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The Canada Presbyterian.

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Whole No. 1263.

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Notes of the Week.

The *Bengalee*, a native Indian paper, lauds the French administration in Madagascar, and makes some very disparaging comments upon that of Britain in India in like circumstances. This leads the *Indian Witness* to make this telling rejoinder : "Does the *Bengalee* really believe that French colonial administration is more liberal than the British? Would France allow such a paper as the *Bengalee* to be published in Algiers? While France ruled Egypt were there any National Congresses there? And how many native gentlemen are in authority at Tonquin? If France ruled India, would we still have the Nizam ruling at Hyderabad, and Maharajahs ruling at Mysore, Baroda, Gwalior, Indore, and a score of other places? Verily, prejudice is more obstinate than ignorance. Ignorance can be overcome, but prejudice is invincible."

A most striking indication of the change which has taken place in India as the result of missionary work in that land, is mentioned in the last *Indian Standard*. Speaking of a three days convention held at Lahore for the deepening of the Spiritual Life, that journal says : "The Conference, which was the third of a series of six, was held in the Forman Christian College Hall, and was fully attended from the opening session to the closing one. Delegates from upwards of twenty different stations between Saharanpur and Peshawar, and representing nine different societies, were present all the time. A rough calculation gives over sixty missionaries, over fifty Christian workers, over a hundred students and teachers representing sixteen educational institutions in the Province, and over a hundred visitors. The hall, which seats about three hundred, was crowded at every session, several having to find seats on the platform steps towards the end."

In the present election manœuvres being carried on prior to the Presidential election two prominent issues are protection and the free coinage of silver. These two sinister issues are being found naturally enough allied in certain cases to gain their objects. Speaking of the protected manufactures, willing for their own selfish ends to enter into this combination, the *Philadelphia Ledger*, an independent Republican journal, describes them as being "those manufacturers who would not be satisfied with any really protective tariff, who would always insist upon a prohibitory one, in order that they might arbitrarily enhance the prices of their products, are of the class that, no matter how enormously its profits grow under high duties, never increases wages, unless compelled by a strike of its employees to do so; that violates the Alien Contract Labor Law by importing cheap labor to compete with domestic labor; a class that extorts from consumers of its wares all it can get and yields as little as possible to the working men and women whose skill and industry produce them. Manufacturers who would do these things for the purpose of adding to the already great wealth which the really beneficent policy of protection has given them, would sell the stars off the flag as readily as they would degrade the national currency, and trample upon the financial integrity and honor of the nation."

A brief note which appears in a city daily illustrates in a striking way how rapidly the ends of the earth are being brought together, and to what extent our own Dominion is becoming a highway of travel to be developed to a degree we yet hardly dream of by means of the C. P. R. and steamboat service. It is to the effect that, a distinguished part of gentlemen, nine in number, with strange names, all from Japan, were registered the other day at one of our city hotels, on their way to St. Petersburg to represent their country and government at the coming coronation of the Czar. What is even more remarkable and more significant for, shall we say the world's future? to add, is that most of the nine speak, read, and write English with remarkable fluency. Their politeness, not only to visitors, but to one another, was remarked upon, while their easy bearing and general appearance was—in the eyes of the westerners—wonderful. They made no false boast, but their quiet, earnest belief in Japan and its people, the tone in which they spoke of their Emperor, and their great men—statesmen, artists, soldiers and authors—testified to their ardent patriotism.

It is impossible to believe a man like Holmes, especially as, in addition to his having a craze for murder, he appears also to have a diseased craving for notoriety. If he has not exaggerated, his deliberate murders appear to be exceeded only those of an infamous woman in London, who, with her accomplices, appears to have made away with between thirty and forty infants put into her hands to be deliberately, as a matter of business, put to death, though not by the ingenious and refined cruelty and brutality of Holmes. If the latter has exaggerated, as it is believed he has, he may well take rank among the coolest, cruelest murderer of his time. It casts a ghastly light upon what constitutes the choicest morsels for Sunday newspapers to learn that the *New York Journal* took special pains to get that gruesome confession for a Sunday issue. Fancy families sitting at home and dining on such a dish of horrors and brutality, and its disgusting details, and the lowering, debasing and brutalizing effect it could not but have upon the average mind and heart. Yet this Sunday paper business is what many would consider a consummation devoutly to be desired amongst ourselves.

Commissioner Roosevelt of New York, for enforcing the law against open saloons on Sunday, has been subjected to violent abuse and many false and slanderous charges to which he makes the following crushing reply: "In making any extended comment, or indeed any comment whether extended or not, on Mr. Pulitzer and his paper, the *New York World*, one involuntarily calls to mind Macaulay's essay on the 'Memoirs of Barere.' One paragraph of this essay runs in part as follows: 'In him the qualities which are the proper objects of hatred, and the qualities which are the proper objects of contempt, preserve an exquisite and absolute harmony. As soon as he ceases to write trifles he begins to write lies—and such lies! A man who has never been in the tropics does not know what a thunder-storm means; a man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read

Barere's Memoirs may be said not to know what it is to lie.' Of course, when Macaulay wrote this of Barere's pre-eminence in his class, Mr. Pulitzer had not been born. We shall not hereafter take the trouble to deny any unsupported statement whatever that may appear in the *World*." This is the course which we should suggest to Mr. Laurier to follow with some of his detractors both in and out of Parliament.

An agitation has been begun among the friends of the late notorious Ben Butler in Massachusetts to have a statue erected to his memory. It has also called forth strong opposition. One writer lays down well in advance the grounds, which we in Canada may ponder to good purpose, on which a man should be entitled to such distinction before it is given. "Before erecting a statue to any public man let us have a free and long discussion of his career before the people, so that our children and our children's children may know what have been the eminent services to the State of the man whose acts have been so permanently commemorated." The *Boston Herald*, speaking of those who should be thus commemorated, says: "They should be men whom the entire people agree are worthy of that high honor, and whom all unite in regarding as appropriate examples for emulation on the part of the youth of the State. Every statue thus erected should convey the lesson to youth: 'Go thou and do likewise,' and there should be no dissent among any considerable portion of the people from the opinion that the career thus indorsed and honored has been a laudable one. For this reason there should be especial wariness in selecting as subjects for statues those who have but recently died. The judgment of history with regard to them is desirable." Every word true and a pity it had not always been acted upon.

The progress of total abstinence among railroad men is of the utmost personal interest to those who have occasion to travel by rail, which is pretty nearly everybody. A most active promoter of this cause is the Hon. L. T. Coffin, of Fort Dodge, Iowa. Its organization is the Railroad Temperance Association and the badge of membership is a white button bearing the letters R.R.T.A. Of these 130,000 are now worn by railroad men in the United States and Canada. Speaking lately at Baltimore to an assembly of railway men, Mr. Coffin said "that such was his confidence in the railroad men of this nation, he believed if it was left to them to decide whether there should be a saloon within two miles of any railway station or not, there would be such a unanimous, NO! as would well-nigh make the whole earth tremble," and there arose such a tumultuous and long-continued applause, he had to wait quite awhile before he could proceed with his address. So impressed was he with this manifestation of interest that he obtained at once 10,000 buttons, and at a convention representing divisions in all the States, Mexico and Canada, he says that 1,200 went so quick it made his head swim. Between 135,000 and 140,000 have been given out, and he says that his observation is, that this pledge of total abstinence is kept more sacred than any temperance pledge of which he has any knowledge. Mr. Coffin bears the entire expense.

PULPIT, PRESS AND PLATFORM.

Mid-Continent: Money and brains often defeat justice in this world. But there is no appeal from a decision at the bar of God.

Cumberland Presbyterian: The preacher who speaks always unkindly of other preachers has studied his Bible to poor profit, if at all.

Young Men's Era: The golden age may be in the past, but the golden opportunity in which we are immediately interested is in the present.

Philadelphia Presbyterian: Trial suggests a purpose. God is in it and means some benevolent result. It is His voice calling to a better and purer life. Out of it should emerge a stronger faith, a more chastened spirit, a richer piety and a more confiding love.

Rev. A. T. Pierson, D.D.: The cords of enterprise by which this Gospel is to be carried to the ends of the earth are woven out of the very fibres of human hearts. You cannot make them out of gold and silver, or braid them out of commercial interests, or twist them out of public enthusiasm. They are woven on the loom of personal consecration in the secret place with God.

Herald and Presbyter: There are Christian people whose very presence repels any outbreak of unfriendliness. They give out from their lives so much brotherly love that it seems like sacrilege to make an outbreak in their presence. Every Christian is capable of love and peace-making, and this blessed force should be utilized in strengthening the bonds of love and peace among God's people.

President F. L. Patton, D.D.: Moderatism meant (in Scotland, before the disruption and organization of the Free Church) the Gospel without Christ—meant indifference to spiritual things, meant luxurious self-complacency which disregarded the Sabbath and tried to make the best of both worlds. Put morals in place of religion, make Sunday a holiday, deny the need of salvation . . . and you have moderation. We have plenty of it to-day.

New York Observer: A great many people call upon an editor, and if he is accessible to all who seek him, much of his time goes practically to waste. Dr. Irenaeus Prime used to say that he spent more time in grinding other people's axes than in sharpening his own, yet he always kept a keen edge on his own, and it did good service when a giant evil was to be cut down. Some callers are so agreeable, so helpful in their suggestions, so hearty in their sympathy, and withal so considerate of time and place, that it is a pleasure to see them open the door. "A merry heart doth good like a medicine," and "He that is of a merry heart hath a continual feast," says the wise man; I have some friends who always leave me happier and more hopeful than they found me. They can never call too often. There are others who bring their shadow with them, and it is dense and dark. I have to go out into the sunshine to get warm and comfortable again after their visits.

Our Contributors.

CHEAP AND MEAN.

BY KNOXONIAN

In his opening address as chairman of the Home Mission "Rally" which took place in New York the other week President Cleveland made a few practical remarks about the moral condition of some of the new towns and cities in the "wild and woolly West."

The President is a strong speaker. In fact strength is the main characteristic of his style as a speaker and writer. He knows perhaps as well as any man in America how to manage his matter in order to make a strong impression and he arranged it accordingly. His Venezuela message made a great sensation, but considered as a mere piece of literary work it does not rank with some of his former efforts. The subject was so interesting that he did not need to put any striking work on the message, in order to induce people to listen to what he had to say to congress.

Being a skilful speaker, the President knew instinctively that the right way to begin a Home Missionary meeting was to say something about the necessities of the field. As a business man he knew that there was no sense in asking the business men of New York for their share of a million dollars for Home Missions without telling them why the money was wanted, and what the Church proposed to do with it. So he gave a brief description of a frontier town with its saloons, gambling houses and other frontier institutions. It was a rather moderate description. Our Dr. Robertson could give one just as strong.

As soon as the President's little speech arrived in the West, a storm burst. A lot of men performed that peculiar operation called "standing up for the country." They seemed more concerned about standing up for the country than about standing up for the truth. They accused the President of "running down the country," especially that part of it which lies on the Pacific Ocean. Sensible people would have said "Well, there is too much truth in what the President has said. The worse we are the more we need Home Missionaries. Raise the million and send on more missionaries to make us better." But when did anybody ever do or say a sensible thing when he was trying to manufacture a little popularity or notoriety at the expense of truth?

There is a class of people in this world, and unfortunately some of them find their way into the Church, and even into the ministry, who are continually on the watch for a chance to make a little nasty popularity at the expense of any man who does his duty by telling unpalatable truths.

Some years ago a minister began an address at a Sabbath school anniversary by telling the boys that they should act respectfully towards people older than themselves. A few minutes before he had seen some of the boys snow-balling an elderly woman on the street. Naturally enough he said that Canadian and American boys were sometimes accused of lack of respect for superiors in age and position. As soon as the speaker took his seat a minister of another denomination got up and gave the boys a lot of "taffy," and then asked them to vote that they were just as good as any other boys. Of course they all voted yea, though it is to be hoped some of them had sense enough to see through the miserable attempt to manufacture a little transient popularity.

Not long ago a Sabbath school convention was being held in a locality we need not name. One of the speakers made the most common of common place remarks, that if parents would see that their children attended Sabbath school more regularly and prepared their lessons at home, the work would go on more successfully. As soon as the man who made this innocent observation took his seat, a minister of another denomination rose, struck a mock heroic attitude,

and with pumped up indignation said—"I hope that no attacks on the people are to be made here. I protest against these attacks on the people!"

Is there a half decent man in any other profession who would try to make popularity in that way? Would any respectable doctor? Any kind of a lawyer would scorn to do it. Are the meanest and most unprofessional practices in the country to be indulged in by ministers alone?

These little people who are forever "standing up" for big people and big causes that neither want nor thank them are becoming a nuisance. For the friend who stands faithfully by you when your back is to the wall ever cherish feelings of gratitude. Die if you have to, but never go back on that friend. The little fellow who is always "standing up for the country," or for the "Empire," or for the "flag," or for the "people," is a very different kind of man. He is a twin brother of the man who "stands up for the West," because President Cleveland said that some of the frontier towns are rather tough places. Don't we all know that is true?

SEEKING A CALL.—I.

BY WANDERER.

Having for some time past felt that the system at present in vogue in the Presbyterian Church for the settlement of pastors is far from satisfactory to all parties concerned, and, moreover, being at heart a loyal Presbyterian, the writer proposes, in the following sketches to attempt to give in a readable form some of the information, gleaned from various sources, regarding the trials of the man who is so unfortunate as to be "seeking a call." Our desire in so doing is to call the attention of the proper authorities to what many consider a grave defect in our Church organization. And lest there should be a slight misunderstanding on the part of any, we wish to assure all concerned that we have not attempted to describe in detail any one particular person or place. We entertain the highest respect for all our probationers, and sympathize deeply with them, although, like many others, we may speak of them at times as the men on "the merry go round." With this introduction we will ask our readers to accompany us to a prayer meeting in a vacant charge.

NOT A MODEL PRAYER MEETING.

One day in our wanderings we came to the thriving little town of Sand Hill, nicely situated in the midst of a good farming community. Although the town could not boast of more than fifteen hundred of a population, the number of separate churches and meeting houses was more than ten. It was Wednesday evening, and when the church bells began to ring, we enquired the way to the Presbyterian Church, and from the directions given we had no difficulty in finding the neat brick structure, in the basement of which quite a number of people had already gathered. In one corner, a little apart from the others, stood some five or six men earnestly conversing together in a loud whisper. It was easy to learn from the conversation that the congregation was at present without a settled minister, and the good people were taking this opportunity to discuss the merits of the different candidates, who had already preached for a call.

"We have fifty-four names on the list now, and it is scarcely two months since the pulpit was declared vacant," said one of the group, speaking a little louder than usual.

"Yes, we have names enough" was the rejoinder, "but thirty-three of that number are applications from settled ministers who would like to have a change."

"Aye! Aye!" said a third, "there are far too many of that kind now-a-days. A minister is no sooner nicely settled than he hears of some other place he would rather have, and he is willing to fit the next day."

"They are not all that bad surely. What do ye think, Davie?"

"Deed if a man tell the truth, a' ken quite a wheen o' them like that masel. Just take the names afore us th' noo. There is the Rev. Maplegrove and he has been in his present charge twa years to the month, an' folk say that he doesn't like his boose, an' a' ken he wud be verral glad to come here for less stipend. Here again is Mr. Beechhill, who is noo l' his fourth charge an' has three sturdy boys, and he wud like awfu' weel to come here for the sake o' oor big schule. A' cud easily gie ye the pedigree o' half o' the lot o' them, an' gie ye the reason as well why they want to settle amang us."

