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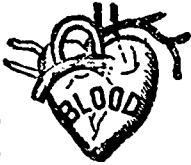
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Don't clean brass with acids. Use putty powder and sweet oil; wash off with soap-suds and dry. It will insure brightness.

Never sleep with a bright light shining directly upon the eyes. They should face the darkest and most restful corner in the room.

Never do any work which taxes the eyes with the light shining full in the face. The best and most favorable light, natural or artificial, is that which falls over the left shoulder.

A good cement for celluloid is made from one part of shellac dissolved in one part of spirits of camphor and from three to four parts of ninety-per-cent. alcohol. The cement should be applied warm, and the broken parts securely held together until the solvent has evaporated.

Beef Salad, with Tomatoes.—Scallop or trim in slices some cold boiled or braised beef; pare the pieces round shaped, and season with salt, pepper, oil and vinegar; also very finely cut up chervil and chives; lay all on a plate or salad bowl, giving it a dome shape, and garnish around the salad with peeled and quartered tomatoes.

Asparagus Salad.—Cut the tender parts of asparagus into pieces of equal length, and tie them in bunches; then cook them in salted water and leave them to get cold. A few minutes before serving them mix in a bowl with a third of their quantity of pared crawfish tails; season with salt and pepper, rub through a sieve the yolks of six hard boiled eggs, dilute this with oil and vinegar, and pour over this sauce the asparagus and crawfish; then arrange the salad symmetrically in a salad bowl and add the seasoning to it.

Strawberry Scones.—Beat half a teacupful of butter to a cream with a teacupful of sugar strain two eggs into a quarter of a teacupful of milk, and stir it gradually into the butter and sugar; sift one teaspoonful of carbonate of soda, and two teaspoonfuls of cream of tartar, with two teacupfuls of flour, and add to the rest, mixing all to a nice paste; divide it into scones, and bake in a moderate oven for ten minutes. Tear these scones apart, and place on one half a mixture of strawberries (or raspberries) lightly mashed with sugar, and a little thick cream; cover these with the rest of the scones, and ice with the following: Stir over the fire three-quarters of a pound of icing sugar with three tablespoonfuls of strawberry juice until just warm and smooth, and use. These scones can be made with almost every kind of fruit, and are particularly good with raspberries or blackberries. The paste of which these scones are made can be baked on an ordinary baking-tin, marked in squares with a sharp knife, and brushed over with a little milk, to glaze them. Just as they are taken from the oven they can be sprinkled with roughly pounded sugar, and finished off like the regular scones.

Probably one of the greatest advantages of gas as a fuel for cooking is that of the comfort derived in the summer season when the thermometer is hovering in the nineties, and the oppressive heat of the atmosphere is almost unendurable, not to mention the heat generated by the kitchen range. Besides, cooking by a gas-stove not only does the work more satisfactorily, but quicker, and with less shrinkage of food.

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But where gas is not in the house, or for any other reason not available, the usefulness of the kerosene oil stove cannot be overestimated. They can be had in all sizes, from 30 cents to as many dollars in price. Of course, they require practical care, and need the same



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attention as lamps. If the wicks of the stove be unevenly cut, the quantity of heat generated will be lessened, by sooting flues, besides causing a powerful and most undesirable odor. A kerosene oil stove should never be left burning while no one is in the room; accidents have several times resulted from a neglect of this precaution. When called away, it is best, to insure safety, always to put out the fire and relight it on your return. The smaller size of stove has but one wick, and while this is very useful, a two-wicked stove is much more satisfactory. By means of the larger kerosene stoves, a course dinner of any length may be prepared, also baking and laundry work done; but a comfortable meal for a family of six can be prepared with a two-wicked oil stove.

For instance: In the first place, heat a large kettle of water to boiling, then remove this and put over the fire another kettle in which you have placed some lamb for a stew or pot-pie, and add some of the water you have heated. When the lamb has cooked slowly for about an hour and a half, add potatoes, onions, tomatoes, or whatever your taste may desire, and half an hour longer will finish the cooking. The stew will then remain hot in the pot long enough for to fry other meat or fish, or to make an oyster stew or clam soup, and to make tea or coffee.

