



THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I feel compelled to speak." — JOHN KNOX.

Vol. X.

Toronto, March 22, 1894.

No 37

"PREACHERS OF THE AGE."

- The following volumes are already published:
1. **Christ in the Centuries**, by A. M. Fairbairn, D.D.
 2. **Christ is All**, by H. P. G. Moule, M.A.
 3. **The Conquering Christ**, by Alex. McLaren, D.D.
 4. **The Good Cheer of Jesus Christ**, by Charles Mollet, M.A.
 5. **The Gospel of Work**, by the Bishop of Winchester.
 6. **The Knowledge of God**, by the Bishop of Wakefield.
 7. **Light and Peace**, by H. R. Reynolds D.D.
 8. **Ethical Christianity**, by Hugh Price Hughes, M.A.
 9. **Messengers to the Multitude** by C. H. Spurgeon.
 10. **Verbum Crucis**, by the Bishop of Derry.
- Price 81 25 per volume, post paid.

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY
102 Yonge Street, - - - - Toronto.

NOW READY!

OUR NEW SABBATH SCHOOL CATALOGUE

Library, Reward and Prizes Books, Helps to Bible Study, Sabbath School Requisites, Dialogue Books and Reciters, Music Books, Etc.

Contains 80 pages, quarto size; represents nearly 400 authors, of whom more than 30 are Canadians; gives titles, authors and prices of thousands of bright books; latest editions; special lists of books helpful to S.S. Workers; full list of newest sacred music books. We want to place

Our Catalogue in every Sabbath School in the Dominion.

sent to any address on application

WILLIAM BRIGGS, Publisher,
20-23 Richmond St. West, Toronto.

NOW READY! Our New Hymnal.

For Every Christian Congregation,
For General Christian Work, and
For Special Religious Services

PHILIP PHILLIPS, Mus. Doc.,
and Philip Phillips, jr.

Size 12 two cloth handbonds bound 60 pp each full Index and a Complete Concordance Index Printed in Brevier type. Price post paid, \$1.00.

FUNK & WAGNALLS COMPANY
PUBLISHERS & BOOKSELLERS,
Toronto, 11 Richmond St. W

Professional.

DR. REAR,
31 Years in Ontario and all Chronic Diseases.
19 GERRARD AVENUE, TORONTO
4 am to 6 pm and 7 to 10 pm. Residence, 11 Montland St.

A. M. ROSEBRUGH, M.D.,
EYE AND EAR SURGEON,
137 Church Street, - - - Toronto.

DR. McLAUGHLIN, DENTIST,
COR. COLLEGE AND YONGE STS.
Special attention to preservation of the natural teeth.

J. G. ADAMS, DENTIST,
346 YONGE STREET
Telephone 2064. Entrance No. 1 Elm.

FRANK D. PRICE, DENTIST,
COR. QUEEN AND CHURCH STREETS.
Evening Work by appointment

CASSELLS, CASSELLS & BROCK,
Barristers, Solicitors, Notaries, Etc.,
Bank of British North America Building, cor.
Yonge and Wellington Sts., Toronto.
Telephone No 1355.

Hamilton Cassels. R. S. Cassels. Henry Brock.

ARMOUR, MICKLE & WILLIAMS,
BARRISTERS SOLICITORS, Etc.
12 KING STREET W. TORONTO.

E. Douglas Armour, Q.C. A. J. Williams.
H. W. Mickle.

KERR, MACDONALD, DAVIDSON & PATTERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, W. Davidson, John A. Patterson, R. A. Grant. Offices—Cor Victoria and Adelaide St Toronto.

MILLS & MILLS,
BARRISTERS, SOLICITORS, Etc.,
Millicham's Buildings, 35 Adelaide Street East,
TORONTO.

Money to loan. Telephone 1412.
G. G. Mills, B.A. A. Mills.

JOHNSTON & LARMOUR

ROSSIN HOUSE BLOCK, TORONTO.

STOCK NOW COMPLETE.

The latest novelties in Fall and Winter Overcoatings
Suits, Trousers, etc.

Barristers' and Ministers' Gowns.

R. J. HUNTER

is showing a full range of New Spring Goods in

Merchant Tailoring and
Men's Furnishing Goods

King and Church Streets Toronto, Ont.

THE TEMPERANCE - - AND GENERAL LIFE ASSURANCE COMPANY

Is by long odds the best Company for Total Abstinents to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND,
President. Manager.

NOW READY.

New Editions
Of our improved.

Weekly Offering Book
Communion Roll
Register of Baptisms

As used by the Presbyterian Church
in Canada . . .

All Presbyterian Church and S.S. Supplies kept in stock.

FOR TERMS, ETC., ADDRESS,

The Presbyterian -:- Book Room -:-

53 KING STREET E., TORONTO.

JAMES BAIN & SON

BOOKS.

The Fleming H. Revell Co. are Publishers, by purchase of the TORONTO WILLIAMS TRACT DEPOSITORY and the PRESBYTERIAN NEWS Co. (Book Department) call attention not only to their large lists of British and American Books, but also to the long list of their own publications, including many of the most practical works in the department of Religious Literature. Full Catalogue Free to any address.

FLEMING H. REVELL Co.
Cor. Yonge and Temperance Sts., - - - TORONTO
See Lists of our Books mentioned on this page.

A REFLECTION

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?

COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?

COTTOLENE

What is it shortens cake so nice,
Better than lard, white lard in price,
And does the cooking in a trice?

COTTOLENE

What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?

COTTOLENE

What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?

COTTOLENE

Who is it earns the gratitude
Of every lover of pure food
By making "COTTOLENE" so good?

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

JAMES WILSON

Bread, Cake and Pastry
... Baker ...

497, 499 and 607 YONGE STREET

Whole Meal Brown Bread Unsurpassed for
its nourishing qualities.

Vienna Bread from the Finest Flour.
Wedding Cakes made to order.

TELEPHONE 3252.

I saw a pretty bit of conjugal felicity recently. Possibly, some other people may share my enjoyment of it if I reproduce it as well as may be in black and white.

An old gentleman, who had long retired from a business which had fairly "feathered the nest" for old age, came from his morning walk. His wife met him at the door, her custom for more than fifty years, and soon they were seated in their respective easy-chairs.

"Where do you think I went this morning, mother?"

"As far as any youth of your time, I dare say," she said, proudly.

"I went up to the old neighborhood, mother."

They looked straight into each other's eyes in sympathy, and for a little while were silently thinking.

"Yes," he resumed, "I walked up and down past the house where we lived so long; where Anne was married and where so many things happened. Then I went into Pemberton's grocery to rest."

"That was a taste of old time, to be sure," said mother.

"Pemberton was there himself. Dear, dear, how old he looks!" He introduced me to a fine-looking customer, and what do you think he said about us?"

"Oh, something about the days when we were first acquainted, I presume."

"He told the gentleman that he served us with goods for forty years and never had a chance to send us a bill."

"That was a blessed truth."

"And I told the gentleman that ever since the first week we went to housekeeping I had given you the allowance of money, much or little, as I could afford; and you had kept our expenses inside always."

"Yes, dear."

"I told him about the Christmas when you surprised me with the bead purse you had knit for me—seems as if I could see you now, knitting every evening and trying to turn the beads outside just as easy—and did not guess that it was to hold fifty dollars in gold pieces which you had saved out of the year's house money."

"Well you had not missed it from the table, or anything else."

"No no; always enough to eat, and the house as tasty as the housekeeper."

"Well husband, perhaps there were not as many temptations for a housewife to spend money in those old-fashioned times."

"Perhaps not, Jane. But new-fashioned times make long faces and long bills and short lives, I notice."

Now this picture ought to be etched upon young lives—love and confidence which had walked hand in hand through fifty-five years of married life, with a "pay-as-you-go" principle, which walked while others rode, to the sure end of comfort in old age. They had met many riders coming back on foot as far as the poor-house or some condition of homelessness and dependence upon the favor of friends.



A Racking Cough

Cured by Ayer's Cherry Pectoral.
Mrs. P. D. HALL, 217 Genessee St.,
Lockport, N. Y., says:

"Over thirty years ago, I remember hearing my father describe the wonderful curative effects of Ayer's Cherry Pectoral. During a recent attack of La Grippe, which assumed the form of a catarrh, soreness of the lungs, accompanied by an aggravating cough, I used various remedies and prescriptions. While some of these medicines partially alleviated the coughing during the day, none of them afforded me any relief from that spasmodic action of the lungs which would seize me the moment I attempted to lie down at night. After ten or twelve such nights, I was

Nearly in Despair,

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of Ayer's Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning greatly refreshed and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Prompt to act, sure to cure

A New Work, by "H. W. S.," author of *The Christian's Secret of a Happy Life*.

EVERY-DAY RELIGION

Or Common Sense
Bible Lessons

By Hannah Whitall Smith

12mo., Cloth \$1.00

"In preparing these Lessons, I have aimed not so much to get at the doctrinal truths of our religion, as at the every-day practical common sense principles, and to show how to apply those principles to our week-day lives."—*Preface.*

BY THE SAME AUTHOR

The Open Secret: or, the Bible Explaining Itself. A series of intensely practical Bible readings. 320 pp., cloth, \$1.00

That the author of this work has a faculty of presenting the "Secret Things" that are revealed in the Word of God is apparent to all who have read the exceedingly popular work, "The Christian's Secret of a Happy Life."

The Christian's Secret of a Happy Life Over 150 thousand copies of this work have been sold. 12mo., paper, 50c.; cloth, 50c. Also issued in various fine bindings from \$1.00 to \$2.50

"To commend this work would seem almost superfluous; and yet to young Christians who may not know it, we cannot refrain from saying, buy this book, and keep it with your Bible for constant study, until you have thoroughly mastered, in your own experience the 'secret' of which it tells. It will transform the dark days of your life, as it has transformed those of thousands before you, into days of heavenly light."—*The Evangelist, (N. Y.)*

FLEMING H. REVELL COMPANY

140-142 Yonge St., Toronto, Canada.

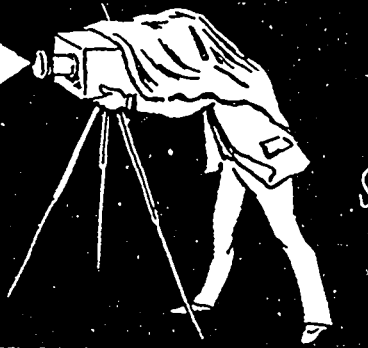
**DONT
WORRY!**

TRY

SUNLIGHT SOAP

**IT BRINGS
COMFORT**

**ON
WASH
DAY**



The Presbyterian Review.

Vol. X.—No. 37.

TORONTO, MARCH 22, 1894.

\$1.50 per Annum.

When There's Love at Home.

The roses bloom with a sweeter breath,
And the thatched roof seems a dome,
And the wind of sorrow sweetens it,
When there's love at home.
Oh, the joy is big and the hour is sweet,
And the bright-winged cherubs come,
And life walks awe with gladder feet,
When there's love at home.
The lonely cot to a palace turns
Where the happy spirits roam;
The poor dim lamp an astral burns
When there's love at home.
Some seek for the islands of bliss that rise
Far over the white sea foam,
But dearer the light of gentle eyes
When there's love at home.
The dusty path is a shining road,
Along which angels come;
And the tired heart gets nearer God
When there's love at home.

Crosshill.

F. GORDON MACLEOD.

The Church Service Society And the Scottish Church Society.

BY REV. P. Mc'ADAM MUIR, D.D., EDINBURGH.

AT the request of the Editor of the PRESBYTERIAN REVIEW, I shall try in a few sentences to indicate the aims and objects of these Societies. Not only in Canada but even in Scotland the one society is, not unfrequently and perhaps not unnaturally, mistaken for the other.

The Church Service Society was founded in the year 1865. In the list of original members appears the names of the Rev. R. H. Story of Rosneath, now Prof. Story; the Rev. G. W. Sprott, Kandy, Ceylon, now the Rev. Dr. Sprott of North Berwick; the Rev. Dr. Boyd of St. Bernard Edinburgh, now the Very Rev. Dr. Boyd of St. Andrews; the Rev. Prof. Robert Lee, D.D.; the Rev. Dr. Caird, now the Very Rev. Principal Caird; the Rev. J. Cameron Lees, Paisley, now the Rev. Dr. Lees of St. Giles, Dean of the Thistle; the Rev. J. Marshall Lang, Anderston, now the Right Rev., the Moderator of the General Assembly; the Rev. James MacGregor of the Tron, Glasgow, now the Very Rev. Dr. MacGregor of St. Cuthberts, Edinburgh.

The object of the Society, in the language of a resolution adopted at the first meeting, was "the study of the Liturgies, ancient and modern, of the Christian Church, with a view to the preparation and ultimate publication of certain forms of prayer for public worship, and services for the administration of the Sacrament, the celebration of marriage, the burial of the dead, etc." The Society was aesthetic rather than doctrinal in its aim, and men of all Schools "High," "Low," and "Broad," joined its ranks. It was at first exposed to adverse criticisms, but it met so great a want that opposition soon became very faint, and at the present day about 540 clergymen and 130 laymen belong to it. The chief work of the Society has been the publication of the "Book of Common Order, or, Enchologion," of

which six editions have appeared. Although there are few churches in which the book is used as it stands, there are also few in which its influence is not now perceptible. It has provided the clergy with a magazine of devotional expression which has proved of immense value. The occasional services, such as the marriage service, are, I believe I am right in saying, sometimes used in Canada as well as in Scotland. The Society issued last year a volume entitled "Daily Offices for Morning and Evening Prayer Throughout the Week." The circulation of this volume has been extensive considering that daily service in our churches is still exceedingly rare. It may tend to create the demand which it seeks to supply.

The Scottish Church Society was founded in 1892. As a matter of fact, most of its founders belonged to the Church Service Society, but there is no necessary connection between the two; and many members of the older Society are inclined to regard the new Society as uncalled for and injudicious. The aim of the Scottish Church Society is doctrinal rather than aesthetic. It protests against what is believed to be prevalent, lax views regarding the Incarnation of Christ, the Sacraments and the Ministry. It is only fair to state, however, that the doctrine of "Prayer for the Dead," which is so often cited as almost the main reason for the existence of the Society, forms no part in its programme. The subject was not, strictly speaking, discussed at the meeting in Glasgow, but was incidentally alluded to by a speaker laboring under deep emotion caused by the recent death of a dear friend. I was not present at the meeting, but I am assured by those who were, that nothing was further from the thought of any of the speakers than the formulating of any opinion on a subject so mysterious. It is doubtful whether any of them would altogether adopt the deliberate statement of the Moderator of the Free Church, Dr. Walter Smith, in his "Thoughts and Fancies for Sunday Evenings":

"Shall God be wroth because we love them still
And call upon His love to shield from ill
Our dearest, best?
And bring them home and recompense their pain
And cleanse their sin, if any sin remain,
And give them rest.

Nay, I will not believe it—I will pray,
As for the living, for the dead each day.

They will not grow
Less meet for heaven when followed by a prayer
To speed them home, like summer scented air,
From long ago."

In any case, unless we are prepared to take action against the writer of these tender lines, it is hardly fair to denounce in strong terms the impromptu speaker at the Glasgow meeting. Let us hope that neither they nor Dr. Smith mean to go over to Rome! I am not a member either of the Scottish Church Society or of the Free Church, and cannot speak with authority; but, as an impartial observer, it seems to me that the one is no more likely than the other to do anything of the kind.

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 23, 25 Albrecht Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, March, 22, 1894.

Work for the Young.

AMONG the schemes of the Church none should be more carefully and favorably considered than that the purpose of which is to make provision for the Aged Ministers who through years of toil served the Master well. Their claim is an exceedingly strong one. They are of our own household. Fathers in Christ to not a few whose sense of filial duty must be strong. And yet, a brief statement issued recently would confirm previous reports and appeals, that the duty has been most inadequately discharged. The purpose of this article is to set forth a few facts regarding the fund, its object and scope, and to suggest a possible means by which it could be placed in a very short time on a secure and adequate basis.

The idea of making provision for aged ministers originated in the Presbytery of Toronto thirty-six years ago. In 1857 the Synod of Kingston approved of an overture on the subject, sent up by the Presbytery and in 1860 it became a scheme of the Church. In earlier days its fortunes are associated with the name of Rev. John McTavish, D.D., now of Inverness, Scotland. From 1877 until 1887 Dr. Middlemiss filled the position of Convener, now so ably filled by Mr. J. K. Macdonald of Toronto. For a long period the scheme did not receive the attention it deserved, but in 1887 the Winnipeg Assembly directed that a capital fund of \$100,000 should be raised. In the following year the amount was placed at \$200,000, and Rev. Wm. Burns became Agent for the Fund. The committee has displayed praiseworthy activity and had the same spirit of earnestness characterized the Church at large, there would have been but little cause now for further effort.