One man who had thus far remained silent, yawned, and stretched himself and then blurted out: "To change the subject a little, how did you like yon man on Sabbath?"

"Very well, indeed," wasthe reply. "He has a great voice yon man, and did you notice how nimble he was on his pins? I tell you he will not wear a hole in the carpet in any one place, and then to see how he thumped the book was simply very little short of magnificent."

It was now past the hour for the service to begin, and one of the elders took charge, and in his opening prayer he described at length the kind of man the congregation wanted for the position. He was to be a man "fully qualified and sound in the faith; strong in body and in mind; a man young in years but old in wisdom." He was to be a man "of large intellect and great freedom of speech; a person who would draw the young people closely around him, and at the same time, be a leader and guide to whom the aged in the congregation could look up with confidence."

When the service was over, a prominent member complimented the leader of the meeting on his beautiful prayer, and added "that he hoped they would soon get such a minister as the elder had described?" We enquired what salary the congregation expected to pay, and ventured humbly to suggest that possibly such a man could be found in some of our large cities. We added moreover that the congregation would require to make out a very strong case, in order to persuade a man who now received five thousand dollars, to come to them for seven hundred and fifty and a mause. The conversation at this point was brought rather abruptly to a close, and all separated for the night.

THE ELDER-MODERATOR QUESTION.

BY A NEW TESTAMENT ELDER.

The Synod of Hamilton and London will be called on soon to deal with this question. As a member of the first Canadian Presbytery appointing an Elder-Moderator, and as one who has given some thought to the question, I would like, without attempting to discuss the letters of former correspondents, and at the risk of making again some points that have been already made, to restate the case as briefly as possible.

The question for the Synod is, whether the principle involved is of such importance, or the departure from the use and wont of the Church in such appointments, is of such serious import, as to call for special notice or censure. The question cannot be answered by appeal to the Rules and Forms of Procedure, for they were adopted, as is explicitly stated in the prefatory note, "as a useful guide . . . in the transaction of ecclesiastical business," which seems to imply that the inferior Church Court is to be the judge whether any of the rules may be suspended or departed from on occasion and for sufficient reason, subject, of course, to the review of the higher judiciary. Sec. 78, p. 21, "the Moderator is a minister," simply states what the use wont of the Church has been and is. It does not enact, or necessarily imply, that under no circumstances is a Presbytery at liberty to appoint, as its Moderator, an elder who is not also a minister. Which of the duties of the Moderator,

specified in Sec. 79, p. 21, is not competent to an elder, who has not been ordained to labor in word and doctrine. Many elders can lead in prayer, can preserve order, put motions, sign minutes, and even "instruct parties at the bar."

In the Form of Church Government, adopted by the General Assembly of the Kirk of Scotland, Feb. 10th, 1645, the question is regarded as one of *expediency*. Referring to meetings of elders and deacons, it says, "It is most expedient that in these meetings one whose office is to labor in word and doctrine do moderate their proceedings." If in a session, then in a Presbytery certainly. It is doubtless "most expedient," as a rule, but the Form of Church Government wisely and rightly refrains from affirming it as "the law of the Church."

That every officer in the Church should have scope for the exercise of all their gifts, at the call of the Church, and that the Church should be able to avail itself of their services, in any position for which they are found to be qualified, will be generally admitted as sound principles. Presbyterian polity is as Scriptural as Presbyterial doctrine. The Scriptural principle of Church Government is "government by Presbyters, of the same order, meeting on equal terms, in local or larger Presbyteries." The details are involved in the principle, as much as a conclusion is involved in its premises. Neander says, "The idea of superior and inferior bishops is altogether inadmissible." That New Testament elders were of one order, Schaff says, "may be regarded as settled among scholars." It was the Council of Trent that first anathematized those who held that there is but one order of bishops in the New Testament, but its authority is not generally recognized by Presbyterians.

If, then, all elders are of the same order and equal rank, with (so-called) ministers, they have surely, *ex-officio*, a right to the exercise of all the functions of their office, for which they are found qualified, and to the exercise of which they are regularly called, by the Church Courts.

That the rule, requiring a Moderator to be a minister, is regarded as based on considerations of expediency is evident, from ch. iv., sec. 3, of the American Presbyterian Form of Government, which provides that the pastor, or some other minister, shall always be Moderator of session, "unless it is highly inconvenient." If Moderator of session, then, certainly of Presbytery. The Cumberland Presbyterian Church, which originated in a protest of Cumberland Presbytery against the arbitrary refusal of the Synod of Kentucky to allow the ordination of elders, who were judged by the Presbytery to be qualified to labor in word and doctrine, and to be urgently needed for its destitute home mission fields, and which is now a most vigorous branch of the great Presbyterian family, almost as large as our own, quite logically, elects Elder-Moderators, even of its higher Church Courts.

Elders have been eligible, by enactment, for appointment as Moderators of Presbytery, in the Southern Presbyterian Church, U. S. A., since 1885.

Those who may be regarded as authorities in our own church differ in their views, on this question, but it is encouraging to know that some of our college professors hold firmly by the simple Scriptural form of Church Government, and favor the full recognition of the rights of elders. The Principal of one of our colleges when appealed to wrote, "The Presbytery is on safe ground," i.e., in electing an Elder-Moderator. Another Principal wrote, "I quite approve of the action of your Presbytery. Custom is against you, but not law—so far as I know—and common sense is on your side. . . . And the law is common sense."

In view of the foregoing considerations, and others which might be urged, if there were space, it is to be hoped that Synods will hasten slowly in dealing with Presbyteries that have ventured, for good cause, to

depart from us and went in the election of Elder-Moderators. If Presbyteries are found appointing unworthy and unqualified men it will be time enough to deal with them, but as long as those appointed are such men as Judge Crearor, David Ormiston, Esq., etc., the Synods should rather congratulate the Presbyteries concerned on having such elders within their bounds.

The objections that have been urged to the appointment of Elder-Moderators are not very hard to answer—some of them hardly worth answering, but the many objections to the present general illogical and unscriptural discrimination against elders are not so easily disposed of. Some of them may be stated in a future letter.

"Honor to whom honor is due." The elders that rule well are to be counted worthy of double honor, although they do not labor in word and doctrine, also, and a Presbytery should be at liberty to honor elders who have proved themselves specially worthy. According to the use and wont of our Church the honors have all been monopolized by those who labor in word and doctrine, but who by no means always rule well.

THE NEW PROFESSORS.

MR. EDITOR,—No desire to assume the role of a critic, but simply a determination to speak out in the interests of soberness and truth, compels me to send you a few paragraphs concerning the two important nominations which have been made by the Board of Knox College.

I for one would have remained silent until June, seeing that the Board will then be asked to justify its action by a formal statement of the reasons which guided it to its decision; but the article written by "Knoxonian," contained in your impression of to-day, renders silence unpardonable and impossible. When moreover it is recalled that "Knoxonian" is himself a member of the Board, and that his communication therefore may be regarded as an echo of the arguments which were used and prevailed within that secret council-chamber, his frank declaration deserves to be treated with a seriousness not called for by the majority of those bright and timely sketches which are drawn by this writer's pen.

"Knoxonian" says:—"It goes unsaid that any member of the College Board would rather have nominated a home man; but the . . . Dative case man had to win." The imputation here is unmistakable; the Board was compelled to act as it did because of the lack of available Canadian specialists. And that this imputation is deliberate is revealed in the fact that an explanation is furnished why Canadian specialists cannot reasonably be looked for; because (it is affirmed) "to pursue a special line of study, up to the point at which a student becomes fit to teach his speciality in a college, he needs money; and comparatively few Canadian students have money." The hope is expressed, in conclusion, that some day Canada will be able to fill her vacant chairs by appointing native professors.

These imputations and assertions I directly challenge, and I know whereof I speak when I say that they will be challenged very vigorously on the floor of the General Assembly. The reflection which they cast upon Canadian scholarship is entirely unwarranted; and Knox College, which has not hesitated to claim that it has supplied professors for a majority of the chairs which exist in sister-institutions in Canada, is surely unfortunate in being made responsible for so sweeping and unexpected an utterance. If the Board had not been influenced by considerations, concerning which the Church generally is unwilling that it be kept in ignorance, it might have made a nomination (as regards at least one of the chairs) which would have secured a Dative case man and a Canadian too.

Will "Knoxonian" kindly answer the five questions which follow:

1. Were there no Canadians, among those who were nominated by Presbyteries,

whose opportunities and credentials as specialists in Theology were at least equal to those of either of the gentlemen selected?

2. American colleges still busily securing some of the brightest of our young men have had no cause to regret their choice. Is there much inducement for young Canadians to incur the cost of securing special knowledge when, if they obtain a professorial appointment, it means so often exile from home?

3. How came it about that a School of the Prophets, long noted for its conservative tendencies, has declared itself prepared to hand over the department in which the struggle of unsettling opinion is the keenest, to a man who has just left the seminary? Many would have preferred, in the circumstances, that Principal Oaven had elected to retain control of Old Testament studies, and had allowed the New Testament portion of his work to pass into the hands of a younger and less mature scholar.

4. Why was a specialist in semitics chosen for the chair of Apologetics and Church History. The gentleman in question offered himself as a candidate for the chair of Old Testament Literature and Exegesis. Is there not here a complete ignoring—a complete contradiction—of the argument which "Knoxonian" has framed in favor of the Dative case man?

5. Are not the new professors to be the instructors of those who before long will be the active pastors of our Church, and yet is it not also true that neither of them has gained any acquaintance with the pastorate in the way of actual experience. "Knoxonian" is not quite certain that present specialization in theology is wise. Indeed, he ventures to think that it may prove to be only "a craze." But he will admit at once that the theoretical pastorate and the experimental pastorate are two wholly different things. Were the chief aim of the new professors to train others to become specialists, they would gain additional qualification as instructors through the claims which had previously been made upon them in the pulpit; but seeing that they will be called upon to train men for the work of the active ministry, their not having been in the ministry themselves indicates a lack of qualification which is well-nigh indispensable.

These questions are not prompted by any spirit of hostility towards the Board of Knox College. On the contrary, it is as an observant well-wisher of the college that I have felt impelled to write as I have done. It is with the purpose of enlightening the Board as to the existence of a widely prevailing sentiment in the Church, and in the hope of securing prompt and definite answers to those queries, either at once, or when the General Assembly shall meet in June that I put these questions now.

ONTARIO.

April 15, 1896.

QUESTIONS FOR KNOX COLLEGE BOARD.

MR. EDITOR,—The nominations recently made by the Board of Knox College have started so many questions in my mind that I cannot answer, that I have concluded to send them to you, in the hope that you, or some of your correspondents, may be able to enlighten me. I only pass on to you the questions numbers have been asking themselves and their fellows these several weeks past. Who are these two foreigners who have been nominated? By whom are they certified? What have they done, in addition to winning honors, etc., etc., in College examinations? Have they given any practical proof of being able to teach what they have learned? What would be thought of the Session of a congregation nominating a minister for a call in the same way, i.e., on mere hearsay and testimonials? Is the Church not entitled to all the information in the possession of the Board? Or, will the Assembly be expected to vote for the Boards' nomination, as a matter of course? Would a motion for all the correspondence in the case to be printed and submitted to the

Assembly be in order? If either nominee fails to secure a majority in the Assembly, what will be done? "Have the Dative Case Professors turned out better preachers than high-class all-round men who have a fair knowledge of their specialty, and fair teaching ability, combined with the breadth and strength of character that moulds the character of students?" is a fair question and right to the point, and the Church is under obligation to "Knoxonian" for asking it. Where is the "Dative Case Professor" who would have done for the teaching and training of our ministry what Caven and McVicar and Grant and others, called like them from a successful pastorate to the College, have done? Has the attendance of students at Knox fallen off, of late, for want of "Dative Case Professors"? Will the Church contribute more largely for the untried foreigner than for tried and proved men of our own? Is not the chief trouble of Knox want of funds? Does the Board expect the Alumni of the College, all of whom it has ignored in its nominations, to go to work enthusiasticaly to raise the extra revenue for the salaries of the new Professors? What is to be thought of a Church, that has been training men for its ministry for fifty years, that cannot find among them all a man fit to be a Professor? Who are the men that the University of Toronto is appointing from year to year to its staff? Are they its own best men, or "Dative Case Men" from abroad, for whom the institutions of their native lands have no use? Are young men without experience in the ministry, without acquaintance with our people or our Church, more likely, even though they have been brilliant students, to do good work for the College, than the best of our own men? Will it not take them as long to become acclimatized, intellectually, ecclesiastically, and spiritually, as it would take the best of our available Canadians to master the special work of one chair?

How long will it take Canada to get away from the Colonial spirit, and to learn that her own sons are the peers of the men of any land; that as good scholars are made in Princeton, or Glasgow, or Edinburgh, or even Oxford; and that many of the high places in other lands are worthily filled by Canadians? Could the Board have done anything more likely to alienate the sympathy and support of self-respecting Canadian Presbyterians? Why should we continue to tax ourselves for the training of our ministers? If even Professors can be had ready-made so much superior to those of our own growing, how much more ministers? Does the College Board really expect their nominees to be approved by the Assembly? But there is no end to these questions, and they press for satisfactory answers.

A CANADIAN FIRST.

Besides much other important business dealt with in connection with closing of Knox College, mention of which was overlooked at the time, was that the Board took into careful consideration the present financial position of the College, and a committee was appointed to deal with this subject and report at the next meeting of the Board. A society was also formed for the purpose of increasing the Endowment and Sustentation Fund of the college in connection with the new professorial nominations. Mr. J. K. Macdonald was made president. Vice-presidents were appointed for each Synod as follows: Maritime Provinces, Rev. H. H. Macpherson, Halifax; Montreal and Ottawa, Mr. George May, Ottawa; Toronto and Kingston, Mr. Robert Kilgour, Toronto; Hamilton and London, Dr. J. D. Macdonald, Hamilton; Manitoba, Rev. Peter Wright, Portage la Prairie; British Columbia, Rev. D. Scoular, New Westminster; President of the Alumni Association, Rev. S. Eastman, Oshawa. Rev. Wm. Burns is Secretary, and there was appointed a large and representative committee, some thirty-five in number. In this connection it may also be mentioned that this year's graduating class to show its interest in their Alma Mater have formed themselves into an association and undertaken to provide for the payment of the interest on \$2,000 of the debt for a period of five years. It is hoped that other classes as they graduate will follow the example of the class of '96 and in a few years the entire interest will be provided for leaving the ordinary revenue to be applied to other objects. As an evidence of missionary zeal it is worthy of notice that the Missionary Society of Knox College appointed thirty-two of their number to mission fields for the summer, and the other colleges of the Church will not in this matter be behind Knox.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

May 3rd, 1896.

FAITH.

J. LU. xvii. 5-19.

GOLDEN TEXT.—Luke xvii. 5.
MEMORY VERSES. 17-19.
CATHERISM.—Q. 57.

HOME READINGS.—M. Luke xvii. 110. T. John xi. 1-19. W. John xi. 20-46. Th. John xi. 47-57. F. Luke xvii. 11-19. S. Luke xvii. 20-37. Sab. Hebrews xi. 1-10.

The order of events about the period of our Lord's ministry at which we have arrived in our studies is indicated in the home readings. The lesson on the importance of faith in the successful prosecution of Christian work, was probably given immediately after the incident of our last lesson; then came the departure into Judea occasioned by the death of Lazarus; then, after Lazarus had been raised from the dead, Jesus and His disciples driven from Judea by the plotting of the authorities retired to Ephraim where they remained until the Passover time was drawing near. On their return from Ephraim to Jerusalem, by way of Perea, occurred the incident of the healing of the lepers which goes to complete our lesson on faith. Perhaps the two matters which constitute our lesson may be unified for study under the heads: "The Necessity of Faith Emphasized," and "The Nature of Faith Exhibited."