I CURED A HORSE of the mange with MINARD'S LINIMENT.
Dalhousie. CHRISTOPHER SAUNDERS.

I CURED A HORSE, badly torn by a pitch fork, with MINARD'S LINIMENT.
St. Peters, O.B. EDWARD LINLIEF.

I CURED A HORSE of a bad swelling with MINARD'S LINIMENT.
Bathurst, N. B. THOS. W. PAYNE.

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Notes of the Week.

The Hawaiian Constitutional Convention met on the 30th ult. The new constitution will be presented to the convention for its approval. The government is to be called the Republic of Hawaii. The executive power will be vested in the President. The Executive Council will consist of five members instead of four, as at present, a Minister of Health and Education being added. The Upper House will consist of fifteen Senators. Senators must be thirty years old, able to read and write English, shall have resided in the islands three years, own property not less than \$5,000 in value, and have an income of \$1,200 a year. The Assembly of the Lower House is to consist of fifteen members.

The festival in connection with the opening of the Massey Music Hall this week will be an event of importance to all lovers of music, for two reasons. The intrinsic attractions of the festival itself will, it cannot be doubted, be of the highest character, while the fact that it celebrates the opening of the splendid hall which the liberality of a citizen has provided for the use of the citizens of Toronto, will give to the occasion a special interest of quite another kind. The City Council has done well to honor the donor of this magnificent gift in the most emphatic way. The citizens will not fail to take this, the first opportunity, of showing their appreciation of their fellow-townsmen's generosity.

The Presbyterian Witness, of Halifax, of the 26th ult., contains a long article on the "Enlarged Hymnal." The tendency, it says, is toward a much larger book than our present one, with greater variety of topics, so that the number of hymns, old and new, to be submitted to the next General Assembly will be upwards of 600. "The new Book of Praise will in this way consist of the good old 'Psalms of David in metre,' complete and unchanged, and about ninety psalms or portions of psalms partly in the revised Irish Presbyterian and other versions. This version is in some cases exceedingly happy, as for example, the 29th Psalm. Then will come a small selection of sentences of Scripture for congregational chanting; and the 600 or 610 Hymns."

The Edinburgh Presbytery of the Free Church, it appears, has a standing order which might with advantage be adopted in a good many others, namely, that those who introduce motions and overtures are to be limited to speeches of twenty minutes. At a recent meeting Dr. William Balfour moved the recall of this standing order. He admitted that the Assembly had such a standing order, but the time of that court was limited, while theirs was unlimited. Rev. D. M. McAllister seconded. In moving an amendment that the standing order be not recalled, Rev. R. S. Balfour said that if that order was an abridgment of the liberty of some members, that liberty of the few was bondage for the many. The amendment was carried by a large majority.

This is the description of the city government of New York given by the Rev. Dr. J. Balcom Shaw, of the West-end Presbyterian Church, in a sermon on a recent Sunday evening on "The Political Evils." Public office, he added, was no longer a public trust, but a public steal. If this were not so, whence came the wealth of the bosses and leaders? They were the only people who were making money at present. Brokers, bankers, contractors, and others had all they could do to hold their own, but Tammany Hall, as represented by its horde of officeholders, was amassing prodigious fortunes. By extortion and bribes, by thefts and threats, these men were picking the pockets of the people, and with such ill-gotten gains were filling their own coffers. Most of the civic rulers of New York had been prize-fighters, gamblers, murderers or saloon keepers. As a remedy for existing evils the preacher suggested that partisan politics be eliminated from municipal affairs.