The following are some of the conditions and regulations which govern the Fund:—

The Fund shall be sustained by annual congregational contributions, ministers' rates, donations and bequests.

The invested capital shall not be entrenched upon for the purpose of paying annuities, and all bequests made to the Fund shall be added to the capital, unless otherwise ordered by the testator.

Settled pastors, ordained missionaries, home and foreign, professors in colleges and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of: For ages under 30, at date of connection, \$4; for age 30 and under 35, \$5; for age 35 and under 40, \$6; for age 40 and under 45, \$7; for age 45 and under 50, \$9; for age 50 and under 55, \$12.

When a minister has obtained permission of the General Assembly to retire from the active duties of the pastorate on account of age or infirmity, he shall be entitled to an annuity only on application of his Presbytery, such application to include all necessary information.

When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with five dollars (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the Fund permit.

When a minister's health is impaired, but not so much as to render him wholly unable to discharge the duties of his profession, the Committee may grant him half the allowance to which he would be entitled in case of complete disability.

When a minister who has paid rates to the Fund attains the age of seventy years, he may claim the privilege of retiring from the active duties of the Ministry, and of being placed upon the Fund.

When a minister is mainly dependent upon his annuity from this Fund, the Committee shall have power, after careful inquiry, to grant such additional allowance as the condition of the Fund will permit, such additional allowance in no case to exceed one hundred dollars.

There are now seventy-five ministers on the list of beneficiaries. A considerable number of these never had more than \$600 a year, some of them not more than \$400. The congregational collections have never reached \$10,000 a year and this year the amount will be about \$2,100 below that of two years ago. To be able to give each minister an average of \$250 the sum required in the collections would amount to \$18,750. Ministers of forty years standing should be entitled to \$370. Last year the limit was \$275 for this class, and this year, unless the collections are much better than last year, this small amount must be further reduced. The subscription list now amounts to about \$120,000, of which \$94,000 has been paid. This is short \$80,000 of the amount aimed at, but \$20,000 has been promised by a single donor: should the \$180,000 be raised in a reasonable time. Toronto has contributed over \$40,000 of the sum secured, and of this amount the city ministers have given one tenth. These figures show the position of the Fund, but they give no indication of the difficult task the Committee has been called upon to perform. The questions which come before them, the cases they have to deal with, do not come within the category which can be proclaimed before the world, and sympathy elicited by a parade of heroic suffering and patiently borne need. But surely the church must see that the peculiar circumstances require a prompt and liberal response, and that without sufficient funds the demands, however urgent, cannot be met.

There are many agencies in the Church which are excellent sources of revenue. There are the Womens' Societies, the Young People, the Sabbath Schools, etc. Now were one of these agencies, the Young Peoples' Societies, for instance, to take up the Aged and Infirm Ministers' Fund and make it a special object of effort for two or three years, every cent required by the Committee would be found. It would be an admirable work for the young men and women of the Church to do. They would have the advantage not only of doing good work, but of having something definite to do, a

specific object to which they could bend their energies. It would be a noble aim, one they could hopefully undertake, and from which much good would be derived in the accomplishment. Let this suggestion be considered. It may be found to be surrounded with many difficulties which do not at first glance appear, but if the idea be not wholly impracticable, difficulties would not prove insuperable, and would but add to the zest and ardor of the energetic young.

Foreign Mission Fund.

Respecting this important fund, the following statement has been sent for publication by Rev. R. P. MacKay, Foreign Mission Secretary: Dr. Reid presented to the Executive of the Foreign Mission Committee last week, the following comparative statement of receipts up to the 13th March.

	1893.	1894.
Home Missions	47 505.83	40 003.00
Augmentation	16 284.83	16 030.39
Foreign Missions	40 261.28	38 120.40

It will thus be seen that whilst the other Funds are pretty well up, the Foreign Mission Fund is \$11,000 behind the receipts at the same date last year. It is also noticed that many congregations give little or nothing to Foreign Missions, depending almost entirely on what the Women's Foreign Mission Society are doing, and yet the funds of the Women's Foreign Mission Society according to their constitution can only be applied to work amongst women and children.

The present liabilities of the Foreign Mission Committee for work, to which the funds of the Women's Foreign Mission Society cannot be applied, are \$74,688 and yet whilst we are near the end of the financial year, little over half that amount has been received. Will you please draw the attention of your congregation to this serious state of affairs. This appeal is by order of the Executive.

Figures that Speak. An exchange makes the following suggestive calculation: New York spends over \$40,000,000 on education; over \$12,000,000 on amusements; and over \$60,000,000 on drink. These figures are appalling, and the deplorable fact is that they are relatively applicable to many of the great cities on this side of the Atlantic.

A Lawyer's Impertinence. It is high time a check should be given publicly by presumptuous persons with respect to the ministers of the gospel. To some persons the sight of a black coat is as that of a red rag to a bull. They cannot tolerate a parson. It is safe to say the more faithful a minister is to his sacred trust the more he is belittled and bespattered by ignorant or impertinent people. The other day a case in point occurred in one of the Toronto Courts, and it is to be regretted that the learned judge did not protect the precincts of justice from such insulting remarks. One of Toronto's respected ministers, Rev John Mutch, gave evidence in an assault case he incidentally witnessed, other credible witnesses did the same, but not being ministers they escaped insult. Regarding Mr. Mutch, counsel for the defence remarked: that "the clergymen are always very busy in this city; whether it be in morals or municipal matter they are always busy." The clergyman is answerable to the laws like other people, and is surely entitled to the rights which the laws secure for all good citizens.

Collegiate Court. Queen's University Journal rallies the PRESBYTERIAN REVIEW for forgetting in an article published over a month ago, to acknowledge the Theological Conference which took place a year ago in Queens, as the source of the Post Graduate Session, held this year at Knox College. As a matter of fact we could not have given such acknowledgement without running the risk of being wrong. Indeed we are not aware to whom credit is due for originating the idea. We know, at least it has been said, that there is more than one claimant for the honor. Not being a college journal, but a Presbyterian Church organ, it behoved us to be cautious in statement. We hope the Journal will give us credit for at least trying to be fair. If we had known that Knox College had borrowed the plan from Queen's or that Queen's held a patent on the idea of Post Graduate lectures, it goes without saying that the fact would have been duly recorded in our widely-read paper. It would have been nothing more or less than the merits of the case would have demanded, for it is these little courtesies that make life pleasant, especially the life of the cloister. But until the point at issue has been settled beyond dispute the safe policy for the REVIEW will doubtless be to refrain from rushing madly into the breach. And this is all the more unnecessary, inasmuch as the interests of both institutions are so jealously guarded by wary sentiments under whose watch the Alumni may feel perfectly safe.

"Spectator" sees Danger. Many are the views which the Parliament of Religions has elicited from many minds. Last week our columns contained a Budlast's impressions in which there was more truth than poetry, and in the following extract from an able article in the *Spectator*, a vein of thought is opened which certainly deserves attention. The many points of view from which the great convention of religions could be rightly regarded are responsible for the many inferences drawn as to results; difference of opinion need not imply wrong conclusions:

"The mass of men," says the *Spectator*, "accept ideas when pleasantly presented, without much thought; and of the thousands who witnessed this strange celebration one-half at least would go away with a feeling that the tiresome search after truth was less necessary than they had thought; that, after all, very dignified and able persons believed in ideas as widely apart as those of Catholicism and Shintoism, or Mohammedanism and Methodism; and that, perhaps, it mattered little which of them was right. Each of them was a religion, perhaps the best suited to its professors; and all of them therefore should not only be tolerated, but regarded as right in its sphere - which is a denial of the duty of inquiry into the law by which man ought to be bound. If Shintoism with its calm rejection of any necessity for spiritual thought, and Mohammedanism with its assertion that God is unconditioned even by his own qualities, and Christianity with its central thought that a divine Teacher has called on mankind to obey and follow him, are all equally respectable or useful or nutritive creeds, then why not leave the whole subject alone, and believe, both as to faith and conduct, that which strikes you of itself as most believable? That thought relaxes energy in the pursuit of truth, and must, therefore, whichever creed is true, so far as it prevails, be injurious to the men who entertain it."

Canadian Pulpit.

No. 36.

Sermon for Young Men.

By REV. J. H. RATLIFF, St. CATHARINES, ONT.

TEXT:—"A man in Christ."—11 Cor. xii, 2: Young men form a class of special interest in any community. The reins of power will soon pass into their hands. The story of the future is being written in the events of the present. How shall this country be governed? How shall its institutions be sustained? What shall be its moral tone and influence?—these and many other questions regarding the future are being decided to-day in the education and moral and religious training of the young. Could we win all our young men for Christ, what an uplifting every department of life and work would receive.

The expression "A man in Christ," started a line of thought which I desire to follow out with you this evening.

It is not my purpose to give an exposition of the passage in which the expression occurs. The man in Christ of whom Paul speaks was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter. We enter not upon the discussion of many questions which may be asked more easily than answered.

He was a man in Christ. In Him manhood attains its true dignity; or to put it from the other side, out of Christ manhood is shorn of that which alone qualifies it for the title.

This is the centre around which our thoughts are to gather to-night.

A man! What is he? The anatomist will describe his physical structure: the physiologist the functions pertaining to the different parts of his organism: the psychologist will speak of his mind with its varied faculties, and the laws which govern thought. Thus a man is constructed—his frame is described, and the offices which are discharged by the different parts of his organism. But, we may ask, is that all? Does that constitute a man?

Our definition and description must be from the standpoint of God the Creator before we have a right conception of what constitutes a man.

The man whom God made had not only a body, a mind, a conscience, a will, a soul, but he stood in a certain relation to God in moral likeness, while all his powers of body and mind were for the service of Him who gave him being. Adam was a man in the perfect sense of the term, bearing in his soul the image of his Creator, with no thought beyond the will of that Creator. But he fell, and by that fall lost the divine image, and the desire to live out the end of his creation. Not the will of God but the will of Adam now rules. He is but the form and appearance of what he was at first, not the man God made.

No one believes that form and feature and mental structure are all that are essential to manhood. It takes more than body and mind and soul to make a man; it requires right relationship to God, and in Him right relationship to the world in which we live. We lost this in Adam; it is restored in Christ. Manhood is ours only in Christ. A man in Christ is the only man. He who is not in Christ is only in the form of a man.

We will give reasons for this. He is a man in Christ, and not out of Christ because he is getting back gradually to what he was when God made him.

The act of the first man led to his expulsion from Eden. Why? Because he was no longer fit for companionship with God. His moral and spiritual being had undergone a radical change. The man whom God drove out of the Garden was not the man whom God made, except in physical form and mental capacity. He was a moral and spiritual ruin.

Jesus Christ, the second man, came to restore this ruin. He became sin for us. He took upon himself the penalty due to sin. Divine justice satisfied its claims in Him, and proclaimed to all of Adam's race the restoration of all that had been lost by the first Adam. He died for our sins and rose again for our justification. By Him all who believe are adopted into the family of God, and have a right to all the privileges of the sons of God. "If any man be in Christ he is a new creature."

This is the beginning of true manhood, but it is not its consummation. The man who accepts by faith the Lord Jesus Christ as a personal Saviour, has a great many steps to take before he reaches perfect manhood. Jesus is the perfect man, the ideal man, and only as we grow in grace are we approaching the man in Christ. It is a life long effort. But is not the end worth the effort? To be like him! To be a man in Christ! To be qualified for sonship, and in Him to have a right to the tree of life—this is worth man's most determined effort.

Again we become men in Christ, because only then do we begin to answer the purpose for which we were created. Like all other parts of His creation man was made for God's glory. Man's act in Eden meant that he was weary working out God's plans, that his purpose henceforth was to work out his own. He returns to the original plan of things in Christ. "Man's chief end is to glorify

God." We have all been taught this, and the truth is fundamental and essential. Hence he only lives for right purposes who seeks to glorify God; and this can only be done by a man in Christ. Out of Christ a man cannot live for God.

Young men, you reach true manhood only in Christ. Any aim that leaves you stripped of likeness to God and pursuing a course that is neither from God nor leads up to God, is unworthy any one who bears the human form and name.

There is nothing more splendid than a young man in the glory of his youth bringing all to Christ. Bright, fresh, clean young manhood in Christ, begotten of Him to a living hope that toils and prays and sings and weeps and suffers for Christ is the glory of any age. Such a life has wonderful possibilities and is fitted to make better the history of any people.

Report on Temperance.

SUBMITTED TO THE MONTREAL PRESBYTERY BY MR. W. DRYSDALE, CONVENER.

By order of the last General Assembly, your convener sent to each session the following questions on temperance, as adopted by the Assembly at Brantford:—

QUESTIONS TO SESSIONS.

1. Has any part of the Assembly's plan of work been adopted within your congregation? If adopted, what has been done? If not adopted, what has been done to interest your children and young people in temperance work?

2. In how many places in your community is liquor sold by license? What proportion do they bear to the population? What decrease has there been in the number of licenses granted during the last five years?

3. What do you regard as the best method of preventing the indiscriminate sale and use of intoxicating liquors?

4. What views do your people entertain as to the legal enforcement of prohibitory measures? Would they give moral support to the officers of the law in carrying out such enforcement? If not, why not?

5. What classes, if any, in your community, favor the continuance of the liquor traffic?

From the replies to the first question, we gather that in many of the congregations, efforts are being made to carry out the General Assembly's plan of work. Bands of Hope exist in some of the schools, while temperance lessons are taught every three months, and special sermons preached from time to time; also local temperance organizations in many places.

As to the second query, we find that there is a slight diminution in the number of places where liquor is sold. It is very difficult to determine what proportion they bear to the population. Circumstances vary in many localities. The city seems full of places; the number of such is unwarrantably great, and strenuous efforts should be made to diminish the number and to do away entirely with bar-room and grocers' licenses, both of which are particularly demoralizing.

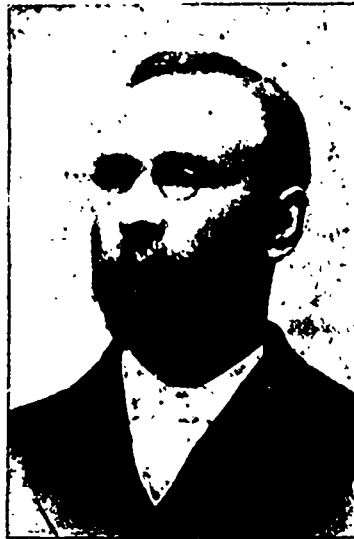
Last year the License Commissioners of Montreal determined to rid the city of a number of unnecessary saloons. Of the applicants for licenses, seventy six were notified that they must retire from the liquor business; but in order that they might have due warning, their licenses were renewed for another year. This was done on the distinct agreement that the seventy-six condemned licenses would not apply again for authority to sell. They now seek to obtain a commutation of the death-warrant they signed twelve months ago. The Provincial Government has been appealed to, and offers little hope of relief. There is, therefore, every prospect that the seventy-six liquor sellers in Montreal will experience a measure of prohibition.

We are indebted to the recent annual report of the Citizen's League for the following information:

Sale of liquor to minors.—The enforcement of this law is only partial; children are fairly protected, but lads from eighteen to twenty-one obtain liquor without restraint. At the last session an amendment to the act was made, imposing a fine on any minor found in a saloon, but no permanent benefit may be expected until the word 'knowingly' is eliminated from the act. A petition in favor of this should be sent to the Provincial Treasurer.

Illegal sale of liquor, sale on Sunday and after hours.—This part of the law enforcement has been better observed than ever before, and if the Provincial Revenue police were increased this section might be considered well under control. Two notable exceptions in connection with the observance of the Sunday law are:—First—Certain hotels that sell liquor in private rooms to parties not regular boarders. A strong protest, substantiated by facts, has been placed before the Government, and it is understood action will be taken. Second—Disorderly houses. The Provincial police have done a great deal of good towards the suppression of the sale of liquor in these places but much remains to be done, and to this end the city police could and should give active co-operation.

Sale of liquor by the glass in groceries.—For the first time since the formation of the League we are able to advise any marked



REV. J. H. RATLIFF.

Improvement, for despite the well-known fact that the law was persistently broken, incurring incalculable evil to the poorer classes, it has been most difficult to obtain convictions. Now, thanks to the energy of the Chief of the Revenue Police, acting upon complaints and information furnished by this League, a large number of violators have recently been fined, with good effect; but nothing short of the absolute separation of the liquor and grocery business will ever really eradicate the evil.