I. THE NECESSITY OF FAITH EMPHASIZED.—More and more strongly as He saw the end approaching, did our Lord insist upon the vast responsibility which must devolve upon His disciples in connection with the work they were called to do. Henceforth they are to become "men of mark," and therefore men whose example will tell mightily either for good or ill. Hence they must "take heed to themselves," both as to the lives they lead and the spirit they manifest towards others. What wonder that the apostles, impressed as never before with a sense of the responsibility resting upon them, should pray to the Lord, "Add faith unto us." Recognizing that absolute reliance upon God could alone fit them for their life's duties, and feeling that the faith they had was insufficient, they rightly asked for more. It delighted the Lord's heart to discern that they had progressed thus far in their training for their life's work. When a man has got far enough to recognize that what he wants is more absolute trust in God, he has arrived at the proper starting point for a life of successful service. Hence the Master's response to their prayer is to the effect that they are right in making such a request as the victory is to be won through faith. If only our faith as Christian workers were like a grain of mustard seed; not small like the mustard seed—if the Lord had meant that He would have said like a grain of sand—but like the grain of mustard seed having in it life, then there is nothing too hard for us to do. We must beware of falling into such a nonsensical idea as that, if only our faith were great enough we could move the Rocky Mountains into the Pacific Ocean. That is not the kind of work Christians are called to do. But there is the promise that in winning the world for Christ there is nothing that can withstand the man of living faith in God. "This is the victory that overcometh the world, even your faith." Nor is there any great credit due to us, our faith is only the channel through which the power of God flows out to the healing of the nations. When we have done all that lies in our power, all that any is entitled to say is, "I have not done anything beyond what was due." We need to-day both the increase of faith and an increase in humility which gives unto the Lord all the glory.

II. THE NATURE OF FAITH EXHIBITED.—The incident of the ten lepers who were cleansed, of whom nine forgot to give the praise unto the Lord, illustrates the nature of the faith which is so essential to Christian work. The lepers knew their need of cleansing and well understood that when in answer to their cry the Lord said go show yourselves to the priests, there was the pledge of healing. Their faith was exhibited by a prompt obedience. Not a moment's delay to ascertain whether there was any change of feeling occurred, hence they were healed. But only one had the faith which is capable of bearing healing to others. Nine thought only of themselves, one thought of the glory and praise due to their benefactor and manifested that fact. Has not the Lord reason to ask, when He views the small proportion of Christians who think first of the glory due unto Him and manifest their thought in humble, loving, faithful service. "Were there not ten cleansed, but where are the nine?"

Pastor and People.

LIFE FROM DEATH.

Black are the boughs and bare,
But the buds are there
Though wrapt in slumber deep;
And the west winds sing:
" Little ones! 'tis the spring.
And 'tis time to awake from your sleep!"

Then there goes a strange cry
Like a wakeful sigh,
And a stir in the boughs is seen;
And lo! all the earth
Awakes to new birth,
And the forests are clothed with green.

So, low lies the head
Of the loved one dead,
And o'er him the long grasses wave:
In a trance more deep
Than the winter's sleep
He slumbers on his grave.

But the same power that gives
Its life to what lives—
To the flowers and the grass of the sod,
The soul's fitters shall shake,
And the dead shall awake—
Spring to life at the breathing of God!

Alexander Small, B.L.

Written for THE CANADA PRESBYTERIAN.
THE RELATION OF THE CHRISTIAN ENDEAVOUR SOCIETY TO THE PASTOR AND THE CHURCH.

BY EDITH A. BYERS.

I.—TO THE PASTOR.

"For Christ and the Church," is the beautiful motto of the Society, and if we would be true Christian Endeavorers we must live up to our motto by living for "Christ and the Church." First, for Christ—then work for Him through that branch of His Church with which we are connected.

The aim of the Society is to apply the ethics of the New Testament to the everyday life of our young people; to teach them to be pure and honest and truthful; to inculcate a love of virtue, honor and chivalry—in fact, to help our young people to a knowledge of a true Christian life; and this can best be accomplished by a close relationship with that great representation of Christ and His work—the Church and its earthly head, the pastor. But the Society must not merely work under the name of the Church. It must have the hearty co-operation of its pastor and the members of the Church, for each member of the Church should feel himself a member of the Society.

All Christians are Christian Endeavorers, although they may not have connected themselves with any one known branch of it. Christian Endeavorers are not merely workers in the society but workers in the Church and Endeavorers along every line of the Christian life. To be a Christian, the "Endeavor" must reach the whole depth of the heart and life. Of late years no branch or organization of the Church has done so much to implant and sustain in our young people the principles of a true Christian life, as the Christian Endeavor Society. This Society and the pastor having the same aim in view, should not the relationship be very close? Officially, the pastor bears the same relation to the Society that he does to any of the other organizations or departments of church work, as called for by the laws of the local Church. Of course this relation will differ with denominations. The constitution says that the pastor shall be a member of the executive committee, and some societies also make the pastor honorary president. If the Church laws call for more than this the constitution should be made to conform to them.

But more important than the mere official duties of pastor and society is their practical relationship to each other. The Society has not upon its roll or even in attendance the number of young people it should have; the number is large, but not as large as it should be. There are scores of young people who never think of the church as God's House; never think of God as the one

in whom they can find that which alone can fill the insatiable longing which exists in every human heart; but the glorious mission of the Society is to reach out after such and try to teach them to love the Saviour, and then help them to be true to their God by the influence of their companionship and their prayers; to teach them to work for God by giving them work to do. But in this work the hearty co-operation and loyalty of the pastor is needed. The Society should feel that the pastor is one of themselves, that his whole heart is in sympathy with them, and if he is a true pastor this will be so. He will give the Society its place and dignity amongst the other church organizations. The Endeavor Society should be a special branch of the pastor's work; it should have his influence and his prayers. The pastor can and should work for the Society by inducing his young people to attend the meetings. He can influence and reach a great many people that the members of the Society can not.

There are people who think the Christian Endeavor meetings lacking in dignity, and that the Society is not, properly speaking, a branch of the Church, because, as they think, the pastor is not its head. The pastor is its head just as he is of any other organization of church work. Let him impress this on the people. Let him explain to those people who cannot understand "why the young people cannot work in the prayer-meeting and church without forming a Society," the why and the wherefore, the aim and the object of the society, and that the young people can and do work in the prayer-meeting and the church better now than they ever did before. Let him lead the people to understand that the Christian Endeavor Society is one which has his influence and his prayers, and that he specially desires his young people to attend its meetings. But to successfully be the champion of the Society the pastor must be acquainted with its work and its members. The Society is a great field in which he may cultivate the acquaintance of his young people, therefore, the pastor should attend the meetings when possible. He should not wait to be invited, he is one of the Society. The members should feel that he is to be relied on for help at any time, that he is the friend of each, and one to whom they can go for counsel and advice. The Society also, on its part, should co-operate with, and be loyal to the pastor. The members should attend his services and not only attend themselves, but invite others to come. The pastor should feel that the members of the Society are to be relied on for help. They should pray for the success of God's work, and work personally that it may be advanced. Encourage your pastor; to hold up his hands is part of your work. Let him know you are with him. Pray for him; there is nothing that will bind the pastor closer to his young people than the thought that they are praying for him. Every member of the Society should be the pastor's friend; should be true blue in loyalty to his pastor. If some are against him, they should be for him. If some are talking him down they should talk him up, even if he does not just suit he cannot suit everybody, and he is the ideal pastor in the estimation of a good many people who know almost as much as you do. But kind words count—speak them often. Allow no one to speak disparagingly of the pastor in your presence. Talk him up everywhere. He will take courage, will preach better sermons, will put increased enthusiasm into his work, will win gloriously, and you will have the joy of knowing that you have helped him to conquests he never could have achieved while struggling alone.

II.—TO THE CHURCH.

In regard to the relation of the Young People's Society of Christian Endeavor to the Church: It stands related to the Church as one of its auxiliaries. It is in somewhat the same relation as a company

of volunteers to an army of regulars. And as the army draws its reinforcements from volunteers, in like manner the Church draws recruits from the Christian Endeavor Society. The great head of the Church is Christ, the captain of our salvation under whose leadership the Church, with all its auxiliary force, is marching on to victory. As a company of volunteers is subject to, and under the laws and guidance of the generals, so the Society of Christian Endeavor is the property of the Church with which it is connected, subject to its laws and regulations.

The Society, then, being in such close relationship to the Church, the pastors, deacons, elders, stewards and Sunday-school superintendents shall be ex-officio, honorary members to whom the Society may go for advice when occasions arise. To be a good soldier in the army militant the volunteers must attend regularly every drill practice. So with each Christian Endeavorer, to be a good soldier of Christ the young recruit must be present at the regular meetings of the Society. The prayer-meetings must not be neglected. This is particularly emphasized by the pledge: "Each week, unless prevented by a reason which I can conscientiously give my Master, Jesus Christ, as an excuse, I will attend the prayer-meeting"; and also, "I will be loyal to my church and faithfully support all her services." The Church has need of workers. Christian Endeavorers, remember your pledge, do not shrink. Go to the devotional meetings expecting to do your share of the work. Remember that the soldier who best serves his Queen and wins triumph and honors on the field of strife, is he who in his own regiment most loyally serves and fights. Your own congregation is your regiment in battling for the cause of truth. One kind of work that you can all do, the effect of which will be greater than you can tell, is to be faithfully at your post, in your place whenever possible, at public worship and the prayer-meeting. No one but a minister can know how much it helps your pastor.

The various committees of the Society provide an opportunity for each one to work for his Church. Work through the Sunday schools, work by visiting the sick, calling on those who do not attend services and inviting them to come. Help to make your church attractive, and the best way to do so is to keep your own souls beautiful. The Church of God is not an inanimate structure, but a living and spiritual temple. Be careful lest your churches become a mere combination of people without spiritual life. Let all, pastors, church members and Endeavorers be more united, more of one mind in furthering the cause of Christ. May the grand motto of the Society, "For Christ and the Church," not only be the badge of Society but the aim of every heart.

Elmvale, Ont.

Written for THE CANADA PRESBYTERIAN.

SCRIPTURE TEXTS ILLUSTRATED.

BY REV. J. A. M'KEEN, B.A.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be that goeth forth out of My mouth."—Isa. iv. 10.

When there is a lessened fall of rain and snow we are conscious of the effect. The crops are lighter, the wells get low, the streams dry up, and there is inconvenience and suffering in proportion to the extent of the drought. During the last two years, in our country, there has been marked deficiency in precipitation, and the lake levels have correspondingly fallen, reaching a very low point in 1895. More water has been running out of the lakes than has been coming in, the reserve has been drawn upon, and as a result the levels have gone down. This falling of the water has brought into sight rocks that before were hidden, and sandbars that were submerged. It has

made access to many of the lake ports difficult, and has caused strained relations between the ships and the wharves that were once neighborly. The canals have run shallow, their waters following the multitudinous waters of the lakes. These circumstances have affected seriously the enormous inland carrying trade, bringing disaster to persons directly concerned and loss to the material interests of the whole country. Isaiah compares the work of God's word to the mission of the snow and rain. "As the rain cometh down and the snow from heaven . . . so shall my word be that goeth forth out of my mouth." If there should be a famine of the word of God in our land, a famine of the reading of the Word, in our homes, a dearth of the hearing of the Word in the old communities, and a weakening of the home missionary force in those parts of our country, where the foundations of Empire are being laid. If there should be a famine of the doing of the Word in politics, in business, in church work, in home life. Then inevitably the moral and spiritual levels to which we had attained would go down, and with the sinking of these levels, rocks and sandbars would appear in the form of Sabbath desecration, lawlessness, drunkenness, crime, pauperism and anarchy.

Orono.

DR. JOHN HALL AND THE PENTATEUCH.

Dr. John Hall was recently preaching on the interview of Jesus with the two disciples of Emmaus, wherein the Lord expounded unto them from the Scriptures the things concerning Himself, "beginning with Moses and the prophets." Dr. Hall was led to remark as follows: Now I beg you to think of this—there are professing disciples to day, who, had they been listening to Jesus, "beginning at Moses," must have said, to be consistent with their own views, "Ab, but the books you connect with Moses he did not write. They are compiled from several old documents, some of which, doubtless, he left behind, and they are not free from errors and mistakes. We cannot defer to Moses." Now, would not that have been a practical denial of Christ's knowledge? Could it be fittingly said to a Divine teacher When he proceeded to the "prophets" the disciples did not question His accuracy. But there are disciples today who, had they been there, consistently with their avowed convictions, must have said: "No; we do not recognize any predictive element in these prophets. They are simply devout ethical teachers, and when they announce good or bad events coming they are simply reasoning out from causes to effects—very properly, wisely, and faithfully, but with no supernatural knowledge of the future." Would this have been fitting language to use to Christ? No; the exposition was on a safe basis, and it was convincing and gladdening.—Mid-Continent.

REST IN VARIETY.

Dr. Richardson tells us there is nothing so wholesome for an active mind as to secure rest by variety of work. A man can do five or six times more than he expects if he varies his work. I have found that to be so in my own life. By varying his work a man obtains fresh spirits, and renewed powers for the duties of daily life. There is so much that is discouraging and depressing in the world, that we must sometimes go forth, as it were, out of ourselves for fresh thoughts and fresh air. The greatest workers, when they go out for a holiday, are not idle; they find rest by change of occupation. Life is too short to admit of idleness in anybody.—Erskine Clark.

There are over 800 students, as reported, in Madras Christian College. There are also about 1,000 boys in the school.

Elton Church was opened recently after renovation by Dr. Hood Wilson, Edinburgh. Prof. Salmond preached on Sabbath.

Missionary World.

"HEAD HUNTING IS OVER IN RABIANA."

The Solomon Islands, to the north of the New Hebrides, are still in black darkness; all the tribes heathen, fierce, cannibal, degraded. Rabiana is one of the worst and most savage of the Solomon Islands, and head-hunting the great sport of the people. Head-hunting has just been abolished, reports *The Southern Cross Log* the organ of the Melanesian Mission; not directly by missionary work, though that must surely have paved the way, but by an exhibition of even-handed justice. Sir John Thurston, the High Commissioner of the Pacific, in the course of a cruise among the Solomon Islands last year came to Rabiana. A white trader was put on his trial for some injustice to the natives. Sir John found the man guilty, and passed a severe sentence—to the mingled astonishment and satisfaction of the chiefs who were watching the case. When the trial was finished, the leading chief "stepped forward and wrenched the ghost's head from the prow of his canoe, and gave it and his war-spears to Sir John, saying, 'Take these: head-hunting is over forever in Rabiana.' And all the chiefs assented, and said that head-hunters landing on their beaches and asking hospitality on their way to their raids should be refused and driven away."

PROGRESS IN JAPAN.

As the year 1895 closes in Japan there are many things that give reason for encouragement and gratitude to God. It is not the same, however, now as some twelve or fifteen years ago. Then the forces that were not in favor of Christianity were more or less indifferent, and evidently regarded the few thousand converts as too trivial to make any considerable impression on the religious or political history of the country. For that reason but little was said or done to oppose its progress.

But now all available forces seem to be massed in opposition to vital Christianity. Not only are the Buddhists and other forms of heathendom arrayed in active conflict; one man who was once a prominent missionary is furnishing to the daily press elaborate articles for the purpose of undermining the very foundations of the Christian faith.