If the C. E. Convention, to be held in Cleveland is not a success in the matter of numbers, it will not be for want of effort on the part of the Endeavorers of that city to make it a success. In addition to some printed matter of one kind or another, reaching us every few days to stir up interest, to give information or ask or urge attendance, or to inquire what can be done for your comfort, here now lies before us a map presented with the compliments of the Y.P.S.C.E., showing plainly not only how to get to Cleveland, but a chart also of the city itself, containing such full information about it, and everything connected with the convention as must greatly help all who go in making their way over the city. The convention halls, the State and Province headquarters, parks and monuments, railway passenger stations and steamboat landings, street car lines are all laid down and plainly marked, so that by means of it one may make his way over the whole place without difficulty.

The General Assembly of the Cumberland Presbyterian Assembly of the United States met this year at Eugene, Oregon, on the morning of the 11th ult. According to the despatches, three hundred Cumberland Presbyterian excursionists reached Denver, Colorado, from Kansas City and Fort Worth. In Denver they were the guests of the Chamber of Commerce and of the Central Presbyterian Church. They were taken in a body on electric cars over all the principal streets of the city and to various suburban towns of interest. At 3 p.m. a missionary meeting was held at the First Congregational Church, resident friends and members of the Assembly joining in the service, Rev. P. A. Rice, Grand Junction, Col., presiding. The organization of a church at Denver was discussed. One gentleman proposed to be one of several to support a missionary in Denver and others responded to his proposition. Much enthusiasm was aroused. At 4.30 p.m. an informal reception was tendered to the visitors at the Central Presbyterian Church. The excursionists left at 8 p.m. on a special train of ten coaches and spent the following Sunday in Salt Lake City.

The Benedictine Fathers of Fort Augustus, Scotland, with the approval of all the Archbishops and Bishops of Scotland, are starting a work which will be of interest to all Protestants and Roman Catholics alike. It is the forming a *Confraternity*, which bears the name of the "League of St. Andrew." All Catholics, whether belonging to the clergy or the laity, are received as members. "The only obligations which they undertake are: (1) Enrollment in the Register of the League at St. Benedict's Abbey, (2) the daily recital of one *Hail Mary*, and three or four ejaculations to the Sacred Heart, and the Patrons of Scotland, (3) the offering of Mass by priests or Holy Communion by lay members at least once per annum for the intentions of the league. The intentions, specified in the official circular, are: (1) The conversion of Scotland in general; (2) of particular individuals whose names or initials have been forwarded to the secretary; (3) the eternal rest of departed members whose names have been entered on the death roll; (4) thanksgiving for the conversion of those whose names have been sent for entry in the thanksgiving roll.

We are glad to learn that the first volume of a new work of special value to those interested in Biblical and Oriental study, as well as to students of history generally, will soon be published. It is entitled *History, Prophecy, and the Monuments*, and is by Prof. McCurdy, of the University of Toronto. Its design is to furnish a hand-book and manual of reference for Old Testament history, or, more precisely, for the history of ancient Israel, as it was conditioned and influenced by those antecedent and contemporary peoples who along with Israel contributed so much to the progress of our race. The book is practically an historical guide to the Old Testament, but at the same time it gives an accurate picture of the early condition of Western Asia, and of the rise and fall of those nationalities that laid the foundations of the ruling civilization and religions of the world. The material is drawn directly from the original sources; but the work is written in a popular style, and is so arranged as to be easily used

as a text-book by college students or general readers. The first volume brings the story down to the fall of Samaria, 721 B.C. A second volume, to appear in about a year, will complete the work.

Again we are in the throes of a Provincial election and there are to be seen and heard over all the land, the noise of battle and the marshalling of the opposing forces. The contest, it is felt, is keen, and the issues are very important to the interests of Ontario, and because it is the premier province, will affect more or less the political complexion of the whole Dominion. New complications have arisen, and what effect they are going to have on the outcome of the contest remains yet to be seen. While there is still plenty of mud-throwing, of charges and counter-charges, of falsehood and resorting to ways that are crooked to influence electors, there is as yet, so far as we have seen, less of these than has characterized many former elections. It is to be hoped that under the influence of honorable and fair-minded men of both parties, this state of things may continue, and our politics and the character of the whole people for fairness and honesty be redeemed from the evil reputation which we have, on too many occasions, earned for ourselves. The more that principles are kept before the public mind and discussed, the less likelihood is there of our disgracing ourselves by those degrading and abominable personalities which not only would no gentleman practice or encourage, but are unworthy even of all decent men.

