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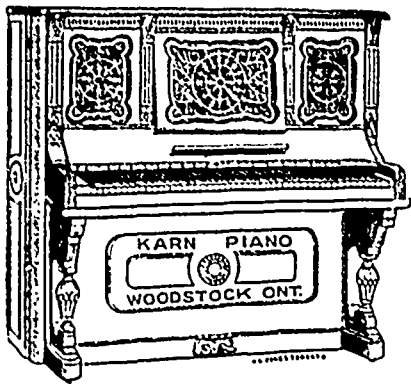
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Raisin Puffs.—One half teacup of sugar, one-half teacup of milk, two eggs, two teaspoonfuls of baking powder, and a pinch of salt. Flour enough so that the batter will drop from the spoon. Stir in a cup of seeded and chopped raisins. Fill buttered teacups half full. Steam one hour. This will make six or seven cupfuls. Eat hot with whipped cream and sugar or any kind of rich sauce.

Salt Mackerel.—Soak one or more of the fish in cold water over night to remove the salt. Lay them in the water flesh side down. Wrap in a cloth cover with boiling water, and boil twenty minutes. Drain from the water, lay on a plate, remove the cloth, and pour over them a sauce made by rubbing together two tablespoonfuls of butter with one of water, and adding half a pint of boiling water. Serve with slices of lemon or chopped pickle.

Preserved Orange Peel.—Soak the peel in strong salt water nine days, changing the water every three days, then dry on a cloth or sieve; simmer till transparent in syrup made by boiling together one quart of water and one pound of white sugar. Then make a rich syrup of sugar, adding just enough water to dissolve the sugar, and when it is boiling throw in the peels and stir them constantly till all the sugar is candied around them. Dry them thoroughly in a warm oven and put away for use.

A Choice Pudding.—One cupful of bread crumbs, two cupfuls of chopped, juicy, tart apples. Duchess or greenings are best; two-thirds cupful of sugar, three-table spoonfuls of butter, and a heaping teaspoonful of ground cinnamon. Butter an earthen pudding dish, and fill with alternate layers of apples, sprinkled with cinnamon, sugar, and bits of butter, and bread crumbs, having the top layer crumbs. Pour over it half a cupful of sweet cream, cover with an inverted plate, and bake three-quarters of an hour, then uncover and brown. Serve hot. It can be used without any sauce but sweetened cream improves it.

Sponge Gingerbread.—This recipe given by the *Baker's Helper* comes from the North of England, and the condiments are so mixed that the delicious little cakes keep fresh and light for a week. One and a quarter pounds of flour, six ounces of butter, six ounces of soft brown sugar, one ounce of ground ginger, one pound of syrup, a little carbonate of soda, and half a pint of milk. Cream the butter and sugar together as for a cake mixture, then add the ginger and carbonate of soda, then the syrup, and lastly the milk. Mix well

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together. Grease twenty-four tins, fill in with a spoon, and bake in a moderate oven. When baked turn on to a sieve, and place the cakes upside down.

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The title lieutenant comes from a word signifying "holding the place." A lieutenant-colonel holds the place of a colonel in the absence of the latter; a lieutenant holds the place of a captain.

Jean Ingelow gives three dinner parties a week at her home in London. Among the guests upon each occasion are a dozen poor persons who have just been discharged from the London hospitals.

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Notes of the Week.

The Edinburgh United Presbyterian Presbytery has held a conference on the subject of change in the character and the hours of Sunday service. The Rev. James Fraser, Dalkeith, emphasized the importance of providing time to give attention to the young during the hours of daylight, and suggested that a change should be made in the direction of shortening the morning service by at least a quarter of an hour, that this should be followed by the Sunday-school, that the second service should be about four o'clock, and the evening left free for mission work and family worship. Mr. Thin moved that the matter be remitted to church sessions for consideration. The Rev. J. Stevenson, Leith, moved the previous question, and the amendment was carried.

Just to what extent the hard times have affected the work of the churches, it is impossible to say at present, but the next few months will reveal it. The Presbyterian Board of French Evangelization has been considering its financial condition and prospects, and does not deem them satisfactory. At a late meeting of the executive it was unanimously agreed, upon motion of Dr. Warden, seconded by Mr. Taylor, to adhere to the policy of equalizing the expenditure and revenue, and therefore to instruct the treasurer of the board to pay on the first of May next, whatever money he may then have to the credit of the ordinary fund, deducting from the salaries for the current quarter, including those of the officers of the board, whatever percentage may be necessary to close the year free from debt.

At Liverpool, under the presidency of the Lord Mayor, a meeting attended by about 4,000 shopkeepers, shop assistants, and others, has resolved to co-operate in the formation of a self-governing branch of the London Early Closing Association, and to petition in favour of Sir John Lubbock's Early Closing Bill. Sir John Lubbock was himself present to lead the cause of the shopmen and shopwomen. Their case, he says, is understated when it is called slavery, for no slave ever worked so hard. Their hours of labour, as proved by a House of Commons Committee, are in many cases fourteen a day on five days of the week, and sixteen on Saturday. Allowing eight hours for sleep, they have two whole hours left for supper, dressing and undressing, getting to and from business, recreation, the culture of the mind, and the formation or enjoyment of friendships.

The Hamilton *Templar* has been taking a vote of the Dominion Prohibitionists as to the most popular prohibition leaders. The contest appears to have created much interest, and nearly twelve thousand votes were cast. We are pleased to see the names of prominent Presbyterians among the elect. Hon. G. W. Ross and Sir Oliver Mowat stand well to the front, the former receiving 2,352 votes, and the latter 1,403. But it is only fair to Sir Oliver to state that votes did not come in freely for him till after he gave his memorable reply to the Prohibition delegation in Toronto in February. Rev. Dr. Mackay, of Woodstock, stands very near the head of the list, receiving no less than 4,693 votes, and being supported by five out of the eight provinces of the Dominion. Dr. Mackay and G. F. Marter, M.P.P., were the only two who secured a majority of the Ontario vote. John Cameron, of London, received 1,746.

The *Athenaeum*, in a notice it published a short while ago of Captain Lugard's book "The Rise of our African Empire," makes special mention of a Liverpool merchant, trading with the West Coast of Africa, who refused to have anything to do with the liquor traffic. The gentleman to whom this pointed reference was made is Mr. Irvine, a Presbyterian elder at Cloughton Church, Birkenhead. The firm of which Mr. James Irvine was senior partner lost a very large sum of money in trying to conduct their African business without shipping rum or other ardent spirit. At last they felt themselves obliged to abandon their African business altogether;

and the people who took it over, who were troubled with no such scruples, have since made a large fortune. Mr. Irvine, when young, lived for five years, from 1858 to 1863, in the Old Calabar Mission Field, and identified himself heartily with the work of the United Presbyterian Mission there.

If everything bearing upon the religious welfare of the masses in the large cities in the Mother Country is important there, because of the vast amount of heathenism which has grown up, it is also of the utmost importance that in this country we should use all means to avoid what has become so justly a matter of solicitude to Christian people in the Old World. At the Mansion House, London, the Lord Mayor presided lately over a very large and influential meeting on behalf of the London City Mission. The Rev. Alex. Jeffrey, in the course of an address which was well received, condemned the multiplication of small denominational mission halls in the East End, and urged the churches there to join hand in hand with the City Mission, which in a quiet way was doing a splendid work economically, effectively, and along scriptural lines. But for the steady visitation of the city missionary the discovery made by the Lord Jesus Christ of the value of the individual soul would have been lost in wide districts of East London.

Canon Farrar preached at St. Margaret's, Westminster on a recent Sunday morning from Acts xvii. 18. He spoke of the two ancient schools of thought—Stoics and Epicureans, because they had a real bearing on the tendency of the day. The latter class believed in getting out of life all its good, the former and by far the nobler ideal was the denying and restraining of oneself. He recommended young men to read Marcus Aurelius, and gave an extract or two from his writings. The Stoics were at the topmost elevation of Pagan philosophy, and many had compared Seneca to St. Paul. It was, however, far below the very lowest of the Gospel teachings. Stoicism was for the few and despised the crowd. Jesus was moved with compassion for the multitude. Christianity was for mankind. Christ was the true and only friend of the struggling masses. Stoicism demanded a repression of the emotions as well as the passions. Christianity relies on the emotions and expands the heart. Stoicism was a pessimism regarding life as a kind of evil and recommending suicide. Its keynote was sadness. Christianity came as to glad children piping in the market-place, and bringing joy and light to the heart. Altogether Christ had a wider and better grasp of the human heart than Paganism in its highest moments ever glimpsed at.

It is fifty years this summer since General Booth began his career as a religious worker, and the fact is to be made the occasion of a series of great jubilee celebrations, and of new Forward Movements on the part of the Salvation Army. An address to the General has been drawn up, signed by the chief officers of the organization, thankfully recording their sense of what he has been permitted to accomplish, and urging the raising of a jubilee fund of £50,000 as a thanksgiving offering. To this the General has written a characteristic reply, in which he recounts some of the leading features of his wonderful career, accepts the idea of a jubilee celebration, and sketches some of the forms which he conceives it may take. To begin with, he suggests that the sum to be raised be not £50,000, but £70,000, and announces that towards this sum he can at once put £20,000, the proceeds of an estate which a deceased lady friend of the Army has placed unconditionally at his disposal. Further, he proposes an International Congress for the month of July, and in connection with it a great day of thanksgiving at the Crystal Palace. The first week in May is to be a reconciliation week for the reconciliation of estranged friends and forgiveness of enemies; a jubilee campaign of four months' duration, to be conducted by the General in person in this country and the United States; beginning work in new countries, adding 1,000 newly commissioned field officers and 50,000 juniors to their ranks; and several other features of interest, all tending to the extension and consolidation of the army.

PULPIT, PRESS AND PLATFORM.

Drummond: It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing.

Matheson: "To know the Lord." This is a bold aim for my finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find out God; it is by following him.

Dr. Legge: I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of any one as loving Him, has yet to come for the first time under my eye.

Presbyterian Banner: Our business anxieties, cares, sorrows, trials and temptations ought to drive us to the mercy-seat and lead us to the Lord. The fact that we are "so busy" ought to lead us to pray more and more.

United Presbyterian: Presbyterial oversight should mean something. If the Presbytery does not keep in close fellowship with the congregations, it loses its moral power, and fails in the great purpose for which it is established.

Peter Bayne, LL.D.: Without earnestness no man is ever great, or does really great things. He may be the cleverest of men, he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in it the depths of shadow.

Presbyterian Witness: Father Chiniquy is one of the most generous, most gentlemanly and kindly of men. He is an accomplished scholar, and an orator of rare power. Often he preaches sermons of the greatest excellence, sound in doctrine and breathing the deepest pathos and piety.

The Interior: Solomon says that you may bray a fool in a mortar, with a pestle, and yet you will not pound the folly out of him. St. John speaks in the same way about wickedness, the more men suffer under the phials the worse they get. Both classes are illustrating both truths in our own day and generation.

United Presbyterian: An undertaker who is not a Christian, said the other day: "I have noticed that, as a rule, the less religion people have in their lives, the more they desire to have in their funeral service." This is a tribute which the world pays to Christianity; a tribute for which, after all, we should be thankful.

Christian Intelligencer: Nothing is more common with shallow and witless writers than the separation of theology and religion, as if they were entirely distinct and unrelated. Yet a moment's reflection shows that there can be no religion without theology, unless religion can be divorced from thought and turned into an empty form or still emptier profession. For as soon as any one begins to construe and arrange his religious ideas and experiences, and to interpret their significance, ground and end, he is in the domain of theology.

Christian Guardian: There should be no great wonder that we have to wait awhile for Prohibition. The liquor traffic has its root deep in the soil of the country, and has the support of powerful social and financial interests. It is not wise policy to underestimate the strength of the opposing forces, or to act as if there was no further educational work to be done. Even in Ontario the temperance people should work steadily to reduce the minority against Prohibition. While we continue to press for prohibitory legislation, there should be steady efforts to reclaim the fallen and to convince our opponents of the error of their way.

Our Contributors.

THE CHRONIC FAULT-FINDER CRUEL TO HIMSELF.

BY KNOWNONES

The duties that devolve upon the leader of a parliamentary Opposition are at once easy and difficult. They are easy because it is always easy to find fault; and difficult because a wise and patriotic Opposition leader often finds it hard to keep himself from being regarded as an obstructionist. No sensible, useful man desires to be considered a mere obstructionist, in either church or state.

One point of difference between an Opposition leader in England and one here is that the Englishman freely commends measures he thinks good and useful, whilst the Canadian functionary is expected to find fault with everything and abuse everybody on the other side.

There was a fine illustration the other day of how Englishmen rise above party considerations when the occasion demands high statesmanship. The Attorney-General, Sir Charles Russell, brought in a bill giving effect to the Paris settlement of the Behring Sea difficulty. There was some hostile criticism, and Balfour, Opposition leader, and Sir Richard Webster, the Attorney-General of the late Government, came at once to the assistance of the Ministry and helped to put the measure through. Had Balfour done anything like that in Ottawa he would have been called a Judas and there would have been any amount of speculation about his price. If Sir Richard Webster were a member of the Canadian Commons he would, perhaps, have been read out of his party and thanks devoutly given for his removal. Our idea of parliamentary Opposition is opposition to everything and everybody on the other side. They do things differently in England.

Laurier and Meredith would make model Opposition leaders if the exigencies of party did not compel them to find fault with almost everything. Laurier sometimes breaks through the trammels and speaks like a fair-minded statesman, looking all round the question. No doubt he would do so always if the tail of his party did not think the work of the Opposition is to fight everything and everybody. Meredith criticises a Government measure in a fair enough way, and about the end of his speech puts in a sting or two which is perhaps intended to satisfy the people who want him to fight everything. At all events, it looks that way.

Now, politics aside, finding fault with everything is the poorest business any man ever went into, for the simple reason that sensible people soon tire, and then sicken, listening to the ill-natured snarls of a chronic fault-finder. There is no kind of a man that will not commit suicide in the fault-finding business if he just keeps on at it. When he gets so far that people say, "Oh, he'll find fault anyway, what is the use in paying any attention to what he says," the unfortunate man is about done. Prolonged unfavorable criticism, even when it is right in the main, injures a man; when it is wrong, it kills him!

In many rural school sections there is a man that has long been considered a kind of section nuisance. The explanation is that years ago he began finding fault with the teacher and trustees and kept it up until no one pays the slightest attention to what he says on school matters.

In too many congregations there are a few people of the same variety. Their business is to snarl at everything; and they have attended to the business so faithfully that they have snarled away their own usefulness. They began with the intention of killing ecclesiastically the session, or the managers, or the choir, or the minister and ended by committing ecclesiastical suicide.

Who has not seen or heard of the new member who meant to reconstruct the Presbytery. Good taste would have led him to keep quiet for a time, but at the first meeting he modestly assumed that the institution should be reformed and he at once proceeded with the work of reformation. Perhaps some

reforms were needed badly enough; but the new man began too soon and proceeded too bumpily.

Indiscriminate fault-finding and indiscriminate praise are both fatal in the end to any man who indulges in them. If you constantly find fault, people soon regard you as a human hedge-hog. If you are constantly trying to say sweet things, people soon look upon you as a base flatterer. There is a happy medium that good taste and a good conscience need seldom fail to strike.

One thing is clear. Should the day ever come when sensible, reasonable people say instinctively, "Oh, he'll snarl, and find fault and oppose, no matter what you do," be sure your usefulness is about gone. Your first duty is to mend your ways, or look around for a quiet corner to die in!

THE MAN'S SIDE OF THE WOMAN QUESTION.

BY ETHELWYN WETHERHALD.

"You don't look at the man's side of the question," said my friend. "You write of woman's needs and desires and aspirations, and ignore the effect which their gratification would entail upon the men of her household—her father, husband, brothers, sons. Admitting that women have a right to vote (and nearly every man in his secret heart does admit that, no matter what he may think of its expediency), it seems to me that the highest interests of the race would be conserved if women, when they obtain that right, would be willing to forfeit it."

"You think that man should be just, and give woman the suffrage, and woman should be generous enough to leave it unused?"

"Exactly."

"But why?"

"Because what man values chiefly in woman is her feminine nature, and it is precisely this femininity which active participation in public life would injure and probably destroy. Try to put yourself in my place and look at the question from a man's point of view. How would you like if you were a man to have the women of your household appear like men in nearly every respect, except that their hair was longer, and their clothing more voluminous?"

Certainly I should not like it at all.

It is very easy to detect the women from whom the element of femininity has been eliminated. I once heard an unfeminine woman lecture. She did not stalk about, nor shriek, nor shake her fist. On the contrary, she exhibited an almost inhuman absence of passion. Her tone and manner were well bred; she was dressed in good taste; her reasoning was close, often profound, her words admirably chosen, her argument unanswerable, her emotions apparently non-existent. She did not appeal to the imagination, she created no atmosphere about her. She was suffering not from over-development of the intellect, but from a one-sided development, which cultivated her mind and starved her sensibilities.

Another unfeminine acquaintance of mine spends nearly all her waking hours in "slumming." When her friends wish to find her they are obliged to look for her in the haunts of vice and dens of depravity. She comes home at night too tired to smile, and deeply depressed because she cannot construct a world in which there would be no sin nor sorrow. She answers her husband mechanically and he does not expect companionship from her. As for her children, they would as soon think of gathering figs from thistles as of obtaining a story from her worn and pre-occupied mind. Few philanthropists live as much in other people's families and as little in their own as she, but who has not heard intelligent women reproach themselves for allowing the demands of their aid societies, and missionary meetings, and lend-a-hand gatherings, and temperance work, to interfere with the claims of their own small people at home. One woman (a tirelessly active Christian worker) told me that on coming home after one of her exhausting days she was so unstrung that the prattle of her little boy made her want to scream. What could be more destructive of feminine charm than this?

Perhaps the force that best succeeds in stripping femininity from women is fashion. Imagine that the colored figures in a dress-maker's fashion plate have stepped down from the wall. Imagine what they would say. Imagine their power of thought, their depth of feeling, their intense soulfulness, the magnetism of their womanhood, the expressiveness of their faces, their eager unselfishness, their admirable clear-headedness, their scorn of petty aims, their womanly tenderness. Even such is every woman, the sole burden of whose thought is wherewithal shall she be clothed.

Over-work is another devastator of feminine attractiveness. In many a farmhouse, where the not very muscular housekeeper does all her own work, you will find her a fagged, dragged creature—the family drudge—with no more femininity than her broom and churn-dasher. An unending round of monotonous hard labor takes the manliness out of manhood. It even more effectively destroys all the womanliness of womanhood. Look into any crowded store the week before Christmas, and observe the young women clerks. What strain, what tension, what a metallic ring in the voice, what brusqueness in the manner. Their nerves are whipped up to the last gasp of endurance, but, even if they were not, the poor creatures have no time to be ladylike. It requires some leisure to succeed in that finest of fine arts. Every woman who is a slave of bitter necessity, in her home or out of it, is, in a large measure, robbed of her womanliness.

It is possible, though not very common, for women to injure their feminine quality by too great a devotion to athletic pastimes. When girls prance into a room like a party of young colts, and extol the hardness of their muscle in voices that bear terrific witness to the strength of their lungs, one begins to wonder whether a portion of this superabundant animal might not profitably be exchanged for a little of the grace, ease and sweetness of femininity.

What is the meaning of these illustrations?

Solely this: That the feminine nature refuses to bloom except in the divinely tempered atmosphere of moderation. The woman of over-developed intellect is void of charm, but not more so than her ignorant sister whose mental fingers are all thumbs. The active worker, whose excessive philanthropies drain all her brightness and sweetness into public channels, is nearly valueless in the home circle, but so is the selfish woman who never lifted a philanthropic finger to help anyone. The moving fashion plate is a moral monstrosity, but the woman who never gives a thought to her appearance is not a pleasing object to contemplate. The drudge is utterly unfeminine, but the name of the man who would rather marry her than be the husband of an indolent woman is legion. The athletic girl may be as unfeminine as an army with banners, but she can hardly be called more deficient in the qualities which make the successful wife and mother than the delicate damsel with a paste-board back. The woman who reads nothing but newspapers, cares for nothing but politics, and aspires to nothing but political place and power, is unfeminine, it is true, but not more so than she who thinks it simply horrid for any woman to want to vote.

The man's side of the woman question is that woman must at all hazards preserve her femininity. She must not be warped or one-sided, she must not be over-developed in one direction and under-developed in another. She must not go to rash excesses in philanthropic, political or domestic work, but neither must she be incompetent or uninterested in these important branches. Her development should present balance, symmetry, harmony.

A very odd idea used to exist regarding the meaning of the word feminine. It was supposed to mean not the sum of the aspirations and capacities revealed in the unfolding of a woman's nature, but merely the preservation of those womanly characteristics which best ministered to the immediate comfort and convenience of her proprietor. If he had a large family, his idea of the truly feminine was the hen-minded woman, with no thought beyond her coop and her chickens. If he were a painter, or a poet, his model of feminine charm

was an ideal creature with the soul of a lily and the body of a willow wand. The average citizen was satisfied with a combination of saint, slave and simpleton. Even yet there are men who, when they declare that a certain course of action is contrary to a woman's nature, really mean that it is contrary to the nature of men's wishes concerning her. Custom also has an enormous weight in this matter. Many a man sees a vague impropriety in the idea of his mother setting off alone on a railroad journey who would have no objection to his daughter undertaking that feat. Not that a woman of sixty is not as capable of taking care of herself as a girl of sixteen, but the former carries with her the atmosphere of the time when it was feminine for a woman to be helpless, the latter belongs to an age when self-reliance is regarded as one of the indispensable feminine qualities.

We are all acquainted with the typical heroines of old-fashioned novels—Amelia Sedley and Lady Jane Sheepshanks, Dora and Agnes Copperfield. Sometimes dignified, though occasionally kittenish—always sweet, patient and forbearing, they formed the ideal of a past generation of men. The representative man of to-day is not so likely to consider a monotonous mind an essential part of feminine charm. He desires a comrade in his wife, and he would feel astonished and injured if his intelligent remarks concerning private or public affairs should meet at his own fireside with nothing more stimulating than "a mere mush of concession." If, as is natural, the fruit of her interest in outside matters is a desire to have a vote in them, he is not alarmed for her femininity. If he can trust her moderation in other directions he surely can in this, and the golden mean in all things is the preservation of womanliness. Certainly he would not know whether to be more amazed or amused at the suggestion that the woman whose childish prattle keeps her husband yawning is more feminine than she whose interests are one with the living interests of humanity.

A COMMON HYMNAL.

BY REV. WM. GREGG, D.D.

It is known to our readers that when the Council of the Alliance of Presbyterian Churches met in Toronto a conference was held by representatives of British and Colonial churches, at the request of members of the Hymnal Committee of the Presbyterian Church in Canada. A resolution was adopted unanimously at this conference that it was very desirable to secure a Common Hymnal for the churches of the British Empire holding the Presbyterian system, and a committee was appointed to prepare a statement to be communicated to the Supreme Courts of the Churches represented, and to correspond on the subject of a Common Hymnal with the Hymnal Committee of the several churches. The resolution has been carried into effect. The matter has been brought before the Supreme Courts of the Established, Free, and United Presbyterian Churches in Scotland, each of which has approved the resolution of the Toronto conference, and remitted it for consideration to the Joint-Committee of the three Churches. During the past winter the Joint-Committee has resumed its meetings, and has made some progress in the provisional selection of hymns that might find a place in a Common Hymn-Book, but does not regard its work as sufficiently mature to represent its mind. A communication has been received from the Secretaries of the Joint-Committee containing the above particulars, and inviting correspondence from the Canadian Hymnal Committee, which may be expected to give information respecting its proceedings and to make suggestions for future action.

During the ensuing twelve months the important work in which the W. P. M. S. is engaged, shall have a more prominent place in our columns than ever before. Attention will be paid to furnishing articles suitable for reading at the meetings of Auxiliaries and Mission Bands; and special letters from missionaries in the home and foreign fields will appear from time to time. Try THE CANADA PRESBYTERIAN from now till 31st December, 1894, for one dollar, and you will never again care to be without it.

ENRICHMENT OF THE PRAISE SERVICE.*

There are several branches of the praise service, such as the stated Sabbath services, the prayer meeting services, the Sabbath school services, Christian Endeavor services, etc.

Nowadays there are often separate books for all or most of these. I see no reason why one good book might not suffice for all. Such a book is now in preparation for the Presbyterian Church in Canada. I hope the book will be edited from a comprehensive and catholic standpoint.

It goes without saying, that unremitting attention should be paid to the praise service. Good preaching comes not of neglect and sloth, neither does good singing.

As to speed of movement, some psalms and hymns require a certain gravity, but the fault in nine cases out of ten is a sluggish, dragging movement—too slow! too slow! Cheerfulness, and spirit, and confidence in singing are not compatible with slow singing. Music can carry sad emotions as well as joy, but the main intention of the Creator in making sweet sounds possible was doubtless the purpose of praise. Praise to God is the chief end of music. Lugubrious praise is a contradiction in terms.

Some form of congregational training in singing is necessary, say once a month, on lecture night; learning time, and tune, and shading—in short, learning to sing with the understanding. Mere loudness is often out of place. Good singing is the minister's best ally; it could be made to add 50 per cent. to the effectiveness of his work. In the large sense, every minister should be his own choir-master, because, while time and tune are important, the bringing out of the thought is more important still.

By the way, speaking of prayer-meeting, some people think any sort of singing good enough for that. Shorter and less formal prayers and better singing would often mean the difference between a mid-week meeting that is "a time of refreshing," and a mid-week meeting a "weariness alike to flesh and spirit."

As to Sabbath school singing the same book should ordinarily be used in the school that is used in the church, for two reasons—first, that the hymns and tunes in the church book are apt to be better; and, second, because the children would thus be in constant practice and training to assist in the praise service in the church. In connection with every congregation, or every Sabbath school, there should be a week-day or week-night elementary class in music, a thing very common in England and Scotland.