Reduction of licenses in the city.—We regret to say that the following table shows a slight increase for the present year:—

	Hotels.	Restaurants.	Shops.	Totals.
1889-90.....	213	301	568	1082
1890-91.....	165	322	597	1084
1891-92.....	152	304	477	933
1892-93.....	154	307	474	933
1893-94.....	147	331	477	955

But, we are also pleased to be in a position to advise that the Government have, after consultation with this League and other bodies, ordered the following limitations to be observed by the Commissioners for hotels and restaurants:—

For 1894.....	440
For 1895.....	400

This is what the citizens of Montreal have pressed for years, and cordial acknowledgments are now due to the Honorable, the Premier, the Hon. John S. Hall and the Hon. Louis Beaubien, for their assistance in bringing about the amendment.

Prohibition, prohibition, prohibition, is the almost universal reply to the third query, although there are a few scoundrels who do not feel warranted in attempting to voice public opinion in regard to this question. There is no doubt that a general, as distinguished from a local, prohibitory law, having the consistent moral support of the Christian Church, and vigorous enforcement by the state is, worthy of consideration and should be speedily introduced.

Many believe the legal enforcement of prohibitory measures to be a thing right in principle, and which will in the course of time be brought to pass through the exertions of others more interested than themselves. There are few who would look on such enforcement as a wrong against society, nor feel their conscience injured by it as a trespass, to which they as citizens were parties, against the right of others.

The large majority of our Church members hold, first, that such legal enforcement is right in principle, because, as it affects the liquor-seller, it would forbid instead of authorizing, as do license laws, men entering an employment the most degrading of any now openly followed in any civilized land.

As it affects the drinker, it would refuse to him an agent which necessarily produces an evil habit of appetite and of will, and leads to an abandonment of social duties, a public menace and moral suicide.

As it affects the drinker, it would remove the temptation of a most seductive and insidious custom from the plane of a legal responsibility to that of a secret vice. And, because, although it is claimed that such action compels the abstainer by the letter of the law to forego, what the evils of intemperance ought to lead him to forego in spirit of self-renunciation: it is at the expressed wish of abstainers that such action is to be taken, and is, therefore, on their part a voluntary act, publicly reasserting habitual self-restraint for the good of others.

And because, although it is claimed that such action coerces the law-abiding, in order to restrain the law-breaker; since drunkenness is a crime, there can be no indefeasible right to purchase intoxicating liquors.

That such enforcement is possible, because (a) prohibitory measures do violence to the conscience of an infinitesimal number, and because (b) their provisions are in harmony with the practice of a great majority of our most law-abiding citizens. Further (c) their enactment has been favored by the vote through plebiscite of a clear majority of our voters in four if not five of the provinces of the Dominion.

That the enforcement of such measures is of vital importance, because (a) all forms of the license system have failed to do away with intemperance; (b) the enactment of prohibitory measures, without means of enforcement by the same authority which enforces all other laws have proved ineffectual.

That the burden of the enforcement of these, as of all laws, should be borne by the state.

That such enforcement by the state should be imperatively demanded by church members and temperance workers, the very great majority of whom would give hearty support to such measures, which should be national, and not local.

A very small minority, instead of supporting, would violate a prohibitory law by purchasing alcoholic beverages.

Dr. Paton, the eminent missionary to the New Hebrides, who visited this country last year, interviewed President Cleveland and the authorities at Washington to endeavor to induce the American Government to help in suppressing the traffic in fire-arms, intoxicating liquors and opium in the New Hebrides, and other Pacific Islands. Good Dr. Cuyler overflows in righteous wrath in this

fashion: "Just think of it, a lot of converted cannibals, begging a Christian Government not to send them any more rum. Verily, the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with—missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo; Heaven goes in the cabin, and hell goes in the ship's hold. How long will it take to convert the heathen in this style?"

In conclusion, your convenor is firmly convinced that we are coming upon better times. To-morrow is going to be better than yesterday was, and God is taking care of all this great work and it is all right. While we cannot stop a man's drinking at his own table by any law that was ever made or ever will be made, we can stop it if he be a Christian man, by appealing to him in the name of Jesus Christ himself, who emptied himself, and who gave up his rights.

In the National Temperance Almanac for this year appear the following lines:

There is a little public house,
That every one can close;
It is the little public house,
Just below the nose.

Now we say that is good common sense, and everybody knows it, and those two things, on the one hand the closing of the saloon, and the suppression of the liquor traffic by salutary law, and on the other by the persuading of God's people to let liquor alone in the behalf of their weak fellowmen. In the line of those two propositions, we believe lies the sensible prosecution of the temperance reform throughout this province and land. Let us have faith; let us believe that God can carry on his own work, and let us believe that he has not trusted it wholly to us to carry on.

For right is right—since God is God,
And right, the day must win;
To doubt, would be disloyalty,
To falter, would be sin.



MR. W. DRYSDALE,

The Great Fast and the Great Fight.

There stood once on the border of Lake Nemi a temple much visited by Roman ladies from which this gem of the Alban Hills was called Diana's Mirror. The priest was a slave who had murdered his predecessor, and who was ever on the watch, bearing a similar fate. Whenever a new priest was installed, the road to this temple was crowded with the carriages of the fashionable devotees who eagerly went out from the city to see this priestly slayer of a brother priest. This drive to the beautiful Arician Woods was what passed for religion and religious worship at Rome, when John the Baptist came preaching in the wilderness and Jesus of Nazareth went out into the wilderness to fast and be tempted of the devil.

The meaning of this great fast and fight becomes clearer from a study of the times as seen in the attitude of Roman society toward the prime subject of religious belief, the reality of the world to come. The Epicurean philosophy was just then fighting the revival of faith in a hereafter which came in with Augustus. The history is familiar to every reader of Virgil. The Sixth Book of the *Æneid*, with its disclosure

of Tartarus, like the Inferno of Dante a thousand years later, was an agonizing revelation from which all who had leisure for thought fled to excess of unbelief. They took up again the polished epigrams of Cicero's letters, "There is no hereafter," and "No God ever comes to mingle in human affairs"; they repeated the maxim of desperate unbelief: "Let us eat and drink, for to-morrow we die"; they revelled and intrigued and feasted with feverish eagerness to forget what they had heard and feared might be true, and so they drifted toward eternity, as the world neared the hour of Christ's manifestation.

It was a far cry from the Jordan where John was baptizing, to the Appian way along which equipages rolled to the temple of Diana. How could they hear that Voice: "Repent, for the kingdom of heaven is at hand!" What mattered it that such events happened in Pilate's jurisdiction as have shaped the world's history and shaken the world's thought? What signify these things now to them who sneer at a belief in the temptation of Jesus as a revelation of what passes in the consciousness of men! The times are not so very different. The man right beside you to-day will take his own life and tell you to write over his body the old heathen falsehood: "Non fueram, non sum!" The enchantress of souls to-day will whisper the world-old lie: "There is no second death"; you can live but once and die but once; make the most of life, therefore, and think little and lightly of death. And all this while we live so near that world to come that it makes an echo in every heart; "we hear the drum-beat of eternity in our own breasts," we hear the stir of that great life in the speaking silences of this, and even when we lie down to sleep, we hear the surf thunder of the shoreless sea.

The fact of Christ's temptation is beyond dispute, if we accept the record. The details are given with various emphasis. The fast was an incidental necessity leading up to the conflict and the ministry of the angels. Let us so treat it. The abstinence practiced in Lent concerns not meat and drink, but a clearing consciousness of the world to come.—ROLLIN A. SAYER, D.D.

For the Sabbath School.

International S. S. Lesson.

LESSON I. - APRIL 1. - GEN. XXXII., 9-12.

Jacob's Prevailing Prayer.

GOLDEN TEXT "I will not let thee go, except thou bless me." GEN. XXXII: 26.

TEXT The twenty or forty years of Jacob's life at his uncle Laban's. The common reckoning from Gen. 31: 38, 41, makes the period twenty years. But Dr. Kennicott thinks that the twenty years mentioned in the two verse are not the same years; but that the verses should read, "One twenty years I was with thee (*i.e.*, taking care of thy flocks, but not in thy house); another twenty years I was for myself in thy house, serving thee fourteen years for thy two daughters, and six years for thy cattle." This would make his stay with Laban forty years. The twenty years belong either here or between the sale of the birthright and its bestowal on Jacob, so that the present date is the same by either mode of reckoning.

DATE. B.C. 1750 or 1740. Twenty or forty years after the vision at Bethel, our last regular lesson.

PLACE. Peniel or Penuel (*the face of God*), on the north bank of the stream Jabbok, which enters the Jordan from the east about half-way between the Dead Sea and the Sea of Galilee. Peniel was at the fords, probably some fifteen or twenty miles east of the Jordan. Jacob was now ninety-seven years old. He has twelve children. He has become richer than his uncle Laban, and is on his way back to Palestine. Isaac is still living (35: 27-29), a blind, feeble man, 150 years old. It is generally thought that Rebekah was not living (compare 24: 59 with 35: 8). Rebekah's nurse would not probably have left her mistress while she was living to join Jacob's family.

EXPLANATORY.—**LIFE AT PADAN ARAM.**—After his vision at Bethel, Jacob continued his long journey to Mesopotamia. As he approached the town of Haran, he found his cousin Rachel caring for her father's sheep. Rachel was probably twelve or thirteen years old at this time (see Conder's *Tent Life in Palestine*). This would make her nineteen or twenty at the time of her marriage. Thus introduced, he enters the service of Laban, marries his cousins Leah and Rachel, and in course of time becomes the father of twelve sons. Let us glance at some of the helpful thoughts suggested by this period of Jacob's life.

THE EXPULSIVE POWER OF A SUPREME AFFECTION.—Jacob's seven years' service for Rachel "seemed to him but a few days for the love he had to her." This is the secret of happy service everywhere. It is love that makes life flow smoothly and happily. It is equally true of our service of God; it is blessed when love to him is deep and strong. Goethe's dying words were "more light." Our words of life are "more love."

RETURNING HOME.—In some way God spoke to Jacob, and summoned him to return home (31: 3). His present life was but an episode, a preparation. His true position was that of heir of the promises, the inheritor of the promised land, the channel for the kingdom of

God. He must not stay too long away. He may become perverted in his religious life. He had learned all he could here. "Jacob was becoming too contented in that strange land. Like Ulysses and his crew, he was in danger of forgetting the land of his birth, and the promises of which he was heir." Circumstances pointed in the same direction. Life with Laban's family was becoming a serious trial. He could no longer live in peace with him.

THE PRAYER OUT OF THE DEPTHS.—VS. 9-12 This prayer from the depths of distress, and out of the deeps of the soul, "rose to a lofty height of poetic fervor," and impressed itself on the memory as a model. It is the first recorded prayer in the Bible. And Jacob said. Note the combined beauty and power, humility and boldness, simplicity and sublimity, brevity and comprehensiveness of this prayer.

THE USE OF MEANS.—VS. 13-23. Jacob did not regard praying as the substitute for the use of the best means. It was rather a guide, an inspiration from God, in their use. His question was not "Will you be healed by prayer or medicine?" It was prayer *and* medicine. Guidance to the right means is as really an answer to prayer, as if God's own hand did the work for us without the intervention of means.

GOD WRESTLING WITH JACOB.—VS. 24-26. Jacob was now at the fords of the Jabbok, *i.e.* "The Struggler," from its difficult passage through the hills. He had done all he could. He returned across the stream that he might be alone. There was much to think of. It was a crisis in his career. He was about to take possession of the promises in the land God had given him. He could not foresee the future. And there wrestled a man with him. This was no dream or vision, but reality.

PRACTICAL SUGGESTIONS.—The stains and effects of sin are not wiped away by Time, nor Forgetfulness, nor all of them even by Forgiveness.

Times of need, of temptation, of doubt, of sorrow, of conviction of sin, the crisis in our lives, lead us to God and teach us to pray.

True prayer works as well as prays. The earnest soul prays with the whole nature,—words, acts, life, spirit.

The highest blessings come only from wrestling importunity, that will not let God go till he blesses us.

God leads us on to earnestness in order that we may be prepared to receive better blessings. The best things of God are given in vain till we hunger and thirst after God.

The answer to prayer is often different from that which we first ask for, and far better.

The best fruit of earnest seeking after God is in changed characters and lives, and closer communion with God.

Each higher experience, though but brief, lifts up the whole life, gives new visions of our possibilities, and keeps a higher ideal before our souls.

SUGGESTIONS TO TEACHERS.—Review the past history of Jacob, and its place in the history. Subject: A Victory on the Battlefield of the Heart.

A vivid picture of the course of Jacob's life at Padan-Aram, especially in relation to the experience of to-day's lesson.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS						
ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA						
1894		SECOND QUARTER.			1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF	GOLDEN TEXT.	CATCHES.	
Apr. 1	Jacob's Prevailing Prayer ...	Gen. 32: 9-12 26-30	Earnest prayer prevails with God.	Jas. 5: 16	Gen. 32: 26	Question.
8	Discord in Jacob's Family ...	Gen. 37: 1-11	Brotherly love is a good thing.	Pa. 153: 1	Gen. 45: 24	95
15	Joseph Sold into Egypt ...	Gen. 37: 27-36	Children's sins bring sorrow to parents.	2 Sam. 13: 33	Gen. 50: 20	97
22	Joseph's Viceroy in Egypt ...	Gen. 41: 38-48	Trials are the path to honor.	1 Pet. 3: 21	1 Sam. 2: 30	98, 99
29	Joseph Forgiving his Brethren ...	Gen. 45: 1-15	We should return good for evil. [ed.]	1 Matt. 5: 44	Luke 17: 3	100
May 6	Joseph's Last Days ...	Gen. 50: 14-26	The memory of the righteous is cherished.	Pa. 112: 6	Prov. 4: 18	101
13	Israel in Egypt ...	Ex. 5: 1-14	The cruel are punished with cruelty.	Isa. 19: 4	Pa. 184: 8	102
20	The Childhood of Moses ...	Ex. 2: 1-10	God's people are protected.	Pa. 91: 7	Pa. 91: 15	103
27	Moses sent as a Deliverer ...	Ex. 3: 10-20	Christ is our deliverer.	Acts 3: 22	Isa. 41: 10	104
June 3	The Passover Instituted ...	Ex. 12: 1-14	Heaven is opened by Christ's blood.	Heb. 9: 22	1 Cor. 5: 7	105
10	Passage of the Red Sea ...	Ex. 14: 19-19	God's presence means Deliverance.	Isa. 43: 2	Heb. 11: 29	106
17	The Woes of the Drunkard ...	Prov. 23: 29-35	God provides the best refreshment.	Isa. 43: 6	Prov. 25: 31	107
24	REVIEW		God works for our salvation.	Phil. 2: 13	Deut. 32: 9	REVIEW

CHURCH PRAYER MEETING.

What Shall Lift Me?

This is a question by our Lord from the gibes in the street about Himself. It was thus men spoke of Him derisively—a friend of publicans and sinners. But frequently a gibe is the exact truth. Precisely what our Lord was—a friend of publicans and sinners; and that He was, meant to them immensities of moral value—means this also to ourselves.

First—Think of the sort of Friend our Lord Jesus Christ is.—He is the Friend *supremely worthy*. Robert Browning in a letter published since his death tells how Charles Lamb was questioning among some of his friends as to how he and they would feel if the greatest of the dead were to appear suddenly among them. On the final suggestion, "And if Christ entered this room?" he changed his manner at once, and stuttered out, as his won't was when moved, "You see, if Shakespeare entered, we should all rise; if He appeared, we must kneel."

"A pattern of all righteousness" (Lord Bacon). "In every other existence but that of Christ, how many imperfections! Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influences of the times, who has never compounded with any customs or passions? From the first day to the last Christ is the same, always the same—majestic and simple, infinitely firm and infinitely gentle." (Napoleon). "Through the fair gloss of his manhood we perceive the rich bloom of His Divinity. If He is not now without an assailant, at least He is without a rival. If He be not the Sun of Righteousness, the Friend that gives His life for His friends, and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least as all must confess, there is no other to come into His room." (Gladstone). "I bow before Christ as the Divine manifestation of the highest principle of morality" (Goethe). "Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life" (John Stuart Mill). "Whatever may be the surprises of the future, Jesus will never be surpassed" (Renan).

Our understanding of the love and help of Christ is measured largely by our sense of the need of them. They who are in the severest straits and who turn to Him comprehend best the height and the depth, the power and the tenderness of His sympathy. And those who enter most fully into fellowship with Him, and learn most richly what it means, are they who suffer from the same causes which made him a sufferer. They whose longing, loving labours for the spiritual good of others have been met with indifference or even contumely, whose prayers seem to have been unheard, and whose lives seem to have been in vain—these usually have their reward in a conscious and precious fellowship with Jesus which no disappointment can rob of its sweetness.