Yet there is evident progress, and God is with his people in their work. A missionary lady, who has been visiting the sick and wounded soldiers in the hospitals at Hiroshima, recently said that at any time she could find twenty men ready and eager to hear the Gospel. Some of the soldiers said to her that her coming among them, with words of cheer and comfort, was more helpful to them than the work of the physicians. Another lady missionary, who had been visiting one of the military hospitals in Northern Japan, writes that when she took some gospels to the hospitals for distribution there was a regular scramble to get one of the coveted books.

A missionary writing from Hiroshima says that there is increased attendance at the churches and a considerable religious awakening. Another missionary writing from Kobe says that there seems to be a general looking up in evangelistic work. Many who have been keeping their membership letters in their pockets are bringing them out and uniting with some church. Some lapsed Christians are coming back, and a few inquirers are reported from nearly every part of my field.

One thing that is especially hopeful is that the controlling political party has been associated with Christianity more than any other. Its head (Count Itagaki) invited Rev. Dr. Verbeck and others to visit the city where he resides and teach the people the doctrines of Christianity. As the result of such teachings large numbers of his fol-

lowers became Christians, and two of his most intimate associates are prominent officers in the Presbyterian Church. One of them was the vice-president of the party and also a member of the last House of Representatives. He is a man who is widely known and has great influence. That influence will be sure to be exerted on the right side.

Thus, in one way and another, Japan is moving, and moving in the direction of more light and more in the path of Christian teachings.—*By Rev. H. Loomis.*

The Catholics do not seem to be making any advance in the Southern States in numbers or influence. If they "hold their own" it is as much as can be claimed for them. It was at one time thought that they would draw numbers of the colored people into their fold; but no one thinks that now. The Negroes cling to the Baptists and Methodists, especially to the former. It is rarely that one hears of a colored Catholic in this section of the South. There are two hundred and fifty thousands colored Baptists in Virginia, and they are adding to their numbers many thousands every year. There are in the whole South not less than fifteen hundred thousand colored Baptists, and the Methodists claim something over a million, while the Episcopallians, Presbyterians, Disciples, Unitarians, and Congregationalists are all at work on the same line, and are making the colored people more and more recognize them as true and helpful friends.

—*The Gospel in all Lands.*

In Alaska the Presbyterians have eight mission stations: Chilcat, Fort Wrangle, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydab, and Sitka. Swedish Lutheran, four stations: Golvin Bay, Unalaklik, Kangekosork, and Yakat. Moravian, four stations: Bethel, Ougavik, Quinhaba, and Carmel. Episcopal, three stations: Point Hope, Anvik, and Fort Adams. Methodist, one station, Unalaska. Baptist, one station, Wood Island. Congregational, one station, Cape Prince of Wales. Roman Catholic: Jueau, and five stations on the Yukon. Russo Greek Church has missions scattered through south-eastern Alaska, besides a few farther north.

At a missionary meeting, promoted by the Aberdeen Free Presbytery, Mr. Thomas Ogilvie, in opening the meeting, noted that since the Disruption the Free Church had built forty-three churches in the mission field, and admitted 17,000 members, of whom 8,000 were now on the Communion roll. Then the Church had planted 243 branch stations, and put 1,475 Christian agents and unpaid workers into the field. For the young the Church had built 324 schools and colleges, and educated 24,000 students, of whom 1,550 had graduated in universities. During last year £100,000 was raised for the Church's missionary purposes, £58,000 of that sum being raised by the Church at home.

A missionary who went out to India last year, has been surprised to see the capacity of their city shops and thinks, if she had known as much before she started, she might have saved trouble to herself and expense of freight to the Board, by deferring purchases till she reached India. But she is firm in preference of two items from America, shoes and dentistry. It costs \$4 to have a tooth extracted where she is. A new arrival in Japan also writes that she has bought Japanese furniture much prettier than she could have taken from home and at about one-third the cost. Another at Ningpo advises "those coming out here to bring their warmest clothing."

That the missionary spirit is not decaying in the United Presbyterian Church is evidenced by the announcements made as to the "Spring Departures." During the month of February eleven new missionaries sailed for Manchuria, and two more, who have already been in the field, will follow shortly. Four of the eleven (two of them being ladies) have medical degrees.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

IN THE NICK OF TIME.

The financial agents of the Church close their books on the last day of this month of April. Several of the schemes bid fair for a deficit, unless prompt assistance be forthcoming. What better use for funds lying unappropriated in the treasury of a young people's society than to help out at such a juncture? In some instances a special collection might be in order.

THE CHAUTAUQUA SALUTE.

"The Chautauqua Salute" is increasing in favour in our many Conventions as a silent but most expressive form of applause when special appreciation is intended, or when the audience desires so give an evidence of particular affection. We have been frequently asked to explain the genesis of this "salute," which is as unique as it is effective. It appears that the first occasion of its use was at one of the world-famed Chautauqua assemblies some years ago. A deaf mute had delivered (through an interpreter) a very charming allegorical address. In graceful gestures he depicted various Biblical and historical scenes. At the conclusion of his lecture the delighted audience applauded vociferously. Bishop Vincent was on the platform, and, after the storm of applause had subsided, he rose to his feet and reminded the audience that the lecturer was entirely unconscious of the enthusiasm with which his efforts had been received, and suggested that they express their satisfaction in a visible way—by waving their handkerchiefs. That was the origin of the Chautauqua salute. Over the expressive face of the deaf mute broke a pleased smile as he acknowledged the graceful salutation.—*Christian Endeavor.*

AN INVALID'S CHAIR.

Some English Endeavorers, as reported in *Christian Endeavor*, got together money enough to purchase an invalid's chair with all the latest improvements. Whenever these Endeavorers hear of any case of sickness, two of their sunshine committee—for this society, though not a Junior, has a sunshine committee—offer to take the person, as soon as he is able, to ride in their chair. Old people that otherwise would be confined to their houses are given fresh air, and are brought to the meetings of the church.

THE INEXHAUSTIBLE VOLUME.

The great London preacher, Dr. Jos. Parker, has recently finished his famous expository commentary entitled, "The People's Bible." He makes the following statements regarding the Word of God, which will have additional weight since they were uttered after the completion of his work: "It is the wonder of the Bible that you never get through it. You get through all other books, but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book, and now that I have written the very last words, what is my feeling?—I ought to have some feeling about it—why this, that I have not begun it yet. No other book could offer such infinite variety of material as is offered by the Bible."—*Exchange.*

THE MISSIONARY SPIRIT.

The missionary spirit that is abroad in Christian Endeavor was manifested strikingly at a joyous service held by a Christian Endeavor society at St. Thomas, Ont. These three questions were asked at the consecration meeting: 1. How many would be willing, if they knew it to be the Lord's will to go to a foreign mission field? 2. How many would like to go? 3. How many expect to go? Notice had been given four weeks in advance that these questions would be asked.

Of the eighty active members, thirty-five answered affirmatively to the first question, twenty to the second, and nine to the third.—*Exchange.*

"BE OF GOOD CHEER."

REV. W. S. M' TAVISH, B.D., DESERONTO

May 3—John vi. 22-23.

When the disciples were tossed by the angry waves on the sea of Galilee, it was well for them that they heard from the lips of the Master the message, "Be of good cheer" (Matt. xiv. 27). To the heart of the Apostle, in the castle at Jerusalem, this same message must have come like a gleam of hope. The scenes through which he had just passed must have been rather discouraging and disappointing even to one of his strong faith. But when he heard from the Lord he loved the words, "Be of good cheer," he must have felt strengthened for future conflicts. Was it any wonder that a short time afterwards when his fellow passengers were alarmed at the prospects of being shipwrecked in the Adriatic, this message came to his remembrance? Was it strange that he should then have said: "I exhort you to be of good cheer?" Was it not natural that he should have wished to make use of words which had once proved so comforting to himself? What a source of satisfaction it must have been to the poor palsied creature to hear Christ utter the words "Be of good cheer!" (Matt. ix. 2). Well might Christ say to the disciples even in view of His death, "Be of good cheer." Though they saw nothing before them but gloom and disappointment, *He knew what glorious things were in store for them.* The prospects before them must have seemed very dismal, yet they had still very good reason for rejoicing.

I. They would see Christ after His crucifixion. A look at the risen Christ meant much, very much. It meant that several Old Testament prophecies would find a fulfilment; it meant that Christ's own predictions would be verified and that thus another proof would be given of His divinity. It signified, also, that His sacrifice had been accepted by the Father as a sufficient atonement for sin; it proclaimed that He had become the first-fruits from the dead; it was a guarantee that His people would be raised with Him and it declared that He was the Son of God with power (Rom. i. 4). Surely in all this there was a reason why they should be of good cheer!

II. Again they had good reason to rejoice for they were assured that their prayers would be heard. "Whosoever ye shall ask the Father in My name, He will give it you" (John xvi. 23). He was about to go away from earth but His interest in them would be none the less deep and abiding; besides He would now be in a position where He could intercede for them, so that if they asked anything in His name, it would be given them by the Father. What else could He have promised to produce greater joy than this? To have Christ as Intercessor means much to Endeavorers to-day. It is a guarantee that our prayers shall find acceptance with God; that He can save to the uttermost; that every charge brought against us by the great accuser will be refuted (Heb. vii. 25; Heb. ix. 24; 1 John ii. 1).

III. They might reasonably rejoice because assured of the Father's love. "The Father Himself loveth you because you have loved Me" (ver. 27). It is very true that "the great God Who made us, made and loveth all"; but it is also true that there is a special love with which God regards His own. He looks upon them with delight, with complaisance. To those who trust, there is no music so sweet as the sound of His voice, there is no love which seems so warm, there is no heart which appears to beat more sympathetically.

IV. It was reasonable that they should rejoice because Christ had overcome the world. "I have overcome the world" (ver. 33). What was the import of that statement? It signified that because He had done this they could do it, for He would be with them until they had gained a victory over the world. It meant also that they could even look upon the world as a conquered enemy, and though it was neither dead nor annihilated, yet because its power had been once broken, it could be mastered the more easily another time. The leader who conquers an enemy and who then leaves that enemy in the hands of his soldiers, says in effect to them, "Follow up the victory and divide the spoils." "We are more than conquerors through Christ who loved us" (1 John v. 4).

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TORONTO, WEDNESDAY, APRIL 22ND, 1896.

LEADING men on both sides of the House of Commons have certified that the conduct of members has been proper and decorous. More's the pity that a certificate was needed.

FROM the headquarters of the Evangelical Alliance in London, the call is made to Christians throughout the world to unite in prayer every day during the week commencing April 26th, for Armenia.

BITTERNESS and violence in political contests are always to be avoided, but such characteristics are deplorable and dangerous when they arise from religious strife. Let every good citizen solemnly resolve to keep cool in this election. A fight in the name of the religion of the God of peace injures all the interests concerned.

THE ministers who denounced recent conduct in the House of Commons were distinctly within their rights in so doing. But after all it should be remembered that Parliament is merely a reflection of the people. There is no member in the House of Commons that the people did not send there. The members will never be much worse nor much better than the majority of the people who elect them. Quite likely the members who jeered and laughed at the reading of the Scripture selections represent a large number of constituents who would do the same thing. It is not likely that the constituents of the two members who were drunk are largely total abstainers.

ACIRCULAR has been sent to the ministers of the Church, by the chairman of the Knox College Board of Management, calling attention to the serious deficiency in the funds of the college of upwards of \$8,000, a sum larger than at any preceding period in its history. The fact is mentioned, which has again and again been stated in our columns, that the books close on the 30th inst. To obtain relief before that date, a special collection is asked for on the 26th inst., Sabbath first, on behalf of the Ordinary Fund, the proceeds to be remitted at once to Rev. Dr. Warden. The nomination by the Board in accordance with the expressed wish of the Church of two new professors to the college makes the call for help very urgent, and it is hoped by the Board that the knowledge of this and of the amount of the deficit will suffice to induce every minister to have a special collection made in his church, on behalf of the Fund, and every friend of the institution to come forward with a liberal free-will offering, so that the indebtedness may be immediately removed. The college is entitled to a very general and a very liberal response to this appeal, which we trust will be attended with the best results to the college.

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WE again remind our readers that the financial year of the Church terminates on Thursday, April 30th. Considerable sums of money are yet required to enable the respective committees to end the year free from debt. It is earnestly hoped that the treasurers of congregations, Sabbath Schools, and Christian Endeavor Societies will forward all money on hand to the Rev. Dr. Warden, Confederation Life Building, Toronto, so as to reach him on or before the 30th inst., as the books close promptly on the evening of that day.

THE friction that has arisen between the Ministerial Association of Montreal and certain members of the House of Commons, may have originated in difference of opinion. Sir Charles Tupper says only two members were drunk in their places in parliament, and he seems to think the number very small. Compared with the number who used to be drunk there, it certainly is small, but the Ministerial Association no doubt thought it too large. What the Association considered "orgies" the politicians may have considered the legitimate diversions of an all night session. Undoubtedly the ministers would consider jeers and derisive cheers and sarcasm an improper accompaniment to the reading of Scripture selections, but some of the members were of a different opinion. There may also have been a difference of opinion as to what is meant by being drunk. It is quite possible that some members of the Ministerial Association might have seen more than one member of parliament in that condition. There is absolutely nothing in the lectures given to the clergy about not being sure of the facts. On the facts as admitted any Ministerial Association in Canada would have taken similar action if they took any action at all.

THE agitation on the Manitoba School Question has done at least one good thing. The idea that the Hierarchy of Quebec are infallible as political managers has been exploded. No intelligent man would give them credit for ordinary political sagacity. Some of their blunders are even laughable. The suggestion to manipulate the Privy Council of the Empire and the frantic telegram of the Archbishop to pass the Remedial Bill were funny. No ward politician would have made such blunders. We can easily think of a few Episcopalian, Methodist and even Presbyterian ministers who would not have tried to coerce a political leader or telegraphed the House of Commons to pass a bill. No small part of the power of Rome in Canada has arisen from the superstition that Romish priests are great political managers and have a mysterious power over public affairs. Perhaps they had at one time. No doubt some of them think they have. An ecclesiastic who telegraphs Parliament to pass a bill, just as you telegraph for a berth in a sleeping car, long after everybody knows parliament is not going to do anything of the kind, must have a fairly good opinion of himself, but he knows very little about human nature or practical politics.

WHY should Mr. John Charlton have been charged with irreverence and bad taste because he read in the House of Commons some of the selections from the Bible that are used in the Manitoba Schools? Hundreds of times it has been charged that the Public Schools of Manitoba are Protestant because these selections are read in them. Mr. Charlton's contention was that the schools are not sectarian—that Catholic as well as Protestant children may read them. Was there anything more natural or more proper than that he should read the selections to prove his point. Is there on the face of this earth any better evidence of what the selections are than the selections themselves? Is there any evidence as good? One man says the selections are sectarian, another says they are not. Mr. Charlton reads them and asks everybody to judge for himself. That was the right thing to do. The irreverence and bad taste, or something worse, was all on the side of the members who jeered and laughed and shouted "Amen" while Mr. Charlton read. If the Canadian House of Commons has sank so low that a member cannot read a Scripture selection in it without being ridiculed when the reading is the right thing to do, it is high time the people were asked if they approve of the conduct of their representatives.