Do not rush thoughtlessly into new tunes; but do not stick always to the old. A judicious mixture is better. Ministers should be careful not to explode a new tune without warning to either choir or congregation.

Canadian voices are not high in pitch. Tunes in high keys are always difficult and straining. Preference should be given to keys of moderate pitch. In many cases the organist should transpose the tune into a lower key.

There are churches which underestimate the sermon and overrate the service. I would not like the sermon to be let down. At the same time I would not like the rest of the service to be underrated. The Rev. D. J. Macdonnell, of Toronto, to take an outside example, is a good preacher, but his service is always specially helpful and stimulating, and in excellent taste and tone. I am sure the effectiveness of the service adds to the effectiveness of the preaching anywhere and everywhere.

The other Sabbath morning I took part in a service somewhat as follows:

1. Without announcement, two verses of the hymn, "Holy, Holy."
2. Invocation.
3. A psalm, sweet and grave.
4. Reading, Old Testament.
5. The long prayer. (In passing, I may say I think this prayer is generally too long, and is not generally followed.)
6. New Testament reading.
7. Announcements, and then collection, during which the Te Deum, "We Praise Thee, O God," was sung by the choir. (Better still, have the whole congregation sing it.)

* Paper read at a recent meeting of the London Presbyterian Council, by Mr. John Cameron, editor of the *Advertiser*.

8. Lord's Prayer, all joining audibly.
9. Sermon.
10. A word of prayer.
11. Hymn.

12. Benediction, the congregation remaining bowed in silence for a few moments longer. (This should be general. A simple request from the minister would generally secure it. There should be no unseemly rush out of church.)

Now, the enrichment of the service in the above was in the prelude "Holy, Holy, Lord God Almighty," and particularly in the glorious Te Deum, "We Praise Thee, O God." The audible joining in the Lord's Prayer was also helpful.

In church music I plead for good music, and good grammar, and good sense, as opposed to flimsy music married to doggerel verse.

Let us bring in more of the great hymns and great tunes of the Church Universal.

If there are 20 or 50 desirable hymns that are not to be found in our hymnal, why should not the congregation print a small supplementary collection, to be placed in every pew or in every book? Such a supplement would cost little and be worth much. There are many noble tunes that ought to be brought into use. Many a tune that is a little out of the simple harmonic chords sings itself into the memory all the better because of its individuality.

Where the prose version of the psalms is sung, both choir and congregation should be trained to avoid rapid, indistinct gabbling of the words. Good chanting differs from good reading mainly in the pitch. You cannot have good chanting nor good singing of any kind without good training from both pastor and choir-master. The elocutionary side of singing, the punctuation, the meanings, these are not to be neglected. And once more, the minister should not, under any circumstances, tolerate slow, dragging music. Let him say, as I have heard Spurgeon say: "Come, brethren, let us have the next verse a little faster and heartier."

As to anthems and solos, there can be no rule. The Salvationists truthfully say that without stirring music they could not have attained their great success. The Methodists sing their way into popular favor to-day as in the days of the Wesleys. Moody and all the great revivalists often find a spiritual song by a single voice a good preparation, or a good clinch, to an address. Perhaps the advantage of the single voice is that if the singer is competent you can make out the words.

When anthems are to be sung the minister should always previously read out the words.

The organ voluntary can be made a means of grace. A Canadian minister of my acquaintance once preached in Henry Ward Beecher's church. He arrived in the vestry a little late, a trifle nervous. Good old John Zundell, the organist and composer, was in the vestry awaiting the list of hymns. "Mr. Zundell," said the preacher, "I am unsettled and flurried; I wish you would take as your organ prelude something to quiet me." Zundell took his seat at the organ, whence issued the softest and sweetest strains, soothing and comforting as "the benediction that follows after prayer," leading on presently to tones of rising confidence and inspiration. The preacher stood up refreshed, ready for work, and preached a capital sermon. A word of caution: the organist should not drown his choir with noise. I need hardly say no organist should play the equivalent of a jig as the people go out of church after a sermon on death and eternity.

No music, no poetry can be too good for the praise service. But everything must be thought of from the standpoint of spiritual edification, never primarily from the artistic standpoint although I appreciate the latter. If in every congregation in Canada I could within three months ally with the preacher the full power and force of what I mean by good music, in not only its artistic but especially its spiritual aspect—a genuine singing with the understanding—there would be little risk in predicting a perceptible immediate strengthening of every good word and work in every congregation. The suggestion that the conductor of the musical work of the church should be designated and inducted as well as the minister or elder is worthy of consideration.

The power of good music, under the power of the Holy Spirit—for God works by means—is beyond calculation. The praise service, properly used, is a right arm to the minister. It uplifts or melts the congregation and makes it receptive. Its mighty latent forces should be used more freely, more systematically, more thoroughly, more prayerfully.

THE PSALMS, THE PSALMS!

MR. EDITOR,—Very far am I from being opposed to the use of hymns, as a supplement in the service of praise. But I am most strongly opposed to the abolition of the Psalms. I believe that in the course of a few years, scarcely a psalm will be sung in our churches. Many of our ministers seem to look on the Psalms as behind the age. My object at present, however, is not to discuss this question, but to give some extracts relating to the Psalms, from an article on Theodore Beza, in *Le Citoyen Franco-Américain*, of December 30th. They are as follows:

"Besides numerous and learned works, the French Reformation owes to Theodore Biza the translation into verse of a part of the Psalms, which, modified and modernized as to style, are still sung in our churches. Clement Marot had translated fifty of them. Theodore Beza translated the other hundred.

"When, in 1562, he published the complete Psalter, Beza dedicated it to the martyrs.

"For two centuries, the Psalms have been an unfailing source of edification and consolation to the persecuted. The fourteen Protestants of Meaux who were condemned to the stake, sang the 79th Psalm. The five students of Lausanne who were burned at Lyons, sang the 9th Psalm in the cart which bore them to the place of execution. Anne of Bourg, the upright magistrate who dared confess the Gospel before Henry II., sang Psalms in the iron cage in which he was shut up in the Bastille. Jean Rabec, whose tongue had been cut out, succeeded, however, in singing intelligibly, while his garrotted body was hanging over the flames.

"During the civil wars, the camps of the Huguenots rang with the singing of psalms. Coligny did not sit down to eat, even in camp, without having sung a psalm, standing, and he did not go into battle without having asked his chaplain to lead in prayer, and sing a psalm. The Huguenots often sang when they were going into conflict, the famous battle Psalm of Theodore Beza: 'Let God only show Himself' (most likely the 68th is here meant—'Let God arise').

"After the Revocation of the Edict of Nantes, the fugitives who were leaving the kingdom, rolled out on the way their well-beloved psalms. In exile, they sang them in remembrance of the country which had cast them out of its bosom. They were sung in prisons, and in the galleys, though when that was done, the Protestants invariably brought on themselves the bastinado, or increased punishment. They were sung in the conventicles in the desert, called together at night in the retired parts of the Cevennes mountains, 'We flew,' said Durand Fages, 'when we heard those divine hymns. However great our weariness might, at times, be, we thought no more of it when the singing of the psalms fell on our ears.' But often that singing pointed out to the soldiers the meeting which they sought, and a volley hushed the voice of the singers, and put them to flight. The three hundred Huguenots, shut up in a mill, near Nimes, there to celebrate their worship, perished in the flames, kindled by order of Marshal Montrevel, and from this immense stake, from which only a young girl escaped, was heard rising to heaven the singing of psalms.

"During that long and last persecution which lasted three-quarters of a century, the singing of psalms ceased not to rise to heaven as an appeal and a protest. Francois Teissier, Viguier de Dufort, the first martyr of that period, mounted the scaffold in 1686, two days after the Revocation, singing the 31st Psalm: 'Into Thine hand I commit my spirit,' etc.

"Seventy-six years later, pastor Francois Rochette, the last martyr, before giving himself over to the executioner, sang these words of Psalm 118: 'Behold the joyful day (no doubt, v. 24, 'This is the day which the Lord hath made,' etc.).

"This psalm-singing of the martyrs did not cease, so to speak, during these three quarters of a century. All the pastors of the desert who were condemned to the gibbet, went up the steps of the fatal ladder, singing a psalm. The Fulcran Reys, the Etienne Arnauts, the Jean Martins, the Alexandre Roussels, the Pierre Dortials, the Jacques Rogers, the Louis Rancs, the Francois Benetzets, and the Francois Rochettes, welcomed death with the strengthening words of our old Psalter on their lips.

"Dear friends, when we sing any of our psalms, let us remember that they have been the consolation and the joy of our fathers, in the midst of persecution. And let us not forget to bless God who permits us to-day to sing them with perfect freedom."

The Covenanters—the Scotch Huguenots—sang psalms in circumstances of the very same kind as those above described.

T. FENWICK.

Woodbridge, Ont.

Christian Endeavor.

GOD'S CARE FOR HIS OWN.

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

April 20.—Psalm ciii 1-22.

When we come to this theme, we are like children playing on the shore of the mighty ocean, we can see only a little around the coast, and must leave great portions unexplored. We are like a man standing beside a great, perennial spring, for we can drink only a small quantity of the water that bubbles up. Let us try to sample what is here.

1. God forgives all our iniquities. This truth embraces the fact not only that our past sins are blotted out through the atonement of Christ, but that our daily sins are likewise forgiven. It is a sad fact that we sin against God daily in thought, in word, in deed. But we can place beside it another and more comforting truth, that God forgives all our iniquities. Sins of omission, sins of commission, sins of intention and sins of actual fact, all these He forgives. "If we confess our sins, He is faithful and just to forgive us our sins." (1 John 1-9.)

2. He healeth all our diseases. He is Jehovah Rophi, the Lord our Physician. He never fails in His diagnosis of a case, neither does He err in the application of the remedy. George Horne says, "The body experiences the melancholy consequences of Adam's offence and is subject to many infirmities; but the soul is subject to as many. What is pride but lunacy; what is anger but a fever; what is avarice but a dropsy; what is lust but a leprosy; what is sloth but a dead palsy?" But it matters not what the malady of the soul may be, God has some remedy which can cure it. He heals all diseases.

3. He redeems our life from destruction. There were many times in David's life when he could have said, as he did on one occasion say, "There is but a step between me and death" (1 Samuel xx. 3). But God redeemed his life from destruction, when he was a shepherd boy; when he was a fugitive in Gath; when fleeing from the face of Absalom. How many dangers seen and unseen does God deliver us from! There was also a penalty of death hanging over us once, but God through the sacrifice of His Son, provided means whereby that death-penalty was removed. When we were utterly undone, he provided a ransom.

4. He crowns us with loving-kindness and tender mercy. How some have schemed and plotted and planned for the honor of wearing an earthly crown! How wretched some of them were when they had accomplished their purpose! "Uneasy lies the head that wears a crown," an earthly crown. We who have been made kings unto God are crowned by Him with what always gives peace, joy and pure satisfaction. What were we, or what was our father's house that we should be thus honored? What claims had we upon His mercy? None; and yet when we recount His loving-kindness and tender mercies we might well say with Cowper:—

"When all Thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

5. He satisfies our mouth with good things. Satisfies! How much that word implies! Where did men ever find satisfaction apart from God? Can they find it in wealth, honors or fame? No. They who seek satisfaction in these things are like a man drinking salt water, the more he drinks the more he burns with thirst. Sometimes men are satiated but not satisfied. But God satisfies us with good things.

6. He executeth righteousness and judgment for us. He rights all our wrongs; He justifies our conduct; He interposes on our behalf; He brings forth our righteousness as the light, and our judgment as the noon-day.

These are only a few of the things in which God shows His care for us. If He did no more, surely this should satisfy! Even these are more than we deserve, and more than we have a right to expect. What then? Let us call upon our souls and all that is within us to be stirred up to praise and magnify His name.

THE CANADA PRESBYTERIAN till end of year for one dollar.

Pastor and People.

GOOD INTENTIONS.

The wonderful things we have planned, Love,
The beautiful things we have done,
The fields we have tilled, the gifts we have willed,
In the light of another year's sun.
When we think of it all we are baffled,
There's so much that never comes true,
Because, I love instead of our doing,
We're always just meaning to do.

The friends we are wanting to help, I love,
They struggle alone and forlorn,
By trial and suffering vanquished,
Perchance by temptations of an orb,
But the lift and the touch and the greeting
That well might have aided them through
The perilous strait of ill-fortune,
They miss— we're but meaning to do.

We dream of a fountain of knowledge,
We loiter along on its brink,
And toy with the crystalline waters,
Forever just meaning to drink.
Night falls, and our tasks are unfinished,
Too late our lost chances we rue,
Dear Love, while our comrades were doing,
We only were meaning to do.

—Margaret E. Sangster.

A THANK-OFFERING STORY.

'Good morning, Mrs. Roberts; a penny for your thoughts, though by the gravity of your countenance I should judge them worth millions. I hope I do not intrude,' and Mrs. Gray hesitated on the threshold of Mrs. Roberts' private room, to which the maid, on the strength of her intimacy with her mistress, had sent her unannounced.

'Oh, no, indeed; come right in. I am only too glad to have someone in whom I may confide. I can hardly ask advice, for there seems but one course left open, and yet I do want so much to do something for the spread of the gospel.'

Mrs. Gray looked surprised. 'Why, my dear friend, do you not? I beg your pardon, but you told me the other day that the church's demands were very heavy this year.'

Mrs. Roberts flushed, looked annoyed, but finally said: 'I believe after all I am in need of advice. Let me make a full confession. The demands of the church are heavy. I scarcely enjoy any of the services for fear some new contribution be asked; but, my dear, I am not responding to scarcely any of those demands, nor do I see how I can do so. You know Mr. Roberts' salary is small and our expenses heavy, try as hard as I may to be economical. For the sake of our children we must live in a respectable locality, where rents and living are no small item, and we must go respectably clad, and it just takes every cent to do it. Oh, of course we pay our pew rent, and occasionally something more; but I never have anything for extra occasions, such as thank-offering, for instance. It is that which is troubling me now.'

'Could you not give some of Mr. Smith's money?' Mrs. Gray put the question quietly, without a touch of sarcasm in her voice; but the quick tears filled her friend's eyes, and she said in a hurt tone:

'I did not think you would mock me.'

'I would not do that for the world,' was the quick rejoinder; 'but, oh, my dear friend, you have quite as much right to spend Mr. Smith's money as you have to spend the Lord's.'

'If you mean that we ought to set aside a tenth of our income for religious and charitable purposes, I can only say that it is quite impossible, and the Lord does not ask the impossible. No one would enjoy doing it more than I.'

'I know. Two years ago I said almost exactly those words to our pastor, who had asked a contribution toward the new church building, and I will reply to you as he did to me: 'Nine-tenths with the Lord's blessing will do more for you than ten-tenths without His blessing.' I am so sure, after these years of trial not only of the truth of His answer but also that there can be no exceptions in the rule God gave to His people. Small salaries as well as large ones must be tithed.'

'I do not know,' Mrs. Roberts said musingly. 'I never thought of it that way before. I know it would be a relief in many ways to have a stated sum to draw upon for the Lord's work, but suppose at the end of the month I should find myself in arrears, do you think it would be right to give when my debts were unpaid?'

Mrs. Gray smiled. 'The devil has a great many objections to systematic giving, for it always increases spirituality; and he will not cease to ply you with them until you have finally settled that you owe the Lord as truly as the butcher or grocer; and I do not believe, my dear, but that your management is too careful to allow yourself to run in debt.'

'You will excuse me, I know, if my question seems rude, but will you tell me just how you manage it?'

'Certainly. My husband draws his salary monthly. He, himself, when we decided to give systematically, purchased a small combination safe, such as your Willie keeps his pennies in, and in the little drawer marked 'For the Lord,' upon drawing his salary one-tenth is at once placed in the little safe, subject to demand. We also have a little book in which these amounts are entered and, underneath, the various objects to which they are given. Generally, the greater part of the tenth is already planned for, and it never lies long in the drawer.'

'But do you never feel like borrowing when some unlooked-for emergency arises in the household? You see I am determined to know all about it.' Mrs. Roberts spoke apologetically.

'You may ask all the questions you wish, for I am sure you intend to try the blessed plan yourself,' said Mrs. Gray heartily. 'No, indeed, I never feel like borrowing the Lord's money any more than I feel like borrowing from you. You know I have an unconquerable aversion to debt, and besides, through planning to spend my tenth, I have become more acquainted with the needs of the world, and they are so many and so great I am much more inclined to borrow from the nine-tenths. It is so blessed to give. I am looking forward to our coming thank-offering with delight, and for one month I shall drop my other 'causes' and give nearly all my tenth to that great cause.'

'I see you do not give grudgingly, but cheerfully. I am sure you are right in all that you have said, and if Mr. Roberts can be brought to see as I now do, there will be one more family henceforth pledged to systematic giving,' Mrs. Roberts said decisively.

'Then I am sure there will. I do not believe there are as many hard-hearted men as some would have us think. A man must be an ogre, indeed, that would bind his wife's conscience in such a matter. This question is, I believe, like many other grave ones in the hands of the sisters. Oh, that they might be roused to an appreciation of their responsibility!'—*Northwestern Christian Advocate.*

INDIA.

India has an area of 1,383,504 square miles and 288,159,672 of population. Of these 221,356,187 belong to British India and the native states contain 66,803,485. There are 207,654,407 Hindus, 57,365,204 Mussulmans. Forest tribe animal worshippers 9,302,083, Buddhists 7,101,057. India has more than 16,000 miles of railroad and 34,000 miles of telegraph line with 116,000 miles of wire, and transmits 3,000,000 messages yearly. Has 71,000 miles post roads, 8,000 post-offices, 95,000 government schools with 3,000,000 pupils, and 40,000 other schools with 500,000 pupils. 'The Christian Vernacular Educational Society for India' in 34 years has issued 15,500,000 books and tracts; 1,000,000 were issued last year. It provides a pure literature for 12,000,000 Indian readers. India is to-day a most, perhaps the most, marvellous and deeply interesting and cheerfully hopeful missionary field in the world. In 1891, one million Christians were reported for that country. Sabbath Schools were organized throughout many of the provinces and will soon be organized in all. In the schools of India there are 313,777 girls. Aias, this bright spot reveals the darkness, for of 18,000,000 Indian girls of school age, this leaves 17,686,283 to grow up in ignorance, and the degradation inseparable from ignorance in India. The low caste Indians believing and exercising the Christian faith, are leading Christian lives. They are entering upon a manhood that lifts them from a low caste position and thus the high caste foundation is taken from under the Brahman, and down comes Brahman, "scarlet thread"

and all. Christianity knows no caste; it eradicates the spirit that produces and tolerates caste. But this is not all. The power of Christianity is seen in the concessions made by the Indian Somajes. The Brahmo Somaj of the Chunder Sen school is composed of Hindu Unitarians. The Adi Somaj is more conservative, but correct and formative. The Arya Somaj professes to be anti-Christian, but in fact is anti-Brahmanical. It claims to be purely Vedic, yet its ethics are Christian and not Hindu. It is monotheistic. The first article in its creed declares: "There is only one God, omnipotent, infinite and eternal." The 24th article teaches: "There should be no worship, except of the one true God." The missionary spirit is stimulated, caste is "an inward character and not an outward condition." Child marriage is condemned; female education is encouraged; pessimism is opposed, the worship of ancestors is forbidden. It teaches contentment, chastity, forgiveness of injuries, truthfulness, honesty and obedience to God. The Universal Somaj holds prayer meetings and has a theological institute. An educated Hindu has recently declared: "Hinduism is now on its death bed." And another in a public address in the Calcutta Town Hall said: "The name of Jesus Christ is an honored name generally in the country, and a sweet household word in every Brahma family." All over India, from Peshawur to Cape Comorin and from Assam to Kurrachee, the impact of Christianity is seen and its cleavage power is producing a mighty effect. There are in India representatives of 40 missionary societies, 4,723 stations, 1,598 missionaries, of whom 819 are ordained, 779 lay—71 men, 708 women; 16,225 native workers, 912 of these ordained, 6,692 teachers, 8,621 helpers; 1,855 churches with 245,650 members and 24,303 additions last year; 117,707 Sabbath School scholars, 83 schools of higher education with 8,051 pupils, 6,614 day schools with 273,785 pupils. Native contributions \$477,283 last year.—*Rev. S. M. Davis, D.D., Compend of Christian Missions.*

MOODY ON THE BIBLE.

In one of his discourses at Washington, Mr. Moody said:

"Folks ask me if I understand the Bible, and I answer frankly and gladly that I do not. There are things in that book that are beyond me—things that I do not pretend or try to understand. I am glad it is so, because if I understood everything in the book there would be nothing to interest me now in it. It would be as dull as last year's almanac. The charm about the Bible is that every time you read it you will find something new in it. You may go through a chapter or a book ten times, and on the eleventh time you will see some new light, some new interpretation of a word, some new phase of the doctrine advanced."

"Let us thank God that we live in America, and in the day and land of the open Bible. The open Bible has been a greater boon to the world than any other element. It has made America and England what they are to-day. A closed Bible has made France the uncertain, struggling people that it is. France closed the Bible, and the nation went back hundreds of years."

"There are people who say that the Bible is going out of date. Why, my good friends, it is just coming in. The printing-presses are putting forth more Bibles to-day than ever before. There are more of these good books in the world to-day than ever before. The output is growing each year. And who ever dreamed in the days of Christ that His words would be so scattered through the world? There were no shorthand men then to take down His syllables and to put them in type. There were no publishers then eager to get a contract with Him to publish His sermons. There was no market for them. He has no vast multitudes ready to read every word that fell from His lips. Yet to-day His words are translated into 350 different languages, and scattered to the four corners of the earth."

"It is the great medicine book of the spirit. In it you will find a cure for all ills. The soul has its diseases as well as the body, and needs its nostrums as well as the organs and the tissues. In this book you will find a prescription for every ailment that the soul com-

plains of. Search it through and through not only for your own sake, but for the sake of others. Go into training and read your Bible systematically. Mark the passages that strike you as being specially comforting. Then some day you will hear some one say that they feel so badly in their hearts about something. You can take your Bible and give them a dose of God that will cure them quicker than any patent medicine ever cured a patient.

"Why not have 5,000 preachers in the city of Washington instead of a hundred? Why does not every member of the church constitute himself or herself a minister to the spiritual ills of all the rest of the world about them? Then, indeed, we shall find the grace that is taught in this book."

"People ask me if I believe every word in the Bible was inspired. I tell them no: I say that I do not believe that the devil was inspired to say the words to Eve that tempted her to eat of the fruit. But I do think some one was inspired to write those words as a lesson to us. I think that the whole work was inspired."—*Lutheran Observer.*

THE DIVINE TEACHER.

"A teacher come from God." (John iii. 1.) What a wonderful teacher was Jesus. What power he had to make all things teach lessons of life. Whatever He saw He would touch and make it live and preach. There would be no trouble about reaching the masses if our teachers could but learn to teach as He taught. People are hungering for the gospel, but they don't know just what it is they want. They want happiness, ease and rest, but do not know that Christ alone can give them that. Children love truth, but hate their school books until they get far enough along in their studies to find out what they mean. Their best teacher is the one who can make them see that a book is more than a book. It was in this way that Christ taught. He sought to make men perceive that every created thing had been made to tell us something about God. He made everything around him teach and preach. A bird could not come in sight without bringing a message of love from God. A vine could not lift up its golden fruit in His presence without helping to explain the mystery of eternal life. He could point to a sparrow swinging on a twig, and make it say more to draw hearts to God than some of our learned doctors can say in a whole course of lectures. How quickly He could come to the real marrow of His subject. His listeners never had to wait until he got to "ninthly" before they could make out what He was going to talk about. No wonder He was so much sought after by the multitudes, for never man spake as He spake; never man taught as He taught.—*Ram's Horn.*

THE LITTLE CHILDREN THAT ARE GONE.

Why do they come, these little ones that enter our homes by the gateway of suffering and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at His call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—*Chicago Advance.*

Missionary World.

HOME OR FOREIGN MISSIONS.

BY REV. M. P. TALLING, LONDON.

"What this country needs most is good roads."

"What this country needs most is the Gospel."

British Columbia the birthplace of one sentiment, China of the other. One "home," the other "foreign." "Good roads and the Gospel." What a difference! Bad roads and idolatry! Is there any similarity? Certainly. Both are obstructions to the progress of the Truth. The missionary's battle in China with the "many-headed monster thing" is so great he forgets the roads. The missionary's opposition from the deathly coldness of semi-familiarity with Christianity in the home field, thrusts the inconveniences of bad roads upon him.

More missionaries are offering for the foreign field than funds to send them there! Fields are vacated by missionaries in British Columbia, why? "The hardest missionary work in the world is done in the home field." (Rev. A. Findley). There is more glory in a contest with idolatry in a foreign tongue than with spiritual deadness and physical trials in a prophet's own country. Colossal men are needed for mission work. A man filled with God is colossal. Hudson Taylor looks like an ordinary man, till you see the "divinity" in him. Is the home field to become foreign? God forbid! All missions will soon become home missions. Distinctions? Let them be abolished. The God of all missions is the Power in all fields.

THE INTERNATIONAL STUDENTS' CONVENTION.

The *Presbyterian Messenger* of Pittsburg thus sums up the principal points emphasized throughout the International Students' Missionary Convention held lately at Detroit.

(1) First of all, true-hearted, whole-hearted consecration, a willingness to take God at His word and step out on His promises with the utmost fearlessness.

(2) A burning zeal for souls begotten of a love for God and an appreciation of Christ's atonement.

(3) Thorough knowledge of the Bible; not an intellectual grasp of its contents merely, but a living knowledge of the Word, heart to heart with God.

(4) A broad culture and a practical knowledge of all the arts and trades essential to Christian civilization. All-round men are needed on the mission field as nowhere else.