In our happy country, where we know nothing of an Established church, we have little idea of the annoyance and oppression it may show towards Dissenters. In view of the disestablishment of the Church of England in Wales a land commission has been taking evidence in Cardiganshire and some very strange things have been brought to light. Reference was made to a conclave of landlords, agents and parsons held in a town in that shire, at which it was agreed that all tenants who voted for a Liberal candidate in that year should be evicted; that all who remained at home on the day of the election should have their rents raised; that where possible no farm should be let to Nonconformists; and that, in order to extirpate Nonconformity, new churches should be built all over the country. This spirit and the conduct which results from it have been actively at work during the last twenty-five years. A certain estate was referred to where twenty-five years ago there were twenty Nonconformists, but now there are only eight, the others having been turned out to make room for those who promised to leave the chapel for the church. One landlady of eighty, prompted, it is said, by a priest, sent a long circular letter to all her tenants, saying that from conscientious motives she gave them the alternative of attending church with their families or of quitting their farms.

What a world in itself is London! While one section of its huge population has been going wild with excitement over the Derby races, another has been stirred with a nobler enthusiasm in celebrating the jubilee of that most beneficent Christian organization, the Y.M.C.A. It is surely a sign of the times, and that in some respects and in some quarters they are getting better, rising to a truer appreciation of what is good, that the founder of this Christian society, formed purely for the promotion of all that is best in the lives of young men, should in recognition of the services he has rendered in this regard, receive from Her Majesty the honour of knighthood. Never has it been more fittingly given. The City of London in its official character has honoured the work of this society, its founder, and the delegates attending the jubilee, by a public recognition of the great service it has rendered to mankind. Montreal, it is worthy of notice, has the honour of having been the first city on this continent to form a branch of the Y.M.C.A. in Nov. 1851, and also to have had held there the first North American convention. A great rally was held on the evening of the 5th inst., in honor of the jubilee, at which a former president of the Montreal branch, Mr. F. G. Grafton, an early personal friend of Sir Geo. Williams, gave an interesting sketch of the organization of the first association.

Our Contributors.

THE GAS AGE ABOUT OVER.

BY KNOXONIAN

There was a golden age and an age of iron and several other ages. On this side of the Atlantic we are just emerging from the age of gas. The financial depression is making some of us talk modestly. We were greatly in need of lessons of that kind. Modesty in talk has never been our forte.

Our neighbours across the line will have to delete the spread-eagle parts from their Fourth of July speeches this year. The times are too hard to allow of any references to the Bird that touches the Atlantic with one wing, the Pacific with another, that takes the North pole in her beak and Cuba in her talons. The times demand economy in rhetoric as well as in living. There is depression in every State and in two or three coal States, a condition scarcely distinguishable from civil war. The Democrats have not the courage and the statesmanship to carry out the mandate given them by the people. England's Grand Old Man, or, for that matter, England's Grand Young Man, Rosebery, would obey the national mandate or perish in the attempt, but the Democrat Senators instead of reforming the tariff, are arranging it with the Republicans to suit individual interests.

The Republics of South America have about gone to pieces. It is not by any means clear that Republicanism is a form of government that can succeed anywhere as well as on paper. Even Daniel Webster could hardly get up steam on this Fourth of July. Our neighbours are splendid people on the whole, but their talk used to be too tall and they will be all the better people when this financial squeeze is over.