THIS is the lightsome style in which the British Weekly speaks of a Union Conference recently held in Edinburgh:

The body of gentlemen from the Church of Scotland, the Free Church, and the United Presbyterian Church, which have been holding meetings so long in order to find a basis of union, have separated at last. The Established Churchmen have discovered that they are Established Churchmen; the Free Churchmen (most of them) have discovered that they are Free Churchmen; the United Presbyterians (most of them) have discovered that they are United Presbyterians. These novel and amazing results have been reached after conferences of many hours—hours of summer which might have been spent in playing golf, hours of winter which might have been spent in reading Borrow. There is a time to keep silence, and these follies of the wise must be tholded."

If three Presbyterian Churches cannot find a basis of union there does not seem to be much sense in speaking about a union with Episcopalians, Baptists, Congregationalists and all the other churches. What the Presbyterians of Canada need just now is more money. Will any one say that the funds have not been injured by the cry about "too many churches." That cry furnishes a man who does not want to give with a fairly decent excuse for buttoning up his pocket.

OUR friend the Halifax Witness says:—

In our own Synods and Assemblies long speeches have been almost totally abolished. We respectfully claim that the Witness has done its full share in the task of abolition! It is not easy to tell a man that his speech has been a bore; but it has to be done a few times by way of awful example. You never hear an Eastern man nowadays making a long speech in the General Assembly, and Western transgressors are becoming rare.

Modesty forbids us to mention the name of another journal that has done quite as much as the Witness in abolishing long set speeches in the General Assembly. We distinctly remember, however, that when the crusade against all day speeches began fifteen or twenty years ago, the longest introductions "and most tedious conclusions" were chiefly by Eastern men. Were a gold medal to be offered for the most exasperating bore in the General Assembly we are not sure that the East would not stand a good chance even yet. However, there has been great improvement for which we should all feel thankful. Now let the press go on and try to improve something else. The Witness once said that the popular evening meetings should be mended or ended. To that pithy sentence we add our hearty amen. If the Supreme Court cannot get up as good a missionary meeting as any one of a hundred of its own congregations could hold in any town in the Dominion then let the Supreme Court give up the attempt to hold such meetings. Better have no meeting than one that makes our people go home ashamed.

ARMENIA'S SORE NEED.

WE have once and again called the attention of our readers to the deplorable condition of the unfortunate Armenians, the helpless victims of one of the most gigantic crimes of this or any age. We are glad that this has not been in vain, as upwards of \$1,300 have as the result been sent to their aid. Personally we are grateful to those who have responded, and we rejoice with them to have been the instruments of aiding a people who are in such terrible need. It is from the fear that, because something has been done, no more is needed, and consequently will not render the help, which, if they knew that it is still required, they would do.

Within even the last few days circulars have been sent out from the London Armenian Relief Committee, containing "an appeal to Christendom" on behalf of the starving Armenians, signed by the Duke of Argyle, president of the Relief Fund, the Duke of Westminster, chairman of the Executive Committee, and Edward Atkin, treasurer, on behalf of 200,000 people who are solely dependent upon the charity of their fellowmen for the bare necessities of life, most especially of the people of England and her colonies and of the United States. To give an idea of the state of things, only two months ago, Sir Philip Currie, British Ambassador at Constantinople sent to the treasurer of the fund in London the following note:—

"The Italian Consul at Zeitoun has telegraphed to his

Ambassador that the state of misery and sickness of the thousands of refugees at Zeltoun is inconceivable, especially on account of the bitter cold. The sick, heaped up by hundreds, lie near the corpses. Women and girls have not a rag to cover them. Among those who have been sent off, some have died on the road from exhaustion. The Government is unable to relieve them, and there is no one in the country to whom an appeal can be made."

Just one month ago the appeal referred to says:—

"The Duke of Westminster has received trustworthy information that there are no less than 200,000 Armenian men, women, and children in Asiatic Turkey, who are in a most deplorable condition, and on the verge of starvation. Many are wandering in the forests, without food and almost naked."

The need is unquestionable therefore and very pressing.

The means of relief are now organized and much is being done. The *Church at Home and Abroad* for this month says:

"Dr. Grace Kimball, an American medical missionary, and Miss Clara Barton, says a New York daily, are managing an army of which bankers, consuls, missionaries and merchants are the rank and file; an army whose mission is to undo what the Turk has done, to save from privation and death the population of a whole nation. In Harpoot alone 10,000 families, including 53,000 persons, have been aided; but the needs are great, and there is an urge at call for more funds."

But much, very much needs yet to be done. The area of distress has so rapidly extended throughout the Anatolian Provinces of Turkey that further efforts are necessary to meet the increasing and widespread destitution. Thousands of these poor people having no safety elsewhere have fled for safety and succour to towns where British Consular Officers reside. They are thus doubly entitled to our help. It is estimated that \$500,000 is required to provide food and clothing for these persecuted people, as many of them have been unable to obtain seed corn, and, having no harvest to reap, must perish unless aided by charity. Sir Philip Currie and the high officials of the Relief Fund, "beg those who are ever ready to relieve distress, to aid with their bounty the sufferers from the recent outrages which have horrified the civilized world."

One word more. The circular again says: "The steps already taken by Her Majesty's Ambassador and by the United States Minister at Constantinople have enabled nineteen depots to be opened in Anatolia, from which relief is being wisely distributed by American missionaries." From these centres country people are also reached and everything possible is being done. For a time, uncertainty natural enough, but unwarranted was felt that the money given would reach the sufferers. There need be no fear of that now. We have ourselves seen and read but a few days ago, grateful acknowledgements from the Duke of Westminster of assistance sent from Canada, and assurance of its speedily and surely reaching the unhappy sufferers. Let the fountains of charity and pity be kept open and flow freely in giving the help we can so easily give to those who, on every consideration of humanity, and religion, and national obligations unfulfilled have so many and such strong claims upon us.

WORSHIP IN THE PRESBYTERIAN CHURCH.

THE Rev. Principal Dykes has contributed an article to the *Free Church Monthly* on the above subject, of which, in the present state of things in our own Church, it may be well to reproduce the principal part.

After referring to what, without disrespect, may be called the old-fashioned and stereotyped method of conducting public worship, almost universal twenty-five years ago and over, he traces the present use of hymn-books, organs, chanting, anthems, voluntaries, choirs, the Magnificat, the Te Deum, the standing posture at praise, to a "revived evangelical piety" which has caused a "revived interest in worship." "I daresay," he adds, "some of us are of the opinion that our praise reform, in advanced Churches at least, has already gone as far as in reason it needs to go." Advertising to the fact that these great and rapid changes have not amongst us been directed by any "central authority," he refers to the risk lest, owing to the presence near us of an imposing Anglican ritual, some of us should be betrayed into imitative forms which will sit ill upon our Presbyterian worship, like "purple patches" on a *hodden* cloak. What is to be wished is, that reform should be not imitation, but development—the working out into more perfect and expressive shape of what the Reform-

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ed Churches have attained to in the past, always under the inspiration of their animating spirit.

Referring to Scotland, he notices, what, however, is more or less true of all countries, that owing to the different tastes and requirements of the population; he would not have the risk spoken of averted by ecclesiastical legislation, which would tend to prescribe one law or form alike for all. Having taken this ground, he goes on in the article to note how far changes already coming in are in harmony with the disused formularies of the Scottish Church; partly to suggest points where improvement seems still to be called for.

Under the first of these two points he regards as being very little understood, the requirement of the Westminister Directory concerning the pre-fatory acts of worship in the usual morning service, namely: (a) Solemn call to worship; (b) Brief invocation, and (c) Opening praise—as tuning the hearts of the worshippers and giving the keynote of worship. He continues:

"Still more essential is it that leader and people alike should understand how the service is to progress according to a proper order of its parts; an order based on the natural advance in the worshipper's own mind from less to more privileged and intimate acts of devotion. For example, our first approach to God should be as penitents who seek anew by confession of sin to apprehend anew God's pardoning mercy. So all early Calvinistic formularies began, our own included; and so even the Directory enjoins, though it is rarely, if ever, done. From this humble appeal for absolution, it is natural to proceed to the hearing of the Word of God—the two lessons coming close together. Then follows, after a fitting act of praise the full volume of the people's thanksgivings and supplications for more grace and higher holiness. Only one priestly act is left by this time for the later portion of the service—intercession for all men; an act not to be undertaken till the worshipper is become fully conscious of his privileged position as a son of God, and a priest with Christ. If some such real and obvious order be followed in the idea of the service, we may hope to overcome the stupid and mechanical reiteration of 'praise, prayer, reading,' 'praise, prayer, reading,' which one so often hears."

Referring to this latter act of worship, intercession, the learned Principal discusses the question, whether according to the Directory it should come after the sermon, thus breaking up what may be strictly called the devotional portion of the service, and tending to unduly magnify the sermon and "tempting the people to depreciate common prayer and praise in comparison, as if these were merely the accessories attendant upon a sermon. He says:

"Plans can be made quite consistent with the marked prominence which all the Reformed Churches give to the preaching of the Word. That is a 'note' of our Protestant worship which we ought to preserve; and it is preserved when sufficient time is kept for the sermon, and it is made the feature on which falls the closing stress on the whole service."

The writer favors "keeping the devotions of the people entire and making them largely independent of the sermon to follow, with a view" to correct the fixed misconception which has led to the sermon unduly dominating the properly devotional parts of the worship.

With this he enters upon the second point he proposed to notice, namely, suggestions where improvement seems still to be called for. He goes on to say:

"For a similar reason [avoiding the undue domination of the sermon], the reading of Holy Scripture in both Testaments is better not left to the choice of the preacher for the day. No doubt there is something to be said for the selection of lessons that enforce the ideas of the sermon. But there is more to be said for the older plan of consecutive reading (ordered by the Westminister divines), or for the still older plan of a lectionary. Otherwise the portions read in church are apt to be taken from a meagre list of favourite passages, especially in the case of the Old Testament. Modern feeling will certainly not tolerate the continuous reading in public of all that is in some Old Testament books; but a well-chosen lectionary, omitting nothing that is of real consequence in the teaching of the Old Testament, and going steadily through the New Testament within a reasonable period, is an urgent want in our churches. I observe that the 'Devotional Service Association' of the United Presbyterian Church has issued one in their Book of Forms, as had been done in the Euchologion of the Church of Scotland. But here is a point where a recommendation by some ecclesiastical authority would be valuable."

This whole subject is one both of real practical interest and importance, since the place given to and the due ordering of every part of public worship may be made a help or a hinderance to the promotion of true spiritual life. It is in itself worthy of the most careful consideration of all thoughtful and intelligent Christians, and the more especially now that it will be up before our General Assembly, probably before it for some time, and its wise or unwise decision is sure greatly to effect some of the most important interests of our church both collectively, and the spiritual life and wellbeing of its individual members.

Books and Magazines.

THE GREATER LIFE AND WORK OF CHRIST AS REVEALED IN SCRIPTURE. MAN AND NATURE. By Alexander Patterson. [Fleming H. Revell Company, Toronto. Pp. 408. Price \$1.50.]

In this work Christ in Himself and in His life and work on earth are treated in a way that is unique, and entered into more fully in detail than we have elsewhere seen. After an introduction, the chapters are, "Christ in the Eternal Past," "Christ in Creation," "Christ in the Old Testament Age," "Christ in His Earthly Life," "Christ in His Present State and Work," "Christ in the Day of the Lord," "Christ in the Eternal Future." It is not a life of Christ in the usual sense. In the preface the author states his point of view in a word, thus: "The Eternal Christ is the theme of Scripture, and the Christ of the Gospels simply. This book is a study of Scripture from this standpoint. It contains an outline of the Christian doctrines studied from the historical base line of the eternal life of Christ and running concurrent with His work from the development of which they spring. The author's desire is to show the entire course of the Great Life so far as it has been revealed and as he has apprehended it."

STORIES OF MARY AS FOUND IN THE GLORIES OF MARY. By St. Alphonsus de Liguori, or "Evidences of Mariolatry," by Prof. F. A. Wagner, author of "Rome and Rum," etc. [John F. Rowe, Cincinnati, Ohio, publisher.]

This pamphlet is No. 1 of vol. I of the *Gospel Quarterly*. 50 cts per annum. Its object is to point out, especially to the people of the United States, the changed ground and action of Rome, whereby it is seeking to blind and pervert them. It brings forward statements, quotations and unanswerable conclusions which it challenges and defies Rome to prove are untrue, in order to convict the Romish Church of Mariolatry. The preface states the purpose of the work to be: "Awakening the Conscience of the whole religious world outside of Papal Babylon, in order to begin Scriptural mission work among those who bow down before images, and worship a woman with divine honor and devotion by order of the man of sin, called his Holiness the Pope."

MISSIONARY HEROINES OF EASTERN LANDS: Woman's Work in Mission Fields. By Mrs. E. R. Ritman, author of "Lady Missionaries in Foreign Lands," etc. [Fleming H. Revell Company, Toronto. Price 50 cts.]

The title of this book is descriptive of its character. The missionaries whose work is here narrated are those of Mrs. Alexa Mackay Ruthquist, Mrs. Bowen Thompson, Dr. Mary McGeorge, and Miss Mary Louisa Whately. The scene of the labours of the first and third was in India, of the second in Syria, and of the last in Egypt. The book is plentifully illustrated, well written—tells of lives of women nobly spent in the service of Christ for the good of men, and is well calculated to stimulate others to such service.

THE MASTER'S INDWELLING. By Rev. Andrew Murray, author of "With Christ in the School of Prayer," etc., etc. [Fleming H. Revell Company, Toronto. Price, 75 cts.]

To commend a book of this kind from the pen of Rev. Andrew Murray is wholly unnecessary. It consists of addresses given by the writer at last year's Northfield Conference, revised and re-written by him. Some of the subjects are "Carnal Christians," "The Self Life," "Entrance into Rest," "The Complete Surrender," "The Source of Power in Prayer." Those who have heard Mr. Murray can imagine they hear him speaking. The style is most simple, direct, arousing or instructing, and the matter always helpful in a high degree to the Christian life.

LIGHT ON LIFE'S DUTIES. By Rev. F. B. Meyer, M.A., author of *Christian Life Series*, etc., etc. [Fleming H. Revell Company, Toronto. Price, 50 cts.]

The object of this book is of cardinal importance. "The First Step into the Blessed Life," "How to Read Your Bible," "Young Men Don't Drift," "Words of Help for Christian Girls," and "Seven Rules for Daily Living," are among some of the subjects treated in it. As to the fitness of the writer to give help on these important matters we quote only one sentence from the introduction by Rev. J. Wilbur Crafts: "I do not believe there is a more interesting, spiritual, and, at the same time, so helpful and practical a writer in the world to-day as Rev. F. B. Meyer."

The quarterly for April of the *Presbyterian and Reformed Review* makes solid reading and will only be appreciated by men who enjoy good hard reading. All the contributors of its principal articles are men of well-known ability and scholarship. Its chief contents are: "Present Hindrances to Missions and their Remedies"; "Some Aspects of Recent German Philosophy"; "Difficulty of Revising the New Testament"; "The Idea of Systematic Theology"; "The Record of the Storm on Galilee"; "Baptism of Polygamists in Non-Christian Lands, by Rev. Dr. Kellogg"; "The Doctrine of Total Depravity and Soteriology." After these follow reviews of important works in Recent Theological Literature, by men who are well known experts in their special subjects. [MacCall and Company, Dock St., Philadelphia, Penn., U.S.]

In the *Sanitarian* for April the leading articles are: "Massage and its Adjuncts"; "Foods, Nutritive Value and Cost"; "An Abstract of the Proceedings of the World's Congress of Medico-Climatology," held in San Antonio, Texas, in February last; "Some Fallacies of the Trap Vent Pipe System. Medical Excerpt, Editor's Table and New Books and Book Reviews make up a very useful magazine for the professional. [The American News Company, New York, U.S.]

