen that its great coherent principle and motive has been a renewed and re-enforced conception of God's universal fatherhood. This is the principle which is making our age so humanitarian, sociological, democratic; but the belief in God's universal fatherhood necessitates a belief in man's universal brotherhood.

Cumberland Presbyterian: Better walk around than to stop to quarrel with the man that obstructs your pathway. The river on its way to the sea does not wait to protest against the mountains, but flows gracefully round its base, watering valley and plain and making the landscape beautiful. Let this be the picture of our loving and gentle, yet undiscouraged and persistent continuance in well-doing.

Presbyterian Witness: The idea of a federation of churches is being favorably entertained; but even this makes slow progress. With a warmer spiritual temperature the time will come when movements will be more rapid, and when "the unexpected" will happen. The "federation" idea is almost realized in the "Presbyterian Alliance." Churches that ought to be very close to each other often have the bitterest feuds. The best cure for such feuds is union! This has been shown by the history of the Presbyterian Church.

Presbyterian Banner: The Church is a hive that should not have a drone in it. Members who have little influence may obstruct the way of the Holy Spirit by doing what they should not as well as by omitting what they should do. Hence those who would see the work of the Lord revived in the place in which they dwell should first of all prepare the way for him to their own hearts and then do as much as they can to have others do the same. He will visit in mercy those who meet as best they can their individual responsibilities, though the way is not prepared for him to visit a whole community or a church.

Christian Inquirer: But the courage of faith does not employ brutal efforts to overthrow enemies and manifest itself. It does not delight in boastful words or frantic demonstrations, but in the calm assurance of power through the truth, and patient waiting for the Spirit of God. The courageous man is not always insulting people on the streets, but he is one who has the mastery of himself and holds his power in reserve for a proper occasion. It often requires more courage to hold back than to rush into the battle.

J. R. Miller, D.D.: It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle to make a great Aeolian harp. Then he waited to hear the music from it. For a time the air was still and no sound was heard. The wires hung silent in the air. After awhile came gentle breezes and the harp sang softly. At length came the stern winter winds, and storm-like in their forces. Then the wires gave forth majestic music which was heard near and far. There are human lives that never, in calm of quiet days, yield the music that is in them. When the breezes of common care sweep over them they give out soft murmurings of song. But it is only when the storms of adversity blow upon them that they answer in notes of noble victoriously. It takes sore trouble to bring out the best that is in them.

The United Presbyterian: Presbyterians and Episcopalians find themselves at one in Ireland in heartily reprobating home rule. Prelates of the Irish Church are not a whit less zealous than the Presbyterian pastors in opposing the measure now before the Imperial parliament, and are equally fervent in confidentially predicting dire disaster to every important interest should a Dublin parliament be instituted. The General Assembly of the Irish Presbyterian Church has been called to meet in special session, to deliberate on "the crisis." Affairs have certainly a most anxious appearance. While it is not easy to appreciate the position of the liberty-loving Protestants of Ireland towards a measure which in principle and purpose, other things being equal, should be to the advantage of their country, their brethren in the faith in this country cannot be indifferent to their solicitude, nor can they think that they are animated merely by bigotry.

Christian Guardian: The knowledge and responsibility which should be exercised in the selection and management of Sunday school libraries are very much greater than they were forty years ago. We doubt whether the library, as an adjunct of Sunday school work, receives the attention it ought to receive. There are two extremes to be avoided—the one which allows books of anti-religious tendency in the Sunday school library, and the one which would narrow the reading of young people to a weak and common-place type of religious sentimentalism. It is essential that the books chosen should not only be good as regards the general character of their subject-matter, but written in strongly interesting style, with vividness and variety of scene and incident, with touching and inspiring lessons for conduct and life. We think, too, that a number of the great standard works ought always to be found on the shelves. The advanced Sunday school scholar, or member of a Bible class, will not be content with a class of books which does not include the highest thought of the religious world, or does not reach the profound social and industrial questions of the time.

## Our Contributors.

### CONCERNING LEAN PEOPLE.

BY KNOXONIAN.

How have you wintered? We mean of course mentally and morally.

At this season of the year farmers examine their barnyard animals to see how they have got through the long winter. The human animal might well examine himself to see how he has spent his winter evenings. Taking four hours for an evening since the beginning of last November we have had about three weeks of winter evenings. What have you done with these evenings?

Have you danced and talked small-talk until your mental condition is scarcely one remove from idiocy?

Have you gone to meetings of a poor kind until an idea, should you happen to get one, would feel lonely in your head?

Have you trotted around on general principles doing nothing in particular except sinfully wasting precious time?

How many good books have you read during these evenings? Have you laid up any useful knowledge for future use? Are you a better-informed, better-equipped man than you were last November? In short, how have you wintered mentally and morally?

The great trouble with too many men is that they are mentally lean. They have no resources. They can do nothing, suggest nothing. Ask them what they would do themselves when they find fault with what other people do and you soon learn that their work consists exclusively in talking about other people's work. The little question, what are you doing yourself? knocks them as helpless as an upset turtle. What would you suggest? puzzles them like a high class conundrum. People of that kind are suffering from intellectual leanness.

The main fault of many speeches is their leanness. They are poorer than Job was in his worst days. They are as empty as the pocket-book of an average parson at the close of his summer vacation. There is nothing meaty in them—nothing that feeds anybody with a half decent mental appetite—nothing that makes a thoughtful man think about anything except the amount of precious time he has to waste in listening to lean speeches.

In speeches leanness and length nearly always go together. If a voluble man has nothing to say there is no reason why he should stop at one time more than at another. If a man has honestly prepared a decent speech and knows what he wants to say, he knows when his matter is ended; and if he has an average amount of sense he stops when his grist is ground. There is nothing more in the hopper and he stops the mill. But your lean, loquacious talker has no grist in the hopper. Quite often he hasn't got any hopper to put a little grist in. All he has is the wind that drives his mill; and there is no known reason why the wind should stop blowing at any given time.

Dr. Donald Fraser was one of the most entertaining and instructive speakers that ever graced the Canadian platform. He stood high even in London and a man who stands high in London in any line is as high as a man can rise in this world. In his autobiography Dr. Fraser tells us that he wrote the principal part of his speeches and usually made them fifteen or twenty minutes in length. A fourth-rate tea-meeting orator takes that length of time to assure the audience that he is glad to be there, and tells them what he said to his wife before leaving, and how he stuffed himself at the tea-table. Then he gravely informs the people that he has nothing in particular to say; and takes half an hour or more to prove the truth of the only sensible sentence in his speech. Anybody who knows him would cheerfully admit the truth of his main proposition with out any proof at all.

Some sermons suffer from leanness. As a rule the Presbyterian pulpit supplies as much good spiritual food as an average hearer can digest. All preachers, however, have not had the advantage of a good

Presbyterian training; and leanness in sermons is not as rare a thing as it should be. There is some reason to fear even Presbyterian preachers allow themselves to get lean at times. It is not easy to be always up to the mark. No clock strikes twelve every time. The only preacher who attains absolute uniformity in the pulpit is the one who preaches so badly that he cannot get any worse.

Spurgeon used to say that pulpit leanness is the cause of church quarrels, and he illustrated his point by the fierceness with which hungry dogs fight over a bone. The figure is not any more complimentary to disturbers of the church than to lean preachers; but it is a fact that a lean pulpit does cause even a large proportion of the quarrels that disgrace the church, and besmirch some of the belligerents for the remainder of their lives. Is it not notorious that too rich spiritual food without a corresponding amount of work will make men just as liable to quarrel as the poor fare of a lean pulpit. Rich provision and lack of exercise cause dyspepsia. Dyspepsia makes even the best of men cross; and when men are dyspeptic and cross they quarrel just as quickly as when they are hungry. If those men who are turning the American Presbyterian church into a bear garden had smaller salaries and a group of mission stations to work every summer we would not hear so much criticism, higher or lower.

How can mental leanness be avoided? One good way is not to make companions of people who are mentally lean. Leanness of that kind is contagious. If you associate much with lean people there is always a danger of becoming lean yourself.

Another good way is to avoid meetings at which you hear lean speeches, lean addresses, lean lectures and lean efforts of various kinds. Of course duty may sometimes bring us into the desert of lean oratory, and then we must stand it.

These are negative ways. The best positive way to avoid leanness is to read good books.

Next to the reading of good books is the hearing of meaty, suggestive speeches, lectures and sermons.

How have you wintered mentally and morally?

### WOMAN—PAGAN AND CHRISTIAN.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

What has Christianity done for women? In order to answer that question it will be necessary to describe the condition of women in heathen lands and then contrast their position with that of women in those lands where the Gospel has made its influence felt. Of course it must be admitted that in heathen lands, even as far back as the beginning of the Christian era, there were women who wielded a powerful influence for good or evil. Cleopatra, of Egypt, might be mentioned as an illustration. While she was a mere girl of 19 summers she held captive no less renowned a man than Julius Caesar, and when she was a few years older she wielded such a mighty influence over Anthony that for her sake he gave up almost all that he had so dearly won. But her career is exceptional. We would no more think of taking her as a type of heathen womanhood than we would think of taking Socrates, Plato or Marcus Aurelius as types of heathen manhood. And so in heathen lands to-day we might find a woman here and there who has risen above her surroundings and who, therefore, is treated with deference and respect but we must remember that such cases are exceptional.

What then is the social condition of women in heathenism? Pagans have always taught that woman is inferior to man, intellectually, and just because they believe that, they treat her accordingly. Her condition is degraded indeed. She can have no companions but those her husband chooses for her. She can be married without her consent and she can be divorced according to the whims or caprices of her husband.

An eminent writer in treating of the condition of women in the South Sea Islands says, "They were barbarously treated. Their condition was very low. They could not eat certain kinds of food or live under the same roof with tyrannical lords." In speaking of Persia he says, "Woman in Persia was unwelcome at birth, untaught in childhood, uncherished in wifehood and motherhood, unprotected in old age and unlamented at death—the tool of man's tyranny, the victim of his passions, the slave of his wants. Stealing, lying, profanity were common vices among them. They were coarse and degraded, passionate and quarrelsome, and, like birds in a cage, content with their slavery. They laughed at the absurdity of a woman being educated."

The same writer in speaking of the condition of the women of Madagascar before the Gospel was introduced says, "A man might put away his wife without cause and take a new one as often as his caprice or his passion led him."

Even in Corea, "The Hermit Kingdom" where women are treated with more deference and respect, perhaps, than in any other heathen country, even there a woman is not permitted to go out alone in the day time, nor is she consulted when arrangements are made for her betrothal.

But it is needless to present other facts or quotations, for what is true of woman's condition in one heathen land is true, in a greater or less degree, in all those countries where the purifying, uplifting power of the Gospel has not yet been felt.

How marvellous and striking in contrast with this is the condition of women in this Christian land! Here she is the friend and companion of man, sitting at the same table, discussing the same problems, and attending the same places of amusement and entertainment. Not only so but with what respect the marriage tie is regarded here! Society is here a Christian institution. Woman, raised to a new condition under the Gospel, adorns our assemblages. She is now prepared to discuss those problems which are agitating the public mind. She reads books, she sits beside our young men in college halls, listening to the same lectures, grasping the same subjects, passing the same examinations.

If we turn now to the spiritual condition of women in heathenism, and then compare their condition, in that respect, with that of their sisters under the Gospel the contrast would be no less striking. What is the condition of women spiritually, in heathenism? No tongue or pen could adequately picture it. Many, realizing that their condition is almost hopeless, seldom look for light; others who long and plead for light never find it.

But look at the favored circumstances of woman under the Gospel. She attends the same house of worship as man, listens to the same sermons, has the same offer of salvation made to her, has the same privilege of accepting it, and is assured that if her faith in Jesus Christ is what it ought to be, then she shall have the glorious privilege of sitting down with the redeemed in heaven. In every sense, woman in Gospel lands is made "Our Sister," (Romans 16. 1), nay more, as Dr. Holland says—

"True sister of the son of man,

True sister of the Son of God—

What wonder that she leads the van  
Of those who, in the paths He trod  
Still bear the cross and wear the ban."

The Gospel has broken down all barriers. There is no division now. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

### DIVINE AND HUMAN AGENCY.\*

BY REV. H. M'QUARRIE, WINGHAM.

ACTS 26 : 18 — "To open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Whatever our calling or profession may be we ought to be able to give a satisfactory reason for pursuing it. No work should be engaged in by any man till he is fully convinced that it is a lawful calling. He should not only have the approval of conscience, but also the divine approval. Having this he need not be ashamed nor afraid, although called to defend himself before kings. The Apostle knew that the Lord had called him to the work of preaching the Gospel and this knowledge was to him a source of great comfort, for he not only knew what the Gospel had done for himself, but also gloried in the fact that the Lord had counted him worthy, putting him into the ministry—gloried in the privilege of making known to perishing men the way of salvation through a crucified Redeemer. "Necessity," he says, "is laid upon me; yea, woe is me if I preach not the Gospel."

In his address before Agrippa, Paul, for the third time, gives an account of his conversion and call to the ministry. He seems to condense into one saying various utterances which were made to him by the Lord at different times. The call he knew was from heaven, for he says, "Oh, King Agrippa, I was not disobedient to the heavenly vision, but showed first to them of Damascus and Jerusalem and throughout all the coasts of Judea and then to the Gentiles that they should

\* Sermon preached at the opening of the Synod of Hamilton and London, in Knox Church, St. Thomas.

repent and turn to God, and do works meet for repentance."

This passage clearly reveals that in the salvation of sinners, divine and human agencies are employed. This is seen:—

I. First in the commission given by the Lord to the Christian ministry: "I send them to open their eyes." It is a sublime mission. Christianity is a religion of light. Those who follow Christ have their eyes opened and walk in the light, as He is in the light.

As light and darkness are figures frequently used in Scripture to represent knowledge and ignorance, so opened or closed eyes are figures of a similar kind. To open the eyes simply means to enlighten and instruct; means that men are to be taught that sin is something more than mistake or a calamity, or even a disease; they must be made to understand that it is a crime. They are also to be instructed how a holy and just God can forgive sin. It is necessary to have men enlightened to convince them that they need pardon. In order to do this let the search-light of God's truth be turned on their sins. We say their sins, not the sins of the men of a former generation. It is easy and generally quite safe to denounce the sins of Scribe and Pharisee committed eighteen centuries ago. A preacher's popularity is not likely to be injured though he should in scathing terms condemn the inhabitants of Sodom, or wax eloquent in describing the iniquity of backsliding Israel. He may with all safety condemn the cruelty and wickedness of the persecutors of the early Church. He may give vent to his righteous indignation as he refers to the horrors of the Spanish Inquisition, or the massacre of the Huguenots; and in the most pathetic terms portray the sufferings of the Covenanters in the time of Claverhouse. While doing this he may have clear evidence that his descriptions are highly appreciated while the eyes of his hearers remain closed to the sins of the present day.

Paul never imagined that the commission required him to open the eyes of the men who lived in the days of Noah. He knew that he was commissioned to go to the men of his own generation and every preacher of the Gospel should now understand that it is to the men of the present day that he is sent.

We have several examples given us in Scripture, which are very instructive, as to the best method of doing this. When David had so sadly fallen the Lord sent Nathan to him to call his sins to remembrance. The prophet at first adopts the parabolical style and tells the King that there were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds, and a traveller having come to him he spared to take of his own flock, but took the only lamb that the poor man had and dressed it for the wayfarer. "David's anger was greatly kindled against the man and said, 'As the Lord liveth the man that hath done this shall surely die.'" The opportunity had come, the sermon must be applied, and Nathan said unto David, "Thou art the man." We have a similar case of this outspoken style in the account given of the meeting of Elijah with Ahab in Naboth's vineyard. "And Ahab said to Elijah, 'Hast thou found me, O mine enemy?'" And he answered, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord." Equally bold and outspoken are the words of him who came in the spirit and power of Elias. When he saw many of the Pharisees and Sadducees come to his baptism he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?" Neither was he afraid to reprove King Herod for his wickedness, but said unto him, "It is not lawful for thee to have thy brother's wife." This plain speaking, no doubt, was the cause of his losing his head. But preachers need not be alarmed, for they are in no danger of being overtaken by such a calamity. A fearless exposure of wickedness may cause a decapitation of salary, but their heads are quite safe. But whatever the consequences may be, a minister is under the most solemn obligation to open the eyes of his hearers so that they may know their danger and the way of escape.

Peter's method on the day of Pentecost is a good example to follow. He gave a clear statement of facts by which he proved that Jesus of Nazareth was the true Messiah and then practically applied the truth, charging home upon his hearers the awful crime of crucifying the Lord of glory. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

So, in Paul's first reported sermon

Christian Endeavor.

TRUE WISDOM. HOW TO OBTAIN IT.

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

MAY 7.—Prov. 3: 13-18; James 1: 5-6.

It is well to bear in mind that wisdom and knowledge are not synonymous terms. Cowper says, "Knowledge and wisdom far from being one have oft-times no connection." Knowledge may come while wisdom lingers. On the other hand, a man may have wisdom and yet comparatively little knowledge. The man who possesses both is likely to be a good and useful man. If, however, he has knowledge alone he may be active, energetic, studious and painstaking but he can never be useful in the highest sense. Melzar who was set over Daniel and his three companions in Babylon may have surpassed them in knowledge but they excelled him in wisdom and, therefore, in goodness and usefulness. George Elliot may have had more extensive knowledge than Frances Ridley Havergal, but the latter had more wisdom and therefore was happier herself and did more to make others happy. Few men possessed a greater fund of knowledge than Edward Gibbon and yet the humblest Christian of his time, having this wisdom which Solomon praised so highly, possessed what was far more to be preferred than all the knowledge of the great historian.

"Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more."