We can only save others by being like Christ. We can only be like Him by bearing suffering as He bore it and thus becoming one with Him in the most heart-searching of all human experiences. But if we thus enter into fellowship with Him our reward is great. We become "children of God, and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."

He is a Friend *who yields Himself for you in sacrifice, to the last limit*. For your weal he held Himself back from nothing.

He is a Friend who brings out *the best in one*. Study the transforming and eliciting influence of Jesus upon John, Peter, Thomas, etc.

He is a Friend whom it is *not difficult to get*

acquainted with. His heart is the open and easy sanctuary for any one.

He is the Friend *whose death cannot divide you from Him*. For your sake He dies, indeed, but for your sake also He triumphs over death in the resurrection; and reappearing on the other side of death, declares, "Lo, I am with you always."

Second—Come back now to our Scripture—Friend of publicans and sinners. You may not be sinners in their sort and sense, but you are a sinner in some sort and sense. How much you need uplifting! Enter into personal friendship, then, with this Jesus Christ.

Him that cometh to Me, said Christ. Enter, then into the closest personal relation with Him. Christ shall lift you.

Christian Endeavour.

Daily Readings.

First Day.—Two prayers. Luke 18 : 9-14.
Second Day.—Earnest asking. — Luke 11 : 5-13.
Third Day.—Regular prayer.—Ps. 55 : 16-23.
Fourth Day.—Praying together. Acts 4 : 21-33.
Fifth Day.—Praying in love. — Mark 11 : 20-26.
Sixth Day.—"Not as I will." Matt. 26 : 39-44.
Seventh Day.—Why should we pray? Matt. 6 : 5-15.

PRAYER MEETING TOPIC, APRIL 1. — "How and why should we pray?" Matt. vi : 5-15. I know of few subjects of so great importance to Christians as this subject of prayer. That which concerns a Christian's communion with God, concerns his life, and its source of peace and power; and such is prayer, for it is like a pipe that conducts the water from some neighboring mountain spring to the thirsty town below; the pipe does not make the water flow, it merely directs it where it may be of use; so with our prayers, they but direct God's ever flowing blessings in specific channels and toward special objects. To prevail in prayer is the wish of every Christian, and yet there are, comparatively, but few who enjoy the constant assurance that they have what they ask. Now this assurance is not the privilege of a favored few, it is the right of all believers. Let us then for a moment consider how it may be attained.

1. To prevail in prayer is to pray with the knowledge that what we ask is in accordance with the will of God, (1 Jno. v. 14.) and we may know this, says the Rev. Andrew Murray in his book, *With Christ in the School of Prayer*, "Through God's holy word taken up and kept in the heart, the life, the will; and through God's Holy Spirit, accepted in His indwelling and leading." Ponder these words, they are rich in truth. 2. To prevail in prayer is to pray in the belief and confidence that we already have what we ask for, (Matt. xi. 24. 1. Jno. v. 15.) This is the natural result of praying in accord with His will, the faith that will remove mountains and overcome all difficulties. Reference passages:—Psa. xxxiv. 15, 17, xxxvii. 4, 5. lxx. 2. cxlv. 18, 19. Ecc. v. 2, Isa. lxx. 24. Jer. xxxiii. 3. Matt. vii. 7-10. xviii. 19, 20. xxi. 22. Mark. xi. 24. Luke. xviii. 1. Jno. iv. 24. xiv. 13, 14. xv. 7, 16. xvi. 23, 24. Rom. viii. 26. Eph. iii. 20. vi. 18. Phil. iv. 6. Heb. xi. 6. Jas. i. 5-7. iv. 2, 3.

The Cleveland Convention.

It is about time to be thinking about the coming Christian Endeavour International Convention which will be held in Cleveland, O., July 11-15. Up to date ten thousand applications have been received from those desiring accommodation, and plans are being made for at least fifteen thousand more. An interesting feature of the convention will be the denominational rallies, which proved so helpful at Montreal. We hope soon to announce the name of the gentleman who will lead the Canadian Presbyterian rally. We remind missionary committees of the roll of honour on which the names of all societies contributing at least ten dollars to missions will appear. Norman E. Hills, 372 Sibley Street Cleveland Ohio, is the person to address regarding accommodation, etc.



The Sabbath.

No one is useless in this world who lightens the burden of it for anyone else.—*Charles Dickens*

"I AM THE RESURRECTION."

One evening, a few weeks ago, a young girl lay dying. At least, so said the watchers; while the angels must have been whispering eagerly—"Soon she will be really living; this is her birthday, in the new life!"

She was very weary, and when she could find no other rest, she turned her sweet, patient face to her mother, and said, "Read me, 'Oh, For a Perfect Trust!'"

It was her favorite hymn, and she had read it over and over, until the little card upon which it was printed was worn with use, even in her delicate hands.

Her mother—ah, what cannot mothers do!—read the verses slowly. A look of great peace came into the maiden's face. The watchers said "She is growing weaker!" The angels must have said, "She is growing stronger!"

And then a Voice—like mother's and father's and full of all love—whispered, so that no one but herself heard—
"Talitha, cumi!"

And she arose, and went with Him, strong and well at last.

The young girl was an earnest reader, and I asked her mother to let me print those verses, for the comfort they might bring to the rest of us, when we are "shut out from much that others have." They are printed directly from the little card.

OH, FOR A PERFECT TRUST.

Isaiah xxvi. 5. Philip. iv. 6, 7.

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And, even though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best.

Oh! for the peace of a perfect trust,
A heart with Thee at rest!

WHOM DO WE BELONG TO?

BY REV. WILLIAM BURNET WRIGHT, DD.

"Ye are not your own." "Ye belong to Christ."

When a ship nears port, she runs up her flag. If you see the stars and stripes at her mizzen peak you know she is an American ship; that the captain and crew belong to the United States. Flowers are the Christian's flag. Therefore we wear them. They say, "These people belong to Him who made the flowers." For one who is not a Christian to put a flower in his buttonhole or to wear flowers on her hat, is to fly a false flag. Everything beautiful is Christ's. He made it. He owns it. Birds, flowers, diamonds, little children, all are His. To enjoy them and not be a Christian is to break into a stranger's garden and steal his fruit. A boy who does that will skulk and hide. He will show that he is scared by the way he eats—always ready to run.

A Christian is one who goes to the garden gate. There he

finds the owner who asks him in; leads him to the finest trees; helps him to climb them, and while watching him enjoy their fruit tells him of yet lovelier gardens and more delicious fruits to be enjoyed by and by, until, at times, for gladness, the Christian forgets to eat, sings, and shouts to those without, "Come hither, and receive without money and without price the things you are trying to steal."

If this is not one's experience, I do not think he knows what it is to be a Christian. All the joy he has in living is that of the thief who has climbed in 'some other way,' plucks here a flower, and there a cherry, while his main business is looking out for the dog.

The joy we feel and ought to feel all comes from the fact that we belong to Christ.

1. It is pitiful for a child or man to fancy he belongs to no one. You have heard people say of some little fellow: "Poor child! He has no mother!"

What they mean is: "No mother has him."

There is no one to tell him what to do. If he wants to take hold of the pretty flame there is no one to hinder him. If he chooses to eat dirt or drink poison there is no one to prevent him. He is as a man who has forgotten that he belongs to God, thinks he is his own master and can do as he likes. Such a man gets drunk if it pleases him, gambles, burns himself, cuts himself, because he fancies he may do as he likes, instead of minding to do as God likes.

2. It is disgraceful to feel that no one owns you.

The most contemptible of Americans was Benedict Arnold. He thought he owned himself, and therefore did as he pleased. The noblest of Americans was Washington. He knew his country owned him.

A steamer in New York harbor caught fire. It was crowded with people. The captain was in the pilot-house steering. The flames came nearer and nearer to him. They scorched his face. They singed his eyebrows. Still he held fast to the wheel. One leap would have saved him. But he would not take it. There he stood like an iron man until the vessel grounded and three hundred lives were saved. The captain's arms were burned to the bone. But he did not flinch. He knew he was not his own; he belonged to those passengers on the ship. Until a boy feels that someone owns him, he is not fit to live, and he is not fit to die. He is of no use to God or man, and least of all to himself.—*Our Sunday Afternoon.*

TWO LITTLE OLD LADIES.

BY H. MAUD MERRILL.

Two little old ladies, one grave, one gay,
In the self-same cottage lived day by day.
One could not be happy, "Because," she said,
"So many children were hungry for bread;"
And she really had not the heart to smile,
When the world was so wicked all the while.

The other old lady smiled all day long,
As she knitted, or sewed, or crooned a song;
"She had not time to be sad," she said,
"When hungry children were crying for bread;"
She baked, and knitted, and gave away,
And declared the world grew better each day.

Two little old ladies, one grave, one gay;
Now which do you think chose the wiser way?

—*Parish and Home*

He prayeth well, who loveth well
Both man, and bird, and beast;
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—*Coleridge.*

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—*Phillips Brooks.*

Mission Field.

An Opium Den in Central India.

Last evening, in company with Mr. Campbell and Dr. Woods, I visited an opium den, and here is an account of what I saw and heard:

It is one of a row of dwelling-houses near the centre of the city. The smoking room is a long low verandah closed in by a bamboo net work plastered with mud, and divided into two compartments by a screen, the first and smaller one being for the use of the sweeper caste, the other for caste Hindus and Mohammedans. The whole place looked dreary and wretched enough, mud walls and floor, smoke-begrimed ceiling, no furniture, one or two feeble lights, a few coarse mats for the use of the frequenters and the articles used in the process of preparing and smoking the opium, such constituted the environment.

As we approached the entrance we heard the loud voices of several talkers mingling in a characteristic confusion. We made our way unannounced through the low doorway, and found ourselves in the presence of a group of men squatting or lying around a heap of coals and hot ashes. There were low caste men, smoking *madak*, a preparation of opium, said to be neither so costly nor so harmful as the *chandu*, which is supplied in the other division. They arose and politely saluted us as we passed to the other compartment. Here at one end were a number of men huddled together, reclining on each other in a circle around the little lamp, used for burning the opium; at the other were two decrepit figures engaged over a little fire-place.

We were at once recognized as the *Padre sahibs* (missionaries), and were invited to sit down on a low mud platform, at one side of the room. A few enquiries elicited the information that there is but one such licensed den in Rutlam, that it has been in existence for five or six years, that the contractor or keeper of the house pays six hundred rupees yearly for the privilege, that from one hundred to one hundred and fifty persons visit it daily, that there are some smokers in the city who at less cost, but at the risk of detection and punishment, indulge in their own houses, that some consumers, getting six rupees a month, spend an anna a day, or a third of their wages, and others proportionately to their income, and that the habit is usually acquired in youth through depraved companionship and the desire to stimulate lustful passions.

The smokers at the time of our visit were all Mohammedans. At another time the place might have been found occupied by Hindus. They come in groups as well as singly, and, having satisfied their craving, depart and make room for fresh comers.

None of the party present were drowsy or stupid from the drug. On the contrary, their eyes were bright though somewhat glazed, their intellects active and their tongues incessantly going. Most were young men, who, as lads, fourteen or fifteen years ago contracted the habit. They were for the most part emaciated and haggard, with the peculiar pinched expression of the opium smoker. One old man who had been a smoker for over thirty years told a pitiful tale of his descent from a position of trust, honour and influence to that in which we found him.

Scarcely had we been seated, when one and another began to describe the evils of opium smoking and to urge the closing of the place. One said, "Had we known what it would lead to we would never have begun to smoke, but before we knew it the habit was formed, and now we are helpless. Wife and children, house and business, everything must give place, and at the wretched time we must hasten here. At night we resolve not to return in the morning, and vow and pray to Allah, but when the morning comes we are dragged by our craving as a helpless struggling cow by a man with a rope around her horns. Though the burial of a father should be in progress we must leave it and come here. We are being destroyed and can't save ourselves. Can you not give us

medicine or get the government to close this place and punish all smokers?" Another said, "Deliver us from this habit and it will be your life and we will kiss your feet." They were unanimous in condemning the habit and bemoaning their condition. They had not a word to say in its defence. Were they in earnest? Did they, knowing our sentiments, say these things to please us and to excuse themselves? We cannot say, but they seemed intensely in earnest, and if they were deceiving us they were most skillful in the art. I believe they were in earnest. But their will power, never very strong perhaps, has been completely destroyed and they are now the helpless slaves of the habit. They know their misery but cannot face the pain necessary to break off. As the hour for taking the drug approaches, pains are felt through out the whole body, eyes and nose run water and an intense feeling of distress comes on which is relieved only by resorting to whiffs of the opium pipe. When we left the place two men followed us to the street, pleading with us to help them in some way to throw off their chains. Fortunately opium smoking is not yet largely indulged in by the people of India, though multitudes eat it in the crude form. Still in every large city one or more places are found where a few scores congregate to smoke, and it is much to be feared the habit is spreading, and every effort should be made to save India from that which is such a curse to China.

W. A. WILSON.

RUTLAM, Feb. 7th

Indore Missionary College Our Hindoo Boy's Letter.

The following extracts are from a letter written to our Sabbath-school by Shripat Narayan, the boy we are maintaining in the 'Boys' Home':

"MY DEAR FRIENDS IN BRUCEFIELD—

"Through the grace of our Lord Jesus Christ I send my salaam to you. I was by caste a Brahmin. . . All our family are cultivators of the soil, but as land proprietors.

My big brother is called Basist Narayan, and he did the work of clerk and record keeper in the court house, but he went to Bombay. From there he came to Indore, and there he became a Christian, sending word to us at home.

"At that time, mother, father, and the rest of us cried much and became very sad. . . . After some years he came home, when our caste people raised a great row, and tried to hinder him. At that time my brother returned to Indore, but he left in our house a copy of the Gospel and a book called 'Ram Triel.' I went to another place for some work in the court house, the same day Basist left home. When I returned home again, I found Narayan had gone, and I cried much, for I loved him much, so I began to read the books he left behind, but I did not fully understand them.

"When my brother returned a second time—when he was coming to Indore from the Theological School—I cried much, and so he said to me 'Don't cry: when you wish come to me.' I, therefore, after a few days, secretly left my home and came to my brother. That is three years ago almost. After some days I got a situation here in the State.

"I continued to read the Gospel my brother gave me, and my brother took me to church and tried to explain to me Christianity.

"One day, in the preaching of our missionary, I felt in my heart that Jesus Christ was our true Saviour, but I still felt it hard to leave my father and mother and also my caste, so I tried to secretly live as a Christian. But, one day, Mr. Wilkie spoke so strongly, of confessing Christ, and that Christ would not confess us before God, that I feared and determined that whatever would come, I would follow Christ and be baptised openly. I was therefore baptised after further conversations with Mr. Wilkie. . . . He kindly prayed for me, that I may get such grace and strength as will enable me to bring before others the glory of Jesus

Christ. Your young Christian Brother,
SHRIPAT NARAYAN.

I give this touching letter especially for the use of S.S. teachers. To any teacher applying for it, I shall send a photograph of the boy, and a line or two of the original letter written in Indore. These along with the above letter read to the class, might wonderfully stir a healthful interest in the young hearts. After showing them, I would be glad to have them returned, for my supply, though considerable, is not unlimited. The "Boys' Home," in connection with the Indore College, is for the special training of those Christian boys, that they may become thorough Christians and intelligent workers.

ANNA ROSS,
BRUCEFIELD, Ont., March 13th, 1891.

Guolph Presbyterian Society.

THE Guolph Presbyterian Society of the W. F. M. S. held its ninth annual meeting in the Presbyterian church, Hespeler. By eleven o'clock the church was thronged with delegates and others from the academies and mission bands of the Presbytery. The forenoon was entirely devoted to business of the society and hearing reports. In the afternoon addresses were given by Miss McWilliams, who has recently returned from India, Mrs. Watt and Mrs. T. Golde, of Guolph, and other ladies. Miss Jeanie Davidson, of Fergus, gave an appropriate recitation, "The Bride's Guit," and Mrs. McCrae, of Guolph, conducted the question drawer. In the evening Rev. Mr. McVicar, of Homan, China; Rev. Dr. Wardrope, of Guolph, and Rev. Mr. Thomas gave interesting and instructive addresses while the Hespeler choir varied the programme with two anthems, very effectively rendered, and Rev. Mr. Strachan, of Hespeler, sang with feeling, Handel's "He shall feed His flock like a Shepherd."

To the ladies of Hespeler is due, in a very considerable measure, the success of the meeting. Their hospitality and kindness are deserving of much praise. The convenience and suitability of the pretty church in which the sessions were held, may also be mentioned as contributing to make the day of the Hespeler convention one of pleasant memories.