THE DOMINION GAS WORKS.

are about closed. Twenty-seven years ago they ran night and day. The general election of 1867, the old Union and Progress contest, in which we were exhorted to "sink party differences and work for the good of the country," was run mainly on gas. A goodly number of the Thanksgiving sermons of that autumn were largely composed of the same material. Their congregations were urged to become grateful over the size of the Dominion and enthusiastic at the idea that our domain includes all the ice around the North Pole. While the Intercolonial and the Canadian Pacific Railways were being built, and millions of borrowed money were being spent, we had a great time. The national boom broke and along with it quite a number of local booms. We are now finding out that nation building is a serious business. Worse than that, thoughtful men are beginning to doubt whether the foundation of a nation can be laid with the material we have for foundation purposes. Racial and creed wars rage worse than they ever raged before Confederation. Demagogues and charlatans of the worst type find that the easiest way to get notoriety, or votes, or office is to incite one portion of the community to suspect and hate another, and they incite their neighbours accordingly. Preachers who never were heard of and never would have been heard of beyond their own concession, had they preached the gospel, get a much craved-for notoriety in the religious demagogue business. As ministers of the gospel of peace they were quite unknown, as political firebrands their names are in every newspaper. Questions that the Confederation fathers thought they had settled, have broken out worse than ever. We say worse than ever because for the most part the breaking out as a matter of business. George Brown fought for Upper Canada and against Romish aggression as a matter of principle. He was a man of principle. He fought bravely for his principles; suffered manfully for his convictions. Between George Brown and the modern professional agitator there is as much difference as there was between the Apostle Paul and Simon Magus.

Many British statesmen have steadily opposed Home Rule mainly because they believe that Irishmen are not capable of governing themselves. Taking Archbishop Cleary and a lot of Quebec people as samples

on one side, and a lot of Ontario people that need not be described as samples, on the other, is Canada in any better condition than Ireland has been in for years. We may be told that the professed differences are mere stage thunder, manufactured for election purposes. So much the worse. Hypocrisy does not redeem sectarian strife. A venal motive does not make racial hate lovely. A firebrand thrown by a professional agitator may be even more dangerous than a firebrand thrown by an honest man.

It is not by any means clear that a nation can be made out of the elements that are found in the Dominion, twenty-seven years after the attempt at nation building began. Of late years the prospects have darkened. The old statesmen on both sides in politics were builders. Their successors are sorely taxed to keep the edifice in repair. The only real original Ontario builder left is in danger of being driven from power this present month, not by his political opponents, but by men who professed to be his friends. If he goes under, it will be because he was knifed by former friends, who think cheese-paring about the daily allowance for a lunatic of more importance than saving one half the domain of the Province; and hating one's neighbour in the name of religion a more important duty than sustaining clean and capable government. The idea of making a nation out of people of that kind is too absurd for serious discussion.

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gas works are also closed down. They worked full time, or perhaps a little over time in 1875, but they were gradually shut down soon after. Some local activity may be displayed at several points, but the denomination as a whole is not in the gas business. We all know now that though the Union was a good thing, it was only one good thing and that an organic union cannot do half as much for people as union orators say it can. Many thoughtful people are beginning to wonder whether, after all it is quite clear, that because the Presbyterian form of government suits Scotland admirably it must necessarily suit Canada. Is not the fact that it works well among men noted for self-control, for intelligence, for ability in self government, for deliberation in movement and for undying love to their church, is not that fact of itself presumptive evidence that the system is not the best for an easily led, easily moved people, many of whom have little or no attachment to any church. Part of the system has hopelessly broken down in the States and things are not much better here.

THE METHODIST GAS WORKS

were in operation at high pressure night and day when the Union was formed. We cannot say whether they are closed or not. Perhaps they are working on half-time.

On the whole the gas age is passing over. Some allowance must be made for newly settled young ministers, for new religious papers, for Evangelists, for newly married people, and very young people of various kinds, but on the whole the look-out is favourable. If we get the gas age clean over in church and state, we may accomplish something useful.

DIRECTORY OF PUBLIC WORSHIP.

BY REV. ROBERT HAMILTON, MOTHERWELL.

There is a complaint because the order of service in public worship is not the same in all our congregations, and a desire expressed that in this there should be uniformity so that the minister who supplies for a day may not have his mind distracted by thought of what should be next in the service. It is expected that an overture will be before the General Assembly, in St. John, on this subject. It has been under discussion these twelve years, before the Synod of the Presbyterian Church in England, and has recently been sent down for further discussion by the Presbyteries.