(5) Practice in the art of soul-winning. For this there is nothing better than work as a home missionary during vacations, especially in the slums of cities. The missionary must have a way of impressing men favorably and making himself attractive to all classes of society. The man who fails in this regard at home cannot hope for success abroad.

(6) Good health: The change of environment to which a foreign missionary is subjected, together with the arduous duties imposed upon him, demand a good physique to start with and careful attention to laws of health while at work.

(7) "The field is the world." The terms "Home field" and "Foreign field" are simply used for convenience. It is all the Master's work, and the question for the sincere Christian is simply as to where he can do the greatest service—the genuine missionary will work wherever God places him. But when we compare the relative proportions between Christian workers and non-Christians in our own land with that in Asia, Africa, or South America, certainly the presumption is in favor of our going to the latter.

(8) Consecrated enthusiasm is a good thing to have, but fanaticism must be guarded against. There is no difference in God's sight between the conscientious worker at home and on the foreign field, and there are just as earnest, just as self-sacrificing, just as consecrated men and women at work in our own churches as on heathen soil. Volunteers should see to it that no superiority is assumed over students or others who have not declared their purpose to become foreign missionaries.

AN ILLUSTRATION FROM PERSIA.

This is the way Mohammedanism deals with Christians where it has the power. Baron Aghajan, an Armenian, a member of the Presbyterian mission in Urumiah, Persia, was set upon in broad daylight, in his own shop, by a mob of furious Moslems. Without one note of warning, and while chatting with his friends, he was seized, thrown down the steps, kicked and beaten and dragged along the street to the Juma Masjid. On the way every hound that could get at him cuffed him, spit on him and heaped indignity upon him. The head Mullah saw that the man would be killed and put him into what is called the "Bast," or sanctuary. When one, no matter what his offence, has once sought refuge in the "Bast," it is against all the laws of justice and codes of religion to touch him. The surging mob had now grown to immense proportions, filling the yard of the mosque and the adjoining streets and covering the roofs that looked down into it, and all clamored for blood. Around the victim some few were making an unavailing attempt to defend him. Although the Governor's men were soon on the spot, resistance was in vain, and a park of Sayids demanded their victim. A rush was made upon the doors, which crumbled against the attack, and poor Aghajan was dragged out. He was offered his life if only he would pronounce the "Kalema Shadet," or Moslem creed; but he would not thus deny his Lord, and while asking for a moment in which to commend his spirit to God, with curses upon his religion, daggers were thrust through him again and again, until he had received over forty death-blows. A rope was then tied around his neck, and he was dragged through the streets for over a mile, and thrown into a filthy pond near the city gate. Two hours after the attack all was over, but mob rule reigned, and all Christians who had shops or were in the city, hastily closed them and fled to the villages. There might have been a general massacre of all the Christians in the city, but the Governor, acting with promptness, sent guards to the mission quarters near the Christian community. In the afternoon aid was invoked from the Governor and a few weeping friends and relatives went to get all that remained of their loved one. Naked, and so horribly bruised and disfigured as to be unrecognizable, the remains were borne to a neighboring village and given a Christian burial.

NOTES FROM MISSION FIELDS.

A recent letter from India gives an idea of the persecutions to which the Christian converts are subjected. A congregation in part of the Madura district was tempted in all ways by the heathen about them, the latter promising to give them employment, and to execute a bond that no trouble would occur in case they returned to heathenism. When this failed, a rich man one day ploughed over the boundary of his farm into the land of a Christian, and added to his own farm about a yard in width along the entire territory. Next they ordered the washermen not to wash for the Christians. Then the large landowners dismissed all the Christians who were working in their fields, and they declare that they will keep up these methods until they turn the congregation back to Hindooism.

Mrs. H. M. N. Armstrong, of Burmah, declares that Hindoo women are the real rulers of India. The customs of the country confine their thoughts to such a narrow channel that their whole life and ambition were centred on their power over their husbands and sons. They will do anything to prevent a change, especially a change that may weaken their own influence. If the women of India could be brought to Christianity, there would be no trouble about the men. Says Mrs. Armstrong: "The only thing a converted man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all; literally to run away, and leave with them his property, his house, his children, and everything he owns in the world."

In West Africa, near the Ogowe, lives an African girl named Myamgangi. This girl may serve as a model to many Christians, in one respect. She promised the missionary's wife that on the next day she would surely go to church, if she was alive. The next day she found that some one had stolen her canoe, and that she could not borrow one to go to church in. With no thought of breaking her promise, this African girl swam all the way. The current was swift, the river was deep, and fully a third of a mile wide. She swam diagonally, and managed to cross it.

A Chinaman who wished to be baptized, when asked where he had heard the Gospel, said that he had never heard it, but that he had seen it. A poor man in Ningpo, who had been an opium smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium, and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel, and I want to be a Christian too."

In the opinion of Dr. Pentecost India is the key of the missionary situation. Africa has 250,000,000 of people and China 400,000,000, but the intellectual supremacy of India, and the character of the races that inhabit it, constitute it the citadel of paganism. When India falls before Christianity, heathendom will have been conquered.

EYES.

It happened not long ago to a friend of mine who has been very short-sighted all her life, to have her eyes "measured" for glasses which have given her a new sense of the wonderful world she lives in. The first time she went to church after the new glasses had revealed to her the manner of place the world was, she felt embarrassed at seeing so much and so clearly. Walking through the aisle to her pew, she beheld for the first time, though she had heard him preach for years, the clear-cut, keen and benevolent face of her pastor. She saw the choir, too, a fine-looking set of young people, and observed with pleasure the thoughtful faces of the elders and deacons.

The new glasses had introduced her to a new world, simply by revealing to her what had always been there. No change had been wrought in the world, and her environment remained what it had long been. But all was altered for her. Revelation had been granted, and she could almost say, "Whereas I was blind, now I see!"

Something like this happens when one who has never realized the loving-kindness of God suddenly awakens to a sense of it.

The spirit's vision was dim. Enlightenment being granted, there came a new comprehension of God's meanings, a new insight, a new and wonderful charm about all that surrounded the life. The groping step was changed to wing-like fleetness. The blind saw.

But God's dear love has been there all the while.—*Aunt Marjory, in Christian Intelligencer.*

WHY SHOULD YOU INSURE YOUR LIFE?

Because, in case of your early death, life insurance makes absolute provision for those dependent upon you, enables you to leave an estate that can at once be realized upon, and that cannot be taken from them; secures to your family freedom from privation and those distressing experiences which come to the destitute; provides the means to keep your family together, to educate your children and prepare them for the responsibilities of life; and to save your property or business perhaps from being sacrificed to meet the demands that come in the process of forced liquidation of an estate by strangers.

Life Assurance gives to a man a consciousness of safety in regard to the interests of his family which eliminates a large part of the wearying worry and carking care of life, and thus fits him for the free, energetic and successful prosecution of business.

It promotes thrift, cultivates habits of economy, and in the form of an investment policy enables a man, during the productive period of life, to provide a goodly competence for old age.

During your life you surround your family with reasonable comforts and even luxuries.

Are you willing, in the event of your untimely death, that your wife and children should experience a double bereavement in the loss, not only of a husband and father, but also of suitable means of protecting them from the privation, distress, and humiliating economic necessities by poverty?

After perusing the above you should act at once, by communicating with the agents of some responsible life insurance company, and endeavour, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of death claims, and for liberal treatment to its members, is the one in which you should insure your life. The North American Life Assurance Company, of this city, has justly earned for itself a splendid reputation for the promptness with which it has paid its losses, and for the unexcelled success that has attended its financial operations. To-day the Company has assets of \$1,703,453.39, and a net surplus for its policy-holders of \$297,062.26.

Teacher and Scholar.

May 1876. JOSEPH'S LAST DAYS. {Gen. 1: 14-25. Golden Text—The part of the just is as the shining light that shineth more and more unto the perfect day Prov. 13: 12.

The news that Joseph's brethren were in Egypt soon reached Pharaoh, and pleased him well. He warmly seconded Joseph's invitation for Jacob and his sons to come down, and instructed that wagons should be provided for the transportation of their goods. At first Jacob could hardly be persuaded, and the sight of the wagons was needed to convince him that Joseph still lived. On his way to Egypt he again committed himself to God at Beersheba, and received there a new revelation. The genealogical register given, contains the names of those who became heads of families in Israel. At Goshen Joseph met with his father and afterwards successively presented representatives of his brethren and his father to Pharaoh, who at their request assigned them Goshen to dwell in. There they were nourished during the continuance of the famine. This pressed so severely on the Egyptians, that not only were their possessions given up, but they offered even their persons for bread. They, however, were afterwards made tenants of the land at a fair rental. Jacob lived twelve years after the famine ended. Before dying he specially blessed the sons of Joseph, giving each of them a position on a level with his own sons. Afterwards calling all his sons around him, he pronounced on each a prophetic blessing. In obedience to his repeated charge, his body was borne back to Canaan, and buried beside those of his forefathers and his Leah.

I Fear and Pleading of Joseph's Brethren The fear of Joseph's hatred manifested an unworthy idea of him, but was not unnatural on the part of his brethren. Conscience made cowards of them. Their fear shows incidentally how deeply now they realized what their guilt had been. Even though forty years had gone by, it seemed to them that Joseph could hardly have brought himself fully to forgive them. Doubtless they felt that they could not forgive themselves. The proper realization of sin as dishonor done to God, will help us to realize how much grace there must be in Him fully to pardon. It is not probable the brethren thought Joseph had been maturing a purpose of revenge all through Jacob's later years, but in the consciousness of ill-desert, they could not but think his goodwill to them had largely rooted itself in love to his father. This had led them to speak to Jacob before he died, and now as their strongest hope, they presented his wish that Joseph would forgive them. Without extenuating their guilt, they make mention that they too are servants of the God of Jacob, and fall down before Joseph as his servants.

II Friendly Answer of Joseph.—The pleading brought back upon Joseph the memory of his father's death, so that his feelings overcame him. But also his tears were partly due at finding himself still misunderstood and mistrusted by his brethren. Their suspicions in the face of all his past kindness might well have excused coldness on his part now. But he has only pity and forgiveness. In respect to their crime as a sin against God, he intimates that it is not his place to usurp the divine prerogative. For forgiveness of their sin they must go to God. As regards the wrong done to himself, hard as it was to bear at the time, and ill as they had meant it, it was now plain that, by means of it, God had brought about a great purpose of good, both to Joseph himself and others. He had long ago freely forgiven them when assured of their penitence. The beneficial results did not change the moral character of their action, but enabled Joseph in a generous noble spirit, to look back on it from the divine side, and see a signal illustration of God's Providence. Every one had acted freely in the matter, yet all had wrought together to bring about the divine purpose.

III. His Dying Charge and Death.—In a few words the remaining fifty-four years of Joseph's life are passed over. He may have remained to the end a trusted ruler in the kingdom. He had the happiness of seeing around him his descendants to many generations, and attained the age of one hundred and ten years, the Egyptian ideal of a long and happy life. His dying charge showed his faith in the promise (Heb. xi. 22), and, notwithstanding all his honors in Egypt, his high estimate of its preciousness. Like Jacob he took an oath regarding the disposal of his body. Each expressed therein his faith. The difference in disposal suited the differing circumstances. Now, after seventy years' residence by Jacob's descendants in Egypt, the body of Joseph embalmed, coffined, unburied according to Egyptian custom, would, by its presence among them, best keep alive the truth that they were yet to go to Canaan. The fulfilment of Joseph's request is recorded, Ex. iii. 19 and Josh. xxiv. 32.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Annual Meeting Held in Ottawa.

A SUCCESSFUL YEAR JUST CLOSED.

FIRST DAY.

The interior of the Bank Street Presbyterian Church presented a charming appearance on the occasion of the eighteenth annual meeting of the Woman's Foreign Missionary Society of the Western Division of the Presbyterian Church in Canada. Handsome flowers were tastefully arranged around the seats of the presiding officers, and the decorations throughout reflected much credit upon the local ladies who had that task in hand. Among the delegates in attendance were the following:

FROM TORONTO: Mrs. Ball, Mrs. T. Bryce, Mrs. Brockmole, Mrs. Bertram, Miss J. Caren, Miss Craig, Mrs. Wm. Campbell, Mrs. Ewart, Mrs. Fraser, Miss McMurchy, Mrs. McLaren, Mrs. McClelland, Mrs. McEavish, Mrs. J. D. McGillivray, Mrs. J. H. Robinson, Mrs. John Ross, Mrs. and Miss Shortreed, Mrs. Smith, Mrs. H. Wardrop, Mrs. Hodgson, Mrs. Jeffrey, Mrs. L. George, Miss L. Gordon, Mrs. Geo. Gall, Mrs. K. Grant, Mrs. Gibson, Mrs. Toller, Mrs. J. Trail, Mrs. Playfair, Mrs. J. Park, Miss Patterson, Mrs. H. M. Parsons, Mrs. F. Pierce.

SOUTH FALLS: Miss A. Keith, Mrs. A. Foster, Mrs. Cooke, Miss M. Campbell, Mrs. Baird.

FROM VARIOUS POINTS: Mrs. D. Hossack, Lucan; Miss J. Johnstone, Agincourt; Mrs. Tarte, Quebec; Mrs. Walt, Bolton; Mrs. Groves, Marathon; Miss McWilliams, Hespeler; Mrs. P. McGregor, St. Elmo; Mrs. D. McKetchen, Tayside; Mrs. McMaster, Laggan; Miss Cuthbertson; Miss Beckett, Portage du Fort; Mrs. H. Crozier, Grand Valley; Miss Baker, Dundee; Mrs. McAuley, Woodville; Mrs. Campbell, Winnipeg; Miss Pettigrew, Norwood; Mrs. McBrayne, Belmont; Miss Richmond, Kingston; Mrs. (Prof.) Ross, Kingston; Miss Moffat; Mrs. Wm. McCann; Mrs. McNair, Carleton Place; Mrs. W. A. B. Knox; Mrs. McRostie; Miss B. Sinclair; Miss M. Munro, Martintown; Miss Scott, Martintown; Mrs. Blackwood, Martintown; Mrs. Faulds, Martintown; Mrs. (Dr.) Allan, Osgoode; Miss E. Allan, Nelson; Mrs. VaneAllan, Osgoode; Mrs. A. Baird, Windsor; Mrs. Brownie, North Bay; Miss Brown, Prescott; Mrs. Bryce, Gananoque; Mrs. Blackstead, Aultsville; Mrs. Steele, Dundas; Mrs. Smith, North Bay; Mrs. W. Scott, Lancaster, Mrs. Sutherland, Warkworth; Mrs. J. C. Stewart, Lancaster; Miss M. Scott, Perth; Mrs. J. Scott, Brockville; Miss M. Thorn, Appleton; Miss Tennant, Cold Springs; Mrs. A. Wilson, Appleton; Mrs. Whittaker, Barrie; Miss Ward, Laskey; Miss R. Wilson, Marathon; Miss Wightman, Lancaster; Mrs. Hunter, Pembroke; Mrs. Hastie, Cornwall; Miss K. Jackson, Kenmore; Mrs. Grant, Hamilton; Mrs. Greenhill, Prescott; Mrs. Goodwillie, Vernon; Mrs. Gracey, Gananoque; Mrs. R. Grant, Brockville; Mrs. P. Gray, Brampton; Miss Reid, Cardinal; Mrs. Robertson, Kenmore; Miss Reid, Osgoode; Mrs. J. B. Stewart, Perth, Centre; Mrs. Stewart, Maxville; Mrs. J. Stevenson, Barrie; Miss Straith, Chatham; Mrs. McKenzie, Moose Creek; Mrs. McIntosh, Moose Creek; Mrs. McCulloch, Hallville; Miss Cameron, Gananoque; Mrs. McLean; Belleville; Mrs. McLennan, Cornwall; Mrs. McMillan, North Bay; Mrs. Neelham, Orillia; Mrs. Cameron, Iroquois; Miss M. Curtis, Paris; Mrs. Cameron, Barrie; Mrs. Colquhoun, Colquhoun; Mrs. J. Currie, Belmont; Mrs. Connery; A. Cameron; Mrs. T. Campbell, Dalkeith; Mr. R. M. Craig, Ferguson; Mrs. Campbell, Cheltenham; Mrs. J. M. Campbell, Vernon; Mrs. Childer Hose, Cobden; Mrs. W. Duncan, Deer Park; Miss Dickson Peterboro; Mrs. A. Dickson, Lancaster; Mrs. Dafos, Aultsville; Mrs. H. D. Fraser, Orangeville; Mrs. A. Ketchen, Brookline; Mrs. J. S. Lochead, Osgoode; Mrs. Leech, Peterboro; Mrs. McAllister, Iroquois; Mrs. Dr. McIntyre, Glencoe; Mrs. A. MacLennan, Hothead; Mrs. T. McCosh, Thomfield; Mrs. Dr. McDermid, Maxville; Miss McConkey, Barrie; Mrs. McNachtan, Cobourg.

At three o'clock the President, Mrs. Ewart, of Toronto, called the meeting to order. All the delegates were present together with a large number of friends and ladies interested in mission work. The meeting was largely of a devotional character. Prayer was offered by Mrs. McLaren, of Toronto, after which Mrs. McLellan of Owen Sound, gave a very pointed and practical address. The topic was "The Spirit and the Church Invitation." Referring to the spirit she said: "We cannot see the spirit any more than we can see the air we breathe, yet we know we are breathing it and that without it we die. So we feel that unless we are guided by the spirit we cannot live in Christ and walk with him. Just as in our physical natures, the heart which is the seat of life and the blood driven from it to the extremities makes us living, moving beings instead of dead clay, so the spirit quickens our moral natures and sends grace through them. Through timidity or lack of zeal deemed proper we do not extend the invitation which has given us so much happiness; we think we have so much to do in our own homes and our own congregations, that others who have leisure should do more, but we must remember that each one is responsible for all she can do, and the spirit will follow up the church's invitation. Just as the circles formed by the pebble thrown in the water, enlarge and widen until stopped by land, so our invitation sent through our missionaries reaches further and further into heathendom, and may it be said as our motto does, 'The World for Christ.' Let us not weary in well doing and may it be said of each of us as was said of old, 'She hath done what she could.'"

"What shall the answer be?" was afterwards sweetly sung by Miss Code, and Mrs. Thorburn followed with the reading of the 22nd chapter of Revelations.

When the meeting adjourned a conference of the board was held to complete arrangements for the business meetings to follow.

SECOND DAY.

Bank street church was crowded to-day with the Presbyterian missionary workers.

The first business session of the convention was opened at ten o'clock. After devotional exercises, the president, Mrs. Ewart, delivered her annual address.

Reports were then read from the presbyterial societies within the Dominion.

Mrs. Thorburn read the report of the Ottawa Presbyterial Society showing that there were 23 auxiliaries and four mission bands. During the year the Ottawa Union Auxiliary organized in 1878 has disbanded, and as a result six new auxiliaries were established in the city. The contributions were greatly in excess of the amount of last year.

Miss Bell, of Pembroke, presented the report of the Lanark and

Renfrew Presbytery showing there were 37 auxiliaries and 19 mission bands with a membership of 1,250. The annual contributions had been increased by \$330.

Mrs. Dowley, of Prescott, reported for Brockville Presbytery 27 auxiliaries and 9 mission bands with a membership of 710.

Mrs. Beckstead, of Aultsville reported that Glengarry Presbytery had contributed \$1,922 to missions last year, an increase of \$109.

Miss Fowler reported Kingston Presbytery as having 25 auxiliaries and 3 mission bands and a membership of 520. Increase in donations \$420.

Toronto Presbytery was reported for, by Mrs. Gray, of Brampton. It contained 52 auxiliaries and 25 mission bands. Five new auxiliaries formed during the year. Clothing weighing 2,661 pounds had been sent to the Northwest Indians.

Mrs. Alexander, of Ottawa, read the report of the Saugeen Presbytery.

Mrs. E. H. Bronson, of Ottawa, stated that Winnipeg had 15 auxiliaries and four mission bands with a membership of 458. The contributions amounted to \$541.76.

A number of similar reports were presented.

GREETINGS.

Greetings were tendered the delegates on behalf of the Episcopalian churches of Ottawa by Mrs. Tilton; the Congregational church by Mrs. Stevens and the Baptist churches by Mrs. (Rev.) McKay.

Telegrams of greeting were read from the Eastern branch of W.F.M.S. and the Methodist Missionary Society; also letters of greeting from the W.F.M.S., of Philadelphia, Pa.; Women's Mission Board of the North West, W.F.M.S. Board, of St. Louis, Mo.; W.F.M.S. of New York; Women's Occidental Presbyterian Board of San Francisco, Montreal Missionary Society and the McCaul Mission Board.

AFTERNOON SESSION.

The afternoon session of the convention opened at half past two o'clock. After the joining in singing "O'er the gloomy hills of darkness," Mrs. Blair Prescott asked the divine blessing on the work. Mrs. Playfair, recording secretary presented the

ANNUAL REPORT OF THE BOARD OF MANAGEMENT, which is as follows:

Another year has passed, and again we can report a conscientious desire on the part of members of the Board to fulfil the responsibility laid upon them, evinced by their faithful attendance at the weekly meetings, which this year number more than last. Forty-three in all have been held, at which the average attendance of the whole Board has been thirty, and of the managers, twenty-six. Twenty Executive meetings have also been necessary, when an average of thirteen have been present. Owing to lengthened absence from home, one member sent in her resignation, and Mrs. Ball, of Westminster Church, was appointed to fill the vacancy.

In May a committee of the Board met in conference with several members of the Foreign Mission Committee, when a number of subjects were presented for consideration, among others, the recommendation that the contributions of the W.F.M.S. be reported in the Blue book, separate from the General Foreign Mission Fund of the Church. This met with the approval of the members of the Committee present.

The suggestion has been frequently made, that a plan should be devised whereby valuable original papers read at meetings of the Presbyterial Societies, Auxiliaries or Mission Bands, might be passed on to other places where they could be of great use. Your Board decided to establish a Bureau for this purpose. The Corresponding Secretary, Miss Haight, has undertaken the charge of this department.

In order to relieve the Treasurer and prevent confusion in the work, Miss B. MacMurchy has been appointed to take charge of the Certificates of Life Membership.

It has been found that the Deaconess Home, established in Toronto during the year under the auspices of the Episcopal Church, could not be of use to us. A committee of the Board was, therefore, appointed to take the matter fully into consideration. After much careful thought, they recommend that in view of the importance of the work, arrangements be made, whereby women applying for service in the Foreign field may be tested as to their suitability for this difficult work, and may at least receive some preliminary training in Biblical subjects and in practical Mission work, before their applications are finally considered by the Foreign Mission Committee. The arrangements suggested will be found in the January Letter Leaflet.

In common with other societies, the Board received a circular containing reasons for forming a "National Council of Women" and inviting the W. F. M. S. to affiliate with it. After due consideration it was decided that, "It seemed to the Board that while a 'National Council of Women' might be of benefit to charitable and other societies, it could hardly be so to the Foreign Missionary Societies belonging to the various denominations. Besides, we, as a Society were Auxiliary to the Foreign Mission Committee of our Church and could not, or rather should not, affiliate with the 'National Council of Women.'"

Your Board felt that in order to fully understand the needs of our schools in the North-West, we should have some more definite information in regard to the amount of the Government maintenance, etc. The Foreign Mission Committee granted permission to correspond directly with the North-West Committee, and certain questions were put to and answered by Mr. Baird; but that matters pertaining to our schools may be better understood and managed, the proposal of sending one or more ladies to visit them has been favourably entertained by your Board, and they desire to bring the subject before you for consideration.

Under the impression that our Society held a large surplus, a request came from the Eastern Division, that we should aid them in their time of difficulty, to the extent of six thousand dollars. It was felt that this request could not be granted, as our estimates for the current year were likely to be very heavy, and in any case the Board could not pay over such a large sum without the sanction of the Society.

Co-operation with the Woman's Conference, held during the World's Fair, was not deemed to be advisable.

In June the Board had the privilege of greeting Dr. Marion O'ler, of Indore, at present home on furlough. At her request, and for the purpose of saving the strength of your missionary as much as possible, it was decided that the Board should make all arrangements for meetings to be addressed by her. Miss McWilliams, late of India; Miss McIntosh, of Okanase, and the ladies who have recently gone out to the foreign field, have, at various times, been present at our weekly meetings. It has also given us pleasure to welcome friends and fellow-workers from many of our branches.

The meeting for special prayer on behalf of Foreign Missions, under the auspices of the Board, was held during the week of prayer, was largely attended, and, we trust, may be the means of quickening and strengthening the interest in this part of the Master's work.

And now in closing the record of the eighteenth year of our existence as a society, let us look back with thankfulness over the past

and forward to future work, earnestly desiring our God to give us new power and faithfulness and zeal. Let us in the coming year with grateful hearts, show "our faith by our works," and give more constant and earnest prayer, remembering that God's blessing alone can give power and efficiency to any human effort.

FOREIGN SECRETARY'S REPORT.

The report of the Foreign Secretary, Mrs. J. L. Harvie, comes next. It goes over in detail the whole field of the work of the Society. From it we gather that Christian work is carried on among the Indians of the North-West and British Columbia by Industrial Schools, superintended by one or more teachers and a matron at the following points: Alberta, B.C., Fife Hills, Round Lake, Lakesend, Regina, Crowstand, Portage la Prairie, and Birtle. At the following places there are only Day Schools: Mistawasis Reserve, Prince Albert, and Okanase Reserve. At Bird Tail, Pipestone, Sioux, and Rolling River there are no schools but a missionary is at work at each place.