The treasurer's report shows cash contributions of last year amounting to \$2140.34. Fifteen hundred pounds of clothing were also sent to the Indian school at Birtle, Man.

The following is the result of the elections for 1891. President, Mrs. Mullen, Fergus; 1st vice-president, Mrs. McCrae, Guolph; 2nd vice-president, Mrs. Dickson, Galt; 3rd vice-president, Miss Suellic, Fergus; 4th vice-president, Mrs. Rae, Acton; treasurer, Miss Helen Cant, Galt; secretary, Miss Kerr, Galt; Letter Leaflet secretary, Miss McCrae, Guolph.

Lanark and Renfrew Presbyterian Society.

AFTER the meeting of the Lanark and Renfrew Presbytery the members met with the Presbytery of the W. F. M. S. in St. Andrew's church. An abstract of the secretary's report was read by Rev. Mr. Crombie, clerk of the Presbytery, while Rev. Messrs. Currie and Buchanan moved and seconded it in most interesting addresses on different phases of mission work.

The report for the year was a most encouraging one, the ladies raising nearly \$4,600 for Foreign Missions. A paper on "Our Duty to Missions" was read by Miss Macdonald, of Perth, which was followed by a most excellent and practical address by Mrs. Shortreed, of Toronto, who is a pleasing speaker, and gave a great many practical hints to the ladies which will assist them in carrying on the work they are so enthusiastically engaged in.

The choir of St. Andrew's church rendered some anthems, which enlivened the meeting. The hearty singing by the congregation (and it was hearty) of "Jesus, Lover of My Soul," without the organ when the electric light suddenly went out and left the audience in Egyptian darkness, repaid the little inconvenience caused by the occurrence.

The place fixed for holding the next meeting was Renfrew, in the early part of 1895. The newly elected officers are: President, Mrs. Stewart, Perth, 1st vice-president, Mrs. Campbell, Renfrew, 2nd vice-president, Mrs. Farrell, of South Falls, corresponding secretary, Miss Bella Sinclair, of Carleton Place, recording secretary, Miss Riddell, of Pelee, treasurer, Miss Lizzy Findlay, of Carleton Place.

After a vote of thanks to the kind people of Carleton Place for their generous hospitality, there was brought to a close one of the most interesting and profitable of the Presbyterians of Lanark and Renfrew. About twenty-five Almonite ladies were present at the meeting.

Mission to the Lepers.

The following letter, published in the PRESBYTERIAN REVIEW a few weeks ago, is republished by request, the issue in which it first appeared being out of print, and there being a desire for its further distribution:—

4 Rest House Road, Bangalore, India.

To WILLESLEY C. BAILLY, Esq., Secretary and Superintendent Mission to Lepers in India.

SIR,—With reference to your letter published in the *Madras Mail*, dated 12th April, 1893 (an extract of which is herewith enclosed for your information) relative to the proposal to start a Home on the cottage principle, for European lepers, male and female, in some central position in India, I make bold to address a few lines at your kind invitation on this most important question, being personally interested on behalf of my family.

About four years ago it was discovered that my eldest son, who is now in his sixteenth year, was afflicted with leprosy. The fact was first brought to my notice by a missionary who visited the Sabbath school at which my children attend, and in which I was a teacher. I was perfectly staggered at the announcement, and did not believe it. The same evening, however, I had occasion to visit the station hospital and the medical subordinate in attendance called me aside and urged me to get my boy treated, as he observed the boy was in a bad state. On my pressing him for an explanation the apothecary said he feared the boy had leprosy, but he could not be positive. I had the lad examined by a medical man, a personal friend of my own, and he pronounced the case an incontestable form of leprosy; and medicine was prescribed for him and administered, but without removing the symptoms. We then tried Clark's Blood Mixture—five or six bottles; this also proved fruitless, and about this time a bad sore opened on the sole of his left foot near the toes, and I also observed that two fingers of the left hand were contracting. I then obtained the Count Matthei remedies from the Rev. Father Miller, at Mangalore, and kept up this treatment for nearly two years, with the result that the wounds healed up; but all the other symptoms had become more pronounced. The face was bloated, with large round marks on the cheeks, these marks had also appeared all over the body. The skin thickened at the elbows, joints of hands, etc., and feeling had left three fingers of the left hand. We then tried other medicines until October, 1892.

At this time I received a box of medicines from Lieut. Algar, in Bengal, whose wife had discovered a herb, which is apparently a most valuable remedy, for at the end of two and a half months when the medicine was exhausted, the skin and very much improved, the swellings had gone down very much and his general condition had very greatly improved, but as I was unable to procure any more of this medicine the disease is again progressing, and I have given up all hopes of a cure being effected. I have great fears that my second son has been attacked with the disease, as he has a thickening of the skin over the forehead, and an eruption of small pimples on the face, especially the nose. His hands are also much larger than they ought to be for a boy of his years, and are of a pale hue. I am almost beside myself with grief and remorse at the prospect before my unfortunate children.

The announcement made in your publication that something is being done to care for these poor unfortunates comes like a ray of sunshine out of the darkness which has come upon me. I have prayed earnestly to God to open up some way that my poor children may be provided for, and I look upon this proposal to establish a Home of this kind as an answer to my petitions.

I proposed some time ago to send one boy to the Lepet Asylum at Madras, but my wife would not entertain any such suggestion, as she said it was like sending him to prison, and I felt the force of her argument. It goes against our feelings to part with our child forever, in such a manner. It, however, a Home on the cottage principle was established as proposed, where we could visit our loved ones whenever we wished, which perhaps would not be often, it would remove all the objections to parting with them. We earnestly pray that the Lord will bless the efforts you are putting forth to the accomplishment of this most worthy object, for an institution of this kind is absolutely necessary in this country.

I believe that such an institution could be made almost self-supporting in a short time provided the site for its location was in a fruitful part of the country. I would respectfully suggest that the land selected should be capable of yielding either wheat or rice as well as vegetables. On such a site the residents would be able to cultivate the ground and rear stock in sufficient quantity for the support of the institution. The country around Bangalore is very salubrious and yields fruit of every description in abundance; but, except in very favorable cases, the soil will not grow wheat or rice, and therefore I think it would be unwise to select this part of the country for the purpose.

I feel intensely interested in this matter, and should be most happy to assist you in any humble way that I can; and I shall be glad to give any further information which you may desire to have in connection with my case particularly. I am a subordinate in the Madras Barrack Department, and have served in the army now a period of thirty-four years, and could stay on for two or three years longer, but I fear that the condition of my children and my own failing health will necessitate my leaving the service very soon, on a small pension. I have a family of six children, the eldest a girl of seventeen, then four boys, aged respectively sixteen, thirteen, twelve, and nine, and lastly a girl of eight years. I am in a most distracted state of mind on their account, and I feel my health giving way under the immense strain of anxiety and sorrow.

Trusting, sir, you will kindly excuse this long letter, and thanking you most sincerely for the interest you are taking in this important subject, I beg to subscribe myself

Your most humble and obedient servant,

J. B.

Conductor Barrack Department,
4 Rest House Road,
Bangalore.

Madras Presidency, East Indies.

[An Association in connection with the mission to lepers has been formed in Toronto. The president is Rev. John Neil, B.A., 577 Sherbourne street.]

The Quebec branch of the Canada Woman's Board of Missions held a most successful meeting last week, the reports of work done being very encouraging.

"Woman's Work in Foreign Lands" was the theme of an interesting lecture to the ladies of Brigden congregation, the other week, by Rev. J. C. McKee.

Rev. J. H. McVicar, of China, delivered a lecture at Welland in aid of the Chinese Mission Fund. In spite of inclement weather a good audience attended, and the lecture was most interesting and enjoyed.

The annual meeting of the Ottawa Presbyterian Society was held in the Sabbath school hall of St. Andrew's Church, Ottawa, on Tuesday, March 6th. The President, Mrs. Thornburn, presided. The meeting was well attended, delegates being present from most of the auxiliaries and mission bands. Eight auxiliaries have been added during the year—Carp and Lowry, besides six congregational,

auxiliaries in Ottawa, as a result of the disbanded of the Ottawa Auxiliary, which has existed since 1878. There are now twenty-three auxiliaries and four mission bands connected with this society, with a membership of 616. Total amount contributed, \$1,049.19. The following officers were elected for the ensuing year:—Mrs. Thornburn, Ottawa, president; Mrs. James Gibson, Ottawa; Mrs. Gamble, Wakefield; Mrs. T. A. Nelson, Bristol, Mrs. Lockhead, North Gower, and Mrs. C. Hall, Russell, vice-presidents; Miss Eliza H. Gibson, Ottawa, treasurer; Miss H. E. Dunie, Ottawa, Secretary.—H. E. DUNIE, Sec. O.P.S.

Church News.

In Canada.

NOMINATION of elders took place lately at Alexandria, Ont.

A SUCCESSFUL concert was held on the 8th inst., at Spring Ridge, B.C., in the Mission Hall, which was largely attended.

THE congregation of St. Paul's church, Toronto, have presented their pastor, Rev. W. A. J. Martin, with an address and handsome study desk. The congregation expressed their satisfaction at Mr. Martin's recent decision to remain with them.

THE congregation of Abingdon meet with a loss in the removal to Hamilton of Mr. John A. Jackson, elder. Miss Mary Jackson on leaving her position, having been organist for three years, was presented with a purse from the congregation.

REV. L. C. EMES, who has completed a three years' pastorate at Ballinfaul and Melville, gave a review lately of the progress of the congregation. The good work accomplished has been acknowledged by the congregation, who have presented Mr. and Mrs. Emes with a couple of handsome pieces of furniture.

REV. J. R. MCKAY, of Knox College, Toronto, has received a call from the congregations of Bayfield and Bethany. Mr. McKay is recently from the old country and after some successful mission work in British Columbia, completed his course at Knox College.

A VERY successful concert and sale of work netted the ladies of the Fern avenue church, Toronto, upwards of sixty dollars towards the furnishing of a new church which this little congregation hopes to erect very soon. Some fifteen ladies deserve the credit of the work that has given so handsome a return.

A VERY pleasing item of news is that which records the signifying school boys of St. Andrew's Church Institute, Toronto. They resolved that the sum of twenty dollars, given them for a sleigh ride by a friend in the congregation, be applied to the relief of the destitute in the parish, the boys themselves to report any case of special need that might come under their notice.

A MOST successful "at home" was given by the Ladies' Aid Society of Parkdale on Friday last. Nearly 400 people were present. A short but excellent programme was rendered by a quartet of the choir; Miss Howard, instrumental solos; Miss McGregor, recitation; Mr. Walker, vocal solo. Rev. Mr. Hoosack acted as chairman. Refreshments were served at the close by the members of the Ladies' Aid. Messrs. Bell, Jack, Fenwick, Mitchell and others looked after the comfort of the guests.

REV. T. O. SMITH, D.D., general secretary for women's societies, lectured in the Presbyterian Church, Blackstock, on the evening of March 1st. His subject was, "The Boys I Know," and in his treatment of it, the Doctor showed himself possessed of very remarkable imaginative and descriptive powers. Life among the lowly, in Scotland, forty or fifty years ago, was depicted in a masterly manner, and from the grinding poverty that there and then prevailed, Dr. Smith showed that some of the boys he knew, rose, through sheer force of character and an insatiable thirst for knowledge, to positions of eminent usefulness. The lecture is certainly a capital one, and its delivery leaves nothing to be desired.

At the adjourned annual meeting of the congregation of St. Andrew's Presbyterian church, Victoria, B.C., Rev. Mr. MacLain in the chair, the accounts for the past year, which showed very satisfactory results, were submitted, together with reports from the various auxiliary societies, all of which were received and unanimously adopted. The following were elected on the board of management viz: Joseph Hunter, A. Carmichael, A. G. McClellan, John Brown, J. R. Robertson and J. McLeod. The meeting resolved itself into a social, enjoying for an hour very pleasantly songs, recitations, etc., with a copious supply of refreshments.

An exchange says: "Rev. Mr. Abraham, of Burlington, was the recipient of two calls lately. One from the leading church of the city of Brantford and the other from a couple of burglars. The burglars did not ask time for consideration, but they preyed on the matter at hand to the extent of \$90."

Presbytery of Victoria.

THE March meeting of the Presbytery of Victoria was held in St. Andrew's church. It was agreed to recommend to the General Assembly to admit Rev. Dr. Hamilton, of Tacoma, to the Canadian Church. Sabbath work at the Esquimaux graving dock was condemned, and the attention of the Dominion Government drawn to it. Reports on mission work among the Chinese and Indians; on Temperance; on Sabbath schools, were presented. The opinion prevailed that the appointment of professors in Theological Colleges be in the hands of the General Assembly. From the statistical report on Sabbath school work presented by Rev. Dr. Campbell, the following figures are gleaned:—The number of schools in the Presbytery is at present 11 (7 being in Victoria and its suburbs); the enrollment of scholars is 1,122, an increase of 2 during the year, with a total of 117 teachers, 5 more than 1892. The average attendance during the year just closed is recorded at 789, 810 being the return for 1892. The financial statement shows \$1,001 to have been collected by Sabbath school contributions as against \$1,846 in 1892, the expenditure on school maintenance being \$769, and \$15 being raised by the St. Paul's school, Victoria West, towards home missions and augmentation. The Sunday school contributions of St. Andrew's, Nanaimo, were devoted towards the church building fund. In general review of the school work it is stated that Rev. Mr. McDonald's successor (Mr. T. Morrison) having just arrived at Alberni, the school there will be re-opened in May. Only one school contributed towards missions during 1893, as against five during the previous year.

Presbytery of Rock Lake.

THE Presbytery of Rock Lake held its regular meeting on Monday and Tuesday, the 5th and 6th days of March, at Manitow. There was a pretty fair attendance of members. Mr. White, of Melita, acted as Moderator in the absence of Mr. Fisher. A request from the congregation of Deloraine to be separated from the outlying stations, and formed into a pastoral charge, was granted, with the understanding that the session of Deloraine continue to supply the outlying stations in the meantime. Requests came from the mission field of Hilton, (1) to have a session formed; (2) to approve and to submit an application to the church and manse building board, for a loan to assist in erecting a manse; (3) that the Presbytery take action with regard to moderating in a call to a minister. These requests were granted, and Messrs. Gollan and Hodnett appointed to attend to the same. An application from Orr Station to have a preaching station opened at Tobacco Creek, in connection with the Ravenswood mission field. The application was referred to the sessions of Carman and Miami, to consider and report to Presbytery at its next meeting. A circular letter was read from the Presbytery of Picton, stating its intention to apply to the General Assembly for leave to receive the Rev. W. R. Anderson, a member of the Baptist Church, as a minister of this Church.

Dr. Robertson, superintendent of missions in Manitoba and the North-west, was nominated Moderator of the General Assembly. The following ministers and elders were appointed commissioners to the General Assembly: Messrs. Fisher, Hodnett, Faugharson and Caven, ministers, and Messrs. Douglas, of Deloraine; Altheck, of Crystal City; Fraser, of Morden, and G. A. Kaye, of Ottawa, elders. The remit of the General Assembly, among the best method of appointing professors to chairs in our Theological Colleges, was considered, when it was agreed that in the opinion of this Presbytery, such appointments should be made by the General Assembly, on the nomination of the College Boards, but that should the charter of any College render it difficult for that College to work under this rule, any other method of appointment should be permitted, so long as the Assembly has the right to veto any appointment made by the College authorities. Reports of standing committees on the State of Religion, Temperance, Systematic Beneficence, Sabbath Observance, Sabbath Schools and Statistics, were read, considered and adopted. The mission station of Swan Lake requested Presbytery to change it from its present connection, and put it into the Musselboro field. This was granted, and the name of the field to be known as the Swan Lake mission field. The following is the finding of Presbytery on remit re draft Book of Praise. 1. The Presbytery express approval of the action of the Assembly in relation to the new hymnal. 2. That such new versions of Psalms as may be selected, be either added to the Psalter as second or third versions, or put among the Hymns. 3. That the selections of Paraphrases as proposed by the Assembly's Committee, be put among the Hymns with the exception that the whole of Par. 26 together with 41, and 42 have a place in the Hymnal. 4. That of the hymns now in the Hymnal the Assembly's Committee propose to omit, the following be retained 23, 43, 91, 96, 109, 138, 143, 171, 195, 200, 207. 5. That the following Hymns in the present Hymnal which the Assembly's Committee propose to retain, should be omitted 133, 146, 148, 166, 179, 227. 6. That while not objecting to the addition of a few children's hymns to the Church Hymnal, the Presbytery desire that a Children's Hymnal such as the present be prepared. 7. That of the Hymns proposed to be added to the Hymnal, the following be omitted 2, 3, 6, 11, 14, 28, 48, 79, 113. —Wm. CAVEN, Clerk.