We should remember also that in the Bible wisdom is used in two different senses. When Luke says that Moses was learned in all the wisdom of the Egyptians he means that Moses had made himself familiar with the scientific and practical truth which was known and taught by that people. But the wisdom which is eulogized by Job, Solomon and others means right judgments and feelings regarding moral and religious truth. It has been defined as the power by which human personality reaches its highest spiritual perfection, by which all lower elements are brought into harmony with the highest. Job says, "The fear of the Lord this is wisdom." True wisdom then consists in the fear and love of God, in the entire surrender of ourselves to Him, and in the complete conformity of our wills to His will. This is the principal thing, and whatever else we get or fail to get, let us give ourselves no rest till we possess this. This is the pearl of great price and we should be willing to sell all else in order that we may procure this.

How can we obtain this wisdom? Men cannot impart it to us. "The multitude of years should teach wisdom" but it does not always do so (Job 32: 7). Great men are supposed to possess it but Elihu reminds us that great men are not always wise (Job 32: 9). Shrewd practical men are supposed to possess it, but Elihu re- sents as this world is concerned, they are, but then the wisdom of this world is foolishness with God (Cor. 3: 19). If we desire to obtain it we must go to the Fountain-head of all wisdom. (James 1: 5-6). We must get it from the same source as Solomon procured it. He asked God for wisdom and in answer to that prayer it was bestowed upon him. (I Kings 3: 12) We must draw from the Fountain from which Daniel and his companions procur- ed supplies.

"There is more wisdom in a whispered prayer Than in the ancient lore of all the schools."

OUR MINERAL WEALTH.

At the annual meeting of the St. Leon Mineral Water Co. held on Saturday 22nd inst. amongst other pleasing features of the year's business, the president, in sub- mitting his report, stated that the con- sumption of water from their springs during the year exceeded two million bottles.

According to the best obtainable in- formation this exceeds the consumption of any other mineral water on the American continent, and puts the combined sales of all the other Canadian springs completely in the shade.

After mutual congratulations on the constantly increasing sales from year to year, the following officers were re-elected for the ensuing year. Mr. James Good; President; Mr. J. F. Eby, Vice President; Mr. Hugh Blain, Secretary; Mr. C. E. A. Langlois, Manager.

at Antioch in Pisidia, we see the same means used. He proved from Scripture that the Messiah had actually appeared on the earth, and that he was cruci- fied and buried, but that God had raised him from the dead. He clearly points out that faith in this once crucified, but now risen, Saviour will secure the forgive- ness of all sin, and that the rejection of Him will bring swift destruction.

But we have a brighter and more per- fect example than that of Prophet or Apostle. Christ Jesus, the great Teach- er, opened the eyes of his hearers by show- ing them their sins and the way of ob- taining pardon. This is very clearly il- lustrated in his dealings with the woman of Samaria, and with Nicodemus. He said to him, "Ye must be born again," and clearly made known to him the way of salvation. The same style, but even more incisive, is seen in the last words which he spoke within the temple. "These last words consist of a wither- ing exposure of the Scribes and Phari- sees, and a sharp rebuke of their doc- trine and practice." "Ye say and do not. Woe unto you, Scribes and Phari- sees, hypocrites, for ye devour widows' houses, and for pretence make long pray- ers, therefore, ye shall receive the great- er damnation." With the Master's ex- ample before them, are His servants to be so recreant to their trust as to expose themselves to the condemnation passed upon false prophets, who were compared to dumb dogs that would not bark? They prophesied smooth things, and the people loved to have it so, saying, "Peace, peace, when there was no peace." Many still de- sire the same kind of teaching. They would have the ambassador of Christ to consult them as to what he is to preach; but how surprised would such people be if their physician when called to pre- scribe in time of sickness would con- sult them as to the kind of medicine he should give. Is the body, therefore, to be considered more important than the soul, and the diseases that prey upon it more deadly than that awful malady of sin of which so many souls are dying?

The servant of Christ is commanded to go to all classes, to high and low, rich and poor. He is to lift up his voice like a trumpet and show the people their sins. If sinners are to be saved the teaching of the pulpit must be of such a kind as to penetrate the heart and touch men at the very core of their be- ing. There must be no sham, no trickery. As Dr. Cunningham Geikie says, "What good is it to talk of bringing in multi- tudes by make believe, on a large scale, when well-to-do sinners have bows and smiles from parsons in private, and are not troubled with any pulpit allusions to their short-comings, while the air is shrill with denunciations of poor gutter oi- lers? Call the devil by his own name wherever you find him—in Wall street on the stock exchange in "syndicates" and "corners," in death trap houses for the poor, in the utter want of prin- ciple in party politics, in the thous- and forms in which he masquer- ades in our midst." With this we en- tirely agree, and add that whatever the consequence may be, a minister should not be silent when such monster evils as these, and many more of a similar kind, are stalking throughout our land. We are not ignorant of the fact that male- dictions are likely to be poured upon his head by those whose wrong doings are exposed. But let them pour, for he has not only the right to speak on any or all of these subjects, but is under the most solemn obligations to enlighten the people in regard to them. To speak of the want of principle in party politics. To speak to the people about the moral qualifications of those whom they ap- point to office. We say the moral qual- ifications, such as clearly treated in the Word of God. The people's attention may surely be called to Hobab's ad- vice to Moses, without exposing himself to the charge of preaching politics. "Thou shalt provide out of all the people able men, such as fear God, men of truth hat- ing covetousness." David also speaking under the direct influence of the Spirit gives instruction in this matter: "He that ruleth over men must be just, ruling in the fear of God.

Is there not much need to have people enlightened on this subject? If the qual- ifications here specified had been consid- ered absolutely necessary for those who sought appointment to office, our country by this time, would have stood out prominently as a nation exalted by righte- ousness. Our legislators would have but little difficulty in carrying a bill through parliament to prevent Sabbath desecra- tion. Neither would we have the solemn farce enacted, year after year, of having a day of thanksgiving appointed and on the same day have our volunteers called out to fight sham battles. The whole affair is a sham in the name of religion, and the sooner the eyes of the people are open that they may see more clearly, the better will it be for all concerned, both rulers and ruled.

There are others who are in great need of having their eyes opened but the sins

of which they are guilty are of such a kind as to make it especially difficult to refer to them in a public audience. Hence many guilty ones are going down to per- dition unwarned. A Roman Catholic Priest a few years ago referring to the preval- ence of this awful sin in the New England states, declared "if it were not checked, that in a few generations the only spec- imen of a Yankee to be found would be a preserved one in some museum." But this sin is not confined to one country. There are fiends in human shape, in this country who sell their skill not to pre- serve life, but either to prevent or destroy it. Let all such know that they and their accomplices are on the broad way to eter- nal ruin. Abel's blood cried to God from the ground for vengeance on the murderer, and there are homes where children are considered an incumbrance from which a similar cry is daily ascending. Herod is always spoken of as a monster of wicked- ness for slaying the innocents, and why should others with the same stain upon them be considered less guilty? In one of the grandest tragedies that Shakespeare ever wrote there is a scene in which Lady Macbeth is brought in while in her sleep and continually rubbing her hands as though she were washing them crying ever and anon, "Yet here is a spot. What? will these hands ne'er be clean? Here's the smell of blood still. All the perfumes of Arabia will not sweeten this little hand." Macbeth cries out "Will all great Nep- tune's ocean wash this blood clean from my hand? No: this my hand will rather the multitudinous seas incarnadine, making the green one red."

And there are some men and women now with hands so stained with blood that all the perfumes of Arabia will not sweeten, nor the waters of the ocean cleanse.

There is another sin about which there is no difficulty in speaking, and far more prevalent, and ruining more souls than any or all of those already mentioned. A sin so deceptive in its nature that multi- tudes are not the least ashamed to be charged with it. If charged with dis- honesty, falsehood, or impurity they would resent it, but are not the least ashamed to confess that they are guilty of the sin of unbelief. It is simply the sin of omis- sion in thought. The sin consists in not having right thoughts of God. But sim- ple as it appears, it is the parent of all other sins. Christ told His disciples that when the Spirit would come He would convince the world of this sin. Unbelief is the great sin of the world, and the Am- bassadors of Christ have a duty laid upon them to open the eyes of the people in regard to this and all other sin.

II. The duty of the hearers. "That they may turn from darkness to light and from the power of Satan unto God."

This is a change, not of outward con- duct merely, nor of mere acts of the mind but of character. This change is abso- lutely necessary, for without it there can be no salvation. The duty of the hearer is made so plain that he cannot plead ignorance as an excuse. He must know that he is summoned to action. Too many think that a respectful hearing is all that is required of them. Others do not admit this much, but consider themselves under the obligation as to how the mes- sage is to be received. They are ready to criticise, and sometimes get so emboldened in sin that they presumptuously arraign the Holy One at the bar of their puny reason, and dictate to Him as to what He should say or do. He says to them "Turn ye, turn ye, for why will ye die?" but they pay no attention. How differ- ent their conduct from that of the Psalm- ist. "I thought," said he "on my ways, and turned my feet unto Thy testimonies." He had been going in a wrong direction and he was led to think what the end must be. Before him an unknown eter- nity, and within him an awakened consci- ence to remind him of an angry God. He knew if he staid where he was he must perish, and if he went forward he must be lost; his resolution was formed and speedily carried out. "I turned my feet unto Thy testimonies." The Bible every- where presents this alternative. The sin- ner must turn or die. But he is not only warned of his danger but encouraged to turn from his way that he may live. Life is held out as an inducement, not that there is any merit in his turning so as to procure life thereby, but God proclaims mercy to man on these terms. He tells them that he has no pleasure in their death, but "rather that they would turn unto Him and live." There must be a turning or sin will bring its punishment. No power on earth or heaven can make an impenitent sinner happy. It is a ter- rible delusion for a sinner to cherish the belief that he can with safety remain under the power of sin and Satan in this life, and expect to go to heaven when he dies. One of the principal characteristics of those whom John, in vision, saw on Mount Zion was that they were redeemed from the earth, redeemed from among men. We must be redeemed from the power of Satan unto God. The necessity of separation from the world is clearly set forth in the parable of the prodigal

son. The prodigal is represented as hav- ing gone astray, then coming to himself, returns, confesses to his father and is for- given and restored as a son to a place in the home.

III. The great encouragement held out to those who return that they may receive forgiveness of sins and inheritance among them which are sanctified.

While ministers and hearers have very important duties to perform, neither one nor the other can procure forgiveness by what he does. Who can give sins but God only: His agency must always be re- cognized in the salvation of sinners. He begins and completes the work. It is He who sends forth ministers to preach, and in the day of His power makes the hearer able and willing to return. It is the sad experience of many a sinner that though he tries at times to turn from sin it still follows, it still clings to him, God only can separate sin and the sinner. He grants the dismissal of all sin to those who return to Him. That which the law could not do, that of which Nature could give no hope God through Christ is very willing to do. He has forgiven, He has dismissed sins—He removes the soul from the burden of it. Even under the former dispensation this precious truth was clear- ly revealed. The man who came with his offering to the altar virtually said "I confess that I am a sinner, but desire to turn from my sin that I may obtain pardon," and having done so, it was his privilege to know that the Lord had put away his sins. But even forgiveness is but a means to a further purpose. He forgives our sins with the design that we may become holy. The inheritance here promised is among the sanctified. The situation in- hances its value. The unclean cannot en- ter there, and the redeemed are made meet for it by being made holy. Many parts of this world have become so vile that a pure soul would not accept an in- heritance in them. The surroundings and associations destroy the value. It is some- times said that heaven is described by negatives, but this is a positive descrip- tion. The place is holy. It is incorruptible and undefiled, and that fadeth not away." It is reserved for the heirs of salvation, and they are kept by the power of God for it.

IV. Lastly, the conditions upon which the blessings are granted, "By faith in me."

In order to be saved man requires to be delivered from the guilt, power and pollution of sin. Redemption is needed, but how can it be obtained? Law knows nothing of pardon. It rewards the obedient and metes out merited punishment to the transgressor. Hence the necessity of faith or trust in him who has borne the penalty of a violated law. The exercise of faith is our own act, but faith itself is a grace wrought in us by the Holy Ghost. It is a bond on the part of the sinner by which he is united to Christ, and made a par- taker of the divine nature.

However it is not a definition of faith we have in this passage, but a clear state- ment by Christ Himself as to how a sin- ner is to be saved. Man became a sinner and was lost by departing from God. He lost confidence in his Creator, and if he is ever to be saved that confidence must be restored. There can be no salvation for him while he refuses to trust God. The very essence of all sin lies in a will opposed to God, but to trust in Jesus is to give up our own will for God's, and this is what we are required to do. To trust in Jesus is the condition upon which forgive- ness and the inheritance are bestowed. To open the eyes and to turn from dark- ness to light are but means to an end. They are not salvation, nor the ground upon which it is granted. There is no- thing in man to entitle him to those bless- ings. Sometimes we sing in the words of a well-known hymn, "All the fitness He requires is to feel our need of Him." But Christ never said so. He never condition- ed salvation upon such terms. What about those who do not feel their need? Are they to be shut out from all hope? Are they to be told that up to the time they feel their need, the invitations of the Gospel, have no reference to them? That is the way this subject is sometimes presented, and as a consequence many an- xious sinners have vainly striven for months and years to work themselves up to a right state of feeling, so as to be fitted to come to Christ. They are con- stantly looking to themselves instead of looking to the Saviour. They overlook what is said for their encouragement in the word of God, "This is a faithful say- ing and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is not said that He came into the world to save sinners that feel their need of Him—that are penitent. Sinners are invited to come to Him just as they are. We are well aware that none will come but those who feel their need of Him, but feeling must not be the ground of their confidence.

"Nothing in my hand I bring: Simply to thy cross I cling." "Whoever will let him take of the water of life freely."

## Pastor and People.

### GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

#### CHRISTIAN WORK AND ITS BLESSEDNESS.

Key Text : I Cor. 15 49.

- (1) *Its Ground*: Ephes. 2.10. Rom. 6.22. Ill. Isai. 65-8
- (2) *Its Command*: Matt. 21.28. Eccl. 11.6  
Objections met. Jer. 1.6. Exod. 4.10. I Cor. 1.26-29  
Judges 6 14 16.
- (3) *Gifts for Service*: I Pet. 4.10-11. Rom. 12.6-8. Matt. 25.14-15.
- (4) *Kinds of Work*:
 

Invitation to divine service. Numb. 10.29. Jno. Hall. Testifying-personal exp. Acts. 4.19,20 Gid. Ouseley. Teaching. Acts 16.32. Rom. 10.17. Explaining Scrip. Acts. 8.35 Praising God. Heb. 13.15. Communicating. Heb. 13.16. Care for the Brethren. I Thess. 5.14-15 Jas. 5.16. Identifying ourselves with Christ. Heb. 13.13. Visiting the Afflicted. Jas. 1.27. Matt. 25.34-40.	
	(1) Jno. 13.17. Jas. 1.25.
	(2) Isai. 32.20. Ps. 126.6.
- (5) *Blessing to Ourselves and Others*.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Meanwhile the labourers had no work to do and consequently no money was coming in. They thought of the gold their young employer had wasted, and wished that they had taken it from him before he threw it to the fishes. "It is not too late yet" cried one who was a good diver; "the money may be hard to get, but it is there." So, on to the barrier he went, and throwing about the smaller stones and pieces of timber, found one dinar and then another, till a small handful rewarded his exertions. Others, seeing his success, joined him, and working, some alone, others in concert, they removed many obstructions, and obtained rewards for their pains. But hardly had they got to land before the waters began to move, and some great tree trunks that the stones had held in position, floated down the stream followed by a great rush of water that filled the Vitasta and overflowed its banks up to the very dikes that Suyya had made. In a short time a great area of the lake margin was drained, and the king beheld the miracle from his own palace, then sent for the young engineer to come out of prison and sit at the chief table in his court.

The Nagas heard what was going on, for they had spies on land picking up news. They had been closely watched of late, and found it hard to rob with safety to themselves. That night was clear and cloudless when they lowered a large boat laden with strong levers and strong ropes, and, leaving Nara on the rock, made their way silently to the dam or what remained of it. They found some dinars that had escaped the notice of the labourers, and were thus encouraged to continue the search. Working together with ropes and levers they succeeded in shaking the central rock. "Pry together" cried their leader to those in the boat; "Haul together," to those on land, or rather, on the edge of the dike. The rock rolled over but the noise of its fall was not heard, for, with the roar of a furious tempest, the long imprisoned waters thus set free rolled a mighty torrent down the Vitasta to join the Indus and surge onwards to the ocean, sweeping the Nagas and their boats into swift destruction.

All the dwellers in Cashmere heard the sound of the barrier breaking, and the long swish of waters all the night long. They rose early in the morning, king and prime minister, soldiers and people, to see a young man walking as rapidly as he could over the muddy ground, over which but yesterday the waves of the lake had rolled. He had to pick his steps with care to avoid treading on fishes stranded by the rapid withdrawal of the waters, and which glittered in the light of the morning sun over all the broad expanse. Soon he came upon the ruins of Nandaka and, looking round a little, stooped to pick up a heavy object. Then, retracing his steps, he came straight to where the rajah stood in joyful wonder, and laid at his feet the bag of dinars. The rajah was overcome by the act, and tears were in all eyes as he fell upon the young engineer's neck and embraced him as a brother. "Take the dinars to yourself" he said, when at last able to speak "take them back and as many more out of my treasury; for you have given us back Cashmere and made my people rich forever."

Now the new rich lands gained from the water were meted out to the people who began to cultivate all that their fathers had sown and planted in the former happy days. New towns and villages dotted the broad valley so recently a lake. Suyya with his labourers conducted the waters of the rivers and what remained of the lake into new channels, thus watering the whole country and providing against floods in time to

come. When the first harvest came in, so rich and abundant was it that the king's portion was more than enough to pay back the loan of Darbha and Abhisara. Famine days were clean forgotten and prosperity filled the land. Then Suyya remembered the good woman to whom he owed all his welfare. He built a village named after her and bestowed it upon her as part of her estate. There she spent declining years in comfort and happiness, and to those who visited her handsome dwelling exhibited, as its greatest treasure, the great earthen jar that brought to her the marvel of Cashmere. Avanti, Sura, and Suyya worked together in harmony for the welfare of the people and for the beautifying of the land, until once more Cashmere became the gem of India, the loveliest and most prosperous of all the countries.