In China work is carried on at Formosa and in the province of Honan at two points. The chief scene of the foreign work of the society is in Central India. Here the chief seats of work are Indore, Mhow, and Neomuch. The operations of the society at these points are varied, including a college, medical mission work, visiting the Zenanas, conducting schools and preaching regularly at central points and in the villages during evangelistic tours. In connection with all this work the Foreign Secretary, speaking generally, says:

The general features of the work accomplished by the missionaries of our Society in heathen lands, and among the Indians of their own land, vary but little from year to year. In hospitals, dispensaries and the homes of the natives; in zenanas, villages and schools; in Bible classes, woman's meetings and Sunday schools; in industrial training of all kinds, our missionaries, teachers and helpers with faithfulness and patience sow the seed of the Word beside all waters.

Much of their work is educational, therefore preparatory; and as it is impossible fully to understand the scope of efforts thus largely educative, it is also impossible to sum up with accuracy the fruit-bearing which must assuredly follow seed-sowing of this kind.

We can give figures and say what our missionaries (physicians, teachers and zenana visitors) aim to do, and the means employed, but the real results are written, not only in the Lord's great Book of Remembrance, but in the changed lives, the happy homes and the improved communities which, by the blessing of God, are springing up in heathen lands under the fostering care and through the Christian teaching and consistent example of our missionaries.

But while much attention is naturally given to the training of the young in the various fields, woman's work in all its departments, medical, zenana and evangelistic, is steadily carried on, and always with more or less encouragement.

It need scarcely be stated that the active interest and efforts of our Society are centred mainly in the fields of Central India, Honan, Formosa, and the North-West and British Columbia in our own Dominion.

Again with gratitude we refer to the great encouragement in our work given us from time to time by the members of the Foreign Mission Committee and the North-West Committee, and their kindness in assisting us with wise counsel on various occasions.

In this record there is much that calls for thanksgiving, and again much that should lead to humble and thoughtful self-examination. We praise Him who by His blessed Spirit first prompted this great movement, for the loving service, the self-denial, the patience and the prayer given to the cause of missions by the women of the home land. We praise Him for the untiring labours, the devotion and the faithfulness of the workers in Foreign fields. But when we hear of "open doors" which cannot be entered, when we see our missionaries breaking down from overwork, as we listen to the call for more helpers, we humbly acknowledge the feebleness and the inadequacy of our efforts.

May the time speedily come when, in reference to the evangelization of the world, it may truthfully be said of every Presbyterian woman—"She hath done what she could."

We hope from time to time to draw the attention of the church to many of the interesting details of this valuable report.

After the very full and comprehensive report of Mrs. Harvie came the

HOME SECRETARY'S REPORT,

presented by Mrs. Shortreed.

In some respects we cannot report the advance of previous year in the Home Department of our work, but faithfulness and activity, self-denial and devotion have, on the whole, characterized the efforts of our members. No large gifts reached our treasury, but there has been growth in systematic offering and ordinary giving. The envelope system has been more generally adopted, and many of the reports emphasize the fact that their funds were raised wholly by voluntary giving.

Business depression throughout the country told in some measure upon our work, but not to the extent our weak faith led us to fear. One Secretary writes: "It has been a hard year, especially in the farming districts, yet the money seems to have come in so willingly." From another we learn that, "on account of the depression in commercial circles, many left the city, consequently our society suffered both as regards numbers and means. Auxiliaries and Bands in the larger cities seem to have suffered most, but, notwithstanding difficulty and loss, the careful gathering of small sums by the 'willing hearted' has resulted in a total greater than that of any previous year."

PRESBYTERIAL SOCIETIES

report many items of interest which speak for themselves. The officers, as in the past, have done faithful service, visiting and encouraging the workers within their bounds. To their kind and judicious oversight much of the success of our work is due. Several of our experienced officers have, through force of circumstances, been constrained to give up Presbyterial duties for the present. We very much regret the loss of these efficient helpers, but feel sure they will still take an interest in and aid the work as opportunity offers. While regretting the loss of these tried and valued officers we extend a cordial welcome to those who have undertaken to fill the vacancies, and congratulate them on having been called to such honourable position in the Master's service.

One Presbyterial Society mourns the death of an esteemed President. Other loved officers have been called to rest from earthly service, and those accustomed to look up to and lean upon them, sadly miss their loving counsel and help. We deeply sympathize with the sorrowing ones, and pray that Divine comfort and guidance may be granted them.

AUXILIARIES.

A little more than a year ago it was our privilege to welcome to our ranks an Auxiliary from outside our own denomination—the "Farrington," Brantford. Their first report evidences deep interest and activity and gives us reason to rejoice that they are co-workers with us in this service of love.

The Auxiliary reports are, on the whole, full of encouragement. In a few, however, we find the disheartening words: "We have disbanded for the present." Varied reasons are given, and sometimes the words are accompanied by a small remittance, which, past experience leads us to fear, will prove the dying effort of discouraged ones. We know that many of our workers have great difficulties in their way, and with all such we truly sympathize; but we would most earnestly urge them not to disband without at least making known their difficulties to Presbyterial or Home Secretary. In not a few instances where this has been done the suggestions received have encouraged them to continued and successful service.

Should the difficulties prove insurmountable hindrances to meeting as an Auxiliary, there is still the possibility of keeping in touch with the work as "Scattered Helpers."

Only those who have passed through the experience can have any idea of the discouragement it is to learn from the reports, for the first

time, that one and another of the Auxiliaries and Bands have dropped from the ranks. Another discouraging feature is the failure on the part of not a few Secretaries to send in any reports.

We feel sure this neglect is not intentional, but all the same it adds very materially to the duties of those expected to report for Presbyterial or General Society.

We very much regret the loss of several Auxiliaries.

One small band of brave workers lost nearly all its members through removals, and feels that at present the meetings cannot be continued. A struggling Auxiliary in the North-West has engaged in Home Missions, hoping in that way to better its own condition.

Many of our workers have been inspired to renewed zeal through the thoughtful words of our missionaries. Although here for rest they have given themselves unsparingly, and the reports speak of the advantage it has been to hear from those who have practical knowledge of the foreign fields.

Excellent work has been done in most of our isolated Auxiliaries. "Ormstown"—always so faithful—heads the list. Those in Quebec, North-West and British Columbia give evidence of continued interest and earnest effort. The "Purah ka Tara," Indore, reports most interestingly of their meetings and of the work of their Bible-woman, who, since her appointment, has had entrance to twenty-five houses.

"A monthly average of one hundred and eighty-five of our heathen sisters hear the story of our Saviour's love through her." Our faithful helpers in the "Beulah Reserve" Auxiliary continue to manifest self-denying devotion in the Master's service. Their report, which appears in the Brandon Presbyterial abstracts, is full of interest.

MISSION BANDS

do not report the advance hoped for. In several of the Presbyterial Societies the membership has decreased. A number of the Bands have ceased to work. One withdrew to engage in Home Missions and another merged into Christian Endeavour Society.

Some of the senior Bands graduated into the Auxiliaries; in this way the number of Bands decreased, but the workers are not lost. Several Bands report that they have been encouraged and strengthened through the interest taken in them by their Auxiliaries.

For watchful oversight of this work among our young people we must look to those in Presbyterial and local Societies who come in close contact with it. No part of our work needs more careful attention.

The appointment of a Mission Band Secretary in each Presbyterial, or at least in the larger ones, was recommended last year. The suggestion does not seem to have been carried out. We therefore again urge the desirability of having such an officer for the special work of supervising and fostering the Mission Bands.

In these days of over much "organization" we need to see to it that our young people are encouraged to be faithful to this work which has an especial claim upon their interest and help.

Auxiliary and Mission Band "Records" have been more generally used. One President-Secretary writes that "they appear to be well liked," and another, that "There was an improvement in the 'Records' returned this year, when they fail it just proves how much such a thing was required." From some we learn that there is still much room for improvement, and it is hoped that each Secretary will in future carefully enter the items as directed.

PRAYER.

We are glad to note that thank-offerings were held in nearly all of our Auxiliaries and in not a few of the Bands. Many of these meetings were truly "times of refreshing from the Lord."

Only a few Auxiliaries report meeting for special prayer. Those who did, testify that they were strengthened, and we doubt not that the work and workers at home and abroad received special blessing through the prayers then offered. We know that our heavenly Father honours the prayer of faith and has revealed it to be His will that He should be enquired of concerning the things of His kingdom. It is our blessed privilege to ask of Him who has "all power in heaven and on earth," and there is much need that we be earnest and consistent in the use of this privilege.

The record of our 18th year is closed. We rejoice in the progress made and in the measure of success granted, and ascribe all the glory to Him who so graciously led and prospered us. Our glance at the things that are behind has, we trust, been profitable to us, but we may not linger with the past, its opportunities are forever beyond our grasp. Let our aim be now to "press forward in humble trust and confidence to do what in us lies to win 'the world for Christ.'"

SUMMARY OF THE HOME WORK AS REPORTED.

Table with 2 columns: Category and Value. Categories include Presbyterian Societies, New Auxiliaries, New Mission Bands, Auxiliaries unreported or withdrawn, Mission Bands, Total number of Auxiliaries, Auxiliary Membership, Mission Band, Yearly Members of General Society, Life Members added during the year, Scattered Helpers.

After Mrs. Shortreed's summary of work at home, with its record of losses and gains, came the

REPORT OF SUPPLIES TO MISSIONS,

read by Mrs. Jeffrey.

"A circular appealing for clothing for Indian women and children in the North-West was sent to our Auxiliaries in October, 1884, which was heartily responded to by many of them from the extreme east to west to the extent of not less than two thousand dollars (\$2,000) in value. It is the opening sentence of the first Supply Report of the W.F.M.S. If the record of this branch of our work for the past ten years could be fully given, we would find that it has been a very important factor in the successful work carried on by our missionaries among the North-West Indians.

thus relieving the Indians of all responsibility in the matter of providing clothing for themselves and their families, and have for the last few years requested the missionaries and teachers to give the clothing only to children and the old and feeble; and if any remained after the wants of these were supplied, able-bodied men and women should be permitted to buy what they required, paying for it either in labour or supplies for the Mission. It has been felt latterly that this arrangement is not entirely satisfactory; owing, however, to distance from the Reserves and lack of knowledge from personal observation, the Board did not feel themselves in a position to decide what steps should be taken to put this matter on a more satisfactory basis. It was decided therefore to communicate with the North-West F. M. Committee, and the following is an extract from the reply received: "Our Committee have been much concerned lately about the growing practice of selling clothing sent from the East to able-bodied Indians in return for work. As you are aware when the policy of sending clothing to the Indian Reserves was begun, the clothing was intended for free distribution to relieve the suffering of infants on the one hand and the sick and aged on the other; and also to provide for the needs of school children. What was attempted at first was nothing but free distribution. When, however, by the generosity of the W.F.M.S. the gifts increased, there was more than was needed for the classes as above indicated, and the missionary welcomed the increase as a means of securing the good-will of the Indians who had hitherto held aloof. It soon became apparent that the indiscriminate giving of clothing to able-bodied men and women had a demoralizing effect; thereupon the system of requiring some service in return was inaugurated. With the increase of the annual sales the distribution of this clothing has become a work of such magnitude as to absorb a very considerable portion of the missionaries' time in the months of early winter, partly in bargaining with the Indians and allocating the clothing and partly in superintending the work which the Indians are required to do by way of payment, and this work often not absolutely essential to the well-being of the Mission. The writer adds: "I am decidedly of opinion that the sales of clothing which have been sent have been an untold blessing to the Indians and a great help to the missionaries, both as a tangible proof of the sympathy of friends in the East, and as a means of commending the gospel to the heathen, but it is evident that this good work may be overdone." In view of the above opinion the Board have decided to ask our Societies to send a smaller amount of clothing for adults, and also that greater care be exercised in re-packing in order that only such articles as will be useful be forwarded. In a report received from one of our teachers this year, it was stated that a number of short, tight-fitting jackets had been sent which were absolutely useless for Indian women and girls, and asking permission to use them for some needy white people, which request was granted.

The amount paid for freight by the different societies for the past year was over seven hundred dollars (\$700), which, with the sums expended in the purchase of new material, is a heavy drain upon the money at the disposal of our members; consequently every cent paid for useless freight is so much taken from what might be used for direct missionary work.

Our Societies responded loyally to the allotment made by the Board, and thirty-two thousand (32,000) pounds of warm clothing, quilts, blankets, etc., have been sent to the different schools and Reserves, all of which have been liberally supplied. One of our Presbyterial Societies prepared outfits for the children in one of our schools, the missionary sending the exact measurements. This was found to be very satisfactory and a great help to those in charge. The Ottawa Presbyterial Society and the Mission Bands in the Stratford Presbyterial Society sent a large supply of useful gifts and prizes for the children in the schools in Central India.

Chalmers' Church, Quebec, have again sent a valuable box to Mrs. Morton, Trinidad; but owing to Mrs. Morton's absence in England, on account of ill health, we have no acknowledgment of its arrival. Ormistoun Auxiliary sent a box to Crowstand Reserve, and Howick Auxiliary one to Mis-ta-wa-sis. Our friends in the eastern Provinces have again been very liberal in the supplies sent to the different Reserves, and we thank them most heartily for their assistance. The usual supply from Salt Springs, N.S., was sent to Birtle from St. Stephen and St. John, N.B., to Regina, and from Fredericton, N.B., to Alberni. Two boxes were also sent from New Westminster, B.C., to Alberni, which, Miss Johnston writes, were filled with clothing for old and young, all nicely mended. I could not help saying, she adds: "God bless the women who looked over the things before they were sent." Cavendish and Kensington, P.E.I., sent clothing to Regina, and New London, P.E.I., to Birtle. Carman and Petral Societies (Man.) have also sent contributions, and other Societies in the North-West may have sent clothing of which the Board has received no report. We trust that all who have taken part in this work have indeed found it "more blessed to give than to receive." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Mrs. Telfer read the

PUBLICATION REPORT,

which records how the work of publication in the hands of the Society has grown, but of which we omit the details.

In recording the work of another year, we have as usual to report progress.

The promise made in our last Annual Report to enlarge the Leaflet to 28 pages has been carried out. Owing to this enlargement \$130.66 more has been spent upon it. We feel sure no one has felt that they have had too many letters from our missionaries, or received too much information regarding the work of the Board. This year closes the tenth year of the Letter Leaflet. Issues began in May, 1884, with a circulation of 150 per month. Before the end of the first year it had increased to 300. It will be remembered that for a time the Leaflet was sent free to the Presidents and Secretaries of Auxiliaries and Mission Bands.

I am indebted to our late Home Secretary, Mrs. Campbell, for the way in which the Leaflet was distributed during the first year. Fifty-three were sent to Presidents and Secretaries of Auxiliaries and Mission Bands, 79 to Presbyterial Societies, 26 to members of the Board, 15 to sister societies, 20 to Halifax. Our missionaries also had the Leaflet sent to them in 1884.

At such a period in our history, we naturally call to mind those members of our Board who were the first promoters of our Leaflet, begun, we doubt not, with earnest prayer for their undertaking and not a little anxiety regarding the success of the work. They are to-day reaping the reward of their well-directed judgment. Our President, late Home Secretary, and those associated with them have cause to rejoice that what was begun on such a small scale has, under God, proved such a help in building up the work of the Woman's Foreign Missionary Society.

Faces are missed around our Board to-day who had much to do in the planning and carrying out of the work. But so long as our Leaflet is in circulation it will ever be a monument to their well-directed zeal and interest in the work.

We close the tenth year of our circulation with a list of 12,115 subscribers. Since 1890 there has been paid to the Treasurer of the General Society \$1,786.57 to help forward the work of the Society. With our large list of subscribers, we still miss the names of quite a few of our Auxiliaries and Mission Bands. Why should this be so?

We have, during the year, received from sales of Letter Leaflets \$1,392.90, and after meeting all expenses have handed to General Treasurer \$311. This, along with the extra \$130.66 spent on the enlargement of the Leaflet, show that we are still progressing.

We have only one plea to make for our Leaflet—the plea of interest in our missionaries and in the work of our Society.

To Miss Ferrier and our Band of Young Lady Helpers we are grateful; their reward for loving service the Master will not overlook. With the success of our work for the past ten years we cannot but feel encouraged. Yet humbly would we lay our services at the feet of our Lord and Master, asking Him to overlook all imperfections and to accept what, in His sight, has been done from love to Him and His cause.

LITERATURE.

The interest in this department is still on the increase. We have sent out 20,248 more than last year, the total for the year being 69,962.

We are glad to report more envelopes in use. Mite boxes have also increased. Our Thank-offering Leaflet and envelopes were largely in excess of last year. Twelve thousand Leaflets and 17,131 envelopes were ordered and sent to our Auxiliaries and Mission Bands. The Thank-offering meeting is now felt to be one of the most hopeful meetings of the year. Many more of our Auxiliaries are now adopting them. We have received from sales of literature \$333.55, and after meeting all expenses have a surplus of \$41.41. This, along with the \$311.00 from the Letter Leaflet, making in all \$352.41, we have handed to the General Treasurer. It will be noticed that the free distribution is large this year, but not more than the Literature Fund is able to meet.

Now that the work of the Publication Department has increased to such an extent, we think we are justified in asking from our subscribers a little attention to a few small matters of detail that would materially help to lighten the work of your Secretary.

The first is, in ordering your supplies always send the money with the order. This will save a large amount of book-keeping and postage, as well as time in sending out accounts. Don't hurry your Secretary too much as regards time. So many write at the last moment, and wish their parcel to be in time for their meeting, which is to be held the following day. A number of these small matters help to swell the work, and we feel sure we have only to name them to have them rectified. We would draw attention to our table of literature. On it will be found a Leaflet on the "Origin and Work of the W. F. M. S.," also rules to guide our presidents in conducting meetings. We have printed for the Annual Meeting six new Leaflets. We have also sample copies of the maps of Trinidad and New Hebrides, newly published by the F. M. S. of the Eastern Division; a pamphlet on our Indian Missions, by the Rev. Dr. McLaren; one on Foreign Missions, by Rev. R. P. Mackay, Foreign Secretary; the Report of the Missionary Conference held in Chicago. All these are worthy of careful study. We trust all will visit the table and show the interest they take in this part of the work.

The last report, in some respects the most vital of all, was presented by Mrs. MacLennan, Treasurer, and is as follows:

TREASURER'S STATEMENT.

Elizabeth MacLennan, Treasurer, in account with the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division).

DR.

To balance in hand as per audited account, April 4th, 1893. \$47,449 01

CR.

By paid Dr. Reid, in pursuance of resolutions of Woman's Foreign Missionary Society, at annual meeting held at London, April 20th, 1893. \$41,168 70

May 1st, balance in bank. 6,280 31

\$47,449 01

RECEIPTS.

Table with 2 columns: Description and Amount. Includes items like 'To balance in hand after payment to Dr. Reid', 'collection at evening meeting in St. Andrew's Church', 'special contributions', 'Secretary-Treas. of Publications', 'Barrie Presbyterial Society', 'Brandon Presbyterial Society', etc.

\$48,102 62

In addition to the above there was contributed by the Purah ka Tara Auxiliary, at Indore, during the last three years, the sum of Rs. 134. 8s. 3p., equal to about \$47.00, and which is now in the hands of the Mission Treasurer, Central India, for the support of a native Bible woman.

EXPENDITURE.

Table with 2 columns: Description and Amount. Includes items like 'By expenses of Annual Meeting held at London, April 18th, 19th and 20th, 1893', 'Printing and distributing Annual Report', 'Lithographing life membership certificates', etc.

\$769 52

Table with 2 columns: Description and Amount. Includes items like 'By Paid Dr. Reid, on account of estimates for current year', 'Furnishings for Miss McIntosh, Okanase', 'Freight charges on the above', etc.

\$40,386 65

\$48,102 62

I have examined books and accounts of Mrs. MacLennan, Treasurer of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Section), and find everything correct, the balance being forty three hundred and eighty-six dollars and sixty-five cents (\$40,386.65).

TORONTO, April 7, 1894. WILLIAM REID.

(Continued on page 270.)

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 25TH, 1894.

HAVE you a son or daughter away from home? Send the absent one direct from office of publication, THE CANADA PRESBYTERIAN, filed each week with wholesome and attractive reading. Only One Dollar till 31st Dec., 1894.

ROSEBERRY is not as eloquent or as learned or as pious as Gladstone, but he has some strong points the Grand Old Man did not possess. He is a handsome and rich widower of forty-seven. Not a few people seem to take as much interest in his matrimonial future as in his politics.

SOME people laugh and some feel ashamed at a little incident that occurred in the British House of Commons the other day. A Home Rule member vigorously protested against an increase in the tax on spirits, because whiskey, as he alleged, is the national beverage of Ireland. The Finance Minister knocked the bottom out of his protest by showing that England and Scotland are a long way ahead of Ireland in the per capita consumption of spirits. Scotland stands easily first.

COUNT the number of Presbyterians in the Ontario Legislature, see what marked ability they display in shaping the legislation of the Province, hear how splendidly some of them can discuss a question on all sides and then ask yourself why a representative committee of the General Assembly might not frame a measure that will prevent the supply of our vacancies from becoming a scandal. We often hear that the church courts are greatly superior to political bodies. Then, in the name of common sense, let them give the church the legislation it needs.

THE polity of the Presbyterian church is time-honoured and we believe Scriptural. Nobody seriously thinks of changing it to any great extent. Yet the hard fact remains that a large number of the cases that are appealed from Presbyteries to Synods and perhaps drag along and disturb for years, could be settled in a few hours by two or three level-headed business men not in any way connected with the case until they had it submitted to them for decision. Cases are hard to settle by local courts because of the network of local antipathies, personal jealousies, private interviewings and secret correspondence in which many of them are enveloped.

IT may not be possible to avoid trials for heresy but their evils might easily be reduced to a minimum by the exercise of a little self-restraint and common sense. There is no reason in the world why mission work, theological education, the state of religion and every other important branch of

Christ's work should be ignored or forgotten and the mind of the church fixed on any case of alleged heresy that may be pending. Nor is there any reason why people in or out of the church courts should display as much heat in discussing a heresy case as some of the politicians they pray for display in making capital for an approaching election. To be of any weight with thoughtful people a decision must be the product of judicial minds working in a judicial manner. Not long ago Principal Rainy said that the church must rule rather by influence than by authority. Authority without influence may easily wreck a church as it has wrecked many a congregation. The way not to have influence in a trial for heresy is to get excited and speak of the trial as if it were about the only thing in the church.

If there is a larger attendance of members at the meeting of the Synod of Toronto and Kingston soon to be held in Toronto, the increase will most likely suggest to some of the members the desirability of meeting in Toronto every year. The perambulating system has some advantages. It is pleasant for the members to go to a new place each year, get acquainted with good Presbyterian people, enjoy their entertainment and have a good time generally. The people seem to enjoy it too, and there is always a possibility that a meeting of Synod or Assembly may do them some good. We submit, however, that the time has come when the general good should be considered and the good can never be general if one half of the Synod never attends. Probably the Toronto meeting may throw some light on the matter. Better meetings than those recently held in Lindsay, Peterboro' and other places are not likely to be held anywhere, but perhaps much larger ones might be held in Toronto. The theory is that all members of Synod are present. We do not care to discuss the extent to which the theory differs from the practice.

THE Patrons should disavow any connection with the attack that is being made on the High Schools and Collegiate Institutes of the Province. These institutions give an average farmer's boy the only chance he has to get a better education than he can receive in his own school section. They are as much the poor man's school as the Public Schools are. Wealthy men can send their sons to any part of the world to receive an education, but if a poor man's son is not educated at or near home he can never be educated anywhere. Thousands of Ontario boys are dependent on the High Schools and Institutes for their start in life. It is easy to say that boys should stray on the farm; and the High Schools and Institutes make them dissatisfied with the farm. Half a dozen boys cannot stay on a hundred-acre farm. Thousands of boys in Ontario have no farm to stay on. Are they to have no chance for a fair start in life? This attack on the High Schools may seem plausible, but we venture to say that when it is threshed out a little, those who intended to make political capital out of it will feel sorry. The High Schools give many a farmer's boy and many a poor man's son the only chance they get for a good start in life.

THE General Assembly will meet this year in St. John. There will be an effort made, we believe, to have the meeting of 1895 in Winnipeg. St. John and Winnipeg are good places for an Assembly to meet in. The Presbyterians in both places are among the best people we have. A member of Assembly who cannot enjoy his visit to either city has no capacity for enjoyment. There are a score of other places in which the members of Assembly can have a royal time. In fact they can have a good time in any town in the Dominion large enough to entertain them. The main question however, is not one of entertainment. The question a good many thoughtful Presbyterians are beginning to discuss in real earnest is whether the interests of the church would not be promoted by meeting in one central place. The perambulating system is well enough for a small body in a small country. Ours is a large body and Canada is a large country. To expect a man to travel from Halifax to Victoria, or from Victoria to Halifax to attend a meeting of Assembly is to expect something unreasonable. We doubt very much if, under ordinary circumstances, it is the duty of a commissioner to travel six thousand miles and spend at least two hundred dollars to attend an Assembly meeting. Fathers and brethren, is it not about time the Supreme Court had settled down to business in some central place?

AS we predicted weeks ago the wave of economy that has struck the Province is making itself felt, or perhaps we should say, *seen* in the Legislature. The Government, not wishing to be behind their rivals, yield a little. One of the modes of retrenchment suggested is the turning of chronic lunatics over to the municipalities. That simply means that the unfortunates would be quartered upon their friends or turned loose upon the road. Few municipalities would care for them. For years many wealthy municipalities have been in the habit of shipping aged people, cripples and other helpless unfortunates into the neighboring cities and towns to be cared for. Many have fought bitterly, and with too much success, against the establishment of poor-houses. Does any person suppose that these municipalities would take care for the insane. What facilities have they for doing so even if they were willing. Who that has ever seen a worn-out family trying to take care of one of its members bereft of reason does not feel disgusted with the politics that makes such proposals as turning the insane out of the asylums a bait to catch the Patron vote. The proposal is a rather poor compliment to the Patrons. The Government should have stood firm on the question. It is all very well to grow eloquent over the inalienable right of appeal possessed by every member of the Presbyterian church. Just fancy a man without means trying to grow from Victoria or Vancouver to St. John or Halifax to get a hearing before the Supreme Court. As a matter of fact the man has no appeal to the Supreme Court.