Presbytery of London.

THE Presbytery of London met in London the moderator, Rev. Alex. Henderson, presiding. The Rev. W. J. Clarke was appointed moderator for the next six months. The first business taken up was the appointment of commissioners to the General Assembly. Of ministers, Rev. Messrs. Ballantyne, Sawyers, and Sutherland, G. Sutherland and A. Proudfoot, and of elders, Messrs. John Cameron, Neil McNeil, Charles H. Elliott, Malcolm Leitch, Jas. Watrman and Jas. Meek were appointed. Rev. J. M. Munro submitted a minute relating to the decease of the Rev. L. Cameron, of Thamesford. Rev. James Gordon gave in his annual financial statement, with estimates for the ensuing year, which was adopted. Rev. Mr. Henderson submitted the Home Mission report. The following claims for the past six months and applications for next year, were passed: Asylum and Springfield, \$150, and \$75 for past six months; Hyde Park and Komoka, \$150, and \$75 for past six months; Alma street, St. Thomas, \$150, and \$75 for past six months; King street, London, \$300, and \$81 for time of vacancy; Delaware and Caradoc, \$100—\$75 for Delaware, and \$25 for Cooke's church, Caradoc, and \$75 for past six months; Port Stanley, \$200, and \$117 for past six months conditionally on all arrears for supply being fully paid up. Wardeville and Newbury, \$100, and \$104 for past six months conditionally on all arrears being first paid up. North street and S. Delaware, \$150, and \$52 for past six months on the same conditions.

North Ekfrid, \$3 per Sabbath was asked for ensuing year. The report on systematic beneficence was read by Rev. Mr. Sawers, showing considerable advancement in this direction. Rev. Mr. Dewar gave in a partial Sabbath school report. The full report was left over till next regular meeting of Presbytery. The committee was instructed to consider the questions submitted by the General Assembly's Sabbath school committee, and also the expense connected with the scheme of higher religious instruction, and report at next meeting. On the second day, the report on the State of Religion was received and ordered to be transmitted to the Synod's convener. The revision of the Hymnal was taken up. It was agreed to recommend that selections of the prose version of the Psalms pointed for chanting, be incorporated in the new Hymnal under the head of Miscellaneous. Also that in view of the largeness and importance of the subject, and in order to give the Church ample time for mature consideration thereof, the General Assembly be requested to postpone final action for one year. It was recommended that a draft copy of the Hymnal with proposed classification of the hymns be sent down to Presbyteries before its final adoption.

Presbytery of Huron.

THIS Presbytery met in Seaforth on the 13th inst., elders' commissions were called for and the roll made up for the ensuing year. The report on aid receiving congregations was given, recommending that the following grants be applied for from the Assembly's Home Mission Committee: \$275 for Grand Bend and Chubbett; \$200 for Leburn and Union Church, Goderich Township; and \$250 for Bayfield and Bethany. The Presbytery resolved to ask for the aforesaid grants. A letter was read from the Board of French Evangelization, setting forth that, owing to the unsatisfactory state of the funds, the grant to Grand Bend was withdrawn. The Presbytery regretted the necessity for this action on the part of the Board, and in its reply expressed the hope that before the end of the financial year the contributions of congregations might be such that the withdrawal of the grant might be obviated. Reports on Sabbath schools, Sabbath observance, temperance, systematic beneficence, and the state of religion were submitted and action thereon taken. Messrs. J. S. Henderson and George Swallow were appointed members of the Synod's Committee of Bills and Overtures. A call from the congregations of Bayfield and Bethany to Mr. J. K. McKay, probationer, was sustained. The following were appointed commissioners to Assembly: Dr. McDonald, Mr. McLean, Dr. Ure, Messrs. Anson and Acheson, ministers; and J. Wilson, Drysdale, Strang and the elders of Manchester and Grand Bend, elders. Dr. McDonald was nominated Moderator of next Assembly. It was agreed to ask leave of the Synod of Hamilton and London to license Mr. Guthrie, student, in the event of his passing his preliminary examination for license. The remits of Assembly were considered and disposed of. The next regular meeting of Presbytery is to be held in Clinton, on the 8th of May, at ten o'clock a.m.—A. McLEAN, Clerk.

Presbytery of Stratford.

THERE was a full attendance of the members of this Court at its regular meeting in Knox church, Stratford, on Tuesday, 13th inst., at 10.30 a.m. The moderator, Rev. A. F. Tully, of Mitchell, presided, and Rev. Andrew Henderson, M.A., of Atwood, acted as clerk. Session records of Millbank and Hampstead were submitted for examination, and at a subsequent stage certified and attested as carefully and correctly kept. Mr. Drumm reported the death of Mr. John Strathairn, an elder in his congregation. Rev. Mr. Bradley, of Dakota, was invited to correspond. Mr. Kay read a paper on baptism, which he had been asked to prepare at last meeting of Presbytery. After discussion of the views therein stated by members of the Court, Mr.

Key was thanked for his paper. Commissioners were appointed to the next meeting of the General Assembly as follows:—Ministers—Messrs. Gray, Pyke, Campbell, Stewart, and Grant. Elders—Messrs. Johnson, Urquhart, Gibson, Ross, and Byers. Rev. Dr. McKay, of Formosa, was unanimously nominated as Moderator of the next General Assembly. A conference on Sabbath Observance was held. Reports on Sabbath Observance, Temperance, Sabbath Schools, and State of Religion were presented, received and adopted, and the respective convenors thanked for their diligence. Messrs. Tully, Pantou, and Pyke were appointed to support an overture from the Presbytery on the question of a hymnal before the Synod of Hamilton and London. Notices of application to General Assembly to receive Rev. Robert Aylward, D.D., of the Congregational Union and Rev. William P. Anderson, Baptist, were read. Messrs. Tully and McKibbin were appointed to represent the Presbytery on the Committee on Bills and Overtures at next meeting of Synod. Presbytery adjourned to meet in Knox church, Stratford, on Tuesday, 8th May next, at 10.30 a.m.—ANDREW HENDERSON, Clerk, *pro tem.*

Presbytery of Montreal.

THE Presbytery met in the David Morrice Hall. In the absence of the Moderator, Rev. T. Bennett opened the proceedings. The roll of Presbytery was then called, and made up for General Assembly. The vacant congregations are, Hemmingford, Russelltown, Ste. Therese, Second Presbyterian Church, Huntingdon; Cote St. Louis and Montreal Junction. Prof. Scrimger reported progress ancient the matters between the sessions of St. Gabriel and Knox churches. Rev. G. C. Hemo reported on behalf of the committee on French work. A number of grants were made to the charges within the bounds. In this connection it was agreed to urge some of the stations to increase their contributions towards the support of ordinances. It was agreed to join Isle de Grace to Berthier, and work them together. The report proposed to withdraw from Sorel and to leave the field to the Baptists, but some discussion took place upon this point. Finally, on motion of Dr. Warden, it was agreed that the Presbytery express sympathy with the spirit of co-operation with the Baptists and others in Christian work which has been suggested; but, in the meantime, the French Board be instructed to take such action with respect to Sorel and Laprairie, etc., as the interests of the cause of Christ may require. Certain charges are to be urged to make increased efforts towards the support of ordinances. In this connection Dr. MacVicar suggested that it would be well for the French converts to be reminded that they are now free from compulsory tithes, and for this reason they might do well to consider the question of voluntary liberality. Dr. Warden reported on behalf of the Home Mission Committee. He presented his report with some remarks upon the number of Chinese in Montreal who are attending Christian ordinances in some of the churches, and spoke of a suggestion to appoint a duly qualified missionary to work among the Chinese in the city. The report dealt with the Home Mission work within the bounds of the Presbytery, and with reports of deputations to augmented congregations and the grants to be asked for from the Assembly's fund. A number of appointments were made for the supply of respective stations. Montreal Junction is about to ask for moderation in a call to a minister who will take charge of the whole district. The report was then adopted. The report of the committee upon Sabbath schools, by Mr. J. W. Kilgour, of Beauharnois, was full of facts and figures. There are eighty schools within the bounds of the Presbytery, four of which have been opened during the year, and from seventy-eight of which reports have been received by the committee. The number of teachers and other officers is about nine hundred, and there are 7,677 scholars upon the roll. To increase this number the committee urges

a visitation from house to house, and the forming of home classes. To increase the efficiency of the teachers it recommends the holding of normal classes among them. A few of the schools have only been open a part of the year. The report goes on to say that 2,970 children have been learning the Short Catechism, and 193 have repeated the whole of it. A good number of the children have studied under the scheme of "higher religious instruction." The committee is of opinion that one of the greatest needs of the day is the co-operation of the parents, in seeing that their children study the lessons at home. About one hundred and ninety-eight of the scholars have become communicants during the year. Of the number of schools reporting eighteen have given \$224 to home missions and augmentation, and twenty schools have given \$1,209 to foreign missions; twenty-eight schools have given \$819 to French evangelization, and seventeen schools have given \$1,063 to other schemes of the Church, and eighteen schools have given \$691 to other objects. The first recommendation was, "That the home study leaflet be adopted in all our Sabbath schools." Dr. Mackay thought that the heavy work imposed upon the scholars by the day schools was such as to render it difficult to add more work for them. Dr. MacVicar reminded the Presbytery that parents felt it to be necessary to give the children all the information which they could possibly receive in the limited time which can be allowed them to attend school. This recommendation was then agreed to. The other two recommendations were then adopted, namely: That weekly meetings be held in the schools for lesson study, and that the General Assembly's Committee be asked to simplify its questions by reducing their number. The order of the day, for the appointment of commissioners to the General Assembly was then taken up. The following ministers go by rotation:—Rev. Messrs. J. M. Crombie, A. Rowatt, M. F. Boudreau, C. Chiniquy, R. P. Ducloux, A. E. Suckling, J. Bourzouin. The following ministers were elected by ballot: Rev. Dr. MacVicar, Rev. A. J. Mowatt, Rev. Dr. R. Campbell, Rev. R. H. Warden, Rev. Geo. Whillans, Rev. Dr. D. Paterson, Rev. Dr. J. Scrimger. The elders elected were: Messrs. Dr. Christie, Dr. Morrice, W. King, W. Paul, R. A. Becket, W. Drysdale, A. C. Hutchison, J. Brodie, W. D. McLaren, James Croil, George Loy, Jas. Ross, M. Thompson, J. C. Wales. The Presbytery agreed to recommend the following students to the Synod, to be taken upon trial for license, viz: Messrs. Robert Ballantyne, Joseph B. Charles, Wylie C. Clark, John R. Dobson, Robert Edie, A. D. Fraser, L. I. Giroux, Donald Guthrie, John McKellock, J. Menard, N. A. McLeod, E. A. McKenzie, G. C. Pidgeon, A. C. Reeves, J. A. Savignac. Messrs. H. Mackay and R. J. Douglas were recommended to the Presbyterial College as students. Rev. D. W. Morison, of Orms-town, presented the report upon Systematic Benevolence, which showed the methods adopted by the respective churches to raise funds for the support of ordinances. The report was adopted and ordered to be transmitted to the Synod and General Assembly. The report upon the State of Religion within the bounds was presented by Rev. J. E. Ducloux, of Valleyfield. This covered the work done by the sessions, by the Sabbath-schools, the congregations, and the special encouragements or special hindrances to the good work in the neighborhood of the respective churches. Great emphasis was laid upon the necessity of family worship. It was also said that where the elders do their work faithfully in the visitation of their districts, the communion services are more numerously attended. It was pointed out that theatres, drink, gambling, worldliness, Sabbath desecration, etc., were grave obstructions to the prosperity of the Church. Words of warm commendation were spoken of the Y. P. S. C. E. The report recommended that the Presbytery endeavor to secure reports from all the churches within the bounds, to secure information as to the number of Sunday-school scholars who have be-

come communicants during the year, that efforts be made by the sessions to circulate the total abstinence pledge among the scholars of the Sabbath-schools, that sessions be asked to use all diligence to promote the observance of family worship among the congregations. The report was then adopted as a whole. Rev. G. L. Mackay, D.D., of Formosa, was nominated as Moderator of the General Assembly to be held in St. John, N. B., in June next. Rev. J. R. McLeod, of Three Rivers, was nominated as the Moderator of the Synod to be held at Carleton Place, in the month of May. Prof. Ross and Mr. W. Paul were appointed to represent the Presbytery upon the Committee of Synod on Bills and Overtures. Rev. Dr. G. L. Mackay and a student whom he has brought with him from Formosa, were now recognized in the Presbytery and invited to occupy seats upon the platform. They responded to the request amid ringing applause. Rev. F. M. Dewey presented the report upon Foreign Missions. It referred to the missionaries now on furlough in Canada, among whom are Rev. J. H. MacVicar, Dr. G. L. Mackay and the student who has come with him. It spoke, also, upon the work among the Chinese in this city and the work among the Jews, carried on by Mr. G. A. Newmark. Dr. Mackay, of Formosa, was asked to address the Presbytery. In doing so he said that he had met with Chinese all the way from British Columbia to Montreal. There was a great want of sympathy and effort, in the towns and villages of this country, in relation to the welfare of these people. He assured the Presbytery, however, that even the feeble efforts which are being made, will result in great good. Though no open profession of Christianity be made by the Chinese here, they will return to their homes with the kindest feelings towards the Protestant faith. This alone will disarm much of the opposition and hatred which now exists. One great want is a superintendent of the Chinese work in Canada. He should be able to speak the language of the Cantons, as well as the language of this land. Such a man could go out among these people, get them together and then any minister of the Church could address them through him. He spoke at some length of the difficulties and persecutions which he and his fellow-laborers had encountered. Some of the natives who had shown a disposition to receive the Gospel had been beheaded, and others had been imprisoned. One thus imprisoned, had spent his time and strength in exhorting his fellow-prisoners to receive the Saviour. This man had been imprisoned upon a false accusation, which his enemies had afterwards confessed. Yet, in spite of all these things, there are men and women in Formosa who do not hesitate to receive and work for Christ. A resolution in appreciation of the work of Dr. Mackay was then passed by a standing vote. A lively discussion took place upon Mr. Drysdale's report on Temperance, which was read at the morning's sederunt. Finally, the Presbytery decided to delete a supplementary paragraph. The report was then adopted and ordered to be sent on to the Synod.

At Wednesday's sederunt, Rev. Dr. Campbell reported from the Committee on Synodical Powers. The report stated that there was no necessity, at present, to make any change. Dr. Campbell also reported upon the Woman's Missionary Society. It stated that auxiliaries had been established in St. Lambert and other places. The society kept a lady medical missionary in India, and a bible woman and nurse in this city. The report was adopted and ordered to be forwarded to the General Assembly. On motion of Dr. MacVicar the following resolution was adopted:—"Memorialize the General Assembly to take steps to evangelize the Chinese population of Canada, and that a copy of the memorial be sent to the Foreign Mission Committee for consideration. The preparation of the memorial was remitted to the Foreign Mission Committee of the Presbytery. In the same connection the sessions of the Presbytery are to take steps to gather the Chinese, who are to be in their vicinities, into their respective Sabbath schools.

A YEAR OF PROSPERITY

Twelfth Annual Meeting of a Successful Company.

The Shareholders of the Federal Life Able to Congratulate Themselves and the Directors on the Satisfactory Results of the Past Year's Business - A Large Surplus Shown.

The twelfth annual meeting of the shareholders of the Federal Life Assurance Company was held Tuesday, the 6th inst., at the head offices of the company in this city, and was well attended. James H. Beatty, president, in the chair; David Dexter, managing director, acting secretary.

The directors presented the following report:

Your directors have much pleasure in submitting for your consideration the twelfth annual report of our company. The report is accompanied by a statement of receipts and disbursements for the year, and of assets and liabilities at the close of the year, on 31st December last.

During the year 1459 applications for insurance were received, amounting in the aggregate to \$2,357,133. Of these applications 1366 were approved, for \$2,166,633; the others, for insurance to the amount of \$240,500, were either declined or held over for further information regarding the risks proposed.

The new business written is of the most satisfactory character, both as to the distribution of the company's risk over a large number of lives and the amount of premium income derived therefrom.

The premium and interest receipts for the year amounted to \$313,256.36, an increase of \$45,611.67 over the preceding year, and the assets of the company were increased by \$115,981.52.

The security to policy holders, including our guaranteed capital, was, at the close of the year, \$998,901.30; and the liabilities for reserves and all outstanding claims, \$294,760.04; showing a surplus of \$704,141.26. Exclusive of un-called guarantee funds the surplus of policy-holders was \$84,338.36.