The subject affords room for a variety of thought, and will give an opportunity for profitable discussion. There are reasons why the variety which exists should continue; and there are reasons why uniformity should be adopted. In importance these seem to be nearly balanced: Against both

objections can be presented, so that no order has yet been found which has not been felt defective. When a minister is called to conduct service for a day, where he has not been before, he is unwilling to follow any other order than that which is generally followed there, lest the congregation be disturbed by the change, or his own mind be disconcerted by thinking of what should come next. Can a uniform order for the church be adopted so that both minister and people would readily anticipate the next thing to be done? Were the church to adopt a common order for all our congregations, the supposed distraction might be avoided, but there may follow an evil to be guarded against: Uniformity is apt to become monotonous and ritualistic, even in comparatively insignificant things, by exalting them into essentials. This easily may become an evil greater than the one we desire to escape. Monotony may detract more from mental stimulus, than would changes in the order of service followed for the day: and because we have more fear of the effect of uniformity than of slight changes in the order of service, we think the minister can, without distracting the mind of any congregation, follow the order which he judges best adapted for the edification of the people, or by a little enquiry discover the order commonly followed in any congregation, and follow it.

For the sake of conveying the impression that outward form is not essential to comfort in public worship, we have changed the order now and again, and have not found that this has distracted the worshippers. This experience has not tended to increase desire for uniform order of service. In those churches where a uniform order is followed, we have no evidence that the effect has been increase of devotional feeling, or of spirituality of worship. It may be that the charge of much formalism in these churches is not true, but there is a temptation to it, in the many repetitions which we have sometimes heard slipshodly expressed. In our freedom from uniformity there is a temptation to carelessness in preparing to lead in public worship, and it may be some fall before it, and have given cause for the complaint that public prayer is often slovenly constructed, and coldly expressed as if there were little desire that the things asked might be granted, while with others, there is, seemingly, a striving for words and finely constructed sentences, which seem not to arise from a deep conviction of need of the part of the leader, nor a perception of the common wants of the congregation. Would a uniform order do anything to avoid this, and stimulate devotional feeling in public worship? We have no hope that it would. That which is needful in order to avoid the evil complained of, is a deeper conviction of being in the presence of God, and a clearer perception of our own need.

An authorised order or a book of common prayer will not do much to correct the evil. Elegance of diction by an expert in composition or by a mental effort of men of ordinary talent can be of little use in intensifying the devotional feeling of a congregation. Elegance of diction may attract attention to itself, or to the man who utters it, rather than help to raise the devotional spirit of the congregation, and intensify desire for what is asked, as is often the case in hearing the poetic language of the popular preacher, a fact that has found expression in the saying: "The audience hung on his lips with rapt admiration." We knew a man who had a formula by which he introduced himself to strangers, thus: "My father was a minister, sir, he was a bully of a preacher. He made eloquent prayers." There is a possibility, while trying to avoid the simplicity of unlearned, and inelegant sentences in prayer, that we fall into admiration of eloquent prayers which may more attract to the form of words than to the requests expressed.

The felt inability of many of our Christian people to express their desires in elegant form is one of the chief reasons why it is so difficult to get them to lead in public prayer. There is a fear of criticism from those who are supposed better able to express themselves; from this they shrink, and refuse to take an active part in prayer-meeting. We are persuaded that this thought of faultlessly constructed