The Family Circle.

Written for THE CANADA PRESBYTERIAN.
TWIN THOUGHTS.

BRIEFS.

Upon the confines of my thought-world played,
So faint it scarce e'er I'd aught of gloom dispel.
A trembling light that on a chaos fell,
Or through the firmament of fancy strayed,
A formless mist, a nebula unrayed.
Whene'er as drawn by irresistible spell,
I strove to fix the phantasm, it beset
That I retreated from the task dismayed.
At length from out the infinite unknown,
Another light upon the dimness shone,
Another thought-world circled into ken :
The spheres in their orbits touched, and then—
No longer thought-mist quivering afar,
But in the spirit's firmament, a star.

LIFE.

"What is life but what a man is thinking of all day?"
—Emerson.

If life were only what a man
Thinks daily of—his little care ;
His petty ill ; his trivial plan ;
His sordid scheme to horde and spare ;
His meagre ministry ; his small
Unequal strength to breast the stream ;
His large regret—repentance small ;
His poor, unrealized dream—
Twere scarcely worth a passing nod :
Meet it should end where it began.
But 'tis not so. Life is what God
Is daily thinking of for man.
—Julie M. Lippmann, in Harper's Magazine.

AN ARMY HORSE UNDER FIRE.

James F. Lyon tells the Chicago Times-Herald as follows :

"We had in our company a young German named Schultz. His horse was his pride. Sometimes Schultz went to sleep without rations, but his horse never. No matter how scarce or how hard it was to get forage, his horse always had an evening feed, a thorough rubbing down, a loving pat, and a 'good night, Frank.' Many a time have I seen Schultz skirmish for a lunch for his horse when we halted to make coffee, instead of preparing his own lunch. While the rest of us stayed in our tents and read or played cards, Schultz would keep Frank's company for hours, sometimes talking German to him and sometimes English. Some of our horses showed lack of care; Frank's never and seemed as fond of his master as his master of him. When the Atlanta campaign opened in May, 1864, there was not a prouder soldier or a prettier horse than Schultz and Frank in the 1st.

"Our first fight of note in that campaign was at Varnell's Station, May 9. Somebody—never mind who—made a mess of it. Our little brigade, the 2nd of the 1st cavalry division, was thrown against Gen. Joe Wheeler's entire command, and we fought it all day. We started to charge, but were halted in a piece of woods and were ordered to fight on foot. We were already under fire and in considerable confusion, and only a portion of the command heard the order, so it happened that some of us fought as cavalry and some as infantry. Schultz remained mounted and did heroic service. Early in the fight his pet was shot. As the animal made but little fuss over it and steadied down quickly his rider thought it was only a slight wound and remained in the battle all day, the wonderful animal seeming to enter into the spirit of the work as completely as his master. That night at 9 o'clock the brigade camped.

"The moment Frank was unsaddled he lay down. Schultz thought it was because the horse, like himself, was tired, and, after patting him and telling him in both languages what a splendid fellow he

had been that day, and thanking him for carrying him safely through one of the hottest battles, he busied himself with supper getting. In the forage bag were several extra ears of corn. After his own repast of black coffee, crackers and uncooked white pork, such a banquet as many a soldier has been more thankful for than he was for the feast of last Thanksgiving, Schultz shelled the corn and took it to Frank. The horse did not welcome him as usual, did not rest his head on the master's shoulder, and look, if he did not speak, thanks for such a master. He didn't hear Schultz announce in German that he was coming with a double ration. Frank was dead and stiffening, showing that soon after lying down life had departed.

"When Schultz realized that his pet was dead he threw the corn down, dropped by the side of the animal, tenderly laid one hand on his neck and with the other gently rubbed his head, as he had done many times before, and sobbed like a child. In talking about his loss the next day he said: 'My poor Frank couldn't tell me he was badly hurt. He carried me all day as if he thought it was his duty, and when the battle was over and I was getting supper he laid down and died.'

"That horse was a better soldier than I am—than any man in the regiment. Not one of us would have fought all day with such a hurt as that. No one would have expected it of us, yet Frank did not fail me.' With this outburst the poor fellow broke down again, and none of his comrades made light of his sorrow."

THE LOST SUNBEAM.

One day a Sunbeam, straying from the Source of Light, wandered to earth, and there awhile it played. It danced through meadows bright with flowers, and frolicked with the topmost branches of majestic trees. At times it kissed the wings of roving insects, and under the kiss the shining wings grew brighter still. Sometimes it peered into the nests of birds. And if therein it found the mother bird sitting on her eggs, the Sunbeam danced before her so gaily that her tired eyes blinked happily, and she forgot to yearn for the joys of flight and motion. Then, if there chanced to be young birds within the nest, the Sunbeam made such sport for them that they raised their callow beaks, and chirped from sheer joy, forgetting, for the moment, that they were hungry.

On went the Sunbeam through the countryside. Wherever it saw a frown, its gentle caress turned it to a smile. This was in the country. But now a sad thing happened. The Sunbeam got lost! It had reached the outskirts of a great City. Through the wider streets it wandered awhile, and then it lost its way. It came, at length, to a dark alley. The sunbeam shrank back, at first. Small wonder, for but few of its fellows had ever entered there! But the Sunbeam was brave, and said within itself, "The greater t' shadow, the more the need of me!" And it entered, and so got further lost. For the alley was narrow and squalid, and contained naught that accorded with light. It seemed a very grave of Sunbeams. Still the poor Sunbeam wandered on bravely, but feeling ever fainter, and yet more faint.

It groped its way at length to a poor

room wherein, upon a bed, lay a dying child. The room was meagre, the coverings of the bed scanty—all the surroundings mean. On a chair near the bed sat a woman—weeping. A broken jug held a few wallflowers, half withered, the colours of which could hardly be discerned in the dim light. The eyes of the dying child were fixed upon them. The Sunbeam crouched in a corner—dying, too, it seemed—while the woman wept on, and the gaze of the child upon the flowers waxed feebler.

The Sunbeam was well-nigh spent, and unutterably sad. "Can I do nothing with my remaining strength?" it murmured. Then it perceived the flowers, and the glance of the child. Gathering up what force remained, it leapt upon the wallflowers, and turned the tarnished blossoms into gold. The glazing eyes of the child brightened. "Oh, mother," he cried, "the sun, the dear sun, and the flowers!" A cloud pass over the sun. A tired soul passed from earth, and the weary Sunbeam found its way home too. Though lost to earth for a while, on earth it had done a Sunbeam's work.—H. De Burgh Daly in *Southward Ho!*

MUTISM.

Ordinary mutism is not due to any defect in the vocal organs, but to deafness, either born with the person or occurring so early as to preclude learning to talk. The mute does not use the organs of speech simply because he does not know how. Talking is really a very complex process, and involves much knowledge and more training.

But mutism may also be caused by laryngeal disease, or by paralysis of the nerves that work the vocal cords, so that it is impossible to bring them together. This is known as aphonia.

Somewhat resembling this, yet wholly distinct from it, is what is called aphasia—an affection of a certain part of the brain, which takes from the patient, who may have perfect vocal organs and enjoy all the other powers of his mind, the power to use words. Sometimes the loss is complete, and sometimes words can be uttered, but so unintelligently as to make nonsense. Perhaps a mere "yes" or "no" comes out on every attempt to speak.

Another form of mutism is of hysterical origin. This does not mean that it is feigned, any more than the terrible spasms of some hysterical patients are feigned. In the hysterical there is a singular instability of the nervous system. The slightest cause often sets up the wildest disturbance of the whole nervous machinery.

The Boston Medical and Surgical Journal gives the case of a shoemaker, whose nervous system has been injured by the use of alcohol from his boyhood. Having spent the night in the gutter after a drunken debauch, he had countless hallucinations of sight. Then his power of speech gradually failed, until it was wholly lost.

He at length fully recovered his bodily health and became quite rational. But he remained absolutely mute, and the officials, after the most thorough testing, were satisfied that there was no deception in the case. Indeed, he was exceedingly anxious to return to his home, but was detained only because of his mutism. He was finally dismissed in this condition. But he may at any time suddenly recover his power of speech, under some exciting cause.

Still another form of mutism results from some insane delusion which impels the patient to keep silent. Though the vocal organs are perfect he may refuse to speak for months or years.—*Youth's Companion.*

THE LITTLE QUEEN OF HOLLAND.

Arthur Warren contributes a very bright and interesting article on "The Little Queen of Holland," in a recent number of the *Ladies' Home Journal*. He presents this almost indolized girl sovereign in a graceful pen picture, tells of her daily life, her studies, her diversions, her toys, her pets, and of her patriotically-reciprocated love of her subjects. Mr. Warren has sweetly pictured her in these words: "She is a bright-faced, blonde little lassie who passed her fifteenth birthday on August 31st, 1895. She is rather pretty and has a slender, graceful, young figure. I have seen her dressed in the peasant costume of Zeeland, and she looked for all the world like one of George Boughton's dear, delightful, Dutch maidens, except that her cheeks were not ruddy. She has a very delicate, clear complexion; her hair is pale brown, and long and wavy; her eyes are blue and there is a delicious twinkle in them which suggests that the young girl has a fair sense of humor. Her Christian names are Wilhelmina Helena Paulina Maria. . . . I suppose that if Wilhelmina I. were asked by some staunch democratic maiden of her own age, whether in the dignities of Queenship there is much satisfaction for a little girl, she would answer 'No.' To be sure, there is some amusement to be got out of her position, but not so much as if the girl were the daughter of a rich Dutch burgher, or of a farmer in that wonderful country where the peasants are like walking jewelers' shops, and where the land flows with canals and honey. For one thing, the playmates of the child Queen can be very few, and, as there is no bevy of brothers and sisters in the family, the girl's life has so far been spent almost entirely among persons much older than herself.

. . . There is a genuine affection for her throughout the country, and with good reason, for she is a very lovable child. The sweetness of her nature shines out through her face. She has the most winsome smile that you could wish to see. She appreciates her position thoroughly, that is to say, as thoroughly as a girl of her years can appreciate such an exceptional condition as Queenhood, and she is amusingly particular about the dignities which encompass her. For all that, she is delightfully considerate of others. Her servants worship her, Dutch children adore her, and everybody who comes into contact with her speedily becomes very fond of her."

A SOUND BODY.

How to secure good health is certainly one of the best problems for this generation of women. This is the demand their subjects will make of those they are crowning as queens of hearth and home. Give us bright, kindly-hearted sisters, say the lads and little brothers in the home. Give us happy, healthy, faces over our cradles, plead the babies, who find their heaven in mother's eyes. Give us cheer, and laughter, and a little fun, say the fathers turning wearily to

ward their fire-sides at the end of a day of toil. Give us a bright word and a helping hand and your dainty touch in household ways, say the mothers who would give their lives any day to see their daughters well and strong and glad. Give us health, is the cry of all our women. Give us girls with a physique that will spare us the morbid brooding of discontent, the hysterical tantrum, the nervous collapse, the look of gloom from the clear wells of your eyes.

The old world is weary and travel-worn, and it sits, as the Master sat over against the well of Samaria, and says, "Woman, give me a drink." The youth and health of womanhood are like a cup that holds refreshment for every weary soul. Do not have to answer, "I have nothing to draw with, and the well is deep."

This is, as I have said, the problem of to-day. It is not our purpose now and here to suggest how best it can be solved. To the true seeker it will open its intricacies one by one. One little single hygienic law of sleep, of diet, of dress or exercise, the first and simplest that you know, obeyed, and the work is begun. Knowing the next thing to do is not important until you have done the first thing you know.

Any society, called by whatever name, that so begins and so goes on, begins at the root of noble living, and may be sure, however slow their growth, that every step planted firmly on a hygienic fact will be step not only toward personal physical well-being, but toward the uplifting of the race as well.

If women once arouse themselves to the danger, and take hold of the matter in earnest, we shall not be long in seeing a more hopeful sign in the sky. Already is there a morning glimmer flashing in the columns of the press. No man who stops to ask himself the question how many healthy women he numbers among his acquaintance, but will welcome the gleam of this dawn.—*Harper's Bazar.*

"HER TOUCH!"

A sailor, who met with a serious accident, was carried to a London hospital. The poor mother hurried to the building to see her son. She was met with a kind but firm refusal from the house physician; but nothing daunted she pleaded for admission to the poor fellow's bedside. Who could resist a mother's entreaties? The safety of the patient lay in his being kept absolutely quiet; but the physician consented to her admission on condition that she did not speak a word. She stole softly to his bedside, and gazed, as only a mother can, at her unconscious boy. She dare not speak, but a mother's love was not to be denied all expression, and gently laying her hand on his fevered brow she let it rest there a moment, and then noiselessly crept from the room. The watchful nurse heard the comatose sleeper murmur the words, "Her touch!" and, rousing himself, he added, "Surely my mother has been here; I knew her touch!" Ah! there was an electric thrill of sympathy in that touch, which told its own tale to the dying man.—*Rev. A. Finlayson, in The Bond of Sympathy.*

The Earl of Hopetoun, formerly Governor of Victoria, has been returned by the Presbytery of Lanark as a representative Elder to the coming General Assembly of the Church of Scotland.

Our Young Folks.

THE LAND OF "PRETTY-SOON."

I know of a land where the streets are paved
With the things which we meant to achieve;
It is walled with the money we meant to have
Saved.
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in that land somewhere—
The land of "Pretty-Soon."

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and losty aim
Covered with mould and rust.
And oh, this place, while it seems so near,
Is farther away than the moon;
Tho' our purpose is fair, yet we never get there—
To the land of "Pretty-Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks;
And the ships that have sailed for its shining
strand
Bear skeletons on their decks.
It is further at noon than it was at dawn,
And further at night than at noon;
Oh, let us beware of that land down there—
The land of "Pretty-Soon."

THE LITTLE FOX "BY-AND-BY."

[Instead of our usual story this week, we give our Young Folk an excellent short talk, which we hope they will all read, or listen very attentively to while their parents or friends read it to them, and if need be, explain it.—EDITOR.]

There is a beautiful old song in the Bible about love. It is called "The Song of Solomon," who was the wisest of the kings of Israel. It tells about the heart, and how the love that is in it may be kept pure and holy, or made impure and bad.

One verse in that song—Solomon's Song, ii. 15—says: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

The old Jewish vinedressers used to be greatly troubled by the foxes, which had a way of stealing in among the tender vines, and gnawing the roots and eating off the fresh green shoots, and doing a great deal of damage. They had to watch very carefully for them; and they had a song which they used to sing as they were going out to work in their vineyards. A part of it was:

Destroy the pests of the vineyards!
Catch the foxes, every one!
By all means take the little foxes,
For they are the ones that spoil the vines!

Now, our hearts, you know, are spoken of as vineyards. God has planted them and watered them, and He wants them to bear fruit for Him. Do you know what fruits they may bear? There is love, and purity, and patience, and gentleness, and kindness, and mercy, and faith. There are good deeds and kind words and pure thoughts. All of these our heavenly Father has made it possible for our hearts to bear, and He expects them to do it.

But there are a great many things that help to spoil the vines in God's vineyard. They are like little foxes, and they get into our hearts and nibble off the grape clusters, and break the tender twigs, and trample out the delicate roots. They are unkind thoughts, bad habits, cross dispositions, love of self, and a great many more. Let me tell you the names of some of these little foxes. There is "By-and-by," a lazy fox, and "I Can't," a shiftless fox, and "I Won't," an obstinate fox, and "I'll-do-as-I-please," a selfish fox, and "Cover-up," a sly fox, and a whole pack more.