But what about Nara and the remaining Nagas? They waited for the boat to come back, and then retired to rest only to be awakened by the noise made by the rushing waters. In the morning these had withdrawn from their precipice which was now surrounded by mud. They came down and secured the fishes that struggled all about them, while regretting that their boats would no longer be able to go forth on their work of plunder and destruction. Still they waited for those who were never to return, until, at last one of their spies came and told how it was thought that they had been swept away and their bodies and boat carried by the mad torrent into the far distant Indus. Still, Nara and his band refused to work, but, as the ground became dry, invaded the new villages planted near their stronghold and robbed the new settlers. Then Avanti became angry at the thought that his strong arm could not protect his people, and sent for Suyya to tell him what to do. "It is useless," said Suyya, "to lose the lives of brave men by trying to scale the rock, for the Nagas have stone enough up there to crush an army. But we can meet precipice with precipice." So, accompanied by a large body of soldiers and by his old labourers, Suyya went to the Nagas' stronghold. Stationing his soldiers all around, out of gunshot, he gave them charge to let no one pass to the precipice or from it, thus hoping to starve them out. His labourers he sent to build first a great mound of earth, and on the top of this, a tower of solid stone, facing the Naga castle. Nara and his men were enraged and desperate. Sometimes they managed to surprise the surrounding pickets on dark nights and get back in safety with their plunder; and when the great tower rose to a level with their rock, they shot arrows and stones from catapults at the builders, but as they built the side towards the Nagas from within and before the other sides, but few of them were injured. At length, when the hot season came, the tower was completed. Suyya saw that the grass and other vegetation and the palm thatched roofs of the houses on the top of the rock were dry and withered, and he knew the Nagas had no store of water as in former days. He chose seven archers strong of arm and straight of aim, and gave them little fire balls made by himself, which nothing could extinguish until they burned them out. Then on a given day from the top of the tower the arrows were fired together, and there was no need to repeat the volley. In a few moments the whole summit of the precipice was a sheet of flame, lighting up the sky for miles around. Some of the Nagas strove to descend by their ropes and ladders but the flames burnt them through and the robbers fell dead to the ground. Others perished in the flames, and a few madly leaped off their rock into eternity, among whom was their wicked chief Nara. Thus the serpents, the robbers and murderers, came to an end in Cashmere, and nothing remained to hurt or destroy in all the happy valley.

Our earth was once a very beautiful and happy place, but man became indifferent to truth and goodness, and let in, by his unbelief of God, a race of robbers and murderers. Thus men became like those to whom they sold themselves, and filled the earth with violence that brought terrible punishments in their train, as all sins do. Man was robbed of the best part of his possessions, and compelled to earn his bread with difficulty by the sweat of his brow. Then there came to this world in the earthen vessel of our humanity a heaven-sent child, who as he grew to manhood was found to be gifted with marvellous wisdom. He said that he could save the people and give them back their inheritance, but it was no earthly king that gave him the pure gold he scattered freely in the clogged waters of human life, so that men should seek for it as hid treasure. He who seeks after this treasure that Christ scattered in the Holy Land at the point where the stagnant sea of heathen and Jewish error joins the bright river of Christianity, will need to move many a stone of stumbling and rock of offence in his own heart and life. But not only will he have the golden grains of truth for his reward, for he will find in his own case how Christ had provided a way for the safe withdrawal of the floods of error and sin from the world and the restoration of its waste places to be the garden of the Lord. Thus Christ's is the true work and the glory; ours the good intent rather than the great performance. Even the wrath of man will be made to praise, and the very powers of evil with all else be made to work together for good to those who are fellow-labourers with God's son. And when the last great contest comes, it will be on the great tower of our redeemed humanity that the seven angels shall blow their mystic trumpets and thence that the devouring fire shall fall upon the world's robbers and murderers, involving them in "everlasting destruction from the presence of the Lord and from the glory of His power."

### THE GIRL APOSTLE OF GEORGIA.

"And a little child shall lead them." Isaiah XI. 6.

Between the Black Sea and the Caspian lies a broad stretch of country, uniting the continents of Europe and Asia. Through it, from one sea to the other, runs the lofty mountain range of Caucasus, so called, some have thought, because its peaks are capped with eternal snows. Three nations in ancient times possessed this country, the Colchians on the Black Sea, the Albanians on the Caspian, and the Iberians, whom we now call the Georgians, in the middle. To the north of them, beyond the mountain wall, dwelt the Sarmatians, ancestors of the present Russians and Poles, and along all their southern border extended the broad land of Armenia. Iberia was a fertile country, of field and meadow and wood, shut in on all sides by the mountains; and the river Cyrus, fed by many streams that began in torrents on the mountain sides, flowed through it with an enriching tide, thence to pass between Albania and Armenia and pour itself into the Caspian Sea.

The Iberians were idolaters, worshipping many gods, and ancestors whom they thought divine, such as Haig and Targamos and Kartli; but with no knowledge of the true God at all; and this, down to the time when Constantine the Great became the first Christian lord of the Roman Empire, and removed his seat of power to Constantinople, named after himself. They had a king or Cyarmerian who ruled over them, and his brother led their armies to battle. Next to these came the heathen priests, looked up to with great respect as if they could open the gates of heaven, and save the worshippers from the anger of the gods. The third class contained the soldiers, and the husbandmen or farmers, by whose labours all the others lived. And, last of all, come the slaves who were bought and sold like cattle, and made to do all the drudgery of the whole kingdom. Although they had fine farms, and meadows, well stocked with horses and all kinds of cattle; although their villages were neatly built of stone and wood, and roofed in with tiles of as good workmanship as those found in more civilized countries; they were a restless people, fond of fighting, as appeared in the centuries of Rome's decline, when they ravaged the face of Europe from Constantinople almost to the gates of Italy, and trembling souls everywhere prayed God to deliver them from the scourge of the Avars.

So, if the Cyarmerian did not lead his people into foreign countries at the time when the great Constantine was conquering the east, he nevertheless allowed his brother Bortshalo to bring the warriors together to decide where they should make raids upon the surrounding peoples, just as David did with his Adullamites when he fled for refuge to Achish, king of Gath, thirteen centuries and a half before. Now there was little to be got by fighting the wild Sarmatians in the north; besides, they were useful allies, should the Roman army in Armenia attempt to face the passes of the Caucasus and invade Georgia, for, like a great avalanche, they could be let in through the northern gates, and, by sheer force of numbers, sweep all before them. Neither was it wise or kindly to attack their brethren in blood, language, and customs, the Colchians and Albanians. So but one voice was raised, and that voice, from many a hoarse warrior's throat, was "To Armenia!" accordingly the king and chief priests blessed the armed host, and it set forth on its work of pillage and death, the cavalry leading, clad with doublet and steel breastplate, with brass tipped leather helmet, with greaves and sandals, and carrying lance and battle axe, sword and javelin wherewith to smite the unsuspecting foe.

Armenia is said to have belonged at the time to the Roman Empire, but Rome allowed it to be ruled by its native kings, and never had a very firm hand upon it, for after Constantine and his sons had come and gone, the Persians became its masters, and so it passed on to the Arabian, and, at last, to the unspeakable Turk, who oppresses that country to-day. The Armenians were a mixed people, with some elements in their nationality like those in the Caucasian tribes, but most of them were and are of the same race as ourselves, descendants of Japheth, the elder son. More than a hundred years before our story begins, there had been flourishing churches in Armenia, which may have been planted by some of the apostles themselves. The Armenian Christians were cruelly persecuted towards the end of the third century by their native King Tiridates, and were delivered from this persecution in the following remarkable way. There had been a great Parthian Empire, extending almost from the Mediterranean Sea to India, but in 226 A.D. the Persians, whom it had enslaved, arose in rebellion, overthrew the Parthian sway, and decreed that all of the Parthian royal race should be put to death. So, many of them were killed, when a kind hearted nurse, taking her charge, a little Parthian prince, only two years old, fled with him, through Armenia, into Cappadocia in Asia Minor. There, in rest and safety, she brought him up as a Christian, and he was baptized with the name of Gregory, a very common one in Cappadocia. When he came to be a man, God put it into his heart to be a missionary in the East; so he journeyed into Armenia and preached the gospel until he won over the persecuting King Tiridates and almost all the people to the Christian faith. Therefore he was called Gregory the Illuminator, and the Apostle of Armenia. All this happened a short time before the Iberian army under Bortshalo rode and marched through the Caucasian gates to make a raid on the Christian Kingdom.

(To be continued.)

# Our Young Folks.

## CURIOSITIES OF GEOGRAPHICAL NOMENCLATURE.

Do any of our young readers when they recite their geography lessons at school ever stop to think what buried knowledge may lie in the hard names that sometimes puzzle them even to pronounce? It is a fact that every one of these names have a meaning; and it is both a matter of interest and profit to know their history. One learns not a little of the history of the world in the etymology of many geographical names. For instance, in the names of the nations are to be found the evidences of victorious or conquered peoples, and of forgotten national characteristics. Dead heroes and kings, and the record of queer historical occurrences all live again in these geographical appellations.

"What's in a name?" asks the immortal bard of Avon. We are sure there is a great deal if one only takes the trouble to hunt-up its meaning.

There are the names of the five great divisions of the earth: Asia is from the Sanscrit Ushas, signifying "land of the dawn." Africa owes its name to the Phoenician Afer, a black man, literally "the land of black men." Europe traces its origin to the Greek eurus, broad, and ops, a face, in allusion to, "the broad face of the earth." America honours the memory of Amerigo Vespucci, the first navigator to discover the main land, and Australia means the south from the Latin australis, southern. The name Pacific we all know means calm, placid; but perhaps all do not know that Atlantic means "the sea beyond Mount Atlas." Indian, of course, designates the sea around the Indies.

France takes its name from the Franks, a German tribe, so called from the franca, a kind of spear which they carried. Holland is the modern acceptance of Ollant, the Danish for "marshy ground." Belgium denotes the land of the Belgae, a Celtic race that occupied the country when first known to the Romans. The Netherlands are "underlands," "or low grounds." Denmark is properly, Danmark—the mark of the Dane, mark, (English, march) signifying territory. Prussia is a corruption of Borussia, the country of the Borussi, and Austria is an Anglicized form of Oesterreich, "the Eastern Empire."

Russia constitutes the country of the Russ, a tribe that overran it at an early period. Sweden is from the Latin Suedia, signifying the land of the Suevi, a warlike tribe of the Goths. Norway is a modification of the Scandinavian Nordoe or "North Island," the Norsemen originally believing their country to be surrounded by water. The modern native name is Nordrike—the north kingdom.

England was originally Engeland—the land of the Engles or Angles, who conquered it in the fifth century of our era. Scotland is the "land of the Scots," and Scotland is the Gaelic scuite—a wanderer. The Gaelic designation of Ireland was Irene, indicative of "the Western Isle." Wales means "land of stammerers," a name given to the country by the Saxons.

Spain expresses the English for Hispania, a designation founded upon the Punic Span—a rabbit, on account of the number of those animals found in the peninsula by the Carthaginians. Portugal was the Portus Galliae of the Romans, literally the "gate of Gaul," as approached from the Mediterranean and Atlantic seas. Poland an inversion of Land Pole, the Slavonic for "the men of the plains," who first overran the country.

Italy is from Italus, an early legendary king of the peninsula. Switzerland is the Anglicized form of the native Schweiz, the name of the three cantons whose people asserted their independence of Austria in the fourteenth century, afterwards applied to the whole country. Greece is the modern form of the Latin Graecia, by which name that country was known to the Romans.

Going to Asia we find that Arabia means "the country of the Arabs"—men of the desert, and Persia the land of the Parsa or Parsees—"men of the sun." Turkey is from a Mongol word meaning "tributary people" a term of reproach that the Tartars used for this people who subsequently established an empire larger and of more endurance than their own.

Japan is a corruption of Marco Polo's term Zipangu, which represents the Chinese Shipenku, "Sunrise Kingdom." The term China is a corruption of Tsina, so called in honour of Tsin the founder of the dynasty which reigned in the third century B. C., when a knowledge of that country was first conveyed to the western nations.

Siberia is from Siber, the ancient capital of the celebrated Tartar prince Kut-sheen Khan, whose sovereignty extended over a large portion of that vast province. Siam means "dark land," from the colour of the soil. Hindustan means "fixed habitation." Afghanistan is the country of the

Afghans, and Beloochistan, that of the Belooches, Aryan tribes that have located in these respective countries.

Looking at the Dark Continent, there is Egypt, which expresses the Hebrew for "the land of oppression." Morocco signifies the territory of the Moors, and Barbary that of the Berbers. Sahara is Arabic for "desert," while Soudan is an abbreviation of Beladez-Suden,—the district of the blacks.

In Zanguebar, or Zanzibar, we have an inversion of the Arabic Berez-Zing—"the coast of the Negroes." Guinea is from an African term meaning abounding in gold.

Natal was so named by Vasco de Gama, the Portuguese discoverer, because he first saw the coast on Christmas day—the feast of the Nativity.

By the Transvaal is meant the territory beyond the river Vaal, just as in Europe the Hungarians call a portion of their country Transylvania, from its situation beyond the wood.

Many of our sonorous American names have not the graceful meanings that one would think. Guatemala, for instance, is the European rendering of the Mexican quauhtemal—"a decayed log of wood," so called from the fact of the discovery of an old worm-eaten tree near the ancient palace of the kings of Kachiquil, by the Spanish conqueror Alvarado.

The name Yucatan is a corruption of the Indian yuca tan—"what do you say?" the answer given to the Spaniards when they inquired the name of the country.

Patagonia means in Spanish "a man with large feet." The name was applied by Magellan to the inhabitants of that country on account of the apparently large size of their feet, which being wrapped in skins seemed much larger than they really were.

Brazil is so named from the colour of Brazil wood which was thought to resemble the colour of glowing coals in a brazier. Chili is a Peruvian word denoting "the land of snow."

Venezuela means literally, "little Venice" and received its name from the Spanish discoverer Ojeda because the gulf resembled that of Venice, and the natives built their houses on piles, after the same fashion as those of the city on the Adriatic.

Mexico denotes the place or seat of Mexitli, the Aztec god of war. Honduras is "deep water," and Costa Rica is "rich coast." Ecuador is named from its situation "under the equator."

Uruguay is named after the river of the same name which means "golden water." Paraguay is "the river of waters" on account of the numerous tributaries of that river from which the country takes its name.

Labrador signifies a "husbandman" or "farmer," and the land was called terra labrador, cultivable land, to distinguish it from Greenland.

The etymology of a number of the famous cities and capitals of the world is very curious. Edinburgh—"city of Edwin"—took its name from Edwin, a Saxon king of Northumbria, who built a castle on a hill and built the foundations of the subsequent city.

The city of Berne was founded by Berthold von Zahringen early in the twelfth century. It received its name on account of a bear which was slain during its erection, Berthold saying: "As the bear rules the denizens of the forest, so shall Berne rule the castles of the nobles."

Lisbon is a corruption of Ulysippo, from a tradition that Ulysses, the Greek hero, laid the foundation of the city.

Rio Janerio is Spanish for "the River of January." The city is situated on an arm of the sea of the same name, so called because discovered on the first day of January.

Innsbruck, the capital of the Tyrol, derives its name from the fact of its being situated on the river Inn. Brugge or Bruck being the German for bridge.

Gibraltar—Gib-el-Tarif—"the mountain of Tarif," was named after the Emir Tarif Ben Zarife, who in the eight century landed there with a Saracen army and built a castle on the rock.

Kali is the Hindu goddess of love. She had a famous temple on the Ganges, around which in time grew a large city. The palace was accordingly called the city of Kali—Calcutta.

Quebec is said to owe its name to the natural exclamation of surprise. "Quebec!" "what a beak!" with which the French discoverers greeted the sight of the headland on which the present city stands. Some etymologists, however, derive the name from the Algonquin word Quelibec, which signifies a narrowing, referring to the lessening of the width of the St. Lawrence at this point.

Carlsbad, the famous German watering place, is a combination of Charles—German Carl, and bath—German bad. The particular Charles whom its etymology celebrates was the Emperor Charles IV. who in the middle of the fourteenth century was the first to avail himself of the healing power of the springs.—Fred Myron Colby, in the Interior.

## A WORD TO MISSION BANDS.

BY KIMO.

Discouraged are you, dear workers? Full only of what you have failed to do; of that which you have desired to do, and have not been able to perform? Shall I comfort you by suggesting that all work is not doing.

You meet together as Christ's, to learn of Him. The first object then of your meeting should be to come so close to your Master that you know Him better, after each meeting; realize more fully your weaknesses, and His strength, and so are enabled daily to become more like Him.

Have you ever noticed that the sweetest promises of our Saviour are given to those who are, not those who do.

"Blessed are the poor in spirit for theirs is the kingdom of Heaven."

"Blessed are the pure in heart for they shall see God."

The spirit of rush and bustle which is characteristic of our age, penetrates to our inner spiritual life, and drags us too often from being to doing.

How many of us take time to know what this purity of heart means, and to try ourselves, regarding the purity or singleness of our own hearts even in the service which we call the Master's.

In this hour you should sit at the feet of your Saviour, and learn of Him. Many lessons we must learn of Him, and among the first, that we cannot serve two masters.

I would plead with each member of every missionary meeting to learn, if never before, this lesson, now, and if learned before to review it, now.

If you would avoid stumblings, and sure falls, bewilderments and doubtings, see to it that as you place your hand in the Master's you do not still turn a listening ear to the world, and follow your Master blindly, oftentimes dragged, as it were by his clinging hand.

When you take His hand, turn your back squarely on the world, keep your eyes on Him, listen only to His voice, which comes to you above the noise of the tempest of this world, stilling it into peace.

No fear need we know, although winds buffet and waves threaten to overwhelm while He holds our hand and we trust in Him. Only when we lose our hold of Him does awful fear possess us, wringing from us the bitter cry, "We perish!"

In this age when questionings fill the air we do well to remember this.