SYNOD OF HAMILTON AND LONDON.
SOME THINGS WHICH IT
SUGGESTS.

ONE can hardly attend such a gathering, look over it and hear the roll called without having recalled the words of Scripture: "The Fathers where are they, and the prophets do they live forever?" So many names have been dropped, and so many faces once familiar are seen no more, that one especially, who is himself on the shady side of life, can hardly but long for the "touch of the vanished hand, and the sound of the voice that is still." Thus, without being conscious of it in his own case, he notices the marks of advancing age in others; the step, the movements that once were quick and agile are slow and feeble, the voice that was strong and resonant now requires effort to be heard; the laugh even, that formerly was ringing and merry, has almost an air of melancholy in it by contrast with what it once was. The younger men coming in and gradually taking the place of the older, who not unwillingly sit still and yield it to them, until some really grave case comes up, or some knotty tangle in the business arises when the older men take the matter in hand, are noted and inwardly commented on. The older members of this Synod are, we should say, growing old gracefully, are considerate of the younger men who, on their part, while manly in their conduct, are respectful and becomingly deferential towards their elders.

THE number of cases of appeal at this Synod was, we should hope, unusual. In the treatment of every one of them, but especially in that of the Rev. Angus MacKay, of Lucknow, the patience of the Synod was most sorely tried, and nothing could surpass the patience it showed, and the spirit of fairness and charity towards the individual which the whole Synod manifested. It was simply admirable, and the Rev. Mr. MacKay may well congratulate himself that his case fell into the hands of such a body of men. While the importance of rendering justice and fairness to the humblest individual can hardly be over-estimated, it is well worth while considering whether that end could not be reached by some shorter method than that taken in this case. It does appear altogether too bad, that the time of such a large body of men should be taken up listening for weary mortal hours to the presentation of a case in a mixed up, irrelevant, inconsequential way by the appellant personally, when by suitable counsel it might have been presented far more clearly and forcibly in the course of twenty minutes or half an hour. Perhaps no better way can be found, but it is evident that another case or two like that of Mr. MacKay and presented as it was would have occupied the whole time of the Synod, and all the other important interests of the church within its bounds would have to suffer, unless the Synod was prepared to sit a whole week instead of two days or a little over.

THE overture upon the conduct of public worship, brought before the Synod in the name of the Rev. Dr. Laing and others and supported by him, brings up for consideration a most important subject, one which cannot be taken up too soon because of the effect the settlement of it may have upon the whole life of our church, because of the patient and prolonged labor it must take to get it properly before the whole church and secure for it that amount of intelligent attention and consideration its importance merits. Times and manners change and the difference between the state of things existing at the time of the Reformation in Scotland and that which now prevails in Canada is so great as not to make it wonderful but natural that with our altered tastes and circumstances we should desire something different from our forefathers in the conduct of worship, and a change wisely made should promote spiritual life, by adapting public worship to the altered tastes and times. It is evident that without the official intervention or guidance of the church, a considerable diversity in the manner of conducting the public services of the church is given up. The question simply is, shall this be allowed to go on according to individual taste, leading to an endless diversity, in many cases far from edifying, or shall the church while this process is going on and is as yet in a formative, transition state, guide, control and fashion it into something edifying and promotive of a large and beautiful spiritual life, or allow it to go unchecked, running as it will, in not a few cases, into dangerous and repulsive extravagances. It is most fortunate when a subject so important can be calmly considered on its own merits, free from all those distracting and misleading influences which gather round a trial case in any of our church courts. The time is favourable for the subject receiving such treatment. In the Synod the importance of the preaching of the word was fully acknowledged, and a high place claimed for Presbyterian preaching, but while this was the case, there was also an all but universal acknowledgment that much more might be done to make all the other parts of the service contribute to the great ends for which the public social worship of God is designed.

IT was a hopeful and gratifying feature of the Synod to notice the interest felt not only in the excellent report upon the state of religion, but in the subject itself. Everything else connected with the church is subordinate to this, and however fine, attractive, or excellent it may be in many ways, if it does not promote this great end, it will only be a delusion and a snare. This is the end to which all else is but the means. And we believe that interest in this all-important matter is growing in our church. If this is really the case, it can only proceed from the indwelling in the church and the gracious power of the Holy Spirit, and so long as we have this, we need not fear any danger arising to the church from changes in forms of worship. If His power and teaching in the church are recognized and yielded to, nothing will be sought for contrary to the word of God, and if new modes of worship are instinct and filled with the Holy Spirit, they will assuredly promote true religion in the individual soul and in the church. The Synod did wisely in agreeing to devote one whole evening at its next meeting, to conference on this most vital of all subjects, the state of religion within its bounds.

ONE of the recommendations in the report on temperance caused not a little discussion because of its being suspected, rightly or wrongly, of having a political bias. It is unfortunate that while temperance is not in itself a political question, that yet owing to the force of circumstances it is scarcely possible to divorce it from party politics. It is not unnatural, it must be confessed, nay, it is most natural as things are amongst us, that politicians of either party should seek to get the benefit politically of all the credit which can possibly be secured from the position it takes with regard to temperance, and it is also natural that advanced temperance advocates, of whom we are glad that we have so many in our church, should speak well of and ally themselves with any party from which they can expect the most speedy and effectual realization of their hopes, that is, the enactment of a prohibitory liquor law.

WE gladly announce, that Rev. Dr. Cochran has received the sum of £179 11s. 2d. from the Free Church of Scotland, for Home Missions, made up as follows:—

Free St. George's, Edinburgh.	£119 4 6
Morningside Free Church, Edinburgh.	8 15 0
Kelvinside Free Church, Glasgow.	45 11 8
Professor Morry Stuart, Glasgow.	5 0 0
Mrs. Comrie, Tunbridge Wells.	1 0 0

	£179 11 2

And also from the Church of Scotland, from the Colonial Committee for Home Missions, the sum of £200, and from St. Giles Church, Edinburgh, £50, for Manitoba College, £50, and for Queen's College £50, for North-west Missions

ABJURATION OF ROMANISM.*

THE reception into the membership of the Presbyterian Church of L. J. A. Papineau, Seigneur of Montebello, Quebec, is an event in Canadian history of more than ordinary interest and significance. He was born and brought up in the Church of Rome, but his distant ancestors were Huguenots, some of whom were massacred and others exiled in the bloody times following the revocation of the Edict of Nantes by Louis XIV. in 1685. Mr. Papineau and his progenitors possessed a spirit of manly independence which made them restive under Romish despotism. His grandfather quarrelled over a question of church discipline, with Monseigneur Lartique, first bishop of Montreal, and his father, the leader of the Canadian Rebellion of 1837, declared on the floor of Parliament that it was to Luther that the world owed its liberty of conscience and speech, and on his death-bed he declined to receive the last sacrament of the church. The present Seigneur, while being educated for the bar by the Sulpicians, manifested a similar disposition. His ecclesiastical teachers had occasion to rebuke him more than once for laughing at fabulous stories about saints whose names stand high in the Calendar of Rome. They found it impossible to crush out his natural tendency to think and investigate for himself. It goes without saying that this is a flagrant sin in the eyes of Romish, and especially Jesuit educationalists. Utter unreasoning submission to the will and dicta of the superior is the backbone of that system. To depart from this rule is a mortal offence.

When eighteen years old, Papineau, along with his father, was exiled on account of their part in the revolt of 1837. He took refuge in the State of New York and was there received most cordially into a godly Presbyterian family, where he first learned to think that salvation could be found outside of the Church of Rome. The example and lessons of that Christian home made a deep and lasting impression upon him. No longer terrorized by ecclesiastical dictation and penalties, he began to reason freely upon religious matters. He wrestled bravely with difficulties and doubts until one conviction became gradually stronger, and finally dominant, viz., that the Pope, the Cardinals and Bishops are not the representatives of Christ and His apostles. Accordingly at the age of twenty-five he ceased to practice the Roman Catholic religion. After fuller and more careful study he reached the conclusion that the Word of God is the true source of Christianity, and that all religious questions must be determined by its sole authority. He saw clearly that in barbarous ages the clergy had corrupted the Church with pagan beliefs, superstitions and ceremonies, until her primitive apostolic features had almost disappeared. She had become proud, avaricious, tyrannical; and things were not getting better but worse. Recently the dogma of the Immaculate Conception of the Virgin Mary was invented, and the Pope was made spiritual Czar by being pronounced infallible by the Vatican Council. The right of private judgment and liberty of conscience under his rule were extinct. As Mr. Papineau continued his study of ecclesiastical history and of the Bible he became fully persuaded that the most evangelical Church is the best, and finally decided to cast in his lot with Presbyterians as, in his judgment, keeping nearest to the Gospel. This was in substance the statement which he made in the face of a dense congregation of French Roman Catholics and Protestants, as he was received into the membership of St. John's Church, Montreal, on the 10th of February last. The consequences of his public confession will be felt in all parts of Canada and extend into the distant future.

For the present it is satisfactory to know that Mr. Papineau's large circle of friends have not been alienated from him. They continue to treat him with the same distinguished consideration and honour as heretofore. This is a pleasing tribute to his

* This is the title of an article which appeared in the last number of the *Presbyterian and Reformed Review*, from the pen of the Rev. Dr. MacVicar, of Montreal, and of which we here gladly present the substance.—Ed.

personal worth, and an indication of the growth of the spirit of toleration among the people.

The action of Mr. Papineau is very significant in many respects. It is fitted to inspire with courage the many thousands, if not hundred of thousands, of his compatriots who have lost confidence in Romanism and are groaning under its oppression. They are deterred from following him through cruel persecutions instituted by the clergy, through family ties, through social and business considerations, and through the dominant influence of the priests with their wives and daughters. Happily Mr. Papineau was free from the last-named influence. His wife was a devout Presbyterian, an American lady of ability and culture, and his daughter is and has been an active and useful Sabbath-school worker.

History repeats itself, and Mr. Papineau's example and the utterances of the French and English press in connection with it, will cause the repetition to go on with greater rapidity than heretofore. He is a man of high standing and unblemished reputation, and his wide influence among his countrymen and in the growing liberal party to which he belongs, is now all in one direction. His Seigneurship is the third largest in Canada, being fifty miles square, and extending this distance along the Ottawa river. By his recent action he has released himself and his estate from the grasp of ecclesiastics, and, no doubt, others will on due reflection see the wisdom of doing the same.

The public opinion brought to a head by this event and by other inspiring at the same time, is not to be set aside by those dignitaries who have so long had things their own way. Bishops, archbishops and priests are now being forcibly taught by the laity to walk circumspectly. The other day Mr. St. George, Advocate, had a priest fined one hundred dollars for slandering him from the pulpit. And the poet Freschette threatened through the press to deal with another in the same way for a similar offence.

His public step may teach bishops and priests a much-needed lesson of caution in the exercise of their unlimited power in imposing assessments for the erection, enlargement and maintenance of churches and mansions for the clergy. The people have hardly any voice in this matter, and it is high time that they were making themselves heard, for they are more oppressed than those of the papal countries of Europe.

For the last fifty years the Protestant Churches, and especially the Presbyterian Church, have been giving this people the gospel. The seed sown has all along yielded fruit, and will soon do so more abundantly. We do not underrate secular agencies. We are greatly cheered by hearing the people, the press, and members of Parliament loudly demanding better schools from which mediæval fables and trash must be banished. But we have unlimited confidence in the efficacy of the Word of God to break every yoke and set the people free. Hence we have sent out colporteurs to distribute the Word broadcast. They are the pioneers of our reformation work. Mission schools have also been established in many places—and these should be increased in number an hundredfold. The great central schools at Pointe aux-Trembles have given a Christian education to thousands of young men and women. Churches have been planted wherever openings have been found for them, and French pastors and missionaries have been trained in the Presbyterian College, Montreal, for the last twenty-five years. Not a few of these have followed their expatriated converts who have been driven by priestly persecution into the New England States, and are there actively engaged in their Master's service. Just now new life is being put into *L'Aurore*, the weekly French Protestant paper which has been published for many years. It is under the able management of Rev. C. E. Amaron, who has associated with him Revs. Dr. Conssirat, Joseph L. Morin, Theodore Lafleur and others, and its usefulness in the present crisis promises to be extensive.

These are the agencies, along with the secular press, that are destined to enlighten the minds of the people. It need hardly be added that they are naturally drawn to Presbyterianism as securing to them the liberty, fraternity, and equality they desire. They are not unmindful of the historic past. They appreciate the manner in which Protestant Britain sheltered and aided the exiled Huguenots. Those of them who, like Seigneur Papineau, study history, soon discover the attitude of the Reformers of the sixteenth century towards the Romish Hierarchy, and their souls become stirred within them to emulate the example of their great fellow-countrymen of Geneva.

The Family Circle.

A SONG OF SPRING.

I lay in, my terrible hands
Invisible, silent and still,
A ribbon of white through the lauds,
A slave to omnipotent will;
No tremor of motion to tell
Of the heart that was pulsing beneath,
As a captive in fetters doth tenant a cell
And prays for the Angel of Death:

But a warm wind blew out of the South
And hid its soft cheek to my face,
Caressed me as though glowing youth
Took ago in its loving embrace;
Ah! sweetly it whispered to me,
"I have blown from the garden of God,
Blown far o'er the waves of an odorous sea,
Where the spirit of Summer has trod."

It breathed on my prison of ice,
And sighed on my desolate shore,
That held in the jaws of a vice
The manacles grim that I bore;
As vapor in morning is lost
When the sun in his glory doth shine,
My chains, all exultant, in fragments I tossed,
The triumph of springtime was mine.

So now on my course to the deep,
The perfection of peace I may glide,
Till, crossing the bar, I shall steep
My veins in its luscious tide;
With the hush of the woods in my breast,
The strength of the hills in my voice,
I may dally and loiter along to my rest,
In ripples and eddies rejoice.

Alan Sullivan, in The Week.

A VISIT TO THE WEST INDIES.

GEORGETOWN, DEMERARA (BRITISH
GUIANA).—(Continued.)

Almost the only relics of antiquity are the pictured rocks, called by the Indians "Timehri." They are found in several of the larger rivers—for what purpose they were carved, and by what race, is a problem which even the Indians can do nothing to solve. They are probably the work of some tribe now extinct and perhaps commemorative. None of the aborigines of the historic period seem to have liked picture writing, while it is difficult to conceive how the carving could have been done by a people who (when the country was discovered) possessed no other tools than those of stone. The figures appear to be conventional representatives of men and animals, the sun and some other objects which cannot be identified. The Indians of the present day look upon them with awe and dread, going through the ceremony of squirting pepper-juice in their eyes when passing as if they deprecate some evil result from the sight of them.

Remains of former Indian villages exist in several places near the coast, in the shape of mounds, that of "Waramuri" being twenty-five feet in height, composed of shells and bones, among which are portions of human skeletons—apparently relics of cannibal feasts. These are found on sand reefs, which in former times were probably islands, and which confirm to some extent the stories of the early voyagers so well described by DeFoe in his immortal *Robinson Crusoe*.

Guiana may be said to have been discovered by Columbus in 1498. Then arose the myth of El Dorado the gilded king, who was anointed every morning with balm in which gold dust was blown so that he appeared as if made of gold. Throughout the West Indies and along the coast of Venezuela, the Spaniards found the Indians in possession of gold plates, rumored to have come from the "Land of the Cannibals," the first name given to Guiana.

At present the gold fever is very high, and the excitement in Georgetown is great. Every one who can goes to the diggings. On account of the distance of the diggings from the coast expeditions must be provided with what is necessary for the time occupied in prospecting or digging, including food, medicine, tools, hammocks, etc. In going up the rivers, the boats have to be unloaded and hauled up several rapids, while the journey (which usually occupies six weeks) is further delayed by rapid currents. An expedition generally comprises ten men and one boat, and the cost over \$300 a month.

Laborers are paid sixty cents a day and rations, and are under engagements generally

for three months. As in other countries the yield varies very much, sometimes as much as six pounds have been obtained in a day while other days the amount has dwindled down to a few ounces. Everybody is talking of gold, syndicates and companies, and not a few have lost their all in a venture, while others more fortunate have made handsome sums. According to the Government regulations, every gold digger must get a license before he begins to prospect. It may be taken out for any number of months, or any place throughout the colony. Laborers may be had at the office of the Institute of Mines and Forests in Georgetown. Here the names of laborers are registered, and those who do not fulfil engagements are prosecuted according to law.

The hotel accommodation in Georgetown is very poor, so that the writer preferred to occupy his berth on board ship during the five days' stay in port.

We suffered intensely from the heat by day and night with no variation. As night falls a continuous hum is heard, which continues until morning. The sound is only comparable to ringing in the ears. This is made up of the trumpeting and buzzing of myriads of insects, principally mosquitoes, gnats and sandflies. These are vicious in the extreme, and succeed remarkably well in keeping us awake the whole night defending ourselves from their attacks. Among the insects nature has run riot in this colony. The conditions of life are so favorable, that they mature to a degree almost appalling, as compared with the dwarfed and insignificant insects of our northern climate. The houses in Georgetown are built on brick walls or wooden pillars: the enclosures thus made are tenanted by thousands of little animals called bats, which hang themselves up to the rafters and boards like a miniature assemblage of game at a poulterer's. At sunset they fly about so plentifully that they are more common than birds in the day. In some parts of the country, the horrible vampire is found, always ready to suck the foot, or even the cheek of the unwary traveller.

Another great pest is the sugar ants which find their way into the houses, and even into the sugar bowls on the table. Then there is the repulsive cockroach crawling all over the walls and in the beds, while the gardens are invested with carnivorous and leaf-eating species, some of which bite and instil such virulent poisons as to bring tears to the eyes of the strongest man. The scorpions and centipedes are very common house companions, while the mason wasp makes its mud nest in the rafters of the verandahs, and even sometimes on picture frames in the sitting rooms. At nights great dragon flies commit suicide in the gas lights, and great big beetles fly direct to the shades, drop on the floor and furniture, and are seen by hundreds crawling about the rooms.

During all these days the *Duart Castle* was being loaded with sugar in bags, of which over 1,000 tons were stowed on board, consigned to the sugar refinery, Halifax.

On Friday evening our good friend and fellow passenger from Halifax, and the writer, were walking along High Street, Georgetown, when we heard old tooth Psalm rung out from the Scotch church. We entered and enjoyed a splendid discourse by the Rev. Mr. Ritchie, pastor, it being their preparatory service for the communion the following Sabbath. There were about 100 present, very few blacks, principally old, staid gray-haired Presbyterians. Here, as in the West Indies, the Presbyterians do not seem to get a hold of the people. Neither did anyone take notice of us, although strangers, until we introduced ourselves. When will the Presbyterian Church begin to acknowledge strangers; some churches do it, but very few.

We were not sorry when Captain Seeley announced that the mails would be on board on Saturday afternoon at 5 o'clock, and that he would leave at high water, 6 p.m., and to be on board in good time. At the hour stated the captain, with his dark pilot, were on the bridge giving orders preparatory to sailing. At last, as the sun settled beneath the horizon, the engines began to work, and we bade farewell to Georgetown, and glad we were to anticipate the sea breeze once again.

The *Duart*, as she left her wharf, drew over 19 feet, and the captain expressed on several occasions his fear that he could not get over the "bar," and in this he was correct. All

were on deck as we approached the "bar," and as the vessel was forged ahead under full pressure of steam, throwing the water from her bow in white spray, she suddenly, but quietly, came to a standstill. A look at the captain's face told the tale: we were on the "bar." The engines were reversed full speed and after considerable effort the big steamer slowly but surely hauled off and went astern a long way. Then the order rang out, "Full speed ahead," and she literally sprang forward as if determined to cut the way through the mud bank which lay between her and the deep waters of the Atlantic. All held their breath as she began to slow up. Would she ram through the obstruction? was the question asked by every one. A few minutes more and she was at a standstill, her bow run up two feet on the bank. To haul her off again was useless, as the tide began to recede, so she lay perfectly easy on a soft mud bank. At high tide next morning another effort was made to get her over, but without success, and for six successive days we lay on the bar, making desperate efforts each succeeding tide to forge ahead.

The following morning after we stuck, the captain went ashore in one of the lifeboats for assistance, or "lighters," but returned unsuccessful. The lightermen would not risk their boats to come out where we lay on account of the roughness of the water, and there was not a powerful tug to be had, so there was nothing but to wait for higher tides. The captain on coming on board made an offer to the cabin passengers bound for Trinidad and Barbados, that if they preferred he would run them ashore, and they could go by the Dutch steamer leaving that evening, but none accepted the offer, so we had the pleasure of seeing the *Dutchman* pass us at 10 p.m. The ship lay in 4½ to 5 feet of mud, and to force her through for a distance of six hundred yards occupied six days. Finally, on the afternoon of the sixth day, at high water, the engines were started, and off she went into deep water without much coaxing.

While we lay stranded, we had a good opportunity of studying the characteristics of the several passengers on board. In the fore-castle are a number of Chinese (bound for China in bond), two men, two women, mother and daughter, and seven children, and we spent many pleasant half hours in conversation with them. They were happy and contented.

On the deck were a number of niggers—men and women. All the covering they have is a canvas spread like a tent in which they eat and sleep. They, too, appear happy and cheerful, always ready to answer any questions.

(To be continued.)

BRITISH VERACITY.

English valour and English intelligence have done less to extend and to preserve our Oriental empire than English veracity. All that we could have gained by imitating the doublings, the evasions, the fictions, the perjuries which have been employed against us, is as nothing when compared with what we have gained by being the one power in India on whose word reliance can be placed. No oath which superstition can devise, no hostage, however precious, inspires a hundredth part of the confidence which is produced by the "yea, yea," and "nay, nay," of a British envoy. No fastness, however strong by art or nature, gives to its inmates a security like that enjoyed by the chief who, passing through the territories of powerful and deadly enemies, is armed with the British guarantee. The mightiest princes of the East can scarcely, by the offer of enormous usury, draw forth any portion of the wealth which is concealed under the hearths of their subjects. The British Government offers little more than four per cent., and avarice hastens to bring forth ten millions of rupees from its most secret repositories. A hostile monarch may promise mountains of gold to our sepoy on condition that they will desert the standard of the Company. The Company promises only a moderate pension after a long service. But every sepoy knows that the promise of the Company will be kept; he knows that if he lives a hundred years his rice and salt are as secure as the salary of the Governor-General; and he knows that there is not another State in India which would not, in spite of the most solemn vows, leave

him to die of hunger in a ditch as soon as he had ceased to be useful. The greatest advantage which a government can possess is to be the one trustworthy government in the midst of governments which nobody can trust.
—*Edinburgh Review*.

THE POETS.

There's never a robin that pines of spring,
Nor a stream that runs and leaps,
Nor a bee that dreams on drowsy wing
O'er a petal's deeps,
But has its rhymes and runes,
Its subtle tunes,
Whose rhythm in silence sleeps.

There's never a star that spins in space,
Nor a leaf that falls to earth,
Nor a billow that wrinkles the ocean's face,
Nor a raindrop brought to birth,
But has its rhymes and runes,
Its mystic tunes,
Of sweet unfathomed worth.

There's many a soul that throbs in time
With the robin, the leaf, or star,
That may not voice the silent rhyme;
But some can hear afar;
And they, yes, they have rhymes and runes
And they can sing the mystic tunes,
For they the poets are.
—*Harper's Weekly*.

ANIMAL WONDERS OF MADAGASCAR.

An extraordinary natural history has Madagascar, declares Canon Tristram. One would suppose that this would be that of Africa, but it is so unlike as to prove that the island has been separated from Africa for an immense period of time. Its animals and plants, as well as its people, have a far greater resemblance to those of India than to those of the near mainland. The monkeys and lemurs of Madagascar are not to be found in Africa, while all the great African animals of prey are absent. Among the lemurs is one known as the ayeaye, the formation of whose digits is unique. The egg of an extinct bird of Madagascar is fifteen times the bulk of that of an ostrich, and yet the bird itself does not appear to have been larger than the New Zealand moa, an extinct bird to which it had an affinity. This same peculiarity runs through all the birds of Madagascar. The waterbirds and sea-fowl are of course those of Africa, but there are one or two extraordinary exceptions. The beautiful snakebird, allied to the cormorant, is an Indian species. There is also a water hen which is peculiar to Madagascar, and which has the remarkable features of a long tail and a long foot. It is a great puzzle to naturalists. A group of cuckoos is peculiar to the island, with no relations in Africa or India; while a bird allied to the thrushes is not African, but is allied to a species in the Mauritius and all the Mascarene islands.

IT CURED THEM.

This is the story of the way in which a Boston man cured his children of a senseless habit of speech:

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter which had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why, papa, I should think you were out of your head."

"Not in the least, my dear," he said, pleasantly. "I'm merely trying to follow the fashion. I have worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.

This issue of THE CANADA PRESBYTERIAN is addressed to many who are not subscribers, in the hope they may welcome its regular visits and become permanent readers. The paper will be sent from date of receiving remittance till the end of the year on receipt of one dollar.

Our Young Folks.

ROOM FOR CHILDREN.

Let the little children come
To a Saviour's breast;
Little souls feel weariness,
Little hearts need rest.

Jesus wants a tiny hand
In the harvest field;
To the touch of fingers small
Giant hearts may yield.

Jesus wants a baby voice,
Praises sweet to sing;
Earth's discordant choruses
Shaming, silencing.

'Perhaps amidst the crowding throng
No one else might see
That some little faces asked
"Is this the room for me?"

In God's kingdom little ones
Shall dwell eternally;
For these fairest flowers of earth,
'Twill be God's nursery.

FLASH, THE FIREMAN.

CHAPTER IV. CONTINUED.

Laura and her father had been intensely excited throughout the whole scene; but the brave rescue by Flash, of that girl and children appeared to them so heroic that they wished very much they could get a word with the noble fellow.