Sometimes good things begin to grow in children's hearts, like buds on a vine. There is a bud of patience, and the bud of love, and the bud of obedi-

ence, and the bud of modesty, and the bud of helpfulness. Then something comes and nips off the little bud, and it stops growing. It is a sly little fox that has been on the watch for it, and you cannot think how much mischief he does.

I should like to speak about several of these little foxes; but there is time for only one to-day.

He is a mischievous little fellow; but so lazy that you can easily catch him if you want to.

Among my garden vines I spy
A little fox named "By-and-by."

Have you never seen him? "By-and-by" has a great many brothers and sisters, and they are all very much alike.

There is "Put-off," and "Pretty-soon," and "Wait-a-bit," and "To-morrow," and what I say about one of them I could say about them all.

"By-and-by" is a sly little fox. He looks innocent, and is a great pet with children. Whenever there is anything which you ought to do, he whispers in your ear: "Oh, you don't need to do it now! Some other time it will be very much easier. There is no hurry!"

Do you know that one of the great-great grandfathers of this little fox lived twenty-five hundred years ago, in the days of the good Prophet Isaiah? He used to get into people's hearts then just as his descendants do now, and make them say: "To-morrow shall be as this day and much more abundant." You may call that the text of this little sermon, put right here in the middle.

"By-and-by" prowls about everywhere. He persuades you to lie in bed late in the morning. When you are dressing he makes you dawdle and look out of the window, and be a long while buttoning up your shoes. When you are in school he makes you slow in learning your lessons. He calls off your mind to play, and to other things that you want to do. When you are sent on errands, he makes you loiter on the street, or stop to play or to look in at the shop windows. When your parents have told you to do something for them, he suggests that you wait till afternoon, or put it off till tomorrow; and so he does a great deal of mischief.

He nips off the buds of promptness and energy, and makes you idle and good-for-nothing. He starts you on a downhill road that leads you to the pit of disobedience. Do you see how? First, "By-and-by" makes you put off duty, then neglect it, then forget it, and so you disobey a plain command. You try to excuse it by saying, "I didn't mean to," or "I forgot;" but the real reason was you listened to "By-and-by," who whispered in your ear, "Wait a while. Don't do it now."

This little fox is a great thief. He steals time—minutes, and hours, and days, and years.

If, on a beautiful holiday, a thief could get into your home and steal three hours out of the clock, so that instead of being three o'clock it should suddenly be six, you would feel that you had been robbed, wouldn't you? "By-and-by" does just that. There is a long name that grown-up people call him by sometimes, and that is Procrastination, and some poet has said:

Procrastination is the thief of time;
Year after year he steals, till all are fled.

The good spirit within us urges us to do some good thing. Then "By-and-by," like an evil spirit, says: "Not now. Put it off;" and so, very likely, we never do it.

One of these little foxes once got into the heart of a Roman governor, Felix, who was listening to the Apostle Paul as he told about Jesus and the good way of life, and made him say: "When I have a convenient season I will call for thee." But we do not know that that convenient season ever came. Probably Jesus never stood at the door of Felix's heart again, and He was driven away by this naughty little fox. Just so "By-and-by" has robbed many a man and woman of their souls—just by whispering to them when they were boys and girls: "It is just as well to put off loving Jesus and being His disciple until you are grown-up;" and when they were grown-up they didn't want to do it any more.

The house of Never is built they say,
Just over the hills of the By-and-By;
Its gates are reached by a devious way.

Hidden from all but an angel's eye.
It winds about and in and out
The hills and dales to sever;
Once over the hills of the By-and-By
And you're lost in the house of Never.

The house of Never is filled with waits,
With Just-in-a-minutes and Pretty-soons;
The noise of their wings as they beat the gates
Come back to earth in the afternoons.
When shadows fly across the sky
And rush in rude endeavour
To question the hills of the By-and-By
As they ask for the house of Never.

The house of Never was built with tears;
And lost in the hills of the By-and-By
Are a million hopes and a million fears—
A baby's smile and a woman's cry.
The winding way seems bright to-day,
Then darkness falls forever,
For over the hills of the By-and-By
Sorrow waits in the house of Never.

The special hunter who is always on the watch for "By-and-by" is called "Right-now!" He is just like his name.

He catches the sly little fox just as soon as he sees him prowling around the vines of duty, and keeps him from nipping off the buds and causing the vines to wither and be fruitless.

The favourite weapons which this good hunter uses in fighting "By-and-by" are two texts. One is in 2 Cor. vi. 2, which says, "Behold, now is the accepted time;" and the other is in Eccles. ix. 10, which says: "Whatsoever thy hand findeth to do, do it with thy might." This last text he chose twenty-nine hundred years ago, and the other one a thousand years later; but they are good ones yet.

At the beginning of this talk are some verses that I found the other day about a twin brother of "By-and-by," whose name is "Pretty-soon."—*By Rev. Charles A. Savage, Orange, N.J., in the New York Independent.*

BE FAIR.

"See what a good trade I made today!" said Lucius to his uncle. "I traded my old knife with Jamie Neil for his nice two-bladed one that cuts twice as well. One of the blades of my knife was broken, and the other would not hold an edge two minutes. But Jamie took a fancy to it because of the handle, and I was glad enough to make the trade."

"I am sorry, Lucius, if you have cheated him," said his uncle, "but more sorry for you than him."

Lucius hung his head a little and asked, "Why so?"

"Because one success of this kind may lead you to try it again, and nothing can be worse for a boy's prospects in life than to get into the habit of over-reaching."

"But, uncle, in all trades, don't each try to get the best bargains, and don't all merchants make their fortunes by being sharp in trade?"

"No trade, Lucius, is sound that does not benefit both parties. Were you cheated in a trade by your playmate, you would feel very angry about it, and probably quarrel over it. Now, don't trade any more unless the trade is fair all round."

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FOR THE TEETH
TEABERRY.

Ministers and Churches.

Mr. J. A. Dow, M.A., of Knox College, will act as assistant to Rev. J. A. Macdonald, of St. Thomas.

Rev. Fletcher Colin, M.A., and wife, intend visiting the Old Land during the early part of the summer, and extensive repairs and improvements are to be done to the manse and grounds during their absence.

The Advertiser, of Owen Sound, says: Sunday morning the officers and crews of the Dominion Government Steamers *Petrel* and *Dolphin* attended Division Street Presbyterian Church in a body, when Rev. Dr. Somerville preached an eloquent and able sermon.

The Rev. Dr. Sexton has been preaching and lecturing with most marked success in the Maritime Provinces during the past three months. He will be in Ontario during part of the summer, and will be available for pulpit supply during August and September. Address, "St. Catharines, Ont."

Rev. Dr. Mackay, of Woodstock, says the Goderich *Signal*, who denounced from his pulpit recently the Sabbath desecration, whiskey debauchery and worse of dwellers in high places at Ottawa, handles a trip hammer with ease and grace. He continues to do business at the old stand.

St. Andrew's congregation, London, have granted their pastor, Rev. Robert Johnson, M.A., an additional six weeks' vacation, making three months in all, to enable him to make a tour of Britain and the continent. During his absence, his pastoral duties will be performed by Rev. William Meikle, the well known evangelist.

The Rev. J. W. Rae, of Acton, has accepted the call to West Toronto Junction. The induction will take place on Monday, 30th inst. Rev. Mr. Rae has resigned the Moderatorship of the Guelph Presbytery; and his removal from Acton is viewed with much regret by an attached congregation, and the general public by whom he is greatly respected.

At the last meeting of Chatham Presbytery the Assembly's remit on the proposed reduction of representation was disapproved. Messrs D. Currie, Larkin, McLintock, Tolmer, Battenby and Mustard, ministers, and Messrs. Gardner, Stewart, Isaac McDonald, Selkirk, Bartlet and the elder from Canker were elected commissioners to General Assembly.

Rev. Louis H. Jordan, B.D., preached an anniversary sermon in Chalmers' Church, this city, on Sunday morning, thus making an acceptable exchange with Rev. John Mutch, M.A. The evening service Mr. Jordan conducted in his own pulpit—St. James Square Church. The subject, "Are there few that be saved?" was handled in an effective and masterly manner.

The Burnbrae Presbyterian Church, near Campbellford, was struck by lightning, set on fire and the building totally destroyed on the 17th inst. Most of the contents were saved. Loss estimated at \$6,500; insured in the Perth Mutual for \$3,000. The loss to the congregation is unfortunate, as they spent nearly \$2,400 in remodeling and enlarging the Church last summer.

Rev. Mr. Hunter, Ridgetown, preached lately to a large congregation, from Haggai i. 6. He argued that the vast sums spent on intoxicants was as so much money burned, and was the great cause of poverty throughout the world. No wonder money was scarce when they that earned wages put it into a "bag with holes." Money spent in this way was simply wasted.

The first Convention of the Presbyterial Young People's Society of the Presbytery of Peterborough was held in Mill Street Church, Port Hope, recently. The main business of the first session was organization. It was decided to call the Society, then organizing, the Presbyterial Young People's Society of the Presbytery of Peterborough, and this Society thus binds together all the young Presbyterians of the Presbytery of Peterborough, be they members of Christian Endeavour Societies, of Home Mission Societies, or of any other Society under the control of the session. After the appointment of a Business Committee an admirable address on "The Need of Organization" was delivered by Rev. R. D. Fraser, M.A., of Bowmanville. At the evening session the Moderator of the Presbytery, Rev. A. C. Reeves, of Lakefield, presided. Three minute reports were read by the delegates from the various Societies throughout the Presbytery. These, in almost every case, told of progress and of good work being accomplished by the young people. An address on "The Place of the Society in the Church," by the Rev. R. D. Fraser, of Bowmanville, followed which was so clear that none could fail to understand. Mr. Fraser concluded his interesting and helpful address by stating briefly the great advance made by Presbyterianism since 1875 and he is persuaded that the work of the Church is safe with the young people. Mr. Neil MacNachtan, of Cobourg, and Rev. S. R. MacLeod, of Brighton, next spoke on "The Individual Members part in Church Life and Work," and both were listened to with attention. Miss Quinn, of Peterborough, then gave some useful information with regard to conducting a Christian Endeavour meeting. The last item on the programme was the Question Drawer. The Rev. T. A. Thompson, of Hastings, answered the

questions asked very satisfactorily. This first convention of the Presbyterial Young People's Society of the Presbytery of Peterborough, was voted a success by all who attended it.

INDUCTION AT FERGUS.

On Thursday, 16th inst, Guelph Presbytery met at Fergus to induct the Rev. John H. MacVicar, B.A., into the charge of Melville Church. By request Principal MacVicar, of Montreal, preached a sermon at once earnest and appropriate from Acts ii. 21. Rev. Dr. Wardrop narrated the steps that had been taken, and after putting the usual questions to Mr. MacVicar, Rev. Dr. Torrance inducted the new pastor by solemn prayer. Dr. Wardrop and Rev. J. B. Mullan then addressed the minister and people respectively on their duties. As the congregation retired they were introduced to their pastor by Rev. Dr. Wardrop. In the evening a social meeting was held to welcome the new minister and his wife. There was a large attendance. Rev. Dr. Wardrop most happily discharged the duties of the chair; and suitable addresses were delivered by Revs. Daniel Strachan, B.A., of Hespeler; J. C. Smith, B.D., of Guelph, on behalf of the Presbytery; by Rev. Dr. MacVicar, of Montreal; Dr. Warden, of Toronto; by local ministers, and by Rev. J. H. MacVicar. Dr. Wardrop's services as Moderator during the vacancy were gratefully acknowledged with thanks and a cheque for \$50; and the venerable minister made suitable response.

OBITUARY.

THE LATE ROBERT FERRIER BURNS, D.D.

[The following notice is condensed from the Halifax *Presbyterian Witness*.—EDITOR.]

The late Rev. Dr. Burns, whose death in Scotland we chronicled in a late issue, was born at Paisley, Scotland, in 1826. His father was and still is the Rev. Dr. Burns of the Presbyterian Church in Canada, with the early history of which his name, and manifold and invaluable services are indelibly associated. Dr. Burns, the younger, who so lately passed away, inherited some of the finest qualities of his distinguished father. Like many of the Scottish youth of that time, he went early, at fourteen years of age, to college. His arts course was taken in Glasgow University, his theological studies were begun under Drs. Chalmers, Cunningham and Duncan at New College, Edinburgh, in 1844, and finished at our own Knox College in 1847. In July of that year he was ordained pastor of Chalmers' Church, Kingston, and exercised the office of the ministry for different periods besides, in St. Catharines, Chicago, Cote Street Church, Montreal, and from 1875 until a few years ago in Fort Massey Church, Halifax, Nova Scotia. He was always one of the most willing and indefatigable helpers of his brethren on every occasion and of very good cause. "Of his services as Chairman of our College Board," says the Halifax *Presbyterian Witness*, "it is superfluous to speak. He canvassed town and country for subscriptions to the College Endowment, and his efforts were largely successful. He gave to the students several courses of lectures, and presented the library with a number of valuable works. On the platform he was easily king, and, like his father before him, was ready at the shortest notice to take part in any special services—missionary meetings, educational meetings, the dedication of new churches. He was greatly in demand for addressing Sabbath School Conventions, Temperance Conventions, etc., his addresses being invariably informing, impressive, heart-stirring, and sometimes overflowing with genial sallies of wit and humor. Dr. Burns took a warm, patriotic interest in the progress of the country, and in all that made for the highest good of the people. He wielded a facile pen. His biography of his father is a work of real merit which will be sought after in coming years as a useful record bearing on an important period of our Church history."

Naturally one who served the Church so long and well was rewarded with its highest honour, that of the moderatorship of the General Assembly. In 1887 he was chosen Moderator of the Assembly which met that year in Winnipeg, and this was one of the most delightful episodes of his life. His closing years were, as we have said, spent as pastor of Fort Massey Church, Halifax. His public career and a service, which was very dear to him, were brought to a sudden and unexpected close by an illness the seriousness of which he did not at first fully apprehend. "When the whole truth was told him," continues the *Witness*, "he bore it as became a Christian minister—with perfect submission to the will of God. He hoped to spend more years in the active work of the ministry in Halifax, and then if it should so please God, to conclude here his life as well as his ministry. But it pleased the Master to 'stir up his nest,' as he himself happily put it; and the pastorate of Fort Massey had to be resigned, the pleasant 'nest,' looking out upon the morning sea, had to be forsaken, and the great ocean crossed. The congregation wished to retain Dr. Burns as 'Pastor Emeritus'; a wish which was granted, and they cheerfully agreed to pay an annuity of \$500. They would gladly have done more if more were required. He did the whole work of the ministry faithfully and worthily. And it was not Fort Massey congregation alone that profited by Dr. Burns' services. He was recognized as a valued citizen, a benediction to the whole city. All our charities, all our societies, have been and are his debtors for great and unstinted kindnesses. The

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HIGHER RELIGIOUS INSTRUCTION.

RESULTS OF THE EXAMINATIONS FOR THE YEAR 1895.

There presented themselves for examination this year 432 as compared with 385 last year. Of these 16 have won medals, 92 are prize winners and besides these over 200 have passed the examination and won diplomas.