But, some one questions, "Can I follow Him thus, doubting Him?" Follow Him thus, come thus close to Him, because you are doubting. If you had a dear friend whom you loved and trusted, and dark doubts regarding her truthfulness filled your heart, would it be true and honourable in you to speak those doubts to any other, before giving her a chance to clear herself. Why do "honest doubters" as they call themselves, go to everyone, but the friend they doubt, telling even enemies, rather than Him, their struggles and vain efforts to believe in Him.

Is this honest or fair?

Down through the ages, as though for to-day it had been written, rings out the call—"If any man lack wisdom, let him ask of God who giveth to all men richly and upbraideth not. But let him ask nothing wavering." Ah! is this the fault, do we waver at the choice, that full acceptance of His word will involve, and so miss His answer?

Let your meetings then be largely for Bible study. This can be made a very pleasant hour in many ways. Shall I outline one such hour as I knew it? Some subject is chosen for study, e. g., one of the Beatitudes; each conscientiously studies the subjects and bring thoughts to the meeting. The leader gives her thoughts on the subject, clearly, concisely, and each adds hers frankly and promptly without solicitation.

After the subject has been thus discussed, each member having committed to memory a text, repeats it, and asks some one to locate it; she asks three, and if none succeed, she must herself give chapter and verse. The one who was first asked to locate, repeats her verse, and asks some one else to locate. Thus it goes on as long as the time permits. In this way much is added to the Bible repertoire.

You say, must we do nothing? By no means, but let your doing be like the fragrance of the violet, the fruit of the vine, the outcome of growth.

It is well for us to remember that the Master said: "Every tree that bringeth forth no fruit; not every sapling. For years, while the tree is putting down its roots firmly into mother earth from whom it gathers its strength, no fruit is found; bright green leaves of promise, showing that the little shoot is doing its present duty just as well as it can, drawing nourishment from earth and sky and daily growing stronger and nobler. So is it in the Christian life; the first duty of the new born child of God is to grow, be she young or be she old, and the work which is the outcome of this growth is good, no other.

## Teacher and Scholar.

May 14th, 1893. FRUITS OF WISDOM. { Prov. xii 1-15.

GOLDEN TEXT.—The fruit of the righteous is a tree of life; and he that winneth souls is wise. Prov. xi, 30.

Many of the proverbs in the lesson deal with the righteous and the wicked, but they are so distinct from one another that no classification can well be made. Each proverb consists of two parts, the second conveying the same general truth as the first, but (except in v. 14) by an opposition of terms and sentiments.

V. 1. Since instruction or correction is the only means of obtaining knowledge, the love of it marks a love of knowledge. Earnest, continued discipline alone gives spiritual and intellectual endowment. To hate these means is to manifest a disposition like the brute which is incapable of such progress.

V. 2. The man morally good acting from self-sacrificing love, is like the Lord, and will necessarily share in His approval. Opposed are the man whose plans are against the good of others. Though they may be secret, He who knows the thoughts afar off will hold him guilty.

V. 3. Wickedness cannot secure enduring prosperity, though it may flourish for a time. The righteous, compared to a tree, has his root firmly fixed in God. Outward prosperity may not continue to him, but there is an inward blessed life which abides.

V. 4. The virtuous woman denotes one not only of integrity but of strength and energy of character. Like a diadem, she is an ornament to her husband, and increases the gladness and power of his life. But she that causes shame by frivolous or evil conduct tends to make the whole fabric of the family crumble and fall.

V. 5. The righteous man is just, not merely in outward words and actions, but in internal thoughts and intentions. In these is the fountain of outward life. But the counsels or controlling thoughts of the wicked, those which determine his conduct, are connected with fraud.

V. 6. From thoughts the advance is to words. The wicked concert plans for lying in wait to shed the blood of the innocent, either by violence, or by endangering lives through false witness. The words of the righteous on the other hand are directed to the deliverance of those in need.

V. 7. The thought is similar to that in V. 3. The foundation of the wicked is essentially one of sand. From the overthrow which eventually comes there is no rising again. In the lot of the righteous, however, there is steadfastness. His enduring substance is founded on the rock.

V. 8. Character and reputation do not always go together. But usually in the long run, the wise God-fearing man wins the approval of his fellow men; while the perverse, crooked in heart, and without an upright rule of judgment, falls under contempt. In God's eyes it is always so.

V. 9. Lowly mediocrity is better than proud poverty. The humble, unassuming man, who has the means under his control of aiding his exertions for sustenance is in a better condition, than the man vain of rank or family, who yet is in a state of starvation.

V. 10. The righteous man is merciful in all the relations of life. His beasts are the better for his righteousness. Character is revealed by the treatment of such as cannot retaliate. The wicked often disregard both man and beast, and the feelings that ought to be tender are hard and cruel.

V. 11. Honest industry is the true path to sufficiency in outward things. The former is cited to illustrate all classes. Opposed to this industry is fondness for the society of idle, profligate men who will not labor. This leads to worse evils than that of hunger.

V. 12. The net of evil men suggests either the deceitful means by which they seek to ensnare others, or that which becomes a snare to themselves. Probably both thoughts are united. What is desired as likely to overreach others, proves self-destructive. The life rooted in righteousness, on the other hand, is productive.

V. 13. The transgression which a man utters either in lies or in evil speaking, often ensnares him and causes him distress; but the righteous who refrains from sinning in this way, escapes the distress consequent upon it.

V. 14. The fruit of the mouth or utterances of the righteous man, being in harmony with his character, shall bring him abundant good; also his doings will return unto him as a reward. A man's words and deeds are always exerting an influence on himself, forming his character, and determining the issues of his life.

V. 15. The self-conceited fool, proud and head strong, thinking that he needs no counsel, takes advice only of himself. The wise man cautiously seeks for counsel when perplexities arise, and shows his wisdom by using other minds as well as his own,



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## The Canada Presbyterian

WEDNESDAY, MAY 3RD, 1893.

In his recent lecture on Presbyterianism Dr. Langtry says there were no Presbyterians for more than twelve hundred years of the world's history. That was a bad time for the world.

In addition to the report given in our last issue, as to the returns from Presbyteries to the General Assembly of the U. S. Church, regarding the remit on creed revision, 56 additional returns have been received. The returns now stand thus: 20 Presbyteries take no action, several on the ground that the committee on revision was unconstitutionally formed; 30 approve entire, 42 disapprove entire, though in a majority of cases expressing desire for a new creed; 46 approve in part, and 57 request a new creed.

Principal MacVicar winds up a paper in a recent number of the Presbyterian College Journal with the following suggestive and helpful sentences. Would that all perorations were as sensible and useful. "The present is better than the past, and the future will be infinitely better than the present. Away with pessimism in every connection. They are not the highest style of men, and certainly not the true type of Presbyterians, who are constantly looking along the line of their nose into the dirt of this world rather than looking up to God and to heaven and aspiring to things infinitely greater and better than any yet realized. Let our motto ever be—excelsior."

Certainly looking along the line of one's nose into the dirt is not a dignified or elevating kind of exercise for a Christian; but it is exactly what too many of us are doing. The upward look is the right one.

The Bill introduced by the Hon. Mr. Gibson the other day providing for the care of indigent children is a good one and will receive the support of both sides of the house. It is not a little humiliating that in a province of churches and school-houses such a bill should be necessary, but being necessary it is well to have it. From some of its provisions we would be inclined to dissent, but taken as a whole it is an excellent measure and can scarcely fail to accomplish much good. The chief danger, as Mr. Meredith pointed out, will come from fussy, professional philanthropists, who will avail themselves of the law to bolster up their own fads and advertise themselves generally rather than to help poor children. As Lord Macaulay observes, a reforming age is always an age of imposture; but, of course, that cannot be helped. The reform must go on.

The "penurious municipalities" that try to palm off their aged and helpless poor upon other people for support are hearing from various quarters just now. The judges frequently touch them up when addressing grand juries, and the other day the superintendent of the Orillia asylum let in this ray of light on some of their little practices:—

Among the admissions for the year are a few who should be cared for in county poor-houses, aged persons who maintained themselves as long as they were able to work and now that they have become infirm they are palmed off on the province to relieve friends and municipalities of their care. Recently an attempt was made to send to us three vagrants who have for a number of years been confined to the gaol of one of the largest and richest counties, and whose representatives from year to year presistently op-

pose the erection of a home for these destitute people. There is no pretence that these people are idiots, but the authorities and physicians are willing to certify that they are imbeciles; and so are a great many more throughout the country through age and want. If we continue to receive vagrants and paupers it will be necessary to extend the buildings indefinitely. There should be some law to compel penurious municipalities to make provision for the care and support of the poor, instead of committing them to gaol with the hope that they may be ultimately thrown upon the Province for support.

The other day a humane judge ordered the prison garb to be taken off a poor old man, who was put in gaol in a rich county for the crime of being poor, helpless, homeless and friendless.

There is grim humour in saying that the Briggs case will be tried by the General Assembly of the American church in a few days. The trial has been going on for years—in the newspapers. The New York Evangelist has acquitted him every week for over a twelvemonth; and some of the other journals have found him guilty several hundred times. It is quite safe to say that nine out of ten of the members of assembly have made up their minds on the case, and know how they will vote before the court is constituted. In civil or criminal courts journals are punished for trying to influence the jury; but in what are called spiritual courts a journal may find a verdict and then help to pack a jury that will come to the same conclusion. Are we to have trial by newspapers in this country? Having borrowed the Gerry-mander from American politics, it might perhaps be well for the church to borrow the American plan of trying theological professors by newspaper. As the accuser need not sign his name to his charge and can keep himself in the dark, while he stabs the professor the evidence will of course always be truthful.

Last Saturday's London Advertiser says: It was a pleasant incident—a lecture under the auspices of one congregation (Park Avenue Presbyterian), held in the church edifice of another congregation (St. Andrew's). It illustrates the pleasant relation which unites all the Presbyterian pastors and congregations of London. The lecturer was the Rev. Dr. Caven, principal of Knox College; the subject, "A Trip Through Palestine;" the chairman, Rev. W. J. Clark; on the platform, also, Rev. Messrs. Murray, Talling, and Black, and Rev. Mr. Wilson, returned missionary from India. Among those in the audience were likewise Rev. Messrs. Gordon, Aylward and Ballantyne. After the lecture, which was interesting and instructive, as well as entertaining, votes of thanks were passed to the lecturer and to St. Andrew's Church, for the use of their building. Prof. Barron gave some organ music previous to and after the lecture. Of Dr. Caven it is not necessary to speak at length. The Presbyterian Church does not acknowledge any formal "leader," but we doubt if anyone comes nearer to that position without desire on his part, than the worthy lecturer. Few men in Canada unite in so unique a degree, the characteristics of gentleness of demeanor, firmness of purpose, and lucidity of mind.

In his autobiography Dr. Donald Fraser gives his opinion of the church courts he attended in Scotland. He says:

"I attended the church courts as a simple piece of duty. The Presbytery was small and usually dull; the synod was little better. At the first General Assembly, of which I was a member, I was invited to preach, but otherwise I held my peace. In after years I spoke occasionally in the General Assembly, and had no cause to complain of my reception there. But I must say that after I learned "the ropes" and perceived how successive assemblies are managed by a few expert persons, I have ceased to pay them much deference. They are too big, too hurried, and too liable to a sort of gregarious passion to be of much deliberative value. No conclave or convocation whatever can have much value which will not listen quietly to unpalatable truths, and my observation has been that those who speak such truths

in the Free Church assemblies are apt to be howled down by an impatient throng. There is a great deal of vigorous speaking but the assembly too often resembles a mob cheering a favorite, or jeering at an unpopular opponent rather than a convocation of grave and reverend men deliberating together over the things of the Kingdom of God."

Let those who remember the discussions in the Canadian Assembly on the defunct Scott Act, or on the Jesuit Estates Bill say whether there is not a court nearer, home that too often substitutes "gregarious passion", howling and stamping, for the grave and reverend deliberation that should characterize a spiritual court.

It is a thousand pities that Mr. Mackenzie's bill providing for the early closing of stores on Saturday evening should have been so unceremoniously hustled out of the Local Legislature. Indirectly, if passed it would have prevented a vast amount of Sabbath breaking. In every town and city of Ontario there are vacant seats in the churches on Sabbath forenoon, just because places of business are kept open so late on Saturday night. The only objection to the measure was that it would interfere with business. Fifty laws on the statute book do that very thing.

Speaking and voting for prohibition are not by any means the only ways in which the temperance cause can be advanced. The passing of Mr. Mackenzie's early closing bill would have done a great deal in the way of lessening the temptation to use liquor with which a most important part of the community is beset. Worn out with long hours and weary with waiting on customers, many of them unreasonable, is it at all wonderful that salesmen and other employes in stores are tempted to resort to the use of stimulants on Saturday night? Those who know something of the inner business life of towns know how strong the temptation is; and they also know that in too many cases it is not successfully resisted. The deputation that waited on the government to discuss prohibition might very well have given Mr. Mackenzie a lift with his practical measure, and we think the hon. gentleman himself should have forced his bill to a division; more especially as the principal opponent was a Roman Catholic, whose ideas on the Sabbath are perhaps not noted for strictness.

Three clergymen representing the Anglican, the Presbyterian and the Methodist churches respectively—the first named the Rev. Dr. Brooke from England, the second, the Rev. Mr. McGregor from Scotland, and the third, the Rev. Mr. Inwood from Ireland—have been spending the last week in Toronto, and have held afternoon and evening meetings for four consecutive days in Association Hall. These meetings have been well attended, and the people evidently interested and profited by them. The range of subject with which they have dealt has been wide and practical. The sins of intemperance, impurity of life and language, the various forms of worldliness, and general indifference to earnest religious life in the ministry and in the churches, have been dealt with in great faithfulness by Biblical, rather than strictly theological teaching of a very high order. To speak, however, of Christian evolution, modern scientific theories and the higher criticism as among the merely, though subtler religious fashions that interfere with the true relations which should exist between God and the human soul, is we think to weaken rather than strengthen the good work in which they are engaged. It is true that any modes of thought not excluding those of the Bible itself, may really be made a hindrance to rather than a means of promoting spiritual life. To deepen spiritual life is the great object of these brethren, and this is to fill every legitimate mode of thought and operation of life with the divine in-breathing of love, righteousness and power, so that God in Christ may be all in all. They are visiting a number of other cities in Ontario on their way to Chicago where they go to

assist Mr. Moody in evangelistic work during the World's Fair. They are all ministers in harness, their congregations supply their own pulpit during their absence, pay them their regular salaries and give them permission to go on this work. They personally receive nothing for what they do, and are glad to do what they do in the United States and Canada on the strength and confidence of their own churches at home. This is certainly commendable both on the part of the churches and their ministers; and all who have listened to them will be ready to bid them God-speed both for their own, and their work's sake.

## PROHIBITION.

If not serious division just now in the Prohibition ranks in this Province, there is at least some confusion; and if not positive jealousy, a slight degree of overheated enthusiasm on the part of that wing which prides itself on being in advance of everybody else on the subject. Prompt and total prohibition of the manufacture, importation and sale of all intoxicating drinks as a beverage just as soon as it can be enacted with safety to the great objects sought by such a measure, should be the motto of all who acknowledge the immense evils of the liquor traffic. But the man who has his foot upon the breaks in certain junctures is even a more valuable man than he who with whip in hand hastens the speed when steadiness and caution are to be exercised.

We believe this country to be ripe, in one sense, for such a measure. In another sense, it is not. To bring it within easy compass of thought, suppose this Province to consist of one hundred, of what use would seventy be in any contest, providing the remaining thirty had command of tactics, skill and advantage of preoccupation or position, so as to be able to throw their opponents in the political arena? Popular majorities are not always able to rule in Canada.

It must be remembered that Ontario does not stand alone. She is a part of the Dominion of Canada. Yea, she is a part of the British Empire. And it appears that "the privy council has repudiated the idea of there being any distinction between retail and wholesale." If, then, there be no such distinction in law and the Ontario Legislature has power to do anything, it has power to abolish both the wholesale and retail traffic. The Marter bill, then, is only a half measure; and our prohibition driver shouts and cracks the whip to make but one wheel of the coach spin while the other three refuse to turn. For ourselves, we accept the full and candid statement of the Premier as honest, and true to the best interests of the prohibition of the liquor traffic. It taxes our patience to be told what he has said so plainly and clearly, but the cultivation of that virtue may stand us in good stead in the time to come. And we can afford to wait when he has so frankly said that he thinks there are ways in which to test the validity of prohibition with considerable promptness, "and I think these ways ought to be taken and I think they will be taken." In the meantime, is it too much to expect temperance men to do some necessary work for the lubrication of the other three wheels of total prohibition of the manufacture, importation and wholesale traffic of liquors, as well as of the retail traffic?

It is a matter of sincerest gratitude that under our present license law and local option work, the number of licenses granted diminishes every year in the province; and as we pointed out last week, at the present rate of decrease, would all cease to exist in about thirty years.

The London Advertiser, in an article headed "Yes, there will be a Plebiscite," says, "As to the plebiscite idea, we challenge anyone to suggest anything of equal educational value."

The experience of this city is again available. Here a plebiscite was taken at the annual municipal elections (and at no extra expense except for the printing of the voting papers) on this simple ques-

"Do you want the liquor licenses in London, at present 69, reduced to 50?"

By a majority of 700 votes the men and women of London voted, "Yes! we do want the licenses reduced from 69 to 50."

It was simply an expression of public opinion, it is true, but the City Council at once bowed to it, and reduced the licenses in accordance with the public will.

When next a reduction by ten more licenses was asked, the City Council granted the request without needing another plebiscite.

Strike a blow wherever you can, put in a pin, drive a nail or lubricate a wheel, pray and work, trust true men in the nation as in the home or in the church, and "have faith in God."