Just then an attempt was made by the police to clear a way through the crowd, and our friends saw that some one was being borne in the arms of four men. The district sergeant of police, who knew the Belchers, was doing his utmost to get the crowd to open up, when Laura in an eager voice, said, "Oh, officer, is any one hurt?"

"Yes, miss, it's the young fireman that saved the nurse-girl and children. He is rather badly cut with falling glass, and very much exhausted, so we are taking him somewhere, where ———"

"My dear fellow, bring him straight across to my house, which is, as you know, close by, and I will send for a medical man at once. God bless the dear man! He has been a hero to-night."

So it came to pass that when, some time after, Flash opened his eyes in returning to consciousness, he found himself in a luxuriously furnished room, with the doctor and Laura and Mr. Belcher standing by the couch on which he lay.

"Ah! come," said the doctor, cheerily, "that is something like! You will do now; but you must be careful not to start your wounds bleeding again. You don't look so bad after all, my man; especially since my young friend here has so carefully washed your face, see!" And suiting the action to the word he held up before Flash a small bracket mirror which he had taken from the wall.

Glancing at himself for a moment, and finding his cheek and chin strapped up carefully, Flash remembered that, as he was turning up his face towards a skylight in the burning house, the heavy plate-glass splinters had fallen and cut him; but the excitement had kept him up till he was safely landed in the street below.

"Now, looking round him, his eyes rested on the tall, lady-like girl, with sweet face and rich dress, who, with sleeves pinned up above the elbow, stood close to a handsome bowl and ewer, sponge and towel in hand, proving clearly who the doctor's "young friend" was.

"Fancy a lady like that washing a poor fireman's wounds," thought Flash to himself; and, looking up in her pitying face, he thanked her as well as he could.

He was very much exhausted; but, with the aid of some hastily warmed, strengthening soup, he soon felt much better—only exceedingly drowsy.

When the doctor had gone, and everything had been done to secure for Flash a comfortable night's rest, Mr. Belcher turning to him said, "God has carried you through great danger to-night, and has made you a saviour of others: shall we just thank Him for all this?"

Then, to the astonishment of our hero, Laura and her father knelt, and the latter prayed: "O Lord, give us each thankful hearts for Thy mercy to-night. We thank Thee for the lives that have been spared, and

for the bravery of this dear man before Thee; and we pray Thee to heal his wounds. Gracious Saviour, if he is not Thine—not saved—not ready for the death that may come to him at any time, do Thou lead him to Thyself. Accept our thanks for being privileged to succour him in Thy name. Give him a fair night's rest, and speedy restoration, if it be Thy will, for Jesus Christ's sake. Amen!"

"Amen!" came sweetly and earnestly from the lips of Laura.

A man-servant having been called to watch and care for their charge, Mr. Belcher and his daughter took leave of the bewildered sufferer, and retired to rest.

Things got strangely mixed in the mind of our hero. He dozed and woke up to partial consciousness by turns; and became, at length, in his weakness, so hopelessly puzzled, that he could not distinguish dreams from waking thoughts.

His mind was dazed with a strange blending of sights and sounds. Mingled with the hoarse shouts of the mob, who watched the flames, came the words of Mr. Belcher's prayer. And when, as he thought, he stooped to pick up that sleeping nurse-maid, he found it was the sweet-faced Miss Belcher; while he found himself carrying in his teeth—not the clothing of a child—but a handsome wash-bowl, with a sponge tied up in a splendid towel that had a monogram worked in the corner, in which "B" seemed the most prominent letter. And so, too, his thoughts rushed from the splashing of water by the fire engines that drenched his face, to the spray of Eau de Cologne coming from the hands of Laura.

By and by, in a sweet sleep, Flash got beautifully, hopelessly mixed up; and the servant who watched him gathered a rug around himself, and crossing his legs, whispered, "'E 'ave gone hoff for certain, so Hill foller suit." His loud snoring soon gave evidence that he had done so.

CHAPTER V.

LAURA BELCHER THINKS SHE FINDS HER FIELD

"In the harvest field there is work to do,
For the grain is ripe, and the reapers few.
And the Master's voice bids the workers true
Heed the call that He gives to-day.

"Crowd the garner well with its sheaves all bright,
Let the song be glad, and the heart be light;
Fill the precious hours, ere the shades of night
Take the place of golden day.

"In the gleaner's path may be rich reward,
Though the time seems long, and the labour hard;
For the Master's joy, with His chosen shared,
Drives the gloom from the darkest day."

It was not to be expected that, with the new desires awakened in the heart of Laura Belcher on the night of the fire, she would easily forget the associations connected with those midnight meditations of hers, which we have described. For the first time in her life she had been brought into contact with fire in its destructive phase. Of course she had often read in the newspapers vividly written accounts of such scenes as she had just witnessed; but now she knew how far even the best descriptions fell short of expressing all that was meant by the words, "a house on fire."

She had been brought into contact, also, with firemen—with one at least; and, occurring as this did at the very time when she was asking, "Lord, what wilt thou have me to do?" she took it as the way of the Lord that she should turn her attention to that brave, heroic band of men, and seek to help them.

Mr. Belcher and Laura were now deeply interested in Flash, and when the day after the fire, the doctor declared that he might return to his home, his new friends not only insisted on his being driven there, but themselves accompanied him in their brougham.

What a sensation it caused among the neighbours when the carriage rolled up to the door of the Fosters! and great was the surprise of Flash when Laura asked him if they might go in with him, and be introduced to his mother and sister, of whom he had spoken to them in glowing terms—thus proving to them that he was a true son and brother in his family.

What a quaint room that front parlour of the Fosters looked to Mr. Belcher and Laura!

How it smacked somehow of the sea! The mantel-shelf was crowded with curiosities from various lands. There were hideous little bronze idols from India; miniature pagodas in soap-stone from China; and ingeniously carved card-cases, with other trifles in ivory, from Japan.

On the sideboards, on each side of the fire-place, where whale's teeth, with strange figures and inscriptions graven on them, and made more prominent by being lined with cochineal or some other dye. Wonderful little cabinets, with multitudinous drawers, and many a secret recess; feather fans from the East; and lovely feather flowers, gorgeous in colour and marvellous in workmanship, from Madeira, were stuck up between the pictures on the walls, and at the side of the heavy-framed, old-fashioned looking-glass.

The remark of Laura that it was an interesting collection delighted Mrs. Foster, who, with pardonable pride, drew the special attention of her visitors to the six large framed pictures which occupied the greater part of the walls of the room, and which, she remarked triumphantly, were "all done by Flash out of his own head."

With expressions of genuine surprise, Mr. Belcher and his daughter almost simultaneously remarked, "Why your son is quite an artist!"

"Yes, miss; yes, sir!" said Mrs. Foster. "But you see they are not painted; they are worked in wool, and everybody as sees them declares they are splendidly done." Mrs. Foster folded her arms complacently, and waited for the praise that she felt would surely be awarded.

She was not mistaken. Unstinted praise was accorded by the visitors; and, in truth, it was well deserved, for the skill displayed in the working of the designs was very far above the average.

All unconsciously, poor Patty had gradually drawn closer and closer to Miss Belcher, attracted, doubtless, by the charm of her manner and the very tender notice which she had taken of her. Laura was indeed, singularly drawn to this poor child (for such she seemed to her); and as she stood talking to Mrs. Foster and Flash, she found herself caressing the lovely head of the crippled girl with her shapely gloved hand.

The interview lasted some time; and just as Mr. Belcher was thinking it time to go, a peculiar little rap-a-tap was heard at the door knocker. Laura noticed how clear the white plaster on the face of Flash suddenly stood out against the ruddy glow that came into it, as Mrs. Foster said,—

"That's Tilly's knock; you had better go Flash!"

Presently the occupants of the room heard a glad voice exclaiming, "O Flash, dear! are you all ———"

Here the speaker was evidently stopped, and there was a sound of hearty kissing. After a few whispered words, no doubt explaining about the visitors, Flash entered with Tilly, saying, by way of introduction—a little proudly his visitors thought—"This is my young lady, Mr. Belcher!"

Both Laura and her father were possessed of that rare gift of delicate tact which at once puts a stranger at ease; and Tilly immediately felt at home with the fair young lady and her noble-looking father.

"I am sure, dear friends," said Mr. Belcher, in his usual bright tone, "my daughter and I esteem it a real privilege, as well as a pleasure, to know you all, and especially as we think of the bravery of Flash—for I suppose I may be allowed to call him by what seems to be his special, if not only, name. It must be a joy to you all to know how bravely he acted, and how mercifully he was spared. Wouldn't it be nicer if we just knelt together and thanked God for His preserving care?"

(To be continued.)

Christian Guardian: The Woman's Foreign Missionary Society of the Methodist Episcopal Church, has achieved large success in raising money. Its first year realized \$4,546.86. Each succeeding year has shown increased returns, until last year the sum of \$277,303.79 was realized. The aggregate for twenty-four years was \$3,139,757.31.

FROM SUFFERING TO HEALTH.

THE EXPERIENCE OF A WELL-KNOWN BRUCE COUNTY FARMER.

He tells the Story of the Disease that Afflicted Him, the Sufferings he Endured and How he Found Release—Other Sufferers May Take Hope From His Release.

From the Teeswater News.

Of all the ills that flesh is heir to perhaps none causes the sufferer keener anguish, and few are more persistent and more difficult to eradicate from the system than that nervous disease known as sciatica. The victim of an aggravated form of this malady suffers beyond the power of words to express, and it is with the utmost reluctance that the disorder yields to any course of treatment intended for its cure. Hearing that a rather remarkable cure had been effected in the case of Mr. William Baptist, a respected resident of the township of Culross, a News reporter called upon that gentleman to ascertain the facts. Mr. Baptist is an intelligent and well-to-do farmer. He is well known in the section in which he resides and is looked upon as a man of unimpeachable integrity. He is in the prime of life, and his present appearance does not indicate that he had at one time been a great sufferer. He received the News representative with the utmost cordiality, and cheerfully told the story of his restoration to health, remarking that he felt it a duty to do so in order that others afflicted as he had been might find relief.

Up to the fall of 1892 he had been a healthy man, but at that time while harvesting the turnip crop during a spell of wet, cold and disagreeable weather, he was attacked by sciatica. Only those who have passed through a similar experience can tell what he suffered. He says it was something terrible. The pain was almost unendurable and would at times cause the perspiration to ooze from every pore. Sleep forsook his eyelids. His days were days of anguish and night brought no relief. Reputable physicians were consulted without any appreciable benefit. Remedies of various kinds were resorted to and his condition was worse than before. The limb affected began to decrease in size, the flesh appeared to be parting from the bone, and the leg assumed a withered aspect. Its power of sensation grew less and less. It appeared as a dead thing and as it grew more and more helpless it is little wonder that the hope of recovery began to fade away. All through the long winter he continued to suffer, and towards spring was prevailed upon to try Dr. Williams' Pink Pills. He commenced using them and soon felt that they were doing him good, and hope began to revive. By the time he had taken three boxes the pain was eased and the diseased limb began to assume a natural condition. He continued the use of the remedy until he had taken twelve boxes. In course of time he was able to resume work and to-day feels that he is completely cured. He has since recommended Dr. Williams' Pink Pills to others with good results.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, and all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, &c. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50, and may be had of all dealers or direct by mail from the Dr. Williams' Medicine Company at either address. Beware of imitations and substitutes.

(W. F. M. SOCIETY—Continued.)

The following statement shows the actual application by the Foreign Mission Committee of the funds of the W. F. M. S. during the past year, 1892-93:

Balance in Dr. Reid's hands June 14th, 1892, unexpended	\$5,318 55
Dec. 31st, 1892, Mrs. Hurdon for Endowment of three beds in Hospital, Indore	1,016 00
April 29th, 1893, Paid to Dr. Reid	41,168 70
Oct. 7th " " " "	5,500 00
Dec. 1st " " " "	1,300 00
	<u>\$54,303 25</u>

EXPENDITURES BY THE FOREIGN MISSION COMMITTEE.

India..... \$25,115 42

CHINA

Formosa..... \$1,119 78
Hunan..... 1,247 50

INDIANS IN THE NORTH-WEST.

Mistawasis.....	\$ 370 00	
Okanase.....	177 31	
Round Lake.....	1,000 00	
Fife Hills.....	971 60	
Crowstand.....	1,010 06	
Lakesend.....	502 70	
Birtle.....	2,445 75	
Portage la Prairie.....	680 40	
Stoney Plains.....	700 00	
Prince Albert.....	16 90	
Alberni, B.C.....		2 871 98

NEW BRITAIN AND DISTRICT.

Remitted to Rev. P. M. Morrison..... 1,200 00

April 2nd, 1894, Balance in Dr. Reid's hands towards estimates for current year..... 10,963 82

\$54,303 25

WILLIAM REID.

ABSTRACT.

Cash received from Auxiliaries during the year 1893-1894.....	\$34,079 70
Cash received from Mission Bands during the year 1893-94.....	6,288 59
Interest on Presbyterian accounts, collections, etc., after deducting reported expenses.....	55 02
Cash received from other sources during the year 1893-94.....	1,399 00
	<u>\$41,822 31</u>

Balance from last year..... 6,289 31

Expenses of Management..... \$769 52

Expended for Missionary purposes..... 146 45

Paid to Dr. Reid on account of estimates for current year..... 6,800 60

Balance in Canadian Bank of Commerce, April 2nd, 1894..... 40,386 67

\$48,102 62 \$48,102 62

TORONTO, April 7, 1894.

WILLIAM REID.

The estimates for the year were then presented and the following resolutions in connection therewith adopted:

Moved by Mrs. Grant, Hamilton, seconded by Mrs. Mowat, Kingston, That the sum of \$28,746, being the amount of estimate for the year, \$39,710, less \$10,963, already paid to Dr. Reid, be paid to the Foreign Mission Committee.

Moved by Mrs. Ross, Kingston, seconded by Mrs. Alexander, Ottawa, That the further sum of \$600 be paid to Dr. Reid for transmission to the Foreign Mission Committee (eastern division) to be applied by them to the following objects: \$300 to Mrs. Morton and \$300 to Mrs. Grant for their respective schools in Trinidad.

Moved by Mrs. Hossack, Lucan, seconded by Mrs. McNair, Carleton, That the further sum of \$300 be also transmitted through Dr. Reid to the Foreign Mission Committee (eastern division) to be applied as follows: \$100 each to Mrs. Anand, Mrs. Robertson and Miss McKenzie for school work in the New Hebrides, and \$300 for mission work in the New Hebrides at the discretion of the committee.

Moved by Mrs. Needham, Orillia, seconded by Mrs. Byres, Gananoque, That the sum of \$10,000 be also now paid to the Foreign Mission Committee to meet salaries and other expenses in connection with the work of the W. F. M. S. during the coming year.

THE NEW OFFICERS.

The officers elected for the ensuing year are all of Toronto and are as follows: President, Mrs. Ewart; 1st vice-president, Mrs. McLaren; 2nd vice-president, Mrs. G. H. Robinson; 3rd vice-president, Miss Haight; 4th vice-president, Mrs. Ball, home secretary, Mrs. Shortreed; assistant, Miss Shortreed; foreign secretary, Mrs. Harvie; secretary of supplies, Mrs. Jeffrey; secretary-treasurer of publications, Mrs. Telfer; assistant, Miss Telfer; corresponding secretary, Mrs. Hugh Campbell; treasurer, Mrs. McLennan.

NORTHWEST MISSIONS.

Miss Baker, of the Northwest Mission Field, addressed the meeting upon the work being accomplished in her territory and the method in which it was being carried on.

It was agreed that a committee to be appointed by the board should visit the Northwestern Missions during the summer and report to the next annual meeting.

NEXT PLACE OF MEETING.

The next annual meeting is to be held in Toronto, the nomination of Peterborough being defeated by about twenty-five votes.

Addresses were made by several of the ladies during the day, among them being Miss (Dr.) Oliver, of Indore, Central India, who spoke at some length upon the field for women missionaries in that country.

VOTE OF THANKS.

Notes of thanks were passed to the organist and choir, to the Ottawa Auxiliaries and Mission Bands for their kind entertainment, and to the C. P. R. for the special accommodation which they afforded the delegates.

Mrs. McAllister, of Iroquois, offered the farewell prayer, and the conference was brought to a close by the singing of the Doxology.

A WHIRL AROUND THE CITY.

After the convention adjourned the delegates took advantage of the invitation tendered them to a drive around the city. They filled seven or eight open cars and trailers, forming a very happy party. The ladies heartily appreciated the kindness of the company.

A lady whose heart is in every good work, but unhappily prevented by the state of her health from attending the sessions of the W. F. M. S. annual meeting, writing of it to a friend, says: "I feel greatly refreshed spiritually by attendance at even one session. I heard Miss Oliver and Miss Baker speak, and both had most interesting stories to tell. The spirit of the meeting has been excellent and Mrs. Ewart told me she was greatly delighted with the tone from first to last. Mrs. Robinson's closing words had to be omitted through lack of time. Those who were present say that Thursday forenoon's session was extremely interesting." Mrs. Grant's paper on the duties of the Membership of our Society and the responsibilities of the Women of the Church to Foreign Mission work, and the discussion following Miss McWilliams' address at the devotional meeting were particularly enjoyed

The evening meeting was very large and the collection amounted to \$106. Dr. MacKay, as usual, vindicated his own policy regarding the non-employment of Canadian ladies as missionaries, but that does not apply to other countries, such as India. At the close of the meetings the ladies enjoyed a trip round the city on the electric cars by the kindness of the president, Mr. McRae.

The report of the Foreign Secretary, Mrs. Harvie, presented at the annual meeting of the W. F. M. S., was exceedingly full and admirable from beginning to end. The fulness of detail necessary for presenting to the whole Society a complete view of its operations extended it to a length beyond what the limits of our columns in this issue would allow us to publish. It will, however, form at different periods through the year excellent material for our missionary column where its appearing from time to time in sections will both refresh the memory and quicken the interest of our readers in the great work of the Society.

The delegates were charmed with Ottawa. Indeed it could scarcely be otherwise, as they were entertained with a generous hospitality that left nothing to be desired.

The next meeting is to be held in Toronto. Already the ladies are forming plans for making the gathering of 1895 the most successful yet held. The city will look somewhat cold and cheerless; but the warm welcome which will be extended to the fair delegates will more than make up for bare trees and the early, chilly atmosphere of spring.

The ladies of the W. F. M. S., who may receive this copy of THE CANADA PRESBYTERIAN, are respectfully asked to show it to their friends, and aid us in extending the circulation of a journal well calculated to advance the important interests they have at heart. We offer it on trial till 31st December, 1894, for One Dollar.

THE SYNOD OF HAMILTON AND LONDON.

This Synod met in Macnab St. Church, Hamilton, on Monday evening the 16th inst. The Rev. Mr. Sutherland, the acting Moderator, preached an able sermon from Heb. v. 9, and after the sermon constituted the Synod in the usual manner. The Rev. Dr. Cochrane, clerk of Synod, called the roll, from which it appeared that many ministers and a still greater number of elders had not made their appearance. No doubt many who did not get forward for the first evening, arrived later on. The roll having been called and changes noted and made, the Rev. Mr. Sutherland, after thanking the fathers and brethren for the honor conferred upon him in appointing him to the moderatorship, and for their kindness shown him as Moderator, called for nominations for a new moderator. The Rev. Dr. Laidlaw, of Hamilton, and Rev. Dr. Battisby, of Chatham, were nominated and upon a majority appearing for Dr. Battisby his nomination was made unanimous, and he accordingly was made Moderator. Upon taking the chair the new Moderator expressed his appreciation of the kind feeling of his brethren and the honor they had done him. After several committees had been appointed and arrangements made for the business of the following day, the benediction was pronounced and the Synod adjourned to meet on Tuesday morning at 9.30 a.m., the first hour to be spent in devotional exercises, and business to begin at 10.30 a.m.

The committee on the Buxton Building Fund reported that \$221 had been received and paid to Rev. Wm. King, as directed by the Synod.

The Rev. Dr. Cochrane presented the report of the Brantford Ladies' College, now in its twentieth year. Of its seventeen or eighteen teachers, it was stated that all but two are members of the Presbyterian Church. The ability of the teaching staff, the home-like character of the institution, the thoroughness of the education imparted in every branch, and especially the care exercised over the morals and the spiritual interests of the students were spoken of in the highest terms by the Rev. George Sutherland, late Moderator, who had just visited the college, as well as by others who had been appointed by the church to visit and inspect it officially. It offers special advantages to the daughters of ministers, and this year, although a hard one, the attendance had been well sustained. A resolution heartily commending the college was unanimously carried.

An overture to be forwarded to the General Assembly was brought before the Synod by the Presbytery of Stratford, supported by the Rev. A. F. Tully, asking the General Assembly to delay the preparation of a new hymnal until it could be seen what would result from the efforts now being made to prepare a hymn-book for the use of at least all English-speaking Presbyterians throughout the world. A committee of Synod was associated with Stratford Presbytery to bring in a fresh overture, which subsequently reported to the effect that the Canadian Assembly should correspond with the Presbyterian Churches in Britain with a view to compiling a hymnal suitable for use among Presbyterians in the Mother Country and Canada.

It was also suggested that selections of hymns should be made by the various Presbyteries, so that the Hymnal Committee could select the hymns that would be accepted for use either in Canada alone, or in both Canada and the Old Country.

An overture was next brought before the Synod with a view to promoting general uniformity in the order of service as observed in the Presbyterian Church, and the more edifying conduct of public worship,

by Rev. Drs. Laing and Fletcher, and Rev. A. McLean. Rev. Dr. Laing, in a clear and instructive speech, explained and supported the overture. A large number of members of Synod expressed their views on the matters referred to in the overture, generally in the direction of approval of its object, provided that individual liberty was not interfered with. Opinion was generally in favor of enabling the congregation in some way to take a larger part than at present is the case in public worship, and the improvement of the service of praise. It was agreed to transmit the overture in a slightly modified form, and the Rev. Drs. Laing, Laidlaw and Thompson, and Mr. John Cameron, elder, were appointed to support it before the Assembly.

Appeals next became the order of the day. The first was that of Mr. Munro against the action of the Presbytery of London, which the Committee on Bills and Overtures recommended not to be taken up, but to refer to a committee to bring in a written report, which it did through the motion of Rev. W. F. Tully, and by a motion the appeal was laid on the table. Mr. Munro was present and addressed the Synod, acquiescing in the decision.

The next was that of D. M. Gordon against the finding of Presbytery of Maitland in a charge of slander preferred against him by Rev. Mr. McQuarrie, of Wingham. It was agreed to refer this case to a commission of Synod with synodical powers to try the case, and issue it either during the sitting of the court or at some other time.

Another appeal against the action of the same Presbytery was brought up by Rev. Angus MacKay, of Lucknow. This was a most complicated and tedious case, into which it is of no public interest to enter. The Synod displayed the most exemplary patience in dealing with it. It was finally, after hours spent upon it, suggested that a committee of Synod meet and confer with Presbytery and Rev. Mr. Mackay, which, at the very close of the Synod, reported through the Rev. Dr. Laidlaw the settlement which had been arrived at in terms as follows: "Whereas, the Synod has found that there was nothing in the Presbytery's action that should be regarded as affecting Mr. McKay's good standing as a Christian man and a minister of the gospel; and, whereas,

the manner of recording the proceedings of the Presbytery in dealing with the complaint has, although not so intended, implied a degree of censure, the Synod, therefore, instruct the Presbytery to delete the words as recorded and substitute a simple statement of the fact of a complaint having been lodged and investigated with the result that while the Presbytery extended fraternal counsel to Mr. McKay, they found nothing that should be regarded as affecting his Christian standing as a man and a minister of the gospel." The evening session of the second day was occupied in the reading and discussion of interesting and full reports upon, first, "The State of Religion," by the Rev. W. G. Jordan, of Strathroy. Many matters of great importance were touched upon in an interesting way in this report, which closed as is usual with several recommendations which were adopted.

The next report was that on Temperance presented by the Rev. W. J. Clark, of London. This report referred in encouraging terms to the progress of temperance sentiment in the country, especially as shown in the magnificent majority of the plebiscite. Considerable discussion arose over the recommendations proposed in the report which were, however, carried by large majorities.

The Rev. Dr. Robertson, Superintendent of Missions in the Northwest, was present in the court during a good part of its sittings, and addressed it briefly, but managed to compress into a few minutes a great array of facts, illustrative both of the rapid progress in the Northwest, of the Church during the past few years, and of its present needs and claims. A cordial vote of thanks was given the speaker at the close of his address.

At the evening session the subjects of Systematic Beneficence, Sunday school and Sabbath Observance were brought up by reports upon each. From the first it appeared that much more remains to be done in the way of education on this important matter, but yet that the envelope system, that is giving frequently and systematically, is gradually making progress.

The Rev. W. L. McKibbin presented the Sunday School report. 306 schools reported; the increase of names on the roll for the year is 1,106. Forty per cent. are learning the Shorter Catechism; 350 studied for examination under the system of higher religious education. The receipts for the year were \$20,219, of which fully half was expended in supplies of various kinds for the schools. It is estimated that there are 4,500 officers and teachers and 38,000 pupils in the Sunday schools of the Synod.

The Sabbath Observance report was presented by the Rev. S. Lyle, B.D. It dealt very plainly and forcibly with many forms of Sabbath breaking, and not least so with some practised in the name of religion. The people's church-going habits, however, are fairly satisfactory except as regards the young man of the period. The report concluded with a recommendation that the church press upon the people that Sunday is essentially a day of rest, rest that will develop the whole man, physically, mentally and spiritually, which can only be reached on the lines of the example of Christ. The Rev. Mr. Lyle was complimented on the production. Dr. Laing said if it was printed he would take a hundred copies. These reports were all adopted.