sentences is injurious to devotional feeling, and should be discouraged rather than cultivated, and effort made to have the mind directed more to what we should ask for, than to the form in which requests are made. In our prayers it surely is important that we cultivate the feeling that we are as little children in the presence of a loving Father who does not concern Himself about the form in which his children present requests, but is concerned about the honesty of spirit in which desires are uttered. No earthly father will reject the request of his child because of an improper word, or a grammatical mistake: The imperfect lisping of his child may be felt by him as an additional reason why he should grant the request. His child has not weakened the intensity of its wish by seeking after elegant sentences. Is it not so with our Father in heaven who will regard the request more than the form in which it is expressed. The Spirit helpeth our infirmities with groanings which cannot be uttered. Surely it is better that we keep before our mind what is pleasing to our Father in heaven, rather than what our fellowmen may think of the form in which our petitions are couched. It is well that the preacher who stands before men as the messenger of the Lord, see that he can carefully prepare so to present it as the message of the Great King should be delivered, so that they shall not find anything in his defects of presenting it which indicates carelessness on his part and give to them an occasion to think lightly of the message. The preacher's voice should be the voice of God to men, and his words should be well ordered so that the hearer may have the truth clearly set before him in the most perfect form the preacher can attain. But the leader in prayer is speaking from the children's platform. His voice is the voice of the children raised to an affectionate Father, who does not answer, or reject our requests because of the form of words in which they are presented. Were this thought habitually before our minds we would have more intense desire about the requests we make than the form in which they are made. We have frequently been deeply impressed with, and forcibly drawn to unite in the prayers of some uneducated but godly men, who expressed their desires with the simplicity of children pleading for favours from a father in whom they had full confidence, and without any evidence of effort in the formation of their sentences. Like the child pleading with the father, the intensity of their desire seemed to engross their whole soul, as they seemed to feel they were standing in the immediate presence of God. In some respects it was like the lisping of the little child who had not yet learned the art of speech, but had something before its mind it was resolved to have before leaving the throne. Elegance of words seemed not to be thought of, but only the thing sought for. We know that such forms of prayer would not have met the literary taste of Lord Macaulay who has so praised the composition of the prayers in the English Church prayer-book: but we may not be careful to follow him where the spirit is more important than the letter.

There have been forms of prayer composed for the churches at different periods, but they have not found favor in the free Protestant churches. The order selected about the year 1661 for the Presbyterian church has not held a prominent place in that church. We have not much hope that any order which may be issued by the sanction of our Assembly, for the regulation of public worship, will take a fast hold upon the church. The desire of freedom from any form, that is not essential, will stimulate men to get free from such fetters of the fathers, and, instead of presenting the petitions used by the good men in glory, the men of this, and coming ages, will desire to express their own prayers in their own words rather than in the words of the great grandfathers.

Statistical returns of the coloured Baptists of the United States show a membership of 1,483,533; baptisms during the past year, 74,677; churches, 12,199; ordained ministers, 10,971. The number of Sunday-schools is 7,865, with 466,738 scholars, and 34,271 teachers. The church property is valued at £1,640,000.

PREACHING FOR A CALL.

MR. EDITOR.—That the question of how best to fill vacant pulpits, is an important and pressing one, is evidenced by the numerous letters you have published in your journal; by the same evidence it is plain that the question has not yet been answered to the satisfaction of all. It is not for your correspondent to say, as some have, how "it should be," nor is for him to sketch out a plan that shall seem to do for all but which may be good for none. It is his purpose rather to tell of what he has learned through his being a member of a congregation with a vacant pulpit.

Some half dozen years ago, the church at large had need of a good, wise and capable man to establish and maintain Presbyterian interests in a new and highly important field, and the church exercised her right to rule by removing from his congregation the man she chose, to the great grief of that congregation, and also, it was believed, to that congregation's great loss. In that congregation there were men of wisdom, who possessed the entire confidence of their brethren. These men, immediately upon learning that this pleading for their pastor's remaining had proved vain, bestirred themselves to find another. There was recommended to them one whom they, in their turn, felt that they could recommend to their fellow-members, and though the man they proposed to call, was many miles away, and practically a stranger to all, whose face many had never seen, he was chosen by that congregation without a hearing, six months before he was settled among them. That their choice was wise and God-directed the sequel proved.