### THE PROTECTION OF CHILDREN.

Ontario is about to enact, if she has not already done so, another law in relation to the protection of children, about as sweeping or far reaching in its operations and consequences as her excellent and efficient Education Act has proved to be in the general culture and intellectual advancement of her youth. The Hon. J. M. Gibson, the Provincial Secretary, has charge of the bill in the Legislature, and has introduced it with explanations and comments that are deeply interesting to all who have studied the subject and are at all interested in the great issues which it involves. It must not be supposed, however, that this province has had no previous legislation on this subject. It has for some time past been feeling its way to what has just now been brought forward in such provisions as those for the protection of infants placed in "baby farms," the Industrial Schools Act, the Refuge for Girls, the Reformatory for Boys, the Act of 1888 for the better protection of children, the provisions for children in the Factory Act, the Shop Regulation Act, and others. After careful consideration, it is said, the present Act diverges from some of the recommendations of the Prison Commission, and instead of establishing Industrial Schools and houses of refuge in every county, it deals with the evils involved from a preventive rather than from a disciplinary standpoint. This has necessitated probing the core of the subject, and the laying of a somewhat strong hand upon what has hitherto been regarded as the sacredness of parental ownership in children and the consequent right of exercising almost unlimited authority over them. Great caution seems to have been exercised in the structure of this Act, with reference to unnecessary interference with the natural rights of parents. At the same time, first and foremost, have been kept in view, the rights of the helpless children, whose main purpose it is the object of this Bill to protect. As to whether the parents or the state has the first or paramount claim to control depends altogether upon the manner in which control is exercised. Neither the parents nor the State has any natural or revealed right to pervert the parental relationship, or the duties arising out of it, from the evident purpose of child-being. Good and not evil, is the true end of both childhood and manhood; and neither parental nor civil authority can change it, with impunity. Pagan ignorance, dire necessity, and conformity to most fearful forms of social cruelty and vice, have in the past abandoned, mutilated, and even slain thousands of helpless infants, and decades and even centuries have passed over the most civilized of communities, and not a statute to shield, or a refuge to open its arms to shelter these most pitiable ones of our kind.

It was left for Christian teaching to become the terror of these evil doers in the State, and to require parents to be "in the Lord" in the obedience they demand of their children, not to provoke them to wrath, but to bring them up in the nurture and admonition of the Lord. And when these duties are so neglected as to altogether change the heritage of child life, and thereby render it unfit in future to discharge its rightful obligations to both civil and religious society as well as to itself, it is then specially necessary

for the State to see that its own foundations do not become weakened by the permission of an abnormal condition of parental authority on the one hand, and of filial obedience on the other.

In dealing with this difficult and important subject, the author of the Bill has gathered from the most advanced legislation in the world on the subject. The provisions of the first sections of the Bill relating to the prevention of cruelty to children were copied, he tells us, from the English Act. "The Crown has from time immemorial protected the rights of property in children. It was the poor children, who had no estates or property and no influential friends, who had not been protected, and it was on behalf of these helpless children that the Bill had been proposed. Similar provisions had been made in several States of the Union, and in Australia. This section provides against children begging or singing in the streets, in taverns, or in public places, and for their removal from cruel, neglectful, or criminal parents, and for their examination and commitment to temporary shelter pending their final disposal.

The second edition which deals with the care of the neglected and dependent children, seems possibly to be the most drastic. As the law has hitherto stood, a police officer could not enter the precincts of the home to prevent the brutalities of parents towards their children. The charitable societies were the only agencies up to the present time, that could legally come to the aid of the neglected ones, and though exceedingly useful, they could not at all cope with extreme emergencies.

We ourselves, have known the case of a large family of young children dependent upon the small amount that the two elder boys could earn, the father meanwhile working, gambling away all he earned, and coming home to eat and live on the boys, and not contribute a cent to the general support; the smaller members of the family having to go the Girls' and Boys' Home, respectively. These benevolent institutions have done a grand work, and we do not think it is the sphere of this Bill to interfere with that work. It contemplates placing the peculiar class it deals with in homes where they will be properly cared for, and give them a training that will fit them for after life, absorbing them at the same time into the healthy blood of country life, rather than herding them as a class, separated from the general community. Due precaution seems to be made in the other sections for the trial of children and for their examination, inspection and reports of the entire working machinery of the Act. And not the least important will be that section which comes to us at first with a touch of the sentimental. It will be found after all not to be so sentimental as real, if especially our cities and larger towns only carry out its provisions faithfully. We refer, of course, to the section bearing on the ringing of the "Curfew Bell." To our mind, there is not a greater danger open to the future of Ontario, than the very conditions of the children of our province that give rise to this Act. Our autumn and winter evenings are the fruitful means of many a ruined boy and girl, not of the lowest class either. Every conceivable mischief, involving petty thefts, foul language, unclean conduct, and the formation of tough habits, they learn on the street, between the hours of 7.30 and 10.30 p.m. If parents cannot or will not keep their children from the streets after dark, then let the "Curfew Bell" ring, and the streets be cleared accordingly.

For the due and proper execution of this Act, much will doubtless depend upon the Superintendent who will be the chief officer in relation to it. He is, we are assured, to be a man fitted for his work, and not a mere political hanger-on. In addition a strong and healthy public sentiment must be maintained; for people are touchy about their children on the streets, more so than in the schools. Still the good sense of the people of Ontario should sustain well this excellent hand-maid to our Public School law; that together the very best results, both of our culture and of our Christianity, may follow to the generations to come.

### SYNOD CONFERENCE.

The conference in connection with the Synod of Toronto and Kingston, commences at Guelph, on the evening of the 8th inst., at 7.30 p.m., Rev. Dr. Parsons presiding. At 8 o'clock the subject of Home Missions will be taken up: (1) "Extent and importance of the work within the bounds of the Synod." Discussion led by Rev. A. Findlay, superintendent of missions for Muskoka and Algoma. (2) The work in the West; present day needs, and the relation of present effort to future strength of the Church." Discussion led by Rev. Dr. Cochrane, Convener of Home Mission Committee.

Tuesday forenoon, May 9th, Rev. Dr. Wardrope, presiding. "Augmentation as an essential part of Home Mission work." Discussion, led by Rev. D. J. Macdonnell, B. D.

Foreign Missions. "Present condition, difficulties and prospects of the field occupied by the Presbyterian Church in Canada." Discussion, led by Rev. R. P. McKay, B. A., Foreign Mission Secretary.

Tuesday afternoon, May 9th, Rev. John Hay, B. D., presiding. (1) Foreign Missions. "Our mission to the Jews." Discussion, led by Rev. McP. Scott, B. A., Toronto. (2) "The pastor's responsibility for the awakening of a missionary spirit in his congregation." Discussion led by Rev. Dr. McTavish, Toronto.

The practical nature of the topics given above, and the names of the gentlemen associated with the various subjects to be discussed, insure a most profitable conference.

A regular meeting of the Presbytery of Homan was held at Ch'u-wang on Jan. 24th., Mr. MacGillivray, Moderator, in the chair. Reports were received from the two stations of the mission. At Ch'u-wang, it was noted that the anti-foreign feeling has been growing less marked; while at Hsin-chen it has been sustained more or less throughout the year, culminating in the removal of the roof from a building recently acquired but of which possession has not yet been obtained. From Ch'u-wang the evangelistic work has been carried far afield; at Hsin-chen it was confined to daily preaching in the street Chapel, which, owing to its advantageous situation, is always well attended. At both stations the medical work affords every encouragement, Dr. McClure reporting 1718 treatments, and Dr. Smith 4677. Rev. T. Sedgwick was nominated Moderator of the General Assembly, and Rev. J. H. MacVicar appointed commissioner, together with Wm. Nicol, M. D., Brantford, and Mr. John Cameron, London. Certificates of proficiency in the language were received for transmission home concerning Mr. and Mrs. Goforth, Miss MacIntosh, and Mr. MacGillivray, the last named of whom took 89.27 marks out of a possible 100. A scheme was set on foot for arranging a systematic correspondence to the Presbyterian Record. After hearing a medical opinion from the Doctors of the mission re Mrs. MacVicar's insomnia, now of two years standing, it was resolved that Mr. and Mrs. MacVicar be requested to take a furlough to Canada and return as soon as Mrs. MacVicar's health may permit. On two evenings during the meeting practical and devotional conferences were held. J. H. MacVicar, Clerk.

What Mrs. Wilson said regarding native Christian servants, at the recent annual meeting of the W. F. M. S., was incorrectly reported in our columns. We regret the mistake. Mrs. Wilson writes: "In explanation of the fact that our native Christians often get so bad a name from English residents, other than missionary, in India, I said that a large number of people going by the name of Christians belonged to the Roman Catholic Communion, who though baptised had never had any Christian training, and were simply baptised heathen, and, knowing themselves freed from caste restrictions, added the vice of drunkenness to their other vices. I would rather have a good heathen servant than one of these Roman Catholics, of whom there are a large number acting as servants in English households in India."

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Caesar's household.—Spurgeon.

### Books and Magazines

PROCEEDINGS OF THE SOCIETY OF BIBLICAL ARCHAEOLOGY. Vol. XV. Twenty third Session. Published at the office of the Society, 37 Great Russell St., Bloomsbury, London, W.C.

Within sixty-two pages, the proceedings comprise three articles. The first is Mr. P. le Page Renou's continuation of a translation of the Egyptian Book of the Dead, which is ludicrous where it is not dreary. Thus "Chap. XXXIII, whereby all serpents are kept back. O serpent Rerak, advance not! Here are the Gods Seb and Shu! Stop or thou shalt eat the rat which Ra excreateth, and gnaw the bones of a putrid she-cat." How very edifying! The Rev. G. Margollouth writes on the "Superlinear Punctuation of Hebrew found in certain MSS., and which he supposes had its origin in Syria, prior to the development of the present sublinear vowel system. Finally, Messrs. A. C. Bryant and F. W. Reed translate an inscription of the Egyptian Amenophis IV. who called himself Khuenaten, and worshipped the disk of the sun as did certain tribes of Central America. Khuenaten's city was the site of Tell el Amarna.

STIRRING THE EAGLE'S NEST, AND OTHER PRACTICAL DISCOURSES. By Theodore L. Cuyler, D. D. New York: The Baker and Taylor Company. Toronto. William Briggs.

This handsome 12mo volume of 318 pp., bound in blue and gilt topped, contains eighteen sermons, the last being Dr. Cuyler's valedictory to the Lafayette Ave. congregation. Everything Dr. Cuyler writes is worth reading by those who read sermons and similar productions. There is nothing very novel in his matter nor startling in his style; but he puts old truths in new dress, and his language is chaste and simple. There is something very devout in all his utterances, and his great aim, to build up pure Christian character, is one that all right minded people must sympathize with. For printed sermons, which generally lack the personality of the living preacher, these are very readable, and the reading of them cannot fail to do good. The valedictory is peculiarly interesting as a piece of modern Christian autobiography, which many who are familiar with Dr. Cuyler's name would not willingly miss.

SOCIALISM FROM GENESIS TO REVELATION: By Rev. F. M. Sprague; Boston: Lee and Shepard. 1893.

There can be no doubt that socialism is in the air; but in what form it is to take permanent possession of terra firma is quite another matter. It has been well said that there is this difference between Christian socialism and the socialism of unbelief, that the one says: "All mine is thine," while the other says: "All thine is mine." There is a great gulf between the two. We do not for one moment stand up for particularism which divides human society, whereas the Christian Church is an organism, and its organic character has to be more fully recognized. But we remember that there is always a danger of the destruction of individuality, and no love for our fellow men must be allowed to lead us into ways of hurting them. There is a good deal in this book with which we cordially agree. Here for example, is an excellent protest against Mr. Henry George's doctrine of the nationalization of the land and all its concomitant heresies: "The plan proposed by Mr. George that government should take forcible possession of all lands by confiscating rent, thus robbing multitudes of land-owners who have purchased and paid for their land, frequently with the savings of a lifetime of toil, is so repugnant to reason, so vicious in principle, it so outrages every sense of justice that we are left to wonder how a head so clear and a heart so humane could suggest a measure so anarchistic and villanous." This is excellent on the negative side. But Mr. Sprague's positive principles will hardly be satisfactory to some who may be willing to cast the land owners to the lions. Mr. Sprague thinks that socialism should come gradually, tentatively, and only so far as may be necessary. Latet dolus in generalibus. We are a little afraid of this coming so far as may be necessary. The five postulates of socialism, we are told are: 1. Labour is the source of all value. 2. Private capital is a social crime. 3. The rich are growing richer, and the poor growing poorer. 4. The wages of labour furnish a bare subsistence. 5. The public ownership and control of capital. These be large demands. La propriete c'est le vol, is now an axiom, not a heresy. The poor are growing poorer. We are not quite sure of this. And capital is to be owned and controlled by the public—by aldermen, for example, so fully are they trusted!

## Choice Literature.

## THE GULD KIRK O' SCOTLAND.

The guid auld Kirk o' Scotland,  
The wild winds round her draw,  
And when her roamen hear their saigh,  
They prophesy her fa'.  
But what although her fate has been  
Among the floos to set,  
The guid auld Kirk o' Scotland,  
She's nae in ruins yet.

There may be wrath within her wa's;  
What rack? her wa's are wa'e;  
It's but the beating of a heart,  
The rushing of a tide,  
Whose motou keeps its water pure;  
Then let them foam or fret,  
The guid auld Kirk o' Scotland,  
She's nae in ruins yet.

She was a lithe, she was a licht  
When a' thing else was mirk,  
And many a trembling heart has found  
Its bield behind the Kirk.  
She bore the brunt and did her due  
When Scotland's sword was wet,  
The guid auld Kirk o' Scotland,  
She's nae in ruins yet.

The clouds that overcast her sky  
Maun shortly flee awa',  
A bonny, blue, and peaciu' heaven  
Smiles sweetly through them a'.  
Her country's life-blood's in her veins,  
The wide world's in her debt,  
The guid auld Kirk o' Scotland,  
She's nae in ruins yet.

The Beacon.

## "THE MAN THAT DIED FOR ME."

Many years ago I wanted to go as a foreign missionary, but my way seemed hedged about, and after a few years I went to live on the Pacific coast. Life was rough in the mining country where I lived, and this was my chance for missionary work.

I heard of a man over the hills who was dying of consumption. "He is so vile," they said, "no one can stand it to stay with him; so the boys place some food by him, and leave him for twenty-four hours. They'll find him dead some time and the quicker the better. Never had a soul, I guess."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him, and find out if he was in need of better care. As I turned from the last man, vexed with the indifference, the thought came to me, "Why don't you go yourself?" Here's missionary work if you want it." It had not occurred to me before that I could go.

I'll not tell how I weighed the probable uselessness of my going, or how I shrank from one so vile as he. It wasn't the kind of work I wanted.

'At last, one day, I went over the hills to the little far-away cabin. It was just one room. The door stood open, and up in one corner on some straw and colored blankets I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move, I should have retreated hastily.

As my shadow fell over the floor he looked up and greeted me with a dreadful oath. I stepped forward and there came another oath.

"Don't speak so, my friend," I said.

"I ain't your friend, I ain't got any friends," he said.

Well, I am yours, and"—but the oaths came thickly as he said, "You ain't my friend. I never had any friends, and I don't want any now."

I reached out at arm's length the fruit I had brought him, and stepping back to the doorway, I asked him, hoping to find a tender place in his heart, if he remembered his mother, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of God and he cursed Him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths. said, "That's all a lie. Nobody ever died for us."

I went away discouraged. I said to myself, "I knew it was no use."

The next day I went back again, and I went every day for two weeks, but he did not show the gratitude a dog would have shown.

At the end of that time I said, "I'm not going anymore." That night when I was putting my little boys to bed, I did not pray for the miner as I had been accustomed to do. My little Charlie noticed it

and said, "Mamma, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes, I guess so."

"Has God given him up, mamma? Ought you to give him up, mamma, before God does?"

That night I could not sleep. The man dying, and so vile, with no one to care.

I got up and went away by myself to pray, but the moment I touched my knees I was overpowered by the sense of how little meaning there had been in my prayers. I had had no faith, and I had not really cared, beyond a kind of half-hearted sentiment. Oh, the shame, the shame of my missionary zeal! I fell on my face literally, as I cried, "Oh, Christ, give me a little glimpse of the worth of a human soul." Did you ever ask that and mean it? Don't do it unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation.

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what I had never known before, what it was to travel for a human soul. I saw my Lord as I had never seen him before. I stayed there until the answer came.

As I went back to my room my husband said, "How is your miner?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save him, and I don't know that I shall do anything about it," I replied.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until the afternoon, when, my work being all over, I could change my dress, put on my gloves, and take a walk while the shadows were on the hill sides. That day, the moment my little boys went out to school, I left my work and, without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but to win a soul. I thought the man might die. There was a human soul in the balance, and I wanted to get there quickly.

As I passed on a neighbour came out of her cabin and said, "I'll go over the hills with you, I guess."

I did not want her, but it was another lesson for me, God could plan better than I could. She had her little girl with her, and as we reached the cabin she said, "I'll wait out here, and you hurry, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt as it did before, for I was behind Christ, and I stayed there. I could bear what struck Him first.

While I was changing the basin of water and towel, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird's note.

"What's that?" said the man eagerly.

"It's a little girl outside, who is waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

Stepping to the door I beckoned to her, and then taking her by the hand, said, "Come in and see the sick man, Mamie."

She shrank back as she saw his face and said, "I'm afraid." But I assured her "Poor sick man! he can't get up, and he wants to see you."

She looked like an angel, with her face framed in golden curls, her eyes tender and pitiful, and in her hands the flowers she had picked off the purple sage bush. Bending toward him, she said, "I sorry for 'ou, sick man. Will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: I had a little girl once, and she died. Her name was Mamie. She cared for me. Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died."

I knew I had the key to the man's heart, and the thought came quickly, born of that midnight prayer service. "When I

spoke of your mother and your wife, you cursed them, and I know now that they were not good women, or you could not have done it, for I never knew a man who could curse a good mother."

"Good women! Oh, you don't know nothin' 'bout that kind of women. You can't think what they was."

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? You would not have liked to have her live for that, would you?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine he cried, "O God, no! I'd have killed her first. I'm glad she died."

Reaching out and taking the poor hand, I said: "the dear Lord didn't want her to be like them. He loved her even better than you did. So He took her away where she could be cared for by the angels. He is keeping her for you. To-day she is waiting for you. Don't you want to see her again?"