In Class I. are included those who made at least 90 per cent. of the total number of marks in Class II. those who made 75 per cent., but less than 90, in Class III. those who made 50 per cent. but less than 75, in Class IV. those who made less than 50 per cent. but whose standing was considered by the committee as worthy of creditable mention. The results are as follows:

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These dangers are not exaggerated. They actually exist, they must be faced, and it is a serious matter for people who have others depending on them. Such people cannot afford to be laid up with a severe illness, lose work and pay heavy doctors' bills. It is wiser to guard against the many dangers by toning up the system and putting every organ of the body in perfect condition. This is easily accomplished by the aid of Warner's Safe Cure, which for years has been recognized as the greatest and best remedy for renewing the strength and building up the health.

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ESSAY DEPARTMENT.

JUNIOR GRADE.

Class I.—Eva Frankish, Uxbridge, Ont.

Class II.—Welland R. Gurdoo, St. Andrews, New Westminster, B.C.

Class III.—Maggie Greig and Tenie Scott, Bloor St. Church, Toronto, Ont.; Maud MacCormac, Chalmers' Church, Toronto, Ont.



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GEO. H. BURLEIGH, Gananoque, Ont.

Class IV.—Annie J. Reid and Cora May Sharrard, Uxbridge, Ont.; Susie A. Campbell, Black Cape, Quebec; Prudence Mosher, Mosher River, Halifax, N. S.; Maggie Caroline Craig, Chalmers' Church, Toronto.

INTERMEDIATE GRADE.

Class II.—Lucy Patterson, West Church, Toronto; Geraldine E. Knechtel, St. James' Square Church, Toronto; Jessie G. Munro, Uxbridge, Ont.; Mary T. Fotheringham, Bloor St. Church, Toronto.

Class III.—Janie M. Macleod, Thorburn, N. S.; Jessie Davidson, Chalmers' Church, Toronto; Susie L. Fotheringham, Bloor St. Church, Toronto.

The results in the Senior Essay Department will be announced as soon as they come in.



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British and Foreign.

Attention is being called to the fact that there are no Presbyterian chaplains in the navy.

The High Church, Aberdeen, is to provide a gymnasium for the young men of the congregation.

Rev. D. Hunter was presented with "St. Paul the Traveller" and £25 on completing his assistantship in the Free South Church, Aberdeen.

Professor Miller, of Madras, Moderator-Elect of the General Assembly, is to have the degree of D.D. conferred on him by Edinburgh University.

At a meeting of Greenock Presbytery last week it was resolved to petition Parliament against the opening of museums and picture galleries on Sundays.

Miss Rees, "Cranogwen," the well-known Calvinistic Methodist lady evangelist of Cardiganshire, is at present on a preaching and lecturing tour through New Wales.

The Young People's Day was observed on Sunday by forty-five of the Glasgow congregations. Special collections were made for the Sustentation Fund of the Free Church.

The historic St. Thomas's Square Chapel, Hackney, which has passed into the hands of Rev. Samuel Hester's congregation, has been reopened as a Presbyterian place of worship.

The united mission of the Rev. John McNeil in Hengler's Circus, Hull, is exceeding the most sanguine expectations. On Sunday the building, which holds 3,000 people, was twice crowded.

The Bishop of Winchester has invited the American Congregationalists, who this summer will make a pilgrimage in England, to visit him at Farnham Castle, where lunch will be provided.

The Rev. D. C. Scott, B.D., of the Blantyre Mission, Africa, and the Rev. A. Williamson, West St. Giles, Edinburgh, are to receive the honorary degree of Doctor of Divinity from Edinburgh University.

It is stated that just before leaving for the Continent Her Majesty sent to the Bishop of London (the chairman of the Church of England Temperance Society) a cheque for £200 to be spent in the furtherance of temperance work.

Rev. S. R. Crockett has preached several times lately in Penicuik Free Church, of which he was formerly pastor. He consistently refuses all invitations to preach and lecture outside. There is no truth in the story that he is to remove his residence from Penicuik.

Dr. Hoge, of Richmond, U.S.A., whose spare figure and eloquent tongue must be in the memory of all who met him at the London meeting of the Presbyterian Council, is to address the Council meeting at Glasgow on "The Influences of Presbyterianism on National Life."

The forthcoming Reformed Presbyterian Convention in Edinburgh, will be a more representative assembly than has ever been summoned in the history of that Church. The Covenanters of America are organizing a "Reformed Presbyterian Pilgrimage" for the convention, and they will leave New York on June the 6th by the City of Rome.

A new departure in the history of the Free Church in Aberdeen was made lately by the holding of what was described as a Young People's Church Day. The services were organized by the Presbytery. An afternoon meeting was held for junior scholars and an evening one for senior scholars and Bible classes. The services were largely attended.

A TYPO'S RELEASE.

FROM THE AWFUL SUFFERINGS OF RHEUMATISM.

The Case of E. P. Robbins of Welland—A sufferer for Seventeen Years—His Case Resisted the Treatment of the Best Hospitals and He Had Become a Physical Wreck—His Wonderful Release.

From the Welland Telegraph.

The world to-day is both commercially and scientifically inclined towards system, and news like everything else is gathered systematically. Every newspaper has its staff of reporters to observe and collect the news of its particular locality or district. For some time past a reporter of the Welland Telegraph has been watching the development of a treatment for a serious case of rheumatism on one of the employees of that institution. About eighteen years ago, Mr. E. P. Robbins, while at work in the Telegraph printing office, was suddenly seized with sharp pains all over the body, accompanied by extreme swellings. He reached home, but a short distance from the office, with difficulty, and on the doctor being called he pronounced it inflammatory rheumatism. For several weeks he laid in bed under the care of the best physician, and at the end of that time he was again able to resume his duties. During the next few years he was subject to frequent slight attacks, and finally thought a change of location might be beneficial. With this idea Mr. Robbins visited the different American cities, sometimes in good health and again unable to set out of bed, until in 1888 he finally settled in New York. Here, for about two years, he fol-



lowed his occupation with comparatively little sickness, when he suffered a severe attack which left him, until a few months ago, a martyr to that kaleidoscopic disease. Mr. Robbins recovered somewhat after weeks of idleness and went back to the types, but again and again he was laid up, working only about six days a month. Gradually he grew worse, and almost discouraged entered the Sisters hospital. After spending many weary months within its walls he was discharged with the awful verdict "incurable." More from a sense of duty than with hope he tried other hospitals in the city but with the same result, and resigned to his fate he left for his old home, where he arrived in February, 1893, a crippled resemblance of his former self, and was passed unrecognized by his former friends. Here in the house of his father, James W. Robbins, he was bedridden until the summer, and then during the warm days was able to walk about with the aid of a spiked cane for a few minutes at a time. When the cold weather approached, however, he was again confined to the house. Pink Pills were frequently recommended to Mr. Robbins, and in December last he started to take them. The first box was unnoticed but the second produced a slight change for the better. More were then taken and the improvement was daily bailed with joy by his friends. The rheumatism slowly but surely left and has not since returned. In March last Mr. Robbins was once more at work and has not lost a day since; the cane has long since been discarded and "Ed" is one of the happiest, jolliest employees in the office. Mr. Robbins is well known in the county and indeed throughout the whole district, and although, as he says, he has not got the strength of Hercules yet, Pink Pills have given him for a trifling cost the relief he spent hundreds of dollars in vain trying to secure. He considers the disease completely out of his system and can eat and sleep well, two essential points to good health. Mr. Robbins strongly recommends this wonderful medicine to other sufferers.

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Synod of Toronto & Kingston

The Synod of Toronto and Kingston will be in the Presbyterian Church, Collingwood, on

Monday, 11th May, 1896,

for Conference, at 8 o'clock p.m., and on Tues-
day, 12th May, at the same hour for Business.

The Business Committee will meet on 13th
May, at 4 o'clock p.m.

All papers to be brought before Synod should
be sent to the undersigned, at least ten days before
the meeting.

All members are requested to procure Standard Certificates from the Railway Ticket Agents
to enable them to return at a reduced rate.

JOHN GRAY,
Synod Chair.

the disease, driving it from the system and re-
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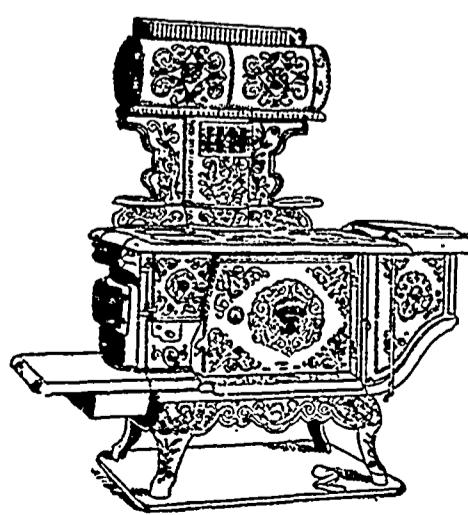
Frontispieces. Rev. Jas. Robertson, D.D., Rev. Wm. Reid, D.D. Calendar, 1896-97. Fixed and Movable Feasts, Eclipses, etc. The Royal Family. Government Officials of the Dominion. Postal Information. Moderators of the General Assemblies. Officers of the General Assembly. Boards and Standing Committees. The Moderator—Rev. Jas. Robertson, D.D. Hymnology. The Assembly's Committee on Church Life and Work. The Presbyterian Church in Ireland: her Educational Institutions. A Brief Sketch of the History of the Reformed (Dutch) Church in America. The Southern Presbyterian Church. Presbyterian Union in England. Presbyterian Union in South Africa. The Sixth General Council. International Union of Women's Foreign Missionary Societies. Growth of "Christian Endeavor." Comparative Summary, United States, for the last six years. Statistics of the Missionary Societies of the United States and Canada for 1893-94. Religious Statistics of Canada. Progress of Protestantism. Money and Missions. Rolls of Synods and Presbyteries. Alphabetical List of Ministers. History of the Congregation of St. Andrew's Church, Windsor, Ont. British Consul and Burning Bush. Obituary Notices.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Gore Bay in September.
BRANDON.—At Brandon on July 14th, at 10 a.m.
BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
BARRIE.—At Barrie, on May 26th, at 10:30 a.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year Meets next in Brandon.

CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.

CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m.

GLENMARRY.—At Alexandria on July 14th, at 11 a.m.

GUELPH.—At Guelph, in Knox Church, on May 19th, at 10:30 p.m.; adjourned meeting at Fergus, in Melville Church, on April 9th, at 2:30 p.m.

HAMILTON.—At St. Catharines, on May 21st.

HURON.—At Brucefield, on May 12th, at 10:30 a.m.

KAMLOOPS.—At Elderby, on Sept. 21st, at 10 a.m.

LINDSAY.—At Beaverton, on April 21st, at 11:30 a.m.

LONDON.—At St. Thomas, in Knox Church, on May 11th, at 2 p.m., for conference, and for business on the 12th, at 9 a.m.

MAITLAND.—At Wingham, on May 19th, at 11:30 a.m.

MONTRÉAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.

ORANGEVILLE.—At Orangeville, on May 5th, at 10:30 a.m.

OWEN SOUND.—In Division Street Hall, Tuesday, April 1st, at 10 a.m.

PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7:30 p.m.

PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m.

PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.

REGINA.—At Qu'Appelle on July 8th.

SARNIA.—At Sarnia on July 14th, at 7 p.m.

HOME MISSIONS.

MR. EDITOR.—In Western Canada Church extension is endeavouring to keep pace with the march of settlement. New ground is broken this spring in Cariboo, Trail, Ainsworth, New Denver and Midway, in the mining district, and in nine districts on the prairie. There will be 174 missions, with 670 stations in all, occupied this year. Connected with them are over 6,000 families, over 3,000 young men, and more than 7,000 communicants. During the past year there has been a gratifying gain all along the line, the net increase in communicants being about 1,000. Missions are rising to the status of congregations and augmented congregations are becoming self-sustaining. Edmonton, Kamloops, Chilliwack and Comox went off the augmented list this week, and congregations like Union, St. Paul, Victoria, etc., went on. A number of missions like Roland, La Risere, Chater, Alexander, Whitewood, Wolsley, Douglas, etc., are in a position to call.

From Halifax, Quebec, Montreal, Kingston and Toronto students are going west to give supply during the summer, and they are to be joined by men from the Mother land. Twenty-seven men from the east and Britain have already been appointed, and twenty-five from Manitoba College, and several more have to be appointed in room of men who fell out. In addition to these, the Student's Missionary Societies of Montreal, Queen's and Knox have appointed a large number of men. These appointments are in addition to the ordained missionaries and catechists who were in the field all winter, who will bring up the figure to the number stated above. Several of the students now appointed have agreed to remain out for a year, or eighteen months, so as to meet the wants of the work more adequately. The Synod of British Columbia was allowed \$13,000 for its work last year, and this year the figure had to be increased to \$15,000. The Synod of Manitoba and the N.W.T. is allowed \$16,750. In addition to these large sums the Assembly's Committee pays the Superintendent's salary and all the travelling expenses of students. Owing to the long distance men have to travel to remote points in the West, these expenses are necessarily very heavy.

The American Presbyterian Church, in consequence of large deficits, has been obliged to cease employing students, and for two years no new ground has been broken. This is a ruinous policy in a new country. The Canadian Church has shown a better appreciation of the situation; and promptly wiped out the threatening deficit of last spring. We trust the income will equal the expenditure this year, three weeks will tell. But, if the work is to be vigorously carried on, the revenue must be kept up.

An inadequate revenue begets a timid, halting policy that discourages the missionaries in the field and disappoints the Church. The Church, we trust, will more and more show her appreciation of the opportunity her Redeemer is affording her to extend and establish His kingdom in the new West by steady and generous contributions for its proper maintenance.

J. ROBERTSON.

Toronto, April 16th, 1896

THE STANDARD TICKET FARCE.

MR. EDITOR.—Your reference to the the "standard ticket farce" suggests a further word. To those far away from Toronto the reduced railway rate is a matter of considerable importance, as the question of attendance at the opening or closing of College and at Alumni meetings has often to be determined by the question of expense. But unfortunately so many of our graduates seem so utterly careless, or it may be so utterly selfish, that they will not lift a finger to make it easier for those far away to attend. One occasion is remembered when there were plenty present to secure the reduced railway rate, had they but brought the Standard certificates with them. But one thought it not worth while to get a certificate for the short distance he had to come, another had a mileage ticket and that was just as cheap for him, a number either had no certificates or neglected to hand them in in time, etc., etc.—not a thought apparently of the advantage or disadvantage to any but themselves. Your correspondent then concluded that either he must pay the regular return rate or forgo the pleasure and profit of attendance at the meetings, and he has generally taken the latter alternative. Possibly a good many others are in the same position, or were in this position until they ceased to think of attending, and lost interest in the work of the Alumni. What wonder "Old Knox" is not helped by her graduates as she might be, when they will not help one another to help her. Let the ticket farce cease.

GRADUATE.

LIFE INSURANCE A NECESSITY.

The whole system of life insurance rests upon the principle that life has a money value, and that it is liable to be destroyed suddenly.

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The last annual report of the North American Life contains a great deal of valuable information for all those interested in the welfare and development of a great and successful financial institution. If you have not yet secured a copy write for one to Wm. McCabe, F.I.A., Managing Director, North America Life Assurance Company, 22 to 28 King street west, Toronto Ont.

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (D.V.) in Erskine Church, Montreal, on the second Tuesday of May next, at eight o'clock in the evening.

The Business Committee will meet the same day, at 4 p.m.

All papers intended for the Synod should be in the clerks hands at least ten days before that date.

The usual privileges for travel will be given by the leading railway companies; and careful attention to the conditions imposed, at the commencement of the journey, is particularly noted.

K. MACLENNAN,
Levis, March 30th, 1896.
Synod Clerk.