Thus the pulpit was filled, and the congregation was not called upon to hear candidates; nor were ministers, with or without charges, given an opportunity to make themselves ignoble by "preaching for a call." To your correspondent it is a sad sight to see any minister of the Gospel of Christ, a professed disciple of the meek and lowly Jesus, striving, oftentimes secretly, by use of pen, of electricity, or of another's supposed influence, to gain a hearing, to show forth, one must think, to the congregation he desires to call him his superiority over others of his brethren to lead a flock into green pastures and to guide them through dark valleys. Where is that humility of mind and spirit to which they themselves exhort their hearers? God's call is made secondary to man's call, and God's servants by their own placing are reduced to the rank of worldly men, who advertise their excellences, and who seek to exalt and advance themselves.

Did these ministers know how common they make their sacred office, did they know how they expose themselves, oftentimes to ridicule, more often to people's pity, they would not be in haste to "get a hearing." Moreover, is it not a matter of fact that the great majority of probationers are inferior men, or men who have failed? Else, why is it that they are without charges? The best men are not generally seekers after work of any sort; but rather those whose services are sought, and when a man, be he a minister of the gospel, or a common day-laborer, is forced to look for employment, when the demand for such services as he is supposed to be fitted for is good, one finds difficulty in coming to any other conclusion than that that man, whatsoever he be, is by the very fact of his wandering, a man whom nobody wants. Do not almost all the many schemes to fill vacant pulpits that have been proposed make provision for the hearing of candidates? and, in this do they not tolerate an evil and honor a shame?

And, sir, did time and space permit, the evil to the congregation consequent upon the system that allows a minister to market his peddliness, his holiness, his fervour and his learning, and that compels the congregation to put a price on all these, and to say, "This man is good enough, or not good enough, for us," this evil might be dwelt upon, leading us to the one conclusion that any such system is debasing to the highest and noblest life, and is destructive to the very end of the church's institution.

It was the purpose of your correspondent to speak further of a more recent vacancy that occurred in the congregation of which he is a member, and to endeavor to discover some helpful points in that vacancy's history; but this he must defer for the present. The writer of this letter is conscious of his feebleness to right the wrong and to solve the problem that has distressed so many minds, but he confesses that he has not seen, nor does he expect to see, in any one plan proposed to overcome the evil, the remedy and means all are eager to find.

Yours very truly,
A VOICE.

TRINIDAD.—A CORRECTION.

MR. EDITOR.—I have read with care the account of Trinidad, in one of the articles on "A Visit to the West Indies," in the CANADA PRESBYTERIAN. I cannot speak of the accuracy of the accounts of the other places visited, but I know of several errors in the writer's account of Trinidad, which have evidently arisen from very superficial observation. Begin with his account of religion. The Anglicans "hold the fort," he says. This is untrue, as the R.C.'s are by far the most numerous. According to last census they are 36.79 per cent. of the population, and are 73,590 out of 200,000; while the English Church has only 47,095. The Episcopal Church is numerous, because a great part of the Creole immigration from Barbadoes being Episcopal, naturally gravitate to that church. They are very high church, and are guilty of tactics that any Christian church ought to be ashamed of. Did I feel at liberty to make this an extended letter, I could tell you some incidents of their treatment of your own Canadian coolie missions that would astonish you. The writer's praise of the Anglicans at the expense of the Presbyterians, is sadly misplaced. It pained me to read his account of the service in Greyfriars church, and his most unwarranted and ill-natured remarks about Rev. Mr. McCurdy, a man of ability, truly consecrated to the Master's service, and a Canadian to boot. "'Tis an evil bird that fouls its own nest."

I cannot tell the original meaning of the word Creole; but according to the use of the word here, this sentence is simply nonsense: "The Creoles are almost white, and are native born, while all the others are foreigners." Any person born in the West Indies is a Creole, whether white or black.

One other point proved the writer to be inaccurate and unreliable: his remarks about the colored people and the coolies. I do not think he would find many whites resident here who would not prefer the Indian to the Negro as a race. The blacks are notoriously lazy and indolent. To speak of the coolies (which by the way, is a wrong word to apply to all Indians, as the word means carrier or laborer, and all Indians are not carriers) as "a worthless, lazy, dirty, and almost inanimate" is more than an incautious statement, it is untrue. Trinidad would be of no consequence but for the Indian. Without him the sugar industry would go to the wall. The colored