"Oh, I'd be willing to be burnt alive a thousand times over if I could just see my little gal once more, my little Mamie."

Oh, friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest.

The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing breath. Then, clutching me, he said, "What's that, woman, you said t'other day 'bout talkin' to somebody out o' sight?"

"It's praying. I tell Him what I want."

"Pray now, pray quick. Tell Him I want my little gal agin. Tell Him anything you want to."

I took the hands of the child and placed them on the trembling hand of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie and wanted to see her again. As nearly as I remember this was Mamie's prayer:

"Dear Jesus, this man is sick. He has lost his little girl, and he feels bad about it. It's so sorry him, and he's so sorry too. Won't you help him and show him where to find his little girl? Do, please. Amen."

Heaven seemed to open before us. There stood One with the prints of the nails in his hands and the wound in his side.

Mamie slipped away soon, but the man kept saying, "Tell Him more 'bout it, tell Him everything; but, oh! you don't know."

Then he poured out such a torrent of confession that I could not have borne it but for One who was close to us that hour. Oh, how the Lord Jesus reached out after that lost soul!

By and by the poor man grasped the Strong Hands. It was the third day when the poor tired soul turned from everything to Him, the Mighty to save. "The Man that died for me."

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting and he said, "I'd like to go to a meetin' once. I never went to one of them things."

So we planned a meeting, and the boys came from the mills and the mines and filled the room.

"Now boys," said he, "get down on your knees while she tells 'bout that Man that died for me."

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the simple story of the Cross.

After awhile he said, "Oh, boys, you don't half believe it or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing he told the story. He had to use the language he knew, and this, as well as I can recall it (and, of course this is true of all the conversations I have quoted) was what he said:

"Boys," he said, "you know how the water runs down the sluice boxes, and carries off all the dirt and leaves the gold behind. Well! the blood of the Man she tells about went right over me, just like that; it carried off 'bout everything. But

it left enough for me to see Mamie, and to see the Man that died for me. Oh, boys, can't you love him?"

Some days after there came a look into his face that told me the end had come. I had to leave him and I said, "What shall I say to-night, Jack?"

"Just, Good night," he said.

"What will you say to me when we meet again?"

"I'll say, 'Good morning,' up there."

The next morning the door was closed, and I found two of the boys sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face which seemed to have come back nearer to the "image of God."

"I wish you could see him when he went," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout midnight, an' smil'n' said, 'I'm going boys. Tell her I'm going to see Mamie. Tell her I'm going to see the Man that died for me,' an' he was gone."

Kneeling there with my hands over those poor cold ones, that had been stained with human blood, I asked to come to understand more and more the worth of a human soul, and to be drawn into deeper sympathy with Christ's yearning compassion, "Not willing that any should perish."—Mrs. J. K. Barnly, in London Christian.

## ADVANCES IN BRAIN SURGERY.

There is a form of cranial injury in which surgical aid is especially beneficial and in which by prompt action life may frequently be saved. A man falls down an area, for instance, striking his head on the hard surface below. He is stunned for a few minutes and then partially recovers consciousness, which, however, is gradually lost and profound stupor sets in. In such an instance there is probably the rupture of a blood vessel in the membranes of the brain between the organ and the skull and blood is effused, which, by its pressure on the brain, produces stupor and eventually death. Such cases were until within the last few years invariably fatal, and even now, such is the usual result, for comparatively few surgeons know what great advances have recently been made in the science and art of brain surgery. Only a few weeks ago a case of the kind occurred in Washington City in which a man was passively allowed to die when in all probability his life could have been saved by an operation. And this operation is a very simple one. We ascertain from an inspection of the seat of injury on what part of the skull the blow has been received, and we are further strengthened in our search for evidence by the symptoms exhibited by the patient. We trephine the skull at the injured point and let out the blood that has been extravasated. As soon as the pressure is relieved consciousness is regained and the patient lives. Quite recently operations have been performed upon the skull in cases of idiocy innate or acquired with a view of removing a supposed disproportion between the size of the brain and the skull, and thus allowing the organ space in which to grow. A French surgeon proposed the removal of strips of the cranium in cases of idiocy in which as he supposed there was no room for the brain to expand. Several of his cases and those performed according to his method by other surgeons have been in a measure successful, so that there is decided encouragement to persevere with the operation in instances in which it appears to be suitable. Several years before the publication of his results the writer had performed similar operations for the cure of epilepsy, and in a few cases with complete success.—From "Brain Surgery," by Dr. William A. Hammond, in North American Review.

Lord, do thou choose for me, not only the whole state and condition of being, but every little and great accident of it. Keep me safe by thy grace, and then use whatever instrument Thou pleasest for bringing me to Thee. Lord, I am not so licentious of the passage, so I may get to Thee.—Jeremy Taylor.

## Missionary World.

### HELP FOR INDIA.

We mean, of course, religious help. It would be a waste of time and paper to prove that this is needed. With few exceptions those who are likely to consider the subject at all will admit this without a moment's hesitation. We fear, however, that among many of those to whom we may reasonably look for help Indian missions are not popular. In recent years Indian missionaries and mission work have been freely discussed, and their methods subjected to a good deal of superficial and one-sided criticism. Missionaries are the last to deprecate such criticism. They know the valuable results of criticism, but they desire for the work's sake that the criticism and suggestions should be intelligent and based on sound knowledge of the conditions and needs of the various mission-fields. It is a matter of regret to many missionaries in India that so much of these criticisms refers to details of secondary importance, and so little to the essence of the great problems which confront and baffle them. The Indian missionary has in many respects a unique field, and to attempt to compare the results here with other fields is very misleading. The immense population, the venerable age of Hinduism, the firm hold it has on the minds of all classes, the way in which religion enters into and pervades every state and relation of life, the system of caste, and that part of the national character which prevents all independence of thought and action, are difficulties in the way of rapid progress which must be seen and encountered to be appreciated.

But notwithstanding all these disadvantages, we think that something else is the great secret of want of success. We think that few complaints should be made respecting this when it is the standing witness against those who complain that they have failed in their duty. What has yet been done in the way of a serious effort at all worthy of such a vast empire and adequate to its wants? The richness and meagreness of our harvests must always be determined by the quantity of the seed we sow, as well as by the quality of our soil. "Whatsoever a man soweth, that shall he also reap." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Young India and a portion of older India, too, is on the alert; the mind is waking up after the sleep of centuries. There is a great upheaval of the nation with its 284,000,000 people, and its present condition is profoundly interesting and critical. She has to be Christian or become the prey of Agnosticism, and even infidelity, and the answer depends almost entirely on the Christian Church.

In the main the plea of the Jew of Mount Ephraim is being echoed now either in unexpressed feeling or in outspoken utterance by thousands of religious-minded Hindus, "Ye have taken away my gods, and what have I more?" India is thus entering on a new era of mental and moral awakening and transformation, and there is no phenomenon of our time more fascinating than this transformation of the various types of the Asiatic mind and under the stimulus of a living Christianity. Hinduism has still a powerful hold on millions of souls, but it is the reverse with a small but growing number of enlightened men, who will soon become the leaders of the people. Among this class social, political, and religious movements are now the order of the day. It is a gigantic task to destroy the social abuses of centuries in a land like India, but a beginning has been made; the axe has been laid at the root of many an evil and mischievous institution, such as caste, child-marriage, and widow enforcement. New ideas, such as the rights of men and human brotherhood have been silently spread through the country, creating a social conscience and leavening the people. What does this revival, this religious reform, signify? It means that the mind of the people is awake and inquiring, and that they have not studied the Bible for naught. They have read the Bible with their own sacred books, and found principles which they had never found before; it is a distinct triumph for the old Book. What did this revival mean. It meant that the bright electric light of Christianity had been brought to bear on social and religious Hinduism, and its leaders were looking round upon their ancient fortress, and they were discovering a crack here and a sinking there, and were for giving up what was bad and must be condemned,

and for retaining only what was good and true. For Christianity to have brought the Hindus thus to admit that their great religion, in which they had trusted for ages, is defective and radically unsound and needs reconsideration; for it to have given them new and higher ideals, creating a sense of shame as to its impure and degrading worship, and a longing for something higher and better; and, above all, that there has penetrated the idea of a holy, personal God, the starting-point of all religion,—this surely is a distinct and glorious triumph for Christianity. It might not be apparent, perhaps, to those who look only for visible crops, but there is a fairer and deeper way of estimating results than merely counting heads. In a country like India many most valuable results are hidden under the surface and incapable of being tabulated and formulated in missionary returns. Surely the truest criterion of success is that which appertains not so much to the success of Missions as to the success of Christianity. One question might be, How many converts were missions making? But another question was, How far was Christianity setting an example to the system of Hinduism?

God is calling on us in these days to enter on his work with the sanctified spirit of Christian enthusiasm. But one feels ashamed when he thinks of the way in which the Church is prosecuting her foreign missionary work. That men of the world should rush around the earth and into the heart of unexplored continents, making discoveries that had to do with secular matters, and that the Church of God should have been nineteen centuries, and less than half the population of the globe taking to the message of salvation,—it was a painful thought. The power that is stored for the evangelization of the world has hardly been claimed. How paralyzed has been the Church which might be clothed with power. Given a church alert, believing, on its knees, baptized with spiritual power,—that is the agency that God will use. A church that is settled on its lees cannot evangelize the world. But when the Church is clothed with power from on high, the young men brought up within her borders will be ready to offer themselves. We want men of talent, men of education, men of natural gifts. But these things are not indispensable. The one indispensable thing is men of faith, men who absolutely believe that Christ died for all men, that the Gospel is the power of God unto salvation to every one that believeth. One such man does more to kindle faith than all the logic of the schools and all the eloquence of the pulpit. Men of faith—that is the demand of God.

If ever the hand of God could be traced in any history it is not too much to say that it can be traced, with quite peculiar clearness, in the steps by which a little trading company, entering this great continent without the thought or wish of anything beyond a petty trade, gradually expanded into one of the most important and glorious empires the world has ever seen. And is it too much to say that our greatest national glory, or our deepest national shame will, in the eye of history, turn on the way in which we recognize our responsibilities and discharge our obligations to this land? That our contact with India must, whether we will it or not, be fraught with issues of the most momentous importance to this country must be patent to every one who is the least acquainted with the conditions of life here. Even putting all distinctive missionary effort out of the question, the mere contact of western thought, culture and education is inevitably breaking up the older forms of Hindu thought. But it lies with us whether that contact shall be charged with infinite blessing, leading them on to a higher, deeper, truer faith, and a new national life, or whether, cutting them adrift from their old moorings, we leave them without Christ, "strangers from the covenant of promise, having no hope, and without God in the world." Let us be very sure that if we betray the trust God has reposed in us, and neglect the marvellous opportunity He has put before us, He will assuredly tear the kingdom from us and give it to some neighbour of ours, be it who it may, who is better than we. And that Britain has, as yet, in any kind of adequate degree realized her responsibilities, or that the efforts she is at present making to win the nations of India to the faith of Christ are, in any degree, commensurate to the immensity of the task and the very singular and almost unique difficulties which beset it, no one surely could for a moment maintain.

Give then, unstintingly to the nations of the world at large, but more particularly to India, as it has been given more peculiarly to us. Give us your best, your sons and daughters, your prayers, your sympathy and your alms. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Rev. Henry Rice, Madras, in The Church of Scotland Record.

## Irrigation

is of immense importance to you, whoever you are, wherever you are, if you choose to profit by it.

Better than rain; the sun and air and soil combine to make it better than rain; the farmer gets it when and where he wants it—this part dry and that part wet.

Irrigation costs as much for grain as for fruit; but the southern fruits pay best. Skip grain and grow fruit; or invest in irrigation for oranges lemons prunes figs grapes almonds etc in Southern California.

A \$50 share of our stock costs \$50 now; it will be worth \$500, if all goes well, in three years—perhaps before the first dividend.

Pamphlet free; and map goes with it.

THE COLORADO RIVER IRRIGATION CO.,  
66 Broad Street, New York, and  
CANADA LIFE BUILDING,  
Toronto.

## AN ANCASTER MIRACLE.

RESTORED TO HEALTH AFTER BEING GIVEN UP BY FOUR DOCTORS.

The Remarkable Case of a Copetown Lady—Afflicted With Paralysis, Suffering Intense Agony and Pronounced Incurable—She is Again Restored to Health and Vigor—She Tells Her Story for the Benefit of Other Sufferers.

Dundas Star.

During the past two years many of our most reputable exchanges have given accounts of wonderful cures occurring in the localities in which they were published. These cures were all effected by a remedy that has made for itself the most remarkable reputation of any medicine ever brought before the notice of the public; so remarkable indeed that it is a constant theme of conversation, and the name among the most familiar household words. We refer to Dr. Williams' Pink Pills for Pale People. Many of the cases published told the story of people given up by the doctors, and who were on the very threshold of the other world when Dr. Williams' Pink Pills were brought to their notice. The cases reported were in most instances distant from Dundas and for this reason might not be considered of more than passing interest. For the past month, however, the report was current in town of a wonderful cure accomplished by these same pills in the township of Ancaster. It was stated that Mrs. D. S. Horning, wife of a prominent farmer, residing about a mile west of the village of Copetown and seven miles from Dundas, had been given up by the doctors and that she had been cured by Dr. Williams' Pink Pills. So great was the interest taken in the case that The Star decided to investigate it and a few days ago a representative went up to the Horning homestead for that purpose. In passing through Copetown he learned that very little else was talked of but the remarkable recovery of Mrs. Horning. Possibly the fact that both Mrs. Horning and her husband were born in the immediate neighborhood, and are presumably known to everybody in the country around, increases the interest in the case. The Star man on arriving at the Horning residence was admitted by Mrs. Horning herself. She looked the picture of health, and it was hard to believe that she was the same woman who was at death's door four months ago. In answer to the question as to whether she had any objection to giving a history of her case for publication, Mrs. Horning replied that she had not. "I consider that my recovery was simply miraculous; I give Dr. Williams' Pink Pills all the credit, and I am willing that everybody should know about it."

Mrs. Horning then gave the following history of her remarkable recovery:—

"A year ago I was taken ill with what the doctors called spinal affection, which finally resulted in partial paralysis, my legs from the knees down being completely dead. My tongue was also paralyzed. On the first of July last I took to my bed, where I lay for four months. No tongue can tell what I suffered. I was sensible all the time and knew everything that was going on, but I could not sleep for the intense pain in my head. Our family doctor said I could not live, and three other doctors called in consultation agreed with him. I felt myself that it would be only a short time until death would relieve me of my sufferings. Neighbors came in, 25 or 30 every day, and every time they went away expecting that it was the last time they would see me alive. I quit taking doctor's medicine and gave up all hope. About four months ago a friend came in and read an account in the Toronto Weekly News of the miraculous cure of an old soldier named E. P. Hawley, an inmate of the Michigan Soldiers' Home, at Grand Rapids. The story he told exactly tallied with my condition, and it was on that account that I decided to give Dr. Williams' Pink Pills a trial. When I began taking Pink Pills I was so ill that I could only take half a pill at a time for the first few days. Then I was able to take a whole one after each meal, and have continued taking them. After I had taken over a box I began to experience a strange tingling sensation all over my body, and from that out I began to improve. In a month I could walk with a cane or by using a chair, from one room to another. My general health also improved. In fact my experience was like that of the old soldier, whose case had induced me to give the pills a trial. While taking the pills at the outset I had my legs bathed with vinegar and salt and rubbed briskly. It is now four months since I began taking the Pink Pills, and from a living skeleton racked incessantly with pain, I have as you see been transformed into a comparatively well woman. I am doing my own house-work this week and am free from all pain and sleep well. When my neighbors come to see me they are amazed, and I can tell you there is great faith in Dr. Williams' Pink Pills in this section, and many are using them. When I began taking Pink Pills I made up my mind that if I got better I would have the case published for the benefit of others, and I am glad you called as I am sure I would now be dead if it had not been for Pink Pills."

Mrs. Horning stated that she purchased the Pink Pills at Mr. Comport's drug store in Dundas, and Mr. Comport informed us that his sales of Pink Pills are large and constantly increasing.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont. and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

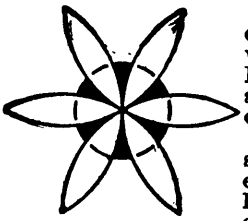
Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

C. C. Richards & Co.

Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but Minard's Linctum cured her, and I would earnestly recommend it to all who may be in need of a good family medicine.

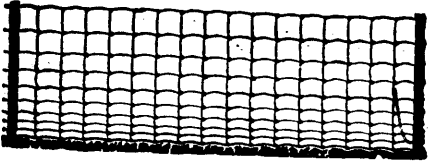
John D. Boutiller.

French Village.



**SIX POINTS**, out of many, where **Doctor Pierce's Pellets** are better than other pills:

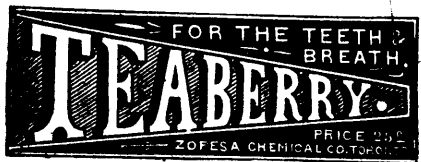
1. They're the smallest, and easiest to take—little, sugar-coated granules that every child takes readily.
2. They're perfectly easy in their action—no griping, no disturbance.
3. Their effects last. There's no reaction afterwards. They regulate or cleanse the system, according to size of dose.
4. They're the cheapest, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.
5. Put up in glass—are always fresh.
6. They cure Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headaches, and all derangements of the liver, stomach and bowels.



**YOU ARE SHOCKED**

when you unexpectedly come in contact with a solid body. Multiply the shock by weight and speed and you know how a running horse feels when he strikes a rigid wire fence. Barbs would have killed him, but coiled Springs catch him like a bird alighting on a limber twig.

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**CHILD BLAINS**

**FROST BITE**

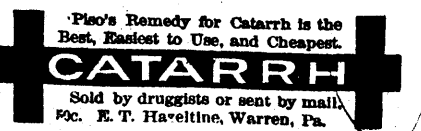
and **ACHES & PAINS** relieved at once by **Perry Davis'**

**PAIN KILLER**

also **Coughs - Colds - Sore Throat - Diphtheria - Rheumatism, and Neuralgia**

**"ask for the New"**

**BIG 25c BOTTLE**



Minard's Liniment relieves Neuralgia.