The death claims for the year amounted to \$103,031, under forty-seven policies. Endowments matured during the year to the amount of \$10,258.

A most favourable opportunity having arisen a few months since to purchase a desirable and suitable property in this city, for the head offices of our company, your directors accepted it, and subsequently made improvements which have greatly enhanced the value of the property. Your directors trust and believe that their action in this matter will have your entire approval.

In submitting their trust again into your hands, your directors desire to express their gratification with the progress made by the company, its present position and future prospects, and their confidence that each year will add to its present solidity and prosperity.

The accompanying certificate from the company's auditors vouches for the correctness of the financial statement submitted herewith, all accounts, securities and vouchers having been carefully examined by them.

JAMES H. BEATTY, President.
DAVID DEXTER, Managing Director.

Auditors Report

To the President and Directors of the Federal Life Assurance Company.

GENTLEMEN, - We beg to advise completion of the audit of the books of your Company for the year ending 31st December last. The books, vouchers, etc., have been carefully examined, and we have much pleasure in certifying to their accuracy. The accompanying statement indicates the financial

position of your company as at 31st Decr in her. Respectfully submitted,

H. STEPHENS,
SHERMAN E. TOWNSEND, } Auditors.
HAMILTON, March 6th, 1894.

Summary of Financial Statement.

RECEIPTS.	
Premiums and interest	\$313,256 36
Less re-insurance premiums	12,156 03
	<hr/>
	\$301,100 33
DISBURSEMENTS.	
For death claims, endowments, dividends to policy holders and expenses	\$213,988 29
	<hr/>
	\$ 87,112 04
ASSETS.	
Mortgages, debentures, loans on policies, real estate and other assets	\$379,098 30
To which add uncalled guarantee fund	619,803 00
	<hr/>
Total	\$998,901 30
LIABILITIES.	
Reserve funds and unadjusted claims	\$294,760 04
	<hr/>
Surplus security	\$704,141 26
Amount insured	\$10,619,355 11

James H. Beatty, the president, in moving the adoption of the report, said: "It is even with a greater degree of pleasure than on the occasion of our last meeting, one year ago, that we, your directors, now present our report and render to you an account of the trust you placed in our hands."

"It has been my privilege at previous meetings to call your attention to the marked advances made by our company, as indicated by the reports placed before you from year to year, but on no former occasion have I been able to point you to such a great increase in the income and in the assets of the company. The report shows a gain over the previous year of more than seventeen per cent. in income, and over forty four per cent. in assets, exclusive of guarantee capital."

"In some previous years a greater gain was made in the amount of our insurance than has been the case in the past year; however, it has been the aim of your Directors for the past two or three years, as intimated in my remarks at our last annual meeting, to encourage an increase in our premium income and a distribution of the company's risk over a greater number of lives by substituting investment insurance in smaller amounts for terminating policies."

"In following this course we have added several hundreds to the number of lives insured with - increasing the aggregate amount at risk very much, and have largely increased our income."

"Regarding the very substantial and commendable premises we now occupy for our head offices, the purchase of which is mentioned in the directors report, it is needless for me to say anything except, perhaps, to add that the cost of this property, with the improvements made since its purchase, is much less than that of any equally desirable property within my knowledge bought or built for a like purpose."

Mr. Kerns, vice-president, on seconding the motion for its adoption, said: "It affords me much gratification to join in the submission of the report which has been presented. In addition to what has been said by the president, I can assure you that the continued and large growth shown in the resources and solidity of the company enhance the value of its contracts to the insured, whose interests are our first care."

"Our agents, who have been energetic and intelligent in the discharge of their duties, will be strengthened in their work in no small degree, and, no doubt, will enable your directors for this year to afford you even more favorable returns."

"With a surplus to policy holders of \$84,338.36, a surplus security of \$704,141.26 and total resources of about one million dollars

the company can offer favourable contract and promise good results for its patrons."

The report was unanimously adopted.

Dr. Woolverton read a carefully prepared analysis of the mortality experience of the company for the year, for which the thanks of the shareholders was tendered him.

On motion of Dr. Williams, a vote of thanks was given to Mr. Dexter, the managing director, his assistants and to the agents of the company, to which the managing director, Dr. Woolverton, medical director, and S. M. Kenney, superintendent, responded briefly.

The retiring directors were all re-elected. At a subsequent meeting of the directors the officers were all re-elected.

Literature.

"NOT LIKE IT" A Plea for the Old Sword. By Joseph Parker Toronto, Fleming H. Revell Company \$1.25

This is pre-eminently a book for the times. A nobler "Plea for the Old Sword" has never been made. Joseph Parker is always great when he stands before an open Bible. "This book has been written almost wholly from a preacher's standpoint." While this is so, it is no less a book for every intelligent Christian who wishes to have some idea what the Bible really is. The writer accepts the Bible as the inspired Word of God. A twenty five years' pastorate in the City Temple, London, gives Dr. Parker the right to speak on such a question. Other writers, with less claim of right, have written in a strong dogmatic spirit, and have assailed the Bible in almost every point. Here is a writer, *facile princeps*, who writes in no dogmatic spirit, to whom the Bible is God's inspired word. Both the plan and purpose of the book are excellent, and the spirit of the writer is all that can be desired. Joseph Parker is here at his best. He is now more a "preacher to preachers" than he is in this volume. He is "retiring and modest as a maiden, keen and daring in sword play as Benvenuto Cellini, and poised in judgment as Goethe." Fair, logical and convincing in argument; clear, trenchant and eloquent in style; excellent in purpose and conciliatory in tone, this book is alike worthy of its subject and its author. It should be in every minister's hands. We are confident that no book in Biblical criticism, old or new, will more repay a careful perusal than Dr. Parker's "Plea for the Old Sword." The book is tastefully got up, the paper and binding are excellent, while the printing is first class. Altogether it is the most inspiring and suggestive book which has come into our hands for many a long day, and we anticipate for it a wide circulation and a cordial welcome.

MRS. VAN RENSSLAER has written an article on the Madison Square Garden of New York, which will appear in the March Century. She thinks that the architects have made a tower which is much more beautiful than its prototype, the Giralda tower at Seville. The Giralda tower is in two distinct parts, separated from each other by nearly four centuries of time, and just as widely by disparities in style. Mrs. Van Rensselaer considers the New York tower from base to crown a consistent and harmonious piece of work. Its general scheme—its outline and a portion of its main parts—is borrowed from the Giralda. The latter is 275 feet in height, but the New York tower is 350 feet in height to the points of Diam's crescent. The Giralda tower is not attached to a building, but stands alone. The tower of the Madison Square Garden rises from a large facade 60 feet in height.

In response to many inquiries, the Methodist Book & Publishing House announce the early issue of a volume memorial of the late Dr. Douglas, of Montreal. The book, to which Dr. Potts is contributing an introduction, will contain a biographical sketch and a number of selected sermons and addresses. Its publication will no doubt be awaited with interest by the many friends and admirers of the eloquent divine, whose noble life has just closed.

Church in Canada.

THE Young People's Society of Christian Endeavour at Windsor recently celebrated the third anniversary of its origin by an enjoyable and successful social.

REV. N. CAMPBELL, B.A. for the past seven years minister of the Presbyterian congregations of Lombardy and North Elmley, has received a call to Guthrie church, Oto, in the Barrie Presbytery.

THE next regular meeting of the Presbytery of Whitby will be held in St. Andrew's Church, Whitby, on Tuesday, April 17th, at nine o'clock a.m. A missionary institute of two sessions will be held on Monday afternoon and evening, with concluding conference and question drawer after Presbytery business on Tuesday night.

REV. WM. M. REID, Onondaga, preached to the children attending the Sabbath school from the Golden Text on the 4th inst. He impressed upon the young people, in the first place, that the soul and body must have our first concern. This was well illustrated by showing how much pains man takes to have good food and fine clothes and starve the soul, e. g. rich fool and parable of rich man and Lazarus. In the second place he urged upon the young people not to despise their birthright, and not to sell it as many like Esau did for present gratification. He told the children that by baptism they were heirs of an eternal inheritance by the covenant of grace. Some of our Baptist friends present differed from him he said, but he believed there was no more beautiful and scriptural act than infant baptism. It was the natural transition from infant circumcision with as much scriptural authority as the change of the Lord's day from the Jewish Sabbath. He said the Prince of Wales was heir to the throne of England at his birth though he was not conscious of it.

THE annual meeting of the congregation of Dalhousie Mills and Cote St. George was held in St. Andrew's church, Dalhousie Mills. On motion of the pastor, Rev. A. K. MacLennan, Mr. Donald McGregor, Glen Norman, occupied the chair. The board of managers reported the financial affairs of the congregation to be in a satisfactory condition. All arrears were paid up and a little surplus on hand. The Sabbath offerings and the collections for the schemes of the Church surpassed that of any previous year in the history of the congregation. The Sabbath schools conducted by the elders and others throughout the congregation were doing good work. The W.F.M.S. reported an increase in members and contributions during the past year. The Y.P.S.C.E., organized a little over a month, gave a very satisfactory report. The young people of the congregation are very deeply interested in the weekly meetings of their society. The matter of extending the boundaries of the graveyard was then discussed, and after some suggestions a committee of three was appointed to arrange with the owners of the land adjoining the present graveyard for the purchase of so much additional land as they considered necessary. As an evidence of the esteem in which Mr. Stackhouse, the secretary and treasurer of the congregation, is held by all the members and adherents, it was unanimously agreed that he should be remunerated for his services in the future at the rate of \$10 per annum. Mr. James Cattanaach, elder, Glen Norman, gave an agreeable surprise to the managers and others who were present, by laying on the table a legally drawn out deed for a strip of land adjoining the church property which is to be used for the benefit of those who have no sheds for their horses. Mr. Cattanaach was tendered a very hearty vote of thanks for his generous and valuable gift. The past year shows a marked improvement in every department of Christian work connected with the congregation.

IN its twelfth year the Federal Life Assurance Company shows a lower ratio of death loss than in either of two previous years. It paid in 1893 for death losses \$103,000, and for endowments \$10,000. In the same period its premium and interest receipts together amounted to \$313,256; the statement as published does not separate the two, but probably nearly \$300,000 was premiums, a very marked increase over

1892. A gratifying growth of assets results from the business of the year, and the surplus to policy-holders is stated at \$81,338, an increase over the 70,409 at which the Superintendent of Insurance placed the surplus a year ago. The company's business written now approaches eleven millions (\$10,619,000), a very creditable condition of affairs.

St. John, N.B.

POPULATION 45,000. The wonderful "new city" that rose from the ashes of the terrible conflagration which destroyed old St. John in June, 1877, devastating nine miles of streets and causing a loss of between thirty millions of dollars. But her citizens were resolute and enterprising, and stately buildings soon filled the great gap left by the flames, and there is nothing to indicate the awful calamity to day. Old St. John, with all her romantic tokens of French rule and Acadian simplicity, is lost, but now St. John fills her place admirably, and is now a busy modern centre. St. John is a maritime city, and a great feature is the Bay of Fundy and the grand harbor, an inspection of the fine wharves and different craft being always of special interest to a visitor. The St. John River, "the Rhine of America," with its wonderful "reversible cataract," should be seen by every visitor; also the fine suspension bridge and railway cantilever bridge near the falls. Close to the city, on the Kennebecasis River, is one of the finest rowing courses in the world. A trip up the St. John River to Fredericton by steamer will reveal all the changing beauties of that stream. Steamers ply daily between St. John and Digby and Annapolis, and the International Line of steamers give connection with Eastport, Me., Portland and Boston. Good trout fishing and shooting can be had near the city. St. John is one of the termini of the Canadian Pacific system being the final point of that branch, known as the New Short Line, and by taking this route 300 miles of railway journey and nearly eight hours time is saved.

Desirable Policy Contract.

THE North American Life Assurance Co. which was the pioneer Canadian company to introduce here the tonnage system of life insurance, has formulated another desirable plan, named the investment annuity policy. This policy provides that on the maturity of the policy the proceeds of it are paid in instalments to the beneficiary, thus obviating the possibility of the loss of the principal amount of the insurance through lack of business experience of trustees, or others entrusted with it for investment purposes. Plainly stated, the advantages of this plan are, that at death, or at the end of endowment period, if the insured is alive, the company promises to pay the amount of the insurance in 20 or 25 equal annual instalments, the first of such instalments to be paid on the death of the insured, or on the completion of the endowment period; a much lower rate of premium is chargeable for it than for the company's other plans of insurance, in view of the payment of the face of the policy being extended over a series of years to be selected by the applicant, and it has the additional feature of the mortuary dividend, thus increasing the amount payable under the contract in case of death within the investment term selected. It is thus seen that this form of policy at once secures to the beneficiary an absolute guaranteed income, not subject to fluctuations, as the income from investments generally is, and that for a specified period. Some of the important features referred to, and others which the policy contains, are not embodied in any other contract of insurance offered the insuring public. The company's favourite method of accumulating the profits is equally applicable to this plan of insurance, as it is to the other investment forms of policies of the company; and those who desire to examine more thoroughly this investment annuity policy can secure full information by applying to the head office of the company, 22 to 28 King street west, Toronto, or to any of its agents.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee, will be held on

TUESDAY, MARCH 27TH,

At 9 a.m. in the lecture room of

St. Andrew's Church, Toronto.

Claims for the past six months, and extract minutes of meetings bearing upon the business to come before the Committee, should be forwarded to Dr. Warden or the Convener, not later than the 20th of March.

Congregations who have not sent in their contributions for Home Missions and Augmentation, should do so at once, as the Committee can only make payments according to the funds in their hands at the date of meeting.

WM. COCHRANE, Convener.

Brantford, March 1st, 1894

Church Windows

IN SIMPLE OR ELABORATE DESIGN.

Very beautiful effects at moderate prices.

McCAUSLAND & SON

76 KING ST. WEST.

The oldest and largest works of the kind in Canada.

Dale's Bakery

Cor. Queen and Portland Sts.

BEST QUALITY OF BREAD

Brown Bread. Moderate Price.
White Bread. Delivered Daily.
Full Weight. Try It.

Best Remedy for Catarrh is the Best Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail.
500 E. T. Hazeltine, Warren, Pa.

At 499 Queen St. West.

You will find an elegant assortment of Tailoring Goods in Scotch, Irish and Canadian Tweeds, also Overcoatings and Trousers in all the latest designs.

ELMES & CO.



ARTISTS,

DON'T ruin your picture with cheap German and American colors.

The best in the world are within reach of all.

MANUFACTURED BY

WINSOR & NEWTON,
Artists' Colors for

HER MAJESTY THE QUEEN AND ROYAL FAMILY.

Demand them from your dealer and take no other.

A. RAMSAY & SON,
MONTREAL

Wholesale Agents for Canada.

Manufacturers of
Lead, Colors, Varnishes, Etc.



MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chime and Peals. For more than half a century noted for superiority over all others.



BUCKEYE BELL FOUNDRY
Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS
Most favorably known for over 50 yrs. The VANDUSEN

MUSIC BOOKS FREE! Address Echo Music Co., 147 West Madison St., Chicago

Easter Music Free! Address Echo Music Co., a Pasquette, Ind., or 324 Manhattan Bld., Chicago

We are Prepared

TO DO ALL STYLES OF

Book Binding

Including Pamphlet, Cloth, Fine Leather Binding and especially

GILDING AND EMBOSsing
NEATLY DONE.

If you require your Library remodeled send us word. We will pay all Express charges. The work will be promptly and neatly done.
Remember the address.

MUNROE & CASSIDY,

Successors to James Murray & Co.,

2 FRONT ST. WEST,
TORONTO.

SPRING FOOTWEAR!

For comfort and durability, try our.

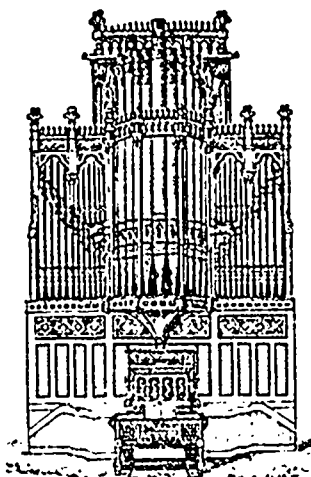
GOODYEAR WELTED BOOTS AND SHOES

unequaled for walking and perfectly smooth inside. New spring styles arriving daily.