On the Tuesday evening the ladies of the Macnab Street Church invited the Synod to tea in the spacious school-room of the church, and under their genial and stimulating influence, about two hours were spent in such pleasant social enjoyment as will make the occasion one to be long remembered.

The next meeting was appointed to be held in Woodstock on the third Monday of April, 1895, and after the usual votes of thanks were passed, the proceedings were closed with the benediction pronounced by the Moderator.

Rev. M. P. Talling, B.A., London, preached last Sabbath in Mitchell, in connection with the anniversary of Knox Church, Y. P. S. C. E.; and on Monday evening lectured on "The Bible and How to Read it." The services were all largely attended and thoroughly appreciated.

PROF. JOHN WATSON, M.A., LL.D.

Dr. Watson, professor of Ethics in Queen's College, was born in Glasgow some forty-six years ago. His maternal ancestors were of Northumberland stock. His great-grandfather on his mother's side was a burly, broad-shouldered Englishman of great mental capacity and of keen sympathy with every human interest. His paternal ancestors were farmers in Lanarkshire. His father, however, turned from agricultural to manufacturing pursuits. John went to school at Kilmarnock, whither the family removed from Glasgow when he was six years of age. Even as a boy the subject of our sketch was an omnivorous reader. Before he was fourteen he read books on electricity, magnetism and astronomy as well as all kinds of fiction, among which were Sir Walter's Scott's works. A favorite book with him, even then, was Bunyan's *Pilgrim's Progress*. In a year or two later he took to such reading as Tennyson, Byron, Keats, Shakespeare, DeQuincy, Coleridge, and, above all, Carlyle's *French Revolution*, which profoundly impressed him. When the father returned to Glasgow, John found his way to reading philosophical works, beginning with those of Dugald Stewart. Before entering the University of Glasgow in 1866, he had read all Reid's and Sir William Hamilton's works as well as Ferrier's *Institutes and Remains*. In 1868 he took the first prize in Logic and Rhetoric. In 1869 he gained the first prize in Moral Philosophy. In 1871 he gained the first prize and the Buchanan Gold Medal in English Literature. He graduated in the spring of 1872 as M.A. with first class honors in Mental and Moral Philosophy and English Literature. In the same year he was appointed to the chair of Logic, Metaphysics and Ethics in Queen's College, to the great advantage of the university and the interests of higher education in Canada and the United States, and indeed throughout the whole world of philosophic thought.

He has written for such periodicals and papers as the *Journal of Speculative Philosophy*, the *Canadian Monthly*, the *Philosophical Review* and *Queen's Quarterly*. His books are "Kant and his English Critics," "Shelling's Transcendental Idealism," and "Selections from Kant." A book is already announced to be published in the Library of Philosophy, entitled "The Principle of Evolution; its growth and applications." All these books and his lectures of an historic kind on the Philosophy of Religion show that Dr. Watson's philosophy qualifies him to take the very deepest interest in the special departments of History, Art and Politics, and indeed in the various fields of research bearing upon all that concerns human life. The eminence to which he has attained is such that did self or power weigh with him as with many, Queen's ore this would have lost his services again and again. Professor Clark, of Trinity College, Toronto, says that he is by universal consent the foremost man in philosophy on this side the Atlantic, whilst Dr. Schurman, president of Cornell University, pronounces him the foremost of all philosophical teachers and writers in the English-speaking world. Professor Edward Caird, his teacher at Glasgow University, recently appointed master of Balliol College, Oxford, and successor to Professor Jowett, said to a friend of the writer that among the eminent men who had passed through his classes "he had only one Watson."

Dr. Watson, in the course of conversation, utters memorable statements. One of these which I recall was to the effect that philosophy explicitly states what every unsophisticated mind can recognize as its own implicit contents, when properly pointed out to it. From this view of the function of philosophy it can easily be seen that anything that isolates the mind from the relations in which it actually exists, denies to it all knowledge worthy of the name of reality. God and the world must be conceived as in actual relation to the mind, else these cannot be known in any true and efficacious way. As I know things in relation to my consciousness I know them really. Only, indeed, to that extent do I know them. All statements about knowing things in themselves, about substances in which qualities inhere, and so forth, are meaningless. "There is a spirit in man

and the inspiration of the Almighty giveth him understanding," but only as he abides in the conditions in which real knowledge is to be found. Only as we are true to the terms of the covenants under which knowledge is vouchsafed us, can we, in any true fashion, be said to know anything whatever.

Dr. Watson, entertaining such a view of philosophy, does his utmost to make students think for themselves. Philosophy having for its mission the qualifying of men to think, "soberly and righteously" of themselves and their divinely appointed relationships and the universal experiences evolved therefrom must like religion, if it is real, be a matter of personal experience. What is philosophy but an adequate account of man's universal experience? Professor Palmer, of Harvard University, writing of Dr. Watson, says: "In existing also as he does, that life is the only complete expression of philosophy, he is pretty sure to make his pupils take his subject seriously, and to become through its study, graver and more energetic men." This from a man knowing Dr. Watson only through his books, comes home with intensified power as true to those privileged to come in personal contact with him. His best students impress me as a sort of intellectually regenerate men, as men with whom philosophy is a life and not mere learning.

It was my privilege to be present at a meeting of Dr. Watson's junior class in philosophy. One could not help seeing there that he viewed his duties as of the highest practical importance. With earnest, considerate adaptation of his teaching to the mental development of his pupils, he led them on step by step to where the light of truth made the shadows of contradiction flee away. Knowing something of the heights whence he descended to the levels to which he came to his class, the words his work called up to my mind were, "he that is greatest is the servant of all." His rostrum was transformed into a pulpit, whilst the man himself stood before me as one as truly serving God in the ministry of His Son as any one technically set apart to this service. Teaching "the young idea how to shoot" resolves itself with him into the formation of character. Ideas with him are living things, and philosophic thought, "spirit and life." The letter of philosophy or literature or anything else counts for nothing with him. Only as these exhibit and develop the life of reason or consciousness are they of value. Hence students have told me in his criticism of their essays he reads their character. This attitude of mind accounts for Dr. Watson's varied learning, art, literature, science, history, theology; in fact, every interest under the sun attracts him because in all he discerns the manifestation and development of universal, ultimate ends. He views the world and all its fulness *sub specie aeternitatis*. To regard philosophy as a set of opinions deserving our acquaintance instead of a system of truth to be realized in our experience would, to his conception, be simply its degradation. Its letter kills. Its spirit only gives life.

His lectures on historic and literary subjects are luminous and inspiring. They are so because he has made a thorough study of the historic periods he discusses and the literary productions he criticises. He urges upon his students the careful study of the text of any author whom they wish to understand. He has translated selections from Kant in order that a knowledge of Kant may be most thoroughly reached. The wisdom of this plan of study is vindicated by his own success as an interpreter of philosophy. He exhibits what he has gathered by close study from the authors themselves, whose systems of thought he has interpreted. The secret lies here of his power as an author. By closest critical process he gets at the mind of the men whose systems of thought he endeavors to value. He puts himself in their place. He thinks their thoughts before criticising them. He knows whom he judges. Critical patience and creative energy exist in him in rare combination. His influence, owing to this combination, is of the highest educative value. Sympathy, you are made to feel through him, is a solemn duty, being the fruit of research, pursued with keen discrimination, jealous self-watchfulness and subtle feeling.

The path of knowledge, as well as piety, is that of the dawning light which "shines more and more unto the perfect day." Only as the day grows upon our path will shadows flee away. By growth in reason its difficulties vanish like ghosts who "scent the morning air." Interests apprehended as in collision are seen in fuller light to be in harmony. The true philosophic spirit is at once reverent and constructive. Dr. Watson, it is needless to say, possesses this spirit in the most pre-eminent degree. It imparts a tone and power to his teaching, rendering it nothing short of a benefaction and that too of rare value.

In this age of rush and superficiality it is a matter for which we ought to be profoundly thankful that we have such a teacher in our land. Haste is our great bane. Our one great desideratum is the formation of the habit of patient, accurate research and the acquisition of the power of concentrated and sustained individual thinking. Sir William Hamilton used to tell his students that it was better to read one good book ten times over than to read ten good books only once. Dr. Watson's teaching in its whole spirit and method has wrapt up in it as an indispensable condition of our knowing anything adequately, that it must become part and parcel of our own intellectual and moral being. Hence the thinker must wait patiently for the fruits of his harvest.

Seeing there are no providential anachronisms, I often find myself cherishing the unavailing wish that Dr. Watson had been earlier in a chair at Queen's or I later in attendance in its class-rooms. One must, however, endeavour to forget the things behind, making the most of the present and future, although it is an incalculable benefit to be trained to think by a great philosopher who regards the fulfilment of his duties with something akin to the feelings with which a Hebrew prophet viewed the commission given him to speak to his nation and through it to the world; and whose aim in his work may be described in the words Wordsworth uses in giving an account of his own: "To teach the young and the gracious of every age to see, to think, and feel, and therefore to become more actively and securely virtuous."

I regard my personal acquaintance with Dr. Watson of the highest benefit to myself and my work. People knowing him in a general way would not suspect that he is a man possessing rare social attractiveness. But such is nevertheless the case. His sympathies are wide and delicate. To repair to him with some real difficulty on your mind, it matters not how trivial it may be in itself, is to find in him a most patient, considerate and helpful friend. I conjecture that aside from such purpose you will experience him to be something other than this. Entertaining an utter aversion to pretentiousness in every form, he is indulgent itself to all seekers after truth.

He may be invited to fill the vacant chair of Moral Philosophy in Glasgow University. If merit be made the basis of choice in selecting a successor to Dr. Edward Caird, Dr. Watson will certainly be called to succeed his illustrious teacher. In such an event Canada will lose one of its greatest citizens; in philosophy manifestly its greatest. His work, however, is of such quality that it cannot be other than lasting. He will leave behind him, should he change his sphere of labour, men so thoroughly identified with his aims and methods that they will carry on with efficiency and distinction the work he has been undertaking in Kingston for over twenty years.

I am devoutly thankful to a bountiful Providence for countless gifts undeservingly bestowed, among the best of which I reckon having been brought in contact with a man of such mind and heart as Dr. Watson; and offer this article to THE WEEK as a feeble tribute of gratitude to one whose help has been an unspeakable boon and his friendship a rare and solemn privilege.

—G. M. Milligan, in 'The Week'.
Toronto, April 7th, 1894.

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DEATHS.

At 400 Sherbourne street, on Thursday evening, the 19th April, Harriet Georgina, youngest daughter of Rev. G. M. Milligan, of heart disease.

On the 11th April inst., at his residence, 97 St. George street, John Downey, barrister at law, in his 53rd year.

THE CANADA PRESBYTERIAN.

OPINIONS OF PRESS AND PEOPLE.

The Hamilton Times: Among the denominational journals which come under our notice, none better serves its constituency than THE CANADA PRESBYTERIAN. Its readers may not always agree with its views, but it sets them thinking. It merits increasing favor among Presbyterians, to whom it specially caters.

The Empire: The very readable articles by "Knoxonian"—only one among a number of equally attractive features—are alone worth the subscription price, but the whole paper is full of good things for every member of the family.

The Globe: This valuable publication loses none of its vigor and interest with advancing years. It is now, if possible, brighter and more useful than ever before. Rev. W. D. Bailantyne, B.A., who some months ago succeeded to the editorship, is doing his work with rare skill and judgment, and he is well seconded by a corps of able contributors from the various Provinces of the Dominion, making the several departments representative of the best thought of this influential denomination.

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Ministers and Churches.

Rev. J. Wilkie is expected to return from India next month owing to ill-health.

Rev. W. J. Jamieson, of Neemuch, Central India is also unwell, and may return this summer.

The Rev. J. B. McLaren, Columbus, has been appointed moderator pro tem of Claremont, Whitby Presbytery.

Rev Norman Macphree, of Marsboro' Quebec, has been laid aside from work for several weeks and is still in a critical condition.

Mr. J. A. Slummon, who is under appointment to go to Honan, has gone to Winnipeg to take a summer session at the college there.

Rev J. R. MacLeod, of Three Rivers, has been nominated Moderator of the Synod of Montreal and Ottawa by the Presbytery of Montreal.

Mr. Swartout has gone over the field at Alberni, and reports that the Indians are very anxious for schools for the education of their children.

The Rev. J. G. McIvor, M.A., B.D., F.R.H.S., from Scotland, has received an unanimous call to the congregations of Newbury and Woodville.

A party of young folks lately visited the manse of Rev. A. E. Vert, Delaware and made him a valuable present as a slight token of their appreciation of his services.

The Rev. Principal Caven, the whole church will be glad to learn, was sufficiently recovered to leave Toronto on Monday last for Winnipeg, to take part in the work of the Summer Session.

The Rev. G. M. Milligan, B.A., preached the seventy-sixth anniversary sermon of the Bridge St. Methodist Church, Belleville lately. Almost 1,700 persons were in attendance at the evening service.

Rev. Mr. McNair, of Carleton Place, delivered his popular lecture on the World's Fair in the Town Hall, Lanark, on Good Friday evening, at the sacred concert given by the Y. P. S. C. E. of St Andrew's Church.

Reports from the missionaries in Honan, Central China, have arrived and are very hopeful in their tone. Mrs. Goforth and her son, who is in delicate health, will return this summer, and Mr. Goforth will likely return some time next year.

The work among the Chinese on the Pacific coast is making good progress. Schools have been opened in Vancouver, Victoria, New Westminster, West Nelson, etc. At Vancouver there are 65 pupils on the roll, and the schools are kept open four nights each week.

Mrs. R. N. Grant and Mrs. Needham will represent the Barrie Presbyterial W.F. Society and Mrs. Main the Orillia auxiliary at the annual meeting of the Woman's Foreign Missionary Society of the Presbyterial Church in Canada, in Ottawa, on Tuesday, Wednesday and Thursday of this week.

The Rev. Mr. Bennet, of Springville, preached in the Presbyterian church, says the Millbrook Reporter, on Sunday the resignation of the pastor, the Rev. J. A. Bloodsworth. He cited the congregation to appear at Port Hope at a meeting of the Presbytery to show cause why the resignation should not be accepted.

Rev. A. H. Kippan, pastor of Erskine church, Claremont, has resigned his charge, after preaching and laboring successfully for the last nine years. He and his esteemed helper in life will carry with them to their new home, wherever their lot may be cast, the good will and affections of a large circle of friends and acquaintances.

Rev. E. D. McLaren, M.A., B.D., of St. Andrew's church, Vancouver, B.C., preached lately in the Presbyterian church, Brampton, to his old congregation. The people of his former charge were pleased to have the opportunity of hearing him once more, and many others gladly availed themselves of the privilege.

Recently a very successful "At Home" was held in the basement of Knox church, Guelph by the ladies. There was a large turnout and all evidently enjoyed themselves thoroughly. The serving of refreshments was dispensed with and the two hours were devoted to social intercourse interspersed with songs and instrumental music.

A missionary institute was held in St. Andrew's Church, Whitby, on Monday, April 16th, under the auspices of the Whitby Presbytery. Those who had the privilege of being present were more than delighted, especially with the addresses delivered by our F.M. Secretary, the Rev. R. P. McKay. Such gatherings cannot but be productive of good.

Rev. W. T. Herridge, of Ottawa, a few days ago sent an invitation to the Venerable Father Dawson, the aged Roman Catholic priest, of Ottawa, to address the children of St. Andrew's Presbyterian Sunday School. The venerable priest was not able to comply for sufficient reasons, though he expressed the pleasure such a duty would have been to him.

A congregation which completely filled the church assembled in the Presbyterian Church, Alvinston, recently to assist at the inducting Rev. W. A. Bradley, B.A., late of St. Thomas North Dakota into the pastoral charge of Alvinston and Euphemia. The whole service was unusually impressive. At the close, all present repaired to the manse, where the ladies had prepared a choice repast.

Very successful evangelistic meetings were held recently in St. James Presbyterian Church, Dalhousie. The Rev. Mr. Buchanan, of Lanark, assisted the pastor, Rev. Mr. McConnell, in conducting the services. Large numbers attending from night to night indicated the hearty interest the people of the community took in the meetings. During the week's service, under the blessing of God, many took their stand for Jesus and rejoiced in the hope of salvation in Christ.

The Knox church mission band, Winnipeg, gave a public entertainment on a recent evening. Rev. Dr. Bryce, superintendent of Knox Sunday school, occupied the chair and introduced the various members. The president, Miss Jean Russell, read a report showing what the work of the society had been during the several years of its history. At the intermission Dr. DuVal addressed a few words to the members of both societies.

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

The convener of the Assembly's Committee on Temperance wishes to acknowledge, in this way, the receipt of Presbyteries' reports, and to ask Presbytery conveners who have not yet forwarded copies of their reports to be kind enough to do so as soon as possible. The following have been received from Presbyteries in the Western Section: Quebec, Montreal, Ottawa, Brockville, Maitland, Chatham, Huron, Sarnia, Orangeville, Kingston, Guelph, Rock Lake, Kamloops.

At a recent meeting of the Willing Workers Society of the Presbyterian congregation at Winchester, one thousand dollars was donated to the building committee of the new church. There is still a handsome balance in the hands of the society for the furnishing of the church. The pastor Rev. D. G. S. Conery, M.A., on a recent Sabbath presented 24 volumes as prizes to twenty-four S.S. scholars for perfect attendance. On Wednesday last Rev. L. R. Gloag, of Morewood, delivered a powerful and eloquent address to a large congregation.

The S. S. Convention for South Hastings was held lately in St. Andrew's church, Trenton. At the afternoon session Dr. Harrison, Peterborough, spoke on "Organization," and also on "Sabbath School in the Home;" G. M. Elliott, of Napanee, on "How to Study a Lesson;" H. C. McMullen, M.A., of Picton, on "How to Interest Young Men." The evening session was addressed by Rev. Mr. George, of Belleville, on Bible study, and Rev. Dr. Potts, of Toronto, on the international lesson system. Both gentlemen gave very interesting addresses.

Rev. Andrew Dowsley, B.A., Campbellford, died suddenly on Thursday night. He was born in Brockville in 1844, studied at Toronto University and graduated in divinity at Princeton. He first settled at Lansdowne, but being invited by the Church of Scotland, he went as a missionary to India and took charge of all the church work in Madras. Afterwards he went to China, where he labored for eight years. He travelled for some time in the east and stayed one year in Scotland and England. Some years ago Mr. Dowsley returned to Canada and settled in Campbellford.

The opening of the new lecture-room of Knox Church, Montreal, took place recently. The first service was held at 11 a.m., when Rev. Prof. Ross, M.A., of the Presbyterian College, occupied the platform in the absence of Rev. James Fleck, who was too ill to attend. The lecture-room, which is in the basement of the new church, comprises the whole flat, and will comfortably seat a thousand people. There were about 800 present at the morning service. Rev. E. Scott, M.A., and Rev. Dr. A. B. Mackay, of Crescent street church, addressed the Sabbath School gathering at 3 o'clock. Rev. Prof. Scrimger preached at evening service.

The regular meeting of the London Presbyterian Council was held recently in the lecture hall of the First Presbyterian Church, Mr. A. Thomson presiding. A very large representation of the various Presbyterian sessions was present, including all the city ministers except Mr. Talling, who was absent through illness. The desirability of inviting the General Assembly for 1895 was discussed, and it was unanimously decided to invite them to the Forest City. Mr. John Cameron then read a paper on the "Enrichment of the Praise Service." A very animated discussion followed, taken part in briefly by all those present. A vote of thanks was tendered the essayist, and a request made that he publish it in full for the benefit of the church at large. The paper appears elsewhere in this issue.

Homer street, Vancouver Woman's Missionary Auxiliary "quoted verses" appropriate to the occasion which brought together about twenty-five ladies at the hospitable home of Mrs. Cosman, Homer street, for which a programme was provided by the general executive board in the March number of the Monthly Leaflet. All the exercises, conducted by the capable president, Mrs. Watson, consisting of suitable hymns, prayers, Bible readings, and the reading of "That Missionary Baby," by Mrs. Rumble, and "Thanksgiving Aim," by Mrs. Geo. Martin—most truly missionary leaflets—and a Bible reading on "Reasons for Being Thankful," were so intensely interesting and profitable that the hour passed all too quickly. The amount of the offering in envelopes was \$20.

Miss McWilliams, returned missionary from Ujjain, Central India, delivered a lecture in the Central Presbyterian church Galt, Thursday evening, under the auspices of the Y.P.S.C.E. of that church. Rev. Dr. Dickson presided at the meeting, and after devotional exercises, introduced Miss McWilliams and spoke very highly of the work in which she is engaged. The speaker gave a very vivid description of her work among the heathen of that country and also of the condition of the people, who are naturally clever, but who are dwarfed spiritually, mentally and physically by their heathen idolatry. She strongly impressed upon her hearers the necessity of prayer for the work in general, and made a strong appeal for workers for the field, and also substantial aid.

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Rev. Dr. G. L. Mackay, accompanied by his Chinese student, visited Montreal last week and did much to arouse interest in behalf of Formosa. He addressed meetings on Sabbath, 11th inst., in St. Paul's Church in the morning, Stanley Street Church (union meeting of Sabbath Schools) in the afternoon and Crescent Street Church in the evening. On Tuesday evening in Erskine Church, and on Wednesday evening in St. Matthew's Church, he addressed large congregations. He spoke to a gathering of students in the Presbyterian College Convocation Hall on Wednesday afternoon, when there were seen on the platform Sir J. W. Dawson, ex-Principal of McGill College, and the principals of the Presbyterian, Episcopal, Methodist and Congregational Colleges of Montreal. On Friday he accompanied Dr. Warden and Rev. E. Scott to Pointe aux Trembles and addressed the pupils of the well-known mission schools there. Dr. Mackay's visit was most thoroughly enjoyed by the friends in Montreal and the result will be greatly increased contributions to the Foreign Mission Fund. The church has good reason to be grateful to God for such a missionary, who has perhaps no equal in any part of the foreign field.

The annual meeting of the Montreal Woman's Missionary Society was held this year in Erskine Church, on the 13th inst. The lecture room was filled with ladies from the city and vicinity. Mrs. G. A. Grier presided. After the president's address, reading of reports, etc., Miss Marion Oliver, M.D., delivered a stirring and instructive address on India. The Montreal Society support a missionary in Honan, China, a Bible woman among the French in Montreal, and a trained nurse among the English poor of the city, etc. After their annual business meeting the ladies entertained the members of Presbytery and many friends to tea. Rev. Dr. Warden presided, and after refreshments a number of impromptu addresses were given, including one from Miss Baker, from Prince Albert, N. W. T. Indian Mission. In the evening of the same day a largely attended public meeting, under the auspices of the society, was held in Erskine Church. Dr. R. H. Warden occupied the chair. After devotional exercises by the pastor, Rev. Mr. Mowatt, a most telling address was delivered by Dr. George Mackay, on his work in Formosa. His native student also spoke and sang a verse of a Chinese hymn, followed by a verse of an English hymn. The meeting will long be remembered by those privileged to be present.

The old time tea and the modern concert at St. Andrew's Church, London, on a late evening, drew such a multitude that nothing but perfect management and unbounded culinary resources could have met requirements, and that is the way in which the

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PURITY



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good people of the congregation met them. After tea an adjournment was made to the church, which was filled, body and gallery. Messrs. James Gillean and Donald McDonald, the esteemed honorary ushers, were called to the front by Mr. James Mills, who, in a brief speech, presented each of them with a handsome easy chair, upholstered in leather. Mr. Gillean has been an usher in St. Andrew's Church for 52 years and Mr. McDonald for 44 years. Both expressed their gratitude for these magnificent recognitions and said it always afforded them pleasure to welcome new comers to the congregation and to make the stranger feel at home in their happy family. They were greatly pleased to find that they had appreciated their efforts. Rev. J. A. Murray presided, and short speeches full of good humor, good will and good advice were delivered by Rev. Mr. Cook, of Dochester, and Rev. W. J. Clark, city. Mr. Murray thanked the people for their liberal patronage in cordial terms. The proceeds go to the extensive Sunday school improvements. Mr. George Fraser was the secretary of the concert committee.

CLOVERDALE, PRESBYTERY OF WESTMINSTER, B.C.

The annual tea meeting of this interesting mission was held in the new church at Cloverdale, on Thursday evening, 22nd of March. The audience was large and the refreshments and programme of the highest order, indeed surpassing many entertainments given in cities. Rev. B. K. McElman presided over the meeting, Mrs. Shannon and Mrs. Star with Mrs. McElman over the tables, while Miss Etie Richmond, daughter of an esteemed elder, held sway over the programme. The minister of Richmond, a member of Presbytery's Home Mission Committee, was present and delivered an address. The proceeds wiped off some debt on the organ and helped to pay insurance on the church.

Cloverdale is situate on the Great Northern Railway running from Brownsville, opposite New Westminster, to Seattle, and is sixteen miles from New Westminster. Three years ago the H. M. C. sent Mr. McElman into the field to break up the ground. The settlers were and are still few, although an increase has taken place. There was no church and no manse, in fact not even a shack to live in. Now Cloverdale has a beautiful church 30 x 40, with small spire and only \$20 debt. For over two years Mr. McElman and his family (wife and five children), lived in a shack 12 x 20, which with his own hands he helped to erect. That

shack is now the wood-shed, being many degrees inferior to the summer kitchen and fitted only for "bucking" and splitting fuel. The missionary's days of roughing it, however, are over so far as a house is concerned, for now he has as nice and comfortable a manse as need be, 22 x 28, with large kitchen and pantry, and the "original manse" behind, mentioned already, as only fit for firewood. The manse has eight comfortable apartments and large hall. All the internal woodwork was done by the hands of Mr. McElman, who also designed and drew the plans. The same is also true about the church. Besides attending to Cloverdale, service is given by the missionary to Port Kells, Tirehead, Surrey, and other two points, names at this moment forgotten.