**Ministers and Churches.**

Rev. Dr. Ure, of Goderich, accompanied by Mrs. Ure, has been the guest of Mr. John Watson, Ayr.

Rev. M. H. Scott, B. A., of Winchester has received a call to Zion Church, Hull, at a salary of \$1,000.

The Rev. J. Hardie, of Ayr, has been lecturing on temperance in the Presbyterian church, New Dundee.

Rev. D. J. Macdonnell, of Toronto, has been elected President of the Theological Alumni Association of Queen's University, Kingston, Ont.

The Rev. Anderson Rogers, of Windsor, has been called to the pastorate of the United church of New Glasgow. The call is practically unanimous.

The Rev. P. McF. McLeod, of Victoria, B. C., has been occupying the pulpit of Knox church, Ottawa, vacant through the recent resignation of Rev. F. W. Farries.

Rev. Dr. Middlemiss passed through Guelph a few days ago on his way to visit Scotland. Among those at the station to see him off, were Revs. Dr. Torrance, J. C. Smith and others.

The friends in Carleton Place of Rev. Dr. McDonald, says the Herald, will be pleased to learn that he has entirely recovered from his recent illness, and is about his duties again as of yore.

Rev. W. G. Mills, of the Westside Presbyterian Church, New Westminster, has tendered his resignation to the Presbytery owing to his ill-health, and will take a trip to Australia in a sailing ship.

A curious mishap befel the Rev. R. Morton of Hamilton, who, in coming from there to Brantford to preach last Sunday for Rev. Dr. Cochrane, made an exchange of valises, losing his gown and the notes of his sermons.

The Rev. Dr. Sexton is at present in Chicago, supplying the pulpit of Englewood Presbyterian Church. He will be in Canada again in June. Meantime letters may be addressed to him, 529 Englewood Avenue, Chicago.

Rev. Dr. Laidlaw, pastor of St. Paul's Presbyterian church, Hamilton, has been presented with a life size painting of himself by the church members. Miss Rusk was the artist. Dr. Laidlaw has been fifteen years in this pastorate.

The Picton Standard speaks in the highest terms of the Rev. Robert Atkinson's farewell sermon preached two weeks ago to his former charge in that town. His settlement as pastor of the Church in Berlin takes place on the 5th inst.

After a very harmonious discussion on the subject, the congregation of Gladstone, Man., has unanimously decided to proceed at once with the erection of a brick church at a cost of \$3,500. Subscriptions to over \$4,000 have been promised. The work will go on at once.

The Rev. D. Coussirat, B. D., B. A., French professor of Theology, who has just been created D. D. by Queen's University, is a graduate of the University of Paris, France, and has been in Montreal Presbyterian College for a number of years.

Mrs. Bethune, of Gravenhurst, President of the W. F. M. S. of that place, was recently presented with a certificate of life membership in recognition of valuable services. Mrs. R. N. Grant, of Orillia, on behalf of the local auxiliary, made the presentation.

Mr. J. McL. Stevenson, of Barrie, who was in Bradford over Sunday, visited the Presbyterian Sabbath School, and had a pleasant talk with the pupils. Mr. Stevenson is an earnest Sabbath School worker, and many years ago was superintendent of the above school. His visit was much appreciated.

On the eve of his departure on his visit to Scotland, the Rev. Mr. Crombie, of Smith's Falls, was presented with the sum of \$122 in cash, contributed by the members of the Lanark and Renfrew Presbyterian body in the two counties. This very expressive acknowledgment of his faithful services was handed him by Rev. A. A. Scott, of Carleton Place.

A week past last Sabbath evening, Dr. Dickson, and the interim Session, composed of Messrs. Amos, Slater and Gibson ordained to the eldership of the Preston Congregation, Messrs. W. D. Hepburn, Thomas Hepburn, and Mr. Wood. The Preston people intend building a handsome church, and have over \$1,300 subscribed for that purpose already.

An exchange remarks: Rev. H. Ross, of Burnside, Man., has been in this country only since Christmas time, and has tied

the matrimonial knot for five happy couples in that time, an average of one every month. He is getting to be such an adept at the business that he will soon be capable of playing the even more important part of getting the knot tied for himself.

Among the recent B. A. graduates of McGill we notice the name of Miss Margaret Macadam, daughter of Rev. Professor Macadam, of Morrin College, Quebec, who has gained the high distinction of a special certificate for First Rank General Standing. Miss Macadam pursued her studies in Arts at Morrin College, and obtained the Scholarship of \$50, for the best student in the graduating class at this examination.

No church in Hamilton is making more material progress or is a greater power for good than St. John's Presbyterian Church. It is a working church in every sense of the term. The nineteenth annual report gives a very satisfactory showing. Under the Hon. and Rev. R. Moreton's devoted pastorate the membership has been greatly strengthened and now numbers three hundred and eighty-seven members. Yesterday at the anniversary services appropriate sermons were preached morning and evening by Rev. Dr. Cochrane, of Brantford. The collection amounted to \$1,028.

A recent issue of the Montreal Witness contains the following announcement: Mr. W. Drysdale, the well-known bookseller, was married yesterday afternoon to Miss Mary McIntosh, daughter of Mr. John McIntosh, of Sherbrooke, and sister of the Hon. John McIntosh, of the Quebec Government. The wedding, which was a quiet one, took place at the residence of Mr. Robert Ailan, brother-in-law of the bride, and the Rev. D. W. Morrison, B. A., officiated. Our old time friend, Mr. Drysdale, and his bride, have our heartiest congratulations and good wishes on this happy event.

Sabbath, the 16th ult., was an auspicious day with the young church at Mimico. The happy relations existing between the Rev. A. MacMillan, the lately ordained pastor and the congregation, were still further strengthened by the ordination on that day of five gentlemen to the eldership. Those chosen were Messrs. Forbes, Gauld, Hendry, Hazzard and Slater. Mr. MacMillan preached an eloquent and appropriate sermon, and at the close referred in terms of gratitude to the services rendered by the Interim Session. Now that the Church is in good working order we trust it may continue to grow in numbers and in spiritual usefulness under the ministry of its earnest and energetic pastor.

The annual social in commemoration of the fourth year's pastorate of the Rev. J. C. Tolmie, at the First Presbyterian church, took place on the evening of the 25th ult. Mr. Tolmie was inducted on April 23rd, 1889, and since that time the membership has increased from 228 to 408, or a net gain of 180. The total number joining since that time has been 265, but many have left the city. The receipts in the same period have risen from about \$2,300 to over \$4,100, or nearly double. The celebration took place in the church and there was a large attendance, the pastor presiding. A short programme was first in order consisting of songs by Misses Carson, Salmond, Buck and Dew. Addresses were also given by Messrs. Russell, Morrice, Constable, Stevenson, Myers, McFarland, and Green. All of these gentlemen spoke in high terms of praise of Mr. Tolmie and of the splendid progress which had taken place under his ministry.

The following letter was received by Dr. Robertson from Mrs. Kane, the Secretary of the Ladies Missionary Society, of Nelson, B. C. "We—the Missionary Society, think there is great need of more missionaries in this district. This is especially the case in the Slocan district. If one is sent there we will be responsible for \$100 of his salary. We may do better, but this is all we are sure of now. Hoping you can make it possible to supply this field and etc." This Society is only a few months old, has only eight or ten members; and the mission of Nelson is not yet two years old. The action of this society shows the need of this locality, and the generous spirit of these ladies. Efforts we understand, were made to get a man for this district last year, but in vain. And efforts have been equally futile this spring. Where is the missionary spirit among our young men of which we hear and read so much? Slocan should be supplied at once. Who will volunteer?

On the 13th ult., a farewell social was held in the Presbyterian Church, Grenfell, on the eve of Mr. McLeod's departure for his new field of labour at Sinaluta, when he was made the recipient of a lengthy and well-warded address, and a purse of \$42. Mr. Pollock of Manitoba College, takes charge of the field.

**THE DUTIES OF OFFICERS OF AUXILIARIES AND MISSION BANDS.\***

BY MISS AGNES DRUMMOND, NEWCASTLE.

In considering this subject it has been assumed that all officers have consecrated themselves and all that they have and are to God, and that they are desirous to trade with their talents and to make the most of their powers for the glory of the Master whom they serve. From this standpoint we will look first at the general duties; then at the special duties of each; remembering that in the service of such a Master, duty is a privilege, sacrifice a gain, and labour a delight.

I. The first duty of an officer is to acquaint herself with all the duties of her office, conscientiously resolving to perform them all, so far as lies in her power.

No matter how wisely a constitution may be planned, the success of the society depends largely on the efficiency of the officers. The officers cannot do everything, but let them not rest satisfied till they have done all they can. No officer has a right to be satisfied with the performance of only the simple obligations, with the least possible labour; it is her duty. There are thirty, sixty, and one hundred-fold degrees of attainment. We have no idea of the waste of power there is in our lives, but the fact that the Master is ever unfolding more and more for us to do, proves that he is working in and by us.

Each officer should feel and work as if the success of the Auxiliary or Mission Band depended on her alone, and work on cheerfully, needing no other encouragement than the approval of her Master.

II. It is the duty of each officer to derive spiritual benefit for herself and others, as well as stimulate a missionary spirit. The secret of success is to abide in Jesus Christ, and draw all grace, and strength, and power, from Him. It is well to "tarry at Jerusalem," till ended with power for the work, by being filled with the Spirit.

III. Another duty of the officers is to draw out the resources of the members of Auxiliary and Mission Bands, with a view to train them to fill their places. The undeveloped resources to be found in our society, if called into requisition, would cause a mighty revival in missionary enterprise. Mr. Moody has said, "It is better to set ten men to work, than to do ten men's work."

Mrs. Hind, a noted missionary worker, was sometimes called a "Missionary cyclone." If more of the officers of Auxiliaries and Mission Bands acted in this capacity—either individually or in combination—there would be fewer sitting at ease in Zion, while the call for help is resounding through the land.

IV. Before passing on to consider the special duties of each office, we would emphasize the necessity of all officers speaking clearly and distinctly, that there be no strain on those listening. It is better to speak five words, which can be heard and understood, than ten thousand words in an unknown tongue—or one which cannot be heard without difficulty more than a few feet away. Is not the voice a talent to be traded with for the Master? Then why is it so often wrapped up in the napkin of diffidence, or indifference, when a proper use of it would bring pleasure and profit to so many others?

I. The President.

The President on taking office will naturally (to use a business term) take stock

\* Read at the Annual Meeting of the W.F.M.S. in London, on Thursday, April 19, 1893.

**A Tonic**

For Brain-Workers, the weak and Debilitated.

**HORSFORD'S ACID PHOSPHATE**

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

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

**BIRTHS, MARRIAGES AND DEATHS.**

NOT EXCEEDING FOUR LINES 25 CENTS.

**BIRTHS.**

At 624 Euclid Avenue, Toronto, on Monday, April 24th, a daughter to Rev. W. A. J. and Mrs. Martin.

**MARRIAGES.**

On the 29th March, 1893, by the Rev. Y. A. Nelson, of Bristol, Albert McKillop, of Brandon, Manitoba, to Lillie M. Dods, of Bristol.

At the residence of the bride's father on the 20th inst., by the Rev. A. J. Mowat, T. L. Paton, to Lilly S., eldest daughter of George Bowie.

At "Lake View," Oakville, Ont., on April, 12, 1893, by the Rev. S. S. Craig, T. F. Coleman, Seaforth, to Carrie Belle, eldest daughter of William Robertson, Esq., Oakville.

At the residence of the bride's brother, Mr. Archibald McLean, Mariposa, on the 12th inst., by the Rev. P. A. McLeod, B. D., Edward Broad, of Ryde, to Isabella McLean, Mariposa.

At the residence of the bride's father on Wednesday, the 12th inst., by the Rev. Robert Johnston, B. A., Joseph Holmes, of Ops township and Alice, daughter of Henry Parker, of Lindsay.

At Calvin Presbyterian Church, on the 18th inst. by the Rev. Dr. Smyth, Miss Florence (Flossy) Woolly, third daughter of the late James Woolley, to T. Alex. Crawford, both of this city.

At 1133 Dorchester street, on the 21st April, by the Rev. A. B. Mackay, D. D., George McGregor, of Waterville, Que., to Harriett Shaw, daughter of the late James Shaw, Esq., Liverpool, England.

At the residence of the bride, near Orono, by the Rev. J. A. McKeen, B. A., assisted by the Rev. A. R. Linton, B. D., of Cooksville, brother of the bride, on Wednesday, April 26th, Herman Davis to Frances Charlotte, youngest daughter of the late James E. Linton, all of Clarke.

On the 26th April, 1893, at the residence of the bride's uncle, Samuel Bell, No. 273 Bishop street, Montreal, by the Rev. A. J. Mowat, Alfred H., son of the late Alexander Thompson, merchant of Hamilton, Ont., to Elvira, daughter of Edward Hilton, of Oak Park, Illinois, U. S.

**DEATHS.**

Died at 15 Isabella street, Toronto, on the 20th April, Maria Smyth, beloved wife of G. Ferrier Burns.

At Paisley, Scotland, on the 22nd ult., Alexander Walker, formerly merchant of this city, aged 67 years.

At Listowell, Ont., on Saturday, the 8th of April, 1893, Joanna Kay, wife of William Dewar, in the 59th year of her age, much regretted. A native of Creiff parish, Perthshire, Scotland, and a resident of Listowell for 25 years.

to feel responsible for the cultivation of the spirit of liberality in the Auxillary. She will also make a study of the principles and methods of systematic giving, striving to persuade as many as possible to adopt this mode of giving.

After having done all in our power, we must lay our services upon the altar and pray God to pardon all errors which He cannot but see in our methods, and teach

**"German Syrup"**

G. Gloger, Druggist, Watertown, Wis. This is the opinion of a man who keeps a drug store, sells all medicines, comes in direct contact with the patients and their families, and knows better than anyone else how remedies sell, and what true merit they have. He hears of all the failures and successes, and can therefore judge: "I know of no medicine for Coughs, Sore Throat, or Hoarseness that had done such effective work in my family as Boschee's German Syrup. Last winter a lady called suffering from a very severe cold. She could hardly talk, and I told her about German Syrup and that a few doses would give relief; but she had no confidence in patent medicines. I told her to take a bottle, and if the results were not satisfactory I would make no charge for it. A few days after she called and paid for it, saying that she would never be without it in future as a few doses had given her relief." ☐

Coughs, Sore Throat, Hoarseness,



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

**100 Doses One Dollar**

**GOLD WATCHES FREE?**

Agents, you can make \$75.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer. C. R. PARISH & CO., 28 & 30 Toronto St., Toronto, Ont.

us how to remedy them, that we may not hinder the progress of the work.

"The work of our hands establish Thou it, Often with thoughtless lips we say; But the Lord who sits in the heavens shall say,

Is the work of your hands so fit and fair That ye dare so pray? Softly we answer, Lord, make it fit— This work of our hands—that so we may Lift up our eyes and dare to pray, The work of our hands establish Thou it, Forever and aye."

**WHAT PASSES FOR BEAUTY.**

The ladies of Arabia stain their fingers and toes red and their lips blue. In Persia they paint a black streak around their eyes, and ornament their faces with representations of various figures. The Japanese women adopt the singular method of gilding their teeth, and those of the Indians have them red. In some parts of India the pearl of the tooth must be dyed black before a woman can be beautiful. The Hottentot women paint the entire body in compartments of red and black. In Greenland the women colour their faces with blue and yellow, and frequently tattoo their bodies by saturating threads in soot, inserting them beneath the skin, and then drawing them through. In New Holland the women cut themselves with shells, and, keeping the wounds open a long time, form deep scars in the flesh, which they deem highly ornamental. Another singular mutilation is made among them, for when in infancy they take off the little finger of the left hand at the second joint. In ancient Persia an aquiline nose was often thought worthy of a crown, but the Sumatran mother carefully flattens the nose of her daughter. The modern Persians have a strong aversion to red hair. The Turks on the contrary, are warm admirers of it. In China, small round eyes are liked. But the great beauty of a Chinese woman is in her feet. An African beauty must have small eyes, thick lips, and a large flat nose, and a skin perfectly black. In New Guinea the nose is perforated and a large piece of wood or bone inserted. On the north-west coast of Africa an incision more than two inches long is made in the lower lip and then filled in with a wooden plug. European women paint their faces white and pink, blacken their eyelashes and eyebrows, and dye their hair either golden or auburn. They compress their figures into queer shapes! —Well, we all know how it is done!—"Sittings."

Sometimes our mind is a hard bare rock, and the world around us is sand. Then meditation may be a rod of wonder; with it we make the rock yield waters, and the desert blossom and rejoice.

**It Breaks of Course**

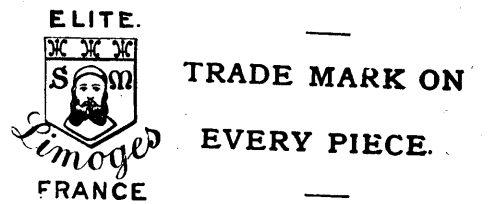
But so does any other China, but it does not break nearly so soon as ordinary Earthenware and your

**Good Dinner Set**

is not spoiled so easily. We are talking now of

**"Elite Limoges" China.**

Have you heard of it? If not ask your dealer to show it to you. If he has not got it do not take a poorer quality because he makes a little more profit out of it, but write to us direct—we'll tell you all about it.



**GOWANS, KENT & CO.,**

TORONTO AND WINNIPEG.

Sole Agents for Canada.

**BACK AND FRONT**

Collar Buttons of newest and most approved designs. Comfort and durability assured at small cost.