H. & C. BLACHFORD,

Importers and Dealers in Fine Footwear

83 to 89 KING STREET EAST TORONTO

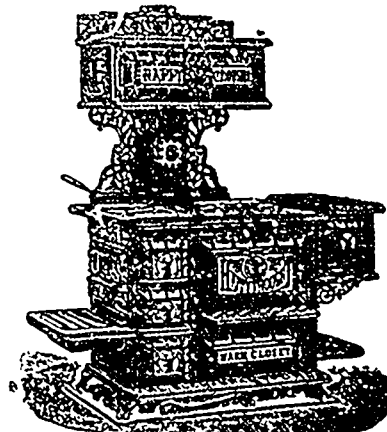


REAL

Church Pipe Organs

Built on Tubular, Pneumatic or Electric Pneumatic Systems, with all latest improvements under valuable patents of which we have sole control for Canada. Send for Estimates to

Bell Organ & Piano Co., Ltd., Guelph, Ont.



THERE IS NOTHING made to take the place of the "Happy Thought" range in the kitchen. It has never had an equal. It burns day and night same as a self-feeder. It is fitted with the only genuine "Duplex Grate" which so easily and effectively separates the ash from the fire without cost or waste.

Call and examine for yourself at
R. BIGLEY'S WAREHOUSES

96 & 98 Queen Street East,
TORONTO.

Repairing of Buer's & loves a specialty.

CLINTON H. MENEELY -- BELL -- COMPANY

TROY N.Y.

Manufacture a Superior Grade of

Church, Chime, and School Bells.



OUR COMMUNION WINE,

"St. Augustine"

REGISTERED.

This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles \$4 50

Cases of 2 dozen half bottles . . 5 50

F. O. B. Brantford, Ontario.

J. S. HAMILTON & CO.,
Brantford, Ont., Canada

Sole General and Export Agents.

(Mention this paper when ordering.)



CAVEATS, TRADE MARKS, COPYRIGHTS.
CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.
Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.
Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., New York, 311 BROADWAY

ELIAS ROGERS & CO'Y



COAL - - - WOOD

LOWEST RATES.

FLAGS of all NATIONS.

CUSTOM TAILORING



We are showing in this department a large and select stock of Spring Woollens, and we are making Good Tweed Suits to measure at

\$16 \$18 and \$20.



SPRING OVERCOATS from \$12.00 up.

G. MARTIN & CO. Cor. King and West Market Sts., Toronto

SEE
THE
NEW

**UNCONDITIONAL
ACCUMULATIVE POLICY**

ISSUED BY THE

**Confederation Life Association
OF TORONTO**

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years

Full information furnished upon application to the Head Office or any of the Company's Agents.

W. C. MACDONALD,
AGENT

J. K. MACDONALD,
MANAGING DIRECTOR

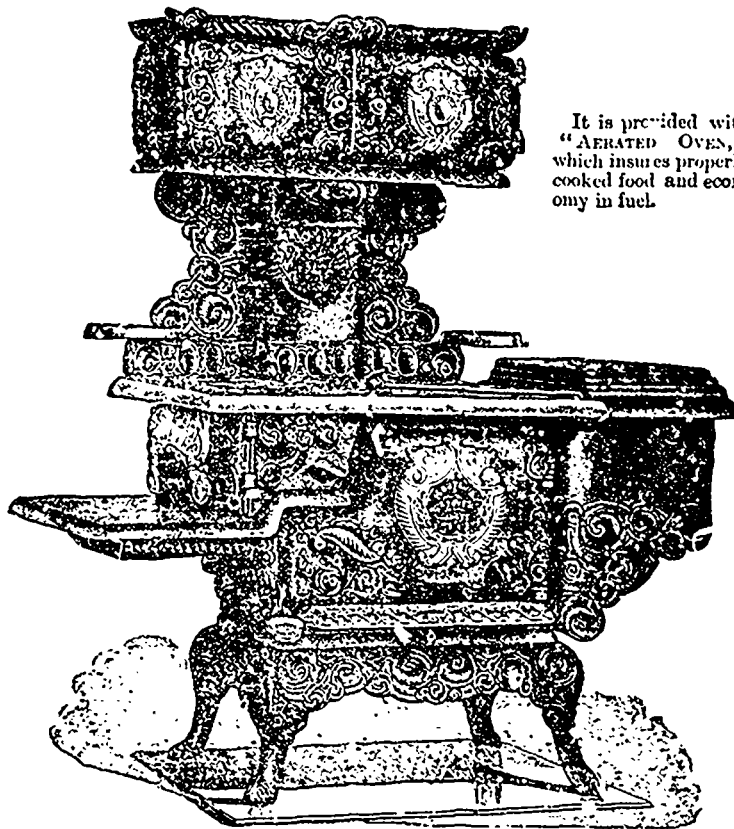
DON'T BE SATISFIED

WITH AN INFERIOR STOVE OR RANGE

BUY THE BEST.

THE "SOUVENIR" RANGE

Is the most practical, the best constructed, the best finished and the most perfect baking Coal or Wood Range in existence.



It is provided with "AERATED OVEN," which insures properly cooked food and economy in fuel.

It will work satisfactorily where other stoves and ranges fail.

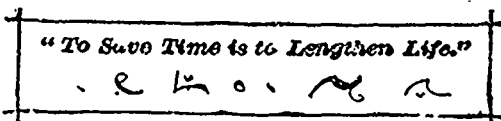
EVERY RANGE WARRANTED

Sold by leading stove dealers throughout the Dominion. Made only by

THE GURNEY, TILDEN COMPANY, Limited.

SUCCESSORS TO E & C. GURNEY CO., LTD.

HAMILTON, ONT.



Apply for Circulars.

MISS A. M. BARKER
Shorthand School
51 King St. E., Toronto

Births, Marriages and Deaths

Marriages.

AITKEN-HAAS—At Hamilton, on the 7th inst., by Rev. D. H. Fletcher, D.D., Frederick Haas, to Robert Aitken, of Toronto.

FARNWORTH-KERR—At the residence of Cassius Campbell, on Tuesday, March 6th, 1904, by the Rev. Wm. Moore, D.D., Charles L. Farnworth to Laura B., youngest daughter of the late Andrew Kerr.

TORRANCE-EMISO—At 54 Prince Arthur avenue, on Wednesday, March 14, by Rev. D. J. Macdonnell, D.D., Henry P. Torrance to Hugh Maude, daughter of the late R. D. Ewing, all of Toronto.

KERR-MITCHELL—At residence of bride's mother, on 6th inst., by Rev. W. Gallagher, Mr. Donald James Kerr, of Brant Tp., to Miss Elizabeth Jane Mitchell, of Normanby Tp.

Deaths.

MCQUARRIE—At the Mansie, Tansley, Ont., on Friday, March 10th, of scarlet fever, Fannie Emma, beloved daughter of Rev. J. P. McQuarrie, aged three years and nine months.

Those sending notices for the above column may send with them a list of names of interested friends. Marked copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto accepted.

SCROFULA

CURED BY

B.B.B.



MRS. JAS. CHASE.

Worst Kind of Scrofula.

DEAR SIR—I had an abscess on my breast and scrofula of the very worst kind, the doctors said. I got so weak that I could not walk around the house without taking hold of chairs to support me. The doctors treated me for three years, and at last said there was no hope for me. I asked if I might take B.B.B., and they said it would do me no harm, so I began to take it, and before three bottles were used I felt great benefit. I have now taken six bottles and am nearly well. I find Burdock Blood Bitters a grand blood purifier and very good for children as a spring medicine.

MRS. JAMES CHASE,

Frankford, Ont.



? Why?
Look Like This

DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY
(GUARANTEED)
Don't Take Imitations. All Dealers,
or send 10c to
C. S. DENT & CO., DETROIT, MICH.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
MAGNANE BELL FOUNDRY, BALTIMORE, MD.



THE CHURCH SCHOOL FIRE ALARM BELL



A Friend In Need

-Pearline. It's a friend indeed to every woman. It washes clothes, paint, dishes, glass—anything that you want clean. It washes with half the labor, and without harm. It cleans without wearing out, and without worry. *Pearline* saves the hardest part of all work. Have nothing to do with imitations; you'll have little to do, if you use *Pearline*.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE. *Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—*send it back.* 275 JAMES PYE, N.Y.

SOME PERSONS THINK CANCERS CANNOT BE CURED.

We can give the addresses of hundreds who have used Dr. Mason's pleasant home treatment, and we are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

STOTT & JURY
BOWMANVILLE.

Mention this paper

Hereward Spencer & Co.

INDIA AND CEYLON

TEA MERCHANTS

63 1/2 KING STREET W.

TELEPHONE 1807

AGENTS

45 1/2 Yonge Street
229 Parliament Street
279 College Street
1621 Queen Street W. } TORONTO

FALL and WINTER

of 1893-4

STOCK NOW COMPLETE.

All the latest novelties in Imported and Domestic Overcoatings, Suitings, Trouserings, etc. Scotch and Irish Tryseds, direct importations, and at exceedingly low prices.

Ministers' Clothing a Specialty.
Orders from the country promptly filled.

JAMES ALLISON, MERCHANT TAILOR,
284 Yonge St., Toronto.

Meetings of Presbyteries.

Huron—Clinton, May 8th, 10.30 a.m.
Picton—New Glasgow, May 1st, 2.30 p.m.
Stratford—Stratford, Knox church, May 8th, 10.30 a.m.
Toronto—Toronto, St. Andrew's Church, first Tuesday of every month.
Whitby—Whitby, April 17th.

Literature.

'THE DIATESSARON,' by Tatian. Toronto Fleming H. Revell Company \$3.50.

"THE DIATESSARON—from the Four" is a life of Christ composed from the four Gospels by Tatian. Outside of the Gospels it is the oldest life of Christ extant. Tatian was born in Assyria, A.D. 110. He was a man of birth and fortune, and was possessed of strong literary tastes. He was likewise animated by a strong desire to arrive at the truth concerning God. To this end he visited many foreign countries, studying the worship of each. At Rome Tatian was introduced to the Old Testament Scriptures by Justin. Satisfied that he had now found the truth, Tatian embraced the Christian faith and became a member of the church in Rome. Here he stayed many years writing in defence of the faith, and while here he wrote the Diatessaron. After the martyrdom of Justin, Tatian, having given offence to the Christians at Rome, left in 172 for Syria, where he died in 180. The Diatessaron is a chronological harmony of the Gospels, and is composed of 100 sections. In this volume we have presented to the English reader for the first time a literal translation of this great work, which has been a subject of special interest to Christians of every age since it was first written. A book read by the Christians of the second century cannot but be of interest to the Christians of the nineteenth.

THE congregation of Manitowaning, under the pastoral charge of Rev. J. Renne, held their annual tea meeting on March 2nd. The choir from Little Current assisted. Proceeds \$50.

SCOTTSBURN, Hermon and Salt Springs report for 1893, communicants, 417. Families, 145; converts added, 15; died, 8; dismissed by certificate, 12; baptisms, 15; Minister's salary, \$890; Home Missions (including Northwest), \$166; Augmentation, \$50; French Evangelization, \$90; Foreign Missions, \$423. Of this the congregations raised \$237; the W. M. Societies, \$186. Total for schemes, \$736; Increase in money for schemes over last year, \$134; total for all purposes, \$1,922. Increase in amount raised for all purposes last year, \$124. This is a most creditable report.

How to get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost 1c. postage to send in the wrappers, if you leave the ends open. Write your address carefully.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

A Home Testimony.

GENTLEMEN—Two years ago my husband suffered from severe indigestion but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURN, 13 Cross St., Toronto.

Valuable to Know.

Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Haggard's Pectoral Balsam, that cures coughs, colds, bronchitis, and all pulmonary troubles.



A PRETTY FACE

is the result of a healthy physical condition. "Beauty is but skin deep" yet it greatly depends on a clear complexion, free from wrinkles and hollow cheeks.

Health always brings wealth of beauty. A healthy state of the system comes with Dr. Pierce's Favorite Prescription. It's a medicine prepared for woman's ailments—it cures those derangements and weaknesses which make woman's life miserable.

A woman who neglects to take proper exercise is particularly prone to excessive congestion, debility and a sluggish circulation. This is the time we advise the "Prescription." In all derangements and displacements of the special organs which result in "signs of inflammation," in catarrhal discharges from the lining membranes, and in distressing irregularities—this medicine is guaranteed to benefit or cure, or the money is returned.



\$3 a Day Sure.

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

Address A. W. KNOWLES, Windsor, Ontario.

DUNN'S BAKING POWDER
THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

SEEDS Wm. Evans, Seedsman,
McGill & Foundling Sts., Montreal

Novelties and Standard Kinds of Vegetables and Flower Seeds.

Clovers, Fine Timothy and Seed Grain
Approved varieties of Corn for Ensilage.
Everything for the farm.

Choice Mixed Grasses for Meadows, Pastures and Lawns.

Illustrated - Catalogues - Free.
WRITE FOR ONE.

Scrofula

Is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!
Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

Salt, Pepper and Egg Stand . .



For the breakfast table the above will be found invaluable. We have them with as many as 6 cups.

JOHN WANLESS & CO.

Established 1840.

172 Yonge St., Toronto

BAGGAGE SECURED BY CHECK TO ALL STATIONS BY

M. FISHER'S EXPRESS LINE

Office, 553 Yonge Street.

Telephone 3091

Pianos moved by Fisher's Patent Piano Truck Furniture, Baggage, Pianos, etc. removed to all parts of the City or Country at moderate rates. All orders promptly executed, and satisfaction guaranteed.

McLAREN'S CELEBRATED

Cook's Friend BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

*Pulpits, Church Chairs,
Mantels, Show Cases,
Lodge & Library Furniture
Amberg Letter Files.*

Large Stock must be closed out at Manufacturers cost.

Giving up manufacturing these lines.

GEORGE F. BOSTWICK,
24 West Front St., Toronto, Ont.

J. YOUNG
(ALEX. MILLARD)

The Leading Undertaker and Embalmer

347 Yonge St. | (TELEPHONE 679)

Fleming H. Revell Co.

*Evangelical Literature
and Bible Warehouse*

We invite correspondence regarding our varied publications Catalogues or Lists of the different lines will be cheerfully sent on application. As separate lists are issued, kindly mention which are desired. They comprise:

- Theological Works.—Both Foreign and American.
- Bible Study.—Books on all phases, general or particular.
- Christian Work.—Many helpful and suggestive works of practical character.
- Devotional Works.—Popular, pointed and valuable.
- Missionary Literature.—For Home or Foreign Work.
- Tracts.—A very large and entirely new series, attractive, cheap.
- Text Cards.—From large wall texts to smallest Sunday-school reward tickets.
- Bibles.—In large variety of style and price.
- Hymn Books.—For Association, Church or School.
- S.S. Library Books.—Write for our special terms.
- Works in Foreign Languages.—The Works of Mr. D. L. Moody and others are issued by us in Swedish, Norwegian and German.

The same careful and prompt attention will be given correspondents at either our Toronto, New York or Chicago Houses.

Fleming H. Revell Co'y.

140-142 Yonge St. Toronto.
Also at New York and Chicago

George Harcourt & Son

MERCHANT TAILORS.

SPRING :: 1894

New Goods Just to Hand.

57 KING ST. WEST, TORONTO.

A Terrible Attack.

RHEUMATISM IN MY LOWER EXTREMITIES was fast becoming chronic. I tried every kind of medicine, besides going to Banff Springs, but got no relief. After all

ST. LEON MINERAL WATER

Cured me completely in three weeks. No relapses.

JAMES G. JARDINE,
305 Crawford St., Toronto.

Sold by all principal Grocers, Druggists, and Hotels
St. Leon Mineral Water Co. Ltd

HEAD OFFICE—King St. West.
BRANCH—Cor. Yonge and College Sts.

D. MCINTOSH & SONS

Manufacturers and Importers of . .

GRANITE AND MARBLE MONUMENTS

Mural Tablets, Fonts, Etc.

Office and Showroom

424 YONGE ST. (Opposite Millland St.)

—TELEPHONE 4219—

**THE MONEY-MAKER
KNITTING MACHINE**

ONLY \$10 ASK YOUR SEWING MACHINE AGENT FOR IT, OR SEND A 3CENT STAMP FOR PARTICULARS. PRICE LIST, SAMPLES, COTTON YARN &c

THIS IS GOOD FOR \$2.00 SEND TO
**CREELMAN BROS. Mfrs
GEORGETOWN, ONT.**

YOU

are reminded that this is the season when your magazines and papers for 1893 should be bound.

SHOULD

you desire to have them neatly, cheaply and substantially done, you should

NOT

delay, but send at once to us for prices. Does your Sabbath School Library require over-hauling. Case up the damaged volumes and send them to us without delay.

READ

carefully our address and note that we make a specialty of binding in all its forms, particularly professional and finer bindings.

The CARSWELL CO., Ltd.

Law Publishers etc., 30 Adelaide St. E., Toronto