In the field there are two complete organizations with two sessions, and another of the stations are presently arranging to build a church in spring. So much building in a new field where the settlers have to, as one of the elders said, "keep scratching" to make a bare living, has meant much shortage in salary to the pastor. Indeed he has received each year about \$300 less than the minimum, and were it not for the careful, frugal wife ends could never be met. In these out-of-the-way places in British Columbia, living is expensive, and the actual doing of mission work costs heavily. Roads only fairly passable in summer, and giving cause for continual repair to horse, buggy and minister's clothing, in winter, with all the necessities for the conduct of work of this "wild western type," known only to a few of our ministers, means large drains on scanty supplies, together with big demands upon strength, energy and time.

All honour to such men as McElman, working in the outposts and buried in the woods, carrying the Gospel in the van of incoming peoples, unknown to the church, their names never printed in missionary calendars nor church reports, and yet doing their work as faithfully and deserving of as much notice as the men in foremost places.

Our Church has yet to awaken to a sense of its duty to our Western missionaries. If the Church pays the salaries of one class of laborers without the shortage of a dollar, it is dishonorable to permit another class to suffer shortage of hundreds of dollars year by year, besides expecting them to build churches and manse which very often come out of the missionaries' salaries. Were the "square" thing done to all our missionaries, less anxious pleading for mission funds would be the result, for then the Church could pray to God with a clear conscience.

JASON.

HOME MISSION COMMITTEE.

In addition to the accounts already given of the business done by this committee at its last meeting, we now give the following additional account:—The claims of the respective Presbyteries for services rendered in Mission fields and Augmented congregations during the past six months, were considered and the following sums ordered to be paid:

PRESBYTERIES.	MISSION FIELDS.	AUGMENTED CONGREGATIONS.
Quebec.....	\$ 935 83	\$1006 90
Montreal.....	896 00	1075 00
Glengarry.....	45 00	425 00
Ottawa.....	1005 00	587 50
Lenark & Renfrew	532 00	317 50
Br. ckville.....	129 00	351 00
Kingsion.....	1031 00	625 00
Peterborough.....	230 00	510 00
Lindsay.....	300 00	61 54
Whi by.....	.....	.....
Toronto.....	130 00	1220 00
Orangeville.....	.....	395 50
Barrie.....	1980 25	692 77
Owen Sound.....	557 00	250 00
Saugeen.....	65 00	100 00
Guelph.....	.....	87 50
Algoma.....	2159 65	300 00
Hamilton.....	156 00	491 00
Paris.....	75 00	200 01
London.....	52 00	708 00
Chatham.....	208 00	250 00
Sarnia.....	137 00	340 50
Huron.....	.....	407 33
Maitland.....	.....	225 00
Bruce.....	52 00	125 00
Winnipeg.....	1658 00	479 00
Rock Lake.....	1187 50	325 00
Brandon.....	779 00	477 00
Minnedosa.....	2128 00	425 00
Regina.....	3032 00	425 00
Calgary.....	2011 90	175 00
Kamloops.....	.....	150 00
Westminster.....	1355 00	100 00
Victoria.....	775 00	.....
	\$23,902 13	\$13,308 04

The list of missionaries desiring work for the ensuing summer, was made up, and appointments given to Presbyteries, as follows:

- QUEBEC.—Messrs. D. Hutchison, F. W. Gilmore, A. McCallum, G. A. Woodside, Jas. Rollins.
- MONTREAL.—Messrs. W. Ashe, P. D. Muir, D. D. Millar, A. Mahaffey, N. D. Keith, J. A. Cleland, Rev. A. N. Suckling, Rev. J. McCarter.
- GLENGARRY.—Messrs. G. Weir and C. Young.
- OTTAWA.—Messrs. N. McLaren, J. P. McInnis, J. Taylor, W. M. Townsend, G. Gilmore, W. T. B. Crombie, Major McIntosh, W. C. Sutherland, I. McLean, H. Mackay, Rev. M. Danby, Rev. H. T. Kalem.
- LANARK AND RENFREW.—Messrs. M. H. Wilson, C. A. Ferguson, Rev. R. Knowles, D. J. Scott, and George J. Lowe.
- BROCKVILLE.—Mr. J. H. Turnbull.
- KINGSTON.—Messrs. R. Ballantyne, A. C. Bryan, I. Leitch, W. W. Peck, J. R. Fraser, E. C. Currie, R. F. Hunter, H. R. Grant, E. C. Galup, A. Walker, F. E. Pitts, Stuart Woods, W. M. Kannawin, W. T. Pittie.
- PETERBOROUGH.—Rev. W. Bennett and R. F. Hall.
- LINDSAY.—Rev. J. S. Stewart and J. D. Smith.
- WHITBY.—None.

- TORONTO.—J. A. Cranston.
- ORANGEVILLE.—None.
- BARRIE.—Messrs. J. K. Clark, A. M. Currie, G. J. Crow, A. L. Budge, W. G. Smith, J. Radford, G. B. Wilson, J. G. Inkster, Rev. R. J. Adamson, J. G. Jackson, W. H. Porter, J. Lochore, M. J. Leith, A. Matheson, E. Mason, I. A. McRae.
- OWEN SOUND.—Messrs. T. Menzies and D. W. Thompson.
- SAUGLEEN.—Messrs. Jas. Skene, and W. Beattie.
- GUELPH.—None.
- ALGOMA.—Messrs. I. McLean, G. C. Little, J. Foster, W. B. Finley, I. B. Torrance, T. Oswald, W. Macphail, J. C. Smith, P. Reith, Rev. J. L. Robertson, Rev. E. B. Rodgers, D. B. Smith, Jas. Steele, D. Forbes, R. W. Goodall, D. Austin, T. Henderson, A. P. Clouin, W. M. Mackeracher.
- HAMILTON.—Messrs. J. A. McKenzie and J. T. Harcourt.
- PARIS.—Mr. W. J. West.
- LONDON.—Mr. A. Graham.
- CHATHAM.—Messrs. H. Carmichael, C. Greathead and P. Uzzell.
- SARNIA.—Messrs. I. McCullough, H. Cowan and Rev. J. McRobie.
- STRATFORD.—None.
- HURON.—None.
- MAITLAND.—None.
- BRUCE.—Messrs. N. D. McKinnon and W. A. Maclean.

SYNOD OF MANITOBA AND THE NORTH-WEST.—Messrs. G. S. Armstrong, J. C. Stuart, T. Lindsay, A. Macgregor, J. A. Claxton, Rev. E. Florence, S. H. Fee, M. C. McLennan, S. F. McLennan, E. M. Smith, J. S. Muldrew, R. F. Cameron, W. J. McBean, M. S. McKay, E. Smith, G. Gunn, D. Matheson, W. Small, F. J. Hartley, J. R. Robertson, G. H. Menzies, J. W. McLean, H. McLean, J. Russell, J. G. Anderson, J. W. S. Lowry, M. McKee, S. Lundy, A. D. Caskey, W. Still, H. A. Ferguson, A. Hartley, W. Williamson, J. Buason, J. Johannsen, A. Morrison, J. Hohman, W. Bell, H. M. Irwin, R. C. Pollock, T. McAfee, D. Oiver, A. Lang, and six student missionaries from Britain.

CALGARY.—Messrs. T. A. Sadler, J. S. Gordon, J. S. Short, G. S. Scott, J. R. Elmhurst, J. R. Morrow, Rev. E. G. Walker, and P. W. Anderson.

KAMLOOPS.—Messrs. R. Laird, Jas. L. Miller, and A. D. Mackinnon.

WESTMINSTER.—Messrs. H. A. McPherson, H. J. Robertson, D. R. McIntosh.

VICTORIA.—Messrs. A. D. Menzies, A. D. McIntyre, R. G. Murison.

GRADUATING STUDENTS, &c.—The following resolution was adopted by a vote of sixteen to eight: That the committee recommend the General Assembly to enact that all graduating students and ministers received from other churches be required to give at least one year's service in the Mission Field before being eligible for a call.

WINTER SUPPLY.—Dr. Laing (Convener), Dr. Robertson and Mr. D. J. Macdonnell were appointed a committee to consider in what manner more full and regular supply can be secured during the winter months for the mission fields of the church, to report to the committee in June.

REV. A. FINDLAY'S REPORT.—The Rev. A. Findlay laid on the table an interesting report of his work for the past half-year. The report was received.

THE WEEK

5 JORDAN STREET, TORONTO.

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Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

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Meat Extract and Home-Made Beef Tea.

It Makes a Strengthening and Invigorating Beverage.

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ed, and it was resolved to publish the substance of it in the *Presbyterian Record*. Mr. Findlay's expenses (\$69.52) were ordered to be paid.

YOUNG PEOPLE'S H. M. SOCIETIES.—Mr. A. Henderson was asked to gather information regarding Young People's Societies in the several Presbyteries of the church and report to the convener.

EXECUTIVE.—It was agreed to recommend to General Assembly that the following constitute the Executive for the ensuing year: Revs. Dr. Cochran, Dr. Warden, Dr. Robertson, Dr. Laing, Dr. Campbell, Messrs. Macdonnell, Somerville, M. W. McLean, Gilray, A. Findlay, and Moodie, and Messrs. Warden King, R. Kilgour, and John Penman.

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Is a change we are going to make as soon as extensive alterations are completed at 168 Yonge Street, our future business home. When finished, our new premises promise to be among the very finest and most modern on this continent, and we invite you to pay us a visit of inspection.

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IS A NEW SHORTENING, and every housekeeper who is interested in the health and comfort of her family should give it a trial. It's a vegetable product and far superior to anything else for shortening and frying purposes. Physicians and Cooking Experts say it is destined to be adopted in every kitchen in the land. This is to suggest that you put it in yours now. It's both new and good. Sold in 3 and 5 pound pails, by all grocers.



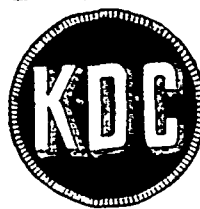
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REV. H. BURGESS, River Philip, N. S.—Allow me to thank you for the K. D. C. sent me some time ago. You will be glad to know that in every case where it has been used it has proved beneficial.
Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or, 127 State St., Boston, Mass.

EMPLOYMENT EXCHANGES.
Help furnished promptly for first class families. Situations procured for those seeking work.
KING & CO., 154 King St. West.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Minard's Liniment Lumberman's Friend.

British and Foreign.

The Rev. John Herkless has been appointed Professor of Church History at St. Andrews.

The mortgages in the United States are estimated to cover loans equal to £3,000,000,000.

M. Notoritch, a Russian traveller, claims to have discovered a new Life of Jesus in the Pali tongue.

Sir Robert Stewart, one of Ireland's most gifted musicians, died at Trinity College, Dublin, on the 24th ult.

A legal official in New South Wales, after a study of the question, declares that 75 per cent. of the divorces are due to drink.

Flowers, including violets and roses are reaching Britain in large quantities from the Riviera. Tons arrive daily by way of Calais.

Lord Swansea, a churchman, boasts that he has laid the foundation stones of more Non-conformist chapels than, perhaps, any man alive.

The Rev. John Smythe, for forty-one years minister of the Presbyterian Church, Newton Parry, Ireland, was called to his reward on the 22nd ult.

The Church of England in Wales claims 139,746, while the Nonconformists claim 514,710, Sunday scholars out of a population of 1,781,521.

The naval estimate in Britain is £17,366,000, being £3,126,000 more than last year. Five thousand more men are to be brought into the service.

In many churches throughout Scotland reference was made last Sunday either in the sermon or prayer to the death of Professor Robertson Smith.

A widow named Gow has died near Blairgowrie, Scotland, in her 102nd year. She had inhabited an ivy-grown cottage of two rooms for over sixty years.

Rev. John McNeill received a hearty welcome on his arrival at Cape Town. On the Sunday afternoon he addressed an audience of about 5,000 men.

Hamilton East'd Presbytery have accepted Rev. P. H. Hutchinson's resignation of the charge at Hallside. Mr. Hutchinson will leave shortly for Canada.

Rev. Guinness Rogers says that he "never fully understood the arrogance of a petty priesthood" till he went with a deputation to the London School Board.

Rev. W. M. Thompson, D.D., aged eighty-seven, author of "The Land and the Book," and forty-five years a missionary in Asia Minor, died on Sabbath, 8th inst., at Denver, Col.

Bethany Sunday-school in Philadelphia, of which Mr. John Wanamaker is superintendent, has a membership of more than 5,000, and Mr. Wanamaker's class numbers over 1,200.

A porpoise four feet in length was caught on a fish-hook near Skelmorlie.—The so-called mermaid has reappeared in her old summer quarters among the rocks at Deerness, Orkney.

An International Exhibition of Medicine and Hygiene has been opened in Rome. A congress in connection with the same is being attended by 3,850 foreigners, 800 of whom are ladies.

Rev. Dr. Wilson, of Limerick, has asked leave to retire from the active duties of the ministry after fifty years' successful work. He was twice Moderator of the Irish General Assembly.

Mr. Vanderbilt is spending two millions sterling in building himself a house in New York to rival the most splendid palaces in Europe. Over 600 men have been employed two years in its erection.

An anonymous Edinburgh Free Churchman has presented each of the students at New College with a copy of the Anti-Pfeleiderer Lectures, "The Supernatural in Religion," by Drs. Rainy, Orr and Dods.

A man named McCoy has arrived in San Francisco from Pitcairn Island. He reports that a change of government has taken place amongst the descendants of the mutineers, and that he is the new President.

A serious decrease is reported in the subscriptions to the Free Church Sustentation Fund, the amount for the past ten months falling short by \$4,525 of the sum contributed during the same period last year.

Drs. Macgregor and Marshall Lang preached at the reopening of the Tolbooth Church, Edinburgh, on a recent Sunday, the hall having been so far completed as to allow of worship being resumed there. The entire work is to be finished in time for the next meeting of the General Assembly, when there will be accommodation for 1,180 members instead of 660.

M. Naquet suggests three remedies with which to arrest the depopulation of France: Sanitation of rural communes, supervision of baby farms, immigration from neighbouring countries encouraged by easy naturalization.

An international expedition, known as the Freeland Pioneer Expedition, has just left Hamburg for Africa. An attempt will be made to ascend Mount Kenia, which is 18,320 feet in height, and the summit of which has never been reached.

The report for presentation to the English Presbyterian Synod which meets on the last day of April will show a satisfactory advance in the membership. The total will be 67,582 an increase for the year of over 600 The increase in the previous year was 217.

The advertising agency of N. W. Ayer & Son, of Philadelphia, is unquestionably the largest and probably the best equipped of any in the United States. It has more and larger patrons than any other, and, taking one thing with another, it is questionable whether they are not entitled to the credit of securing for their patrons better service than can be counted on from any other. It should be, and doubtless is, a great source of pride and satisfaction to Mr. Ayer and Mr. McKinney that they have been able, while remaining in Philadelphia, to build up a larger advertising business than has ever been secured before by any advertising agency in New York or elsewhere.

"If all the gold in mint or bank,
All earthly things that men call wealth
Were mine, with every titled rank,
I'd give them all for precious health."

Thus in anguish wrote a lady teacher to a near friend, telling of pitiless headache, of smarting pain, of pain in back and loins, of dejection, weakness and nervous, feverish unrest. The friend knew both causes and cure and flashed back the answer, "Take Dr. Pierce's Favorite Prescription." The distressed teacher obeyed, was restored to perfect health, and her daily duties once more became a daily pleasure. For lady teachers, sales-ladies and others kept long standing, or broken down by exhausting work, the "Prescription" is a most potent restorative tonic, and a certain cure for all female weakness. Guaranteed to cure in every case or money returned. See printed guarantee around each bottle.

Fibroid, ovarian and other Tumors cured without resort to surgery. Book, with numerous references, sent on receipt of 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

Anatomists, when they wish to separate the bones of a skull, sometimes resort to a very peculiar procedure. They fill the skull with small beans and place it in a vessel of water. The beans swell and rend the skull apart at the sutures. The well-known German physiologist, Grehant, measured the force which the beans are capable of exerting under these conditions, and found that it indicated five atmospheres, equal to the average pressure in the boiler of a steam-engine.

Minard's Liniment is used by Physicians.

"For Years,"

Says LARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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Every Dose Effective

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Notice is hereby given that a dividend of 4 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next at the office of the company, corner of Victoria and Adelaide streets, Toronto.

The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is also given that the general annual meeting of the company will be held at 2 o'clock p.m. Tuesday, June 5th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By the order of the board.
S. C. WOOD, Managing Director.
Toronto, 19th April, 1894.

I BELIEVE MINARD'S LINIMENT will cure every case of Diphtheria. Riverdale. MRS. REUBEN BAKER.

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While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

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True Christian unity does not mean the abolition of denominations any more than patriotism means the abolition of the family. Evangelical denominations are one in Christ. They work each in its own way for a common end, praying for and rejoicing in each other's success.—Lutheran World.

Mr. P. D. Gallagher, Dominion Cotton Mills, Brantford, Ont., writes under date of Sept. 25th, 1893: "My ankles were much swollen with rheumatism, and looked ready to burst; in fact my stockings were removed with difficulty, and I suffered much pain. St. Jacob's Oil was applied, which eased the pain at once, and the use of one bottle performed a permanent cure."



See That Mark "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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**Why not try
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
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Rheumatism, Sciatica and
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Mention this Paper.
Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

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

ALEX. GILRAY, 91 Bellevue Avenue.
Toronto, 28th Nov., 1893.

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MISCELLANEOUS.

The discovery of iodine was accidentally made by Courtois a French soapmaker, who found the new substance in the ash of seaweed.

The fastest time ever made between New York and San Francisco was by a theatrical train in 1888—3 days, 7 hours and 39 minutes.

Greenland's interior is estimated to be covered by a shield-shaped cap of snow and ice not less than 5000 feet or one mile in thickness.

A British Navy gun will fire a 100-pound projectile four miles with such rapidity that four of them will be in the air at the same time.

A tidal-mill on the coast of Cheshire, England, having about four horse-power, is used to run a dynamo for lighting a house with electricity.

A French dentist has invented a "potato wine," made by pressing out the water, turning the remaining starch to sugar by treatment with malt, adding yeast, and fermenting.

Pietet, the French chemist, whose experiments on very low temperature phenomena have attracted so much attention, has reached the conclusion that chemical reaction cannot take place below—125° Centigrade.

A bridge possessing what will be the longest swing span in the world is now being erected across the Missouri River between Omaha and Council Bluffs. The span will be 520 feet long, 15 feet longer than that of the great Thames bridge at New London, Conn.

Vaccination threatens to become a universal panacea in the ingenious hands of Continental savants. Inoculation against snake bite is the latest production in this field, brought forward by Messrs. Phislix and Bertrand at a recent meeting of the Academie des Sciences.

"My Optician," of 159 Yonge St., is an old established firm in Toronto, having made optics a specialty, examines eyes correctly, charging only for spectacles.

Senator Stewart, of Nevada, is on the horns of a dilemma. He must have his picture removed from the boxes of a boycotted cigar manufacturer or meet the opposition of the labour unions at the next election.—*New York Recorder.*

Real merit is characteristic of Hood's Sarsaparilla, and is manifested every day in the remarkable cures the medicine accomplishes.

Captain Benjamin Thompson, of Kennebunkport, Me., celebrated his 100th birthday recently. He is able to do a full day's work on the farm. The captain followed the sea for many years, but most of his life has been devoted to farming. He has a son 70 years old.

This is a characteristic extract from the manuscript diary of King James II. of England, preserved in the Imperial Library of Paris: "I did not retire from the battle on the Boyne from a sense of fear, but that I might preserve to the world a life that I felt was destined to future greatness."

Headache is the cry of nature for relief. Relief is quickly obtained when K. D. C. is taken. Try it and you will sound its praise. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

A healthy girl of seventeen, devoting herself to hospital nursing, dies on the average twenty-one years sooner than a girl of the same age moving among the general population, and a hospital nurse at the age of twenty-five has the same expectation of life as a person at the age of fifty-eight in the ordinary community.

MR. JOHN HENDERSON, 335 Bathurst street, Toronto, was cured many years ago of a complication of diseases at the Saltcoats Sanitarium, Ayrshire, Scotland, where our remedy is largely used. At home his people were never without it.

Marian and Monrot, two eminent French physicians, have recently shown that bronchopneumonia, and various other pulmonary maladies occurring in children, are due to infection resulting from chronic indigestion, often the result of incorrect feeding. This was found to be the case in thirteen out of eighteen cases.

JAMES E. LESLIE, Richmond street, Toronto, writes:—"It affords me great pleasure to attest to the benefit I derived from your Guaranteed Acetic Cure in a case of Pleurisy. It was decidedly effectual; nothing more need be said. I have also recommended the Acid Cure system of treatment to many of my friends, and in no case has it failed. You are at liberty to give this certificate publication."

The Tartars are supposed to have, as a nation, the most powerful voices in the world. The Germans possess the lowest voices of any civilized people. The voices of both Japanese and Chinese are of a very low order and feeble compass, and are probably weaker than any other nation. Taken as a whole, Europeans have stronger, clearer and better voices than the inhabitants of the other continents.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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

Ask for Minard's and take no other.

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While the *Volant* was lying at Clipperton the strangest kind of a fish I ever saw came up astern to her. In shape it was something like a stingaree, with a long, ugly-looking tail. It spread big wings that must have been at least 20 feet wide from tip to tip. The superintendent said it was a ray fish, and others called it a sunfish. It stuck its head up, then spread out its wings, and skimmed along over the water.—*San Francisco Chronicle.*

Rheumatism Cured in a Day.—South American Rheumatic Cure for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

It is announced that strychnine is an antidote to chloroform poisoning. In a case where a would-be suicide recently swallowed two ounces of chloroform, one-twentieth of a grain of strychnine injected hypodermically, with the aid of artificial respiration, caused immediate improvement, and after another injection of one-sixtieth of a grain the patient recovered, suffering no other evil effects than a severe attack of gastritis.

A Good Reputation—Brown's Bronchial Troches have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

Recent investigations undertaken by the Academy of Sciences, Rome, have demonstrated the fact that the blood of both eels and lampreys contains a poison similar to that of the viper. The blood of a four-pound eel is said to contain an amount of this poison sufficient to kill ten men. The poison is rendered innocuous by cooking; nevertheless the Academy recommends that people suffering from any organic lesions should abstain from these fish.

In spite of the suspicion which attaches in many minds to the use of "hypnotic suggestion," its therapeutic practice seems to be rapidly gaining ground in this country. Not long ago the British Medical Association, after hesitating for a year, found itself compelled to "receive" the favourable report of the committee it appointed to investigate the matter, and it is noticeable that the tone of the medical journals has gradually changed from one of open hostility to a more or less-favourable tolerance.—*London Public Opinion.*

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

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And sold by all Medicine Vendors throughout the World.

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\$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.

IMPERIAL Cream Tartar BAKING POWDER PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious. E. W. GILLET, Toronto, Ont.

BAILEY'S Compound light-spreading Oil-refracting Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. BAILY REFLECTOR CO., 700 Penn Ave., Pittsburgh, Pa.

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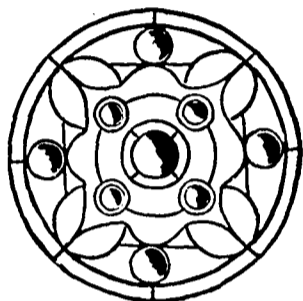
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 14th, at 11 a.m. BRANDON.—At Brandon on May 8th. BROCKVILLE.—On July 9th at 1.30 p.m. BARRIE.—At Barrie, on May 29th, at 10.30 a.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GURPH.—Adjourned meeting in St. Andrew's Church, Guelph, on April 10th, at 10.30 a.m. Regular meeting at same place, on May 15th, at 10.30 a.m. KANLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on May 7th. MAITLAND.—At Wingham, on May 14th, at 11.30 a.m. MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, 11 to 10 a.m. ORANGEVILLE.—At Orangetown on May 1st at 10 a.m. OTTAWA.—At Ottawa, in St. Paul's Church, on May 1st, at 2 p.m. PARIS.—In Irgersoll on July 10th at 11 a.m. PATRIBORO.—Adjourned meeting at Port Hope, on April 17th, at 9 a.m. REGINA.—At Regina on July 18th. SALGREN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WESTMINSTER.—At Chillwack, on June 4th, at 7 p.m. WINNIPEG.—In Manitoba College, Winnipeg, May 8th at 2 p.m.



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Miscellaneous.

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Synod of Toronto and Kingston.

- 1. The Synod of Toronto and Kingston will meet in Westminster Church, Toronto, for the Synodical Conference, on Monday, 7th May, 1894, at eight o'clock p.m. 2. The Synod will meet for business in the same place, on Tuesday, 8th May, 1894, at eight o'clock p.m. 3. The Committee on Bills and Ordinances will meet in the same Church, on the afternoon of Tuesday, 8th May, at four o'clock. 4. All papers for the Synod should be in the hands of the Clerk, not later than 30th April, 1894. 5. Those attending Synod will obtain the usual Standing Certificates from the Ticket Agents at the Stations from which they start, enabling them to return from Toronto at the reduced rate. These certificates must be signed by me in Toronto. 6. Members of Synod are requested to inscribe their names in the Roll-Book, provided for that purpose, as soon as they arrive. JOHN GRAY, SYNOD CLERK. Orillia, 14th April, 1894.

Synod of Montreal & Ottawa.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church Carleton Place, on Tuesday Evening, May 8th at 8 o'clock.

Rolls of Presbytery, with the changes during the year, and all documents intended to be presented to the Synod, should be sent to the clerk, at least ten days previous to the day of meeting.

Ministers and elders will receive the usual Standard Certificate from the ticket agents at the commencement of their journey, enabling them to return at the reduced rate.

K. MACLENNAN, SYNOD CLERK. Levis, P. Quebec, Apr. 14th, '94. N.B.—It is requested that early intimation, as to the intention to attend the meeting be given to the Rev. Robert McNaig in order to facilitate the providing of accommodation for all who may be present. K. M.

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