**JOHN WANLESS & CO.**  
172 Yonge Street, TORONTO.

**NOW.**

Now is just the time to drink St. Leon. This water is beneficial at any time, but particularly needful now. As a medicinal water it is the most powerful absorbent and blood cleanser known and as a table beverage it is ahead of any water on this or any other continent. Get a supply

**NOW.**

St. Leon Mineral Water Co., Ltd.  
Head Office, King Street West, TORONTO.  
Branch 449 Yonge  
All Druggists, Grocers and Hotels.

**KARN PIANOS.**



**WARRANTED FOR 7 YEARS. STRICTLY FIRST-CLASS UNEQUALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.**

USED IN TORONTO CONSERVATORY OF MUSIC. CANNOT BE EXCELLED. SUPERIOR TO ALL OTHER CANADIAN PIANOS.

**KARN ORGAN**  
Still the Favorite.

Send for Catalogues and Prices.  
**D. W. KARN & CO.,**  
MANUFACTURERS OF PIANOS AND ORGANS.  
Woodstock, Ont.

Moore's Liniment cures dandruff.

**OUT OF THE FRYING PAN**

Has come not a little knowledge as to cookery—what to do, as well as what *not* to do. Thus we have learned to use

**COTTOLENE,**

the most pure and perfect and popular cooking material for all frying and shortening purposes.

**PROGRESSIVE COOKING**

is the natural outcome of the age, and it teaches us *not* to use lard, but rather the new shortening,

**COTTOLENE,**

which is far cleaner, and more digestible than any lard can be.

The success of Cottolene has called out worthless imitations under similar names. Look out for these! Ask your Grocer for COTTOLENE, and be sure that you get it.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Sts.,  
**MONTREAL.**

**British and Foreign.**

The record of sunlight in London this March has been double the average of the last few years.

Rev. William Young, of Barrhead, F.C., has been presented on his semi-jubilee with new pulpit robes and a gold chain, Mrs. Young receiving two bracelets.

The Mormon Temple at Salt Lake City was opened last week. It has taken forty years to build and has cost five million dollars.

Reference was made in Dundee presbytery to a growing demand from superintendents of Sabbath schools for a form of prayer.

An organ chamber has been built in Airlie church by Mrs. Nicoll in memory of her father, Mr. Reid, a former minister of the parish.

Germany is stated to have the most breweries, the number being 26,240. Next comes England with 12,874, and third the United States with 2,300.

Pro. Story, speaking at a church defence meeting at Uddingston, urged organization, as unless the supporters of the church were united its days were numbered.

The death of Mr. James Laing, of Edinburgh, long an official of the Royal Bank, removes one of the oldest elders in St. George's church, in which capacity he did much good work.

It is denied that a rupture has occurred between Lady Henry Somerset and Miss Willard but the American lady's ways are admitted to be objectionable to some of the other workers.

In a discussion on the city churches in Glasgow town council a suggestion was made, and approved of by several members, that the system of free seats should be tried in St. Enoch's, E. C.

Rev. Dr. Charles M'Gregor, of Lady Yester's, Edinburgh, has been presented by the congregation with pulpit robes, a hood, and a silver bowl in congratulation of his receipt of the degree of D. D.

Rev. Messrs. Murray Mitchell, of Nice, Macaskill o' Dingwall, Dobbie of Makerstoun, Bruce o' Rhynie, and F. Macdonald, of Edinburgh, have expressed sympathy with the movement against Home Rule.

It is explained that "Her Most Sacred Majesty" is the term enjoined by orders of the privy council dated 20th December, 1861, and 6th January, 1862, to be used in Scotland in prayer for the Queen.

Rev. William Howie of Ecclefechan, has excused himself to Lockerbie F. C. presbytery for not sending a report on religion and morals, on the ground that there are neither in his district. A bad account of Carlyle's country, remarked a member amid laughter.

Rev. Dr. MacGregor, of St. Cuthbert's, says nobody likes the suspensory bill, and Dr. Rainy least of all. Dr. MacGregor offers £10 to any man who shall bring him a paper showing that any stipend in the country is a tax raised by the government, and £10 to the producer of an act of parliament saying that the tithing is a tax paid in support of the parish minister.

Pro. Charteris, preaching in Greyfriars church, Dumfries, on Sabbath week, at a service in the course of which Mrs. Ratcliffe, a daughter of the late Sir Wm. Jardine, was set apart as a deaconess, stated that the office was not revived at the Reformation because there had not been time and also because, as Luther said, there were not women good enough for the post. Mrs. Ratcliffe was not elected to the office; she had offered herself.

**IN TRAINING.**

There are a good many in active training for aquatic sports who will do well to read the opinion of Mr. William Beach, a champion oarsman of Australia, who says: I have found St. Jacobs Oil of greatest service in training. For stiffness, cramps, muscular pains and soreness, it is invaluable. I always keep a bottle with me. It cures rheumatism." This is standard authority for athletes.

**STRONG AND PROSPEROUS.**

**THE SUN LIFE ASSURANCE COMPANY OF CANADA.**

Mindard's Liment cures Burns, &c.



**INFLUENZA,**

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is **Ayer's Cherry Pectoral.**

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

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

**CANADA SHIPPING COMPANY.**

**BEAVER LINE STEAMSHIPS**  
Sailing weekly between  
**MONTREAL AND LIVERPOOL.**

From Liverpool every Saturday. From Montreal every Wednesday at daybreak.

The Steamers of this Line have been built specially for the Atlantic passenger traffic. The Staterooms are very large, all outside, and have the best of ventilation. The Saloon accommodation is fitted throughout with all the most modern improvements for the comfort of passengers. There are bath and smoke rooms, also ladies' saloon.

Superior accommodation for Second Cabin and Steerage Passengers.

Rates of Passage, Montreal to Liverpool:—  
SALOON, ROUND TRIP. \$45, \$50 and \$60 \$90, \$100 and \$110  
According to accommodation. The \$45 single and \$90 return per Lake Nepigon only.  
Second Cabin.....\$30 Steerage.....\$24  
Return do.....\$65

Passages and Berths can be secured on application to the Montreal office or any local Agent.

For further information apply to  
**H. E. MURRAY, Gen. Manager.**  
4 Custom House Square, Montreal.

**IMPERIAL**

Cream  Tartar

**BAKING POWDER**

**PUREST, STRONGEST, BEST.**

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

**E. W. GILLETT, Toronto, Ont.**

Unlike the Dutch Process  
**No Alkalies**  
—OR—  
**Other Chemicals**  
are used in the preparation of  
**W. BAKER & CO'S Breakfast Cocoa**

which is absolutely pure and soluble.  
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.  
**W. BAKER & CO., Dorchester, Mass.**

**DRESS CUTTING.**

**THE NEW TAILOR SYSTEM.**  
The Leading System of the Day.

Drafts direct on material. Perfection in form and fit, easy to learn guaranteed. Inducements to agents. Send for illustrated circular.

**J. & A. CARTER, PRACTICAL DRESSMAKERS.**  
37 1/2 Yonge St., Toronto.  
Beware of models and machines.

**COAL AND WOOD.**



**CONGER COAL CO., LIMITED**  
General Office, 6 King Street East

**THE ONTARIO MUTUAL LIFE.**  
A Prosperous Home Company.

Assurance in force, Jan. 1, 1893.....	\$16,122,195
Increase over previous year.....	1,187,388
New Assurance taken in 1892.....	2,651,000
Increase over 1891.....	222,050
Cash Income for 1892.....	614,951
Increase over 1891.....	67,331
Assets, Dec. 31st, 1892.....	2,253,964
Increase over 1891.....	294,953
Reserve for security of Policy-holders.....	2,061,602
Increase over 1891.....	280,827
Surplus over all Liabilities, Dec. 31, 1892.....	176,301
Increase over 1891.....	20,749

The 20-Year SUPERVISORSHIP DISTRIBUTION POLICY now offered embraces all the newest features, and is the best form of Protection and Investment money can buy. It has no equal. Guaranteed values, attractive options, and liberal conditions.

The Crown Perfumery Co's  
**INVIGORATING LAVENDER SALTS**

REG'D

**CROWN LAVENDER LONDON**

REFRESHING

**SALT'S**

DEPOSITED IN THE PATENT OFFICE

**CROWN PERFUMERY CO.**  
177 NEW BOND ST. LONDON.  
SOLD EVERYWHERE

"Our readers who are in the habit of purchasing that delicious perfume, **Crown Apple Blossoms**, of the Crown Perfumery Company, should procure also a bottle of their **Invigorating Lavender Salts**. No more rapid or pleasant cure for a headache is possible."—*Le Follet, Paris.*

Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

**\$3 a Day Sure.**

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

Address **A. W. KNOWLES, Windsor, Ontario.**

**CAMPBELL'S SKREI**

SEMPER EADEM

**FAMOUS COD LIVER OIL**

IT IS INVARIABLE IN CONSUMPTION  
CHRONIC COLDS, OBSTINATE COUGHS,  
WHOOPING COUGH,  
PULMONARY SCROFULOUS COMPLAINTS,  
WASTING DISEASES GENERALLY.



After trying everything else I have been entirely cured of Indigestion by using  
**ADAMS' TUTTI FRUTTI**  
Sold by Druggists and Confectioners.  
Take no worthless imitation. See that "Tutti Frutti" is on each 5c. package.

**DALE'S BAKERY,**  
COR. QUEEN AND PORTLAND STS.,  
TORONTO.  
**BEST QUALITY OF BREAD.**  
Brown Bread, White Bread.  
Full weight, Moderate Price.  
DELIVERED DAILY. TRY IT.

**GILLETT'S**

PURE  
**POWDERED 100%**

**LYE**

**PUREST, STRONGEST, BEST.**

Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds 3/4 Soda.

Sold by All Grocers and Druggists.  
**W. W. GILLETT, Toronto**

**BAILEY'S**  
Compound light-spreading  
ver-plated Corrugated Glass  
**REFLECTORS**  
A wonderful invention for  
Lighting Churches,  
Halls, etc. Satisfaction  
guaranteed. Catalogue  
and price list free.

**BAILEY REFLECTOR CO.**  
100 Pine Ave., Pittsburgh, Pa.

## EXCELLENCE.

**RHEUMATISM.**—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.


**NEURALGIA.**—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

**SCIATICA.**—Grenada, Kans., U. S. A. Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured." JACOB I. SMITH.

**STRAIN.**—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

**LAMEBACK.**—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."


**IT HAS NO EQUAL.**



# MORSE'S MELIOTROPE

FRAGRANT. LASTING AND PURE

## TOILET SOAP.



A PERFECT BOUQUET IN YOUR ROOM

### JOHN TAYLOR & CO.

MANUFACTURERS & PROPRIETORS

J. L. JONES

ASK YOUR GROCER FOR

*The Celebrated*

# CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION Lbs.

For Samples sent Free write to C. ALFRED CHOUILLOU, MONTREAL.

## HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

— FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, —

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

**THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London**

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

1893.



**We Are The Only Firm**

Giving to customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be regarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

1893.

MISCELLANEOUS.

The German Government has ordered statistics to be got showing the exact average output of gold every year from all gold-producing countries.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

The largest sheep ranch in the world is said to be found in the counties of Dimmett and Webb, Texas. It contains upward of 400,000 acres, and yearly pastures from 1,000,000 to 1,600,000 sheep.

BEST EVER MADE.

Dear Sirs,—I can highly recommend Haggard's Pectoral Balsam as the best remedy ever made for coughs and colds. I am never without it in my house.

Harry Palmer, Lorneville, Ont.

Miss Mary Anderson's daily relaxation when travelling is chess, and care is always taken that a chess outfit is provided on the train by which she travels.

DEAFNESS CURED.

Sirs,—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Haggard's Yellow Oil it restored my hearing and I now hear as well as anyone. Mrs. Tuttle Cook, Weymouth, N. S.

Mr Wemyss Reid, Doctor of Laws of St. Andrew's University, is a tall, robust, good-looking man of 50 years of age, with an iron-grey beard. His father was the Rev. Alexander Reid, of Newcastle-on-Tyne.

Let's reason together. Here's a firm, one of the largest the country over, the world over; it has grown, step by step, through the years to greatness—and it sells patent medicines!—ugh!

"That's enough!"—

Wait a little—

This firm pays the newspapers good money (expensive work, this advertising!) to tell the people that they have faith in what they sell, so much faith that if they can't benefit or cure they don't want your money. Their guarantee is not indefinite and relative, but definite and absolute—if the medicine doesn't help, your money is "on call."

Suppose every sick man and every feeble woman tried these medicines and found them worthless, who would be the loser, you or they?

The medicines are Dr. Pierce's "Golden Medical Discovery," for blood diseases, and his "Favorite Prescription," for woman's peculiar ills. If they help towards health, they cost \$1.00 a bottle each! If they don't, they cost nothing!

The newest fad in table decorations is to color the water in the finger bowls in harmony with the dinner scheme. A few drops of harmless fluids produce, by lessening or increasing the little used, the exact tint required.—New York Times.

Coughs and colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. Brown's Bronchial Troches are offered, with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25c. a box.

On festival occasions the Czar of Russia receives the homage of his subjects seated on the famous throne of diamonds, which was presented in 1689 by the Isphahan Company to Czar Alexis Michaelovitch, father of Peter the Great.

GUARD AGAINST CHOLERA.

Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

The most noted Chinese doctor in the country has just died in San Francisco. He was Li Po Tai. He came from Canton about 1850 and built up a large practice, having white people as well as his own countrymen for patients. The Emperor a few years ago sent him the highest Chinese medical diploma.—New York Tribune.

WHAT CAN BE DONE.

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

India in 1892 had 127 cotton mills at work, containing 24,670 looms and 3,273,090 spindles, and employing 118,000 persons.

FOR SEVERE COLDS.

Gentlemen,—Having suffered for over which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.

J. Paynter, Huntsville, Ont.

Minard's Liniment for sale everywhere.



**AYER'S SARSAPARILLA**

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

**Ayer's Sarsaparilla**

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

# RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS

**COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.**

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

MALARIA

Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious bilious, and other fevers, sided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S

**Sarsaparillian Resolvent**

A SPECIFIC FOR SCROFULA

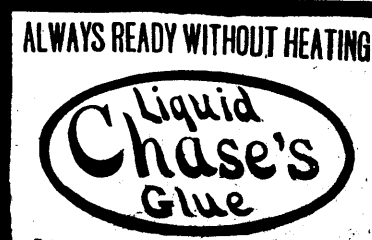
Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & CO., MONTREAL.

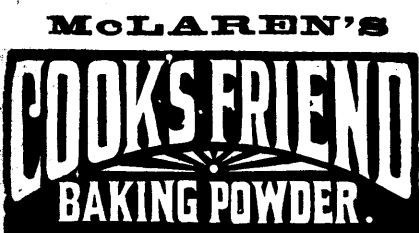
ALWAYS READY WITHOUT HEATING



Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents. GILMOUR & CO., MONTREAL.



Miscellaneous.



qual in purity to the purest, and Best Value in the market. Thirty year experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE

The Voice Restored To Many Pastors.



I Read, I Tried, I Profited. That's the new "VENI, VIDI, VICI," that thousands of restored men and women send back to us after their experience with our Compound Oxygen. A book of 200 pages, tells who, and how, and why. It covers every phase of sickness. Each sufferer will find his own case described—his way of relief made plain. This book is sent for the asking by addressing Charles G. King, the Canadian Depot, 72 Church St., Toronto.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

Pianos

In addition to our regular stock, we are showing a number of new special styles, very attractive. CALL AND SEE THEM. R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

SPECIAL NOTICE.

Having secured the exclusive right for Canada, to use all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co., of Detroit, we are prepared to build

Church Pipe Organs

on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

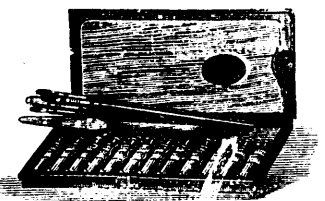
BELL ORGAN & PIANO Co., (Ltd.) GUELPH, ONT.

COMMUNION PLATE ALMS DISHES. CASTLE & SON MEMORIALS AND LEADED GLASS 20 UNIVERSITY STREET, MONTREAL.

MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 11th at 5 p.m. GUELPH.—In Guelph May 16th at 10 30 a.m. GLENGARRY.—In Alexandria July 11th at 11 a.m. HURON.—At Hensall on 9th May, at 10 30 a.m. LONDON.—In First Presbyterian Church, London, 9th May at 1 p.m. MAITLAND.—In Wingham May 4th at 11 30 a.m. PARIS.—In Embro July 4th at 12 noon. PETERBORO.—In Peterboro July 4th at 9 a.m. REGINA.—In Qu' Appelle July 11th at 9 30 a.m. SARNIA.—In Sarnia July 4th at 10 a.m.

ARTISTS



Beware of Cheap Oil Colors. The best Artists use only

WINSOR & NEWTON'S.

They are low enough in price for everybody. Tell your dealer you must have them.

A. RAMSAY & SON, MONTREAL Sole Wholesale Agents for Canada-Manufacturers of Colours & Varnishes.

THE SYNOD OF MONTREAL AND OTTAWA

will meet in Knox Church, Ottawa, on Monday, the 8th day of May at 8 o'clock in the evening. All papers for the Synod to be addressed to Rev. J. R. MacLeod, Three Rivers, Que.

JAMES STUART, Moderator.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in Knox Church, Guelph, on Tuesday, 9th May 1893, at half past 7 o'clock, p.m.

2. The Committee on Bills and Overtures will meet on the same day and in the same Church at 4 o'clock, p.m.

3. The Synodical Religious Conference will be held in Knox Church, Guelph, on Monday, 8th May 1893, at half past 7 o'clock, p.m.

4. Rolls of Presbyteries, and all papers for the Synod should be in the hands of the Clerk, not later than 1st May, 1893.

5. Railway Certificates for reduced fares to those attending Synod and their wives, if accompanying them, must be obtained, before starting from the Ticket Agents at the Railway Stations, and must be signed at Guelph by the undersigned.

6. Members of Synod are requested to inscribe their names in the Roll-Book provided for that purpose as soon as they arrive.

JOHN GRAY, Synod Clerk. Orillia, 13th April 1893.

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S. C. WOOD, Manager. Toronto, 19th April, 1893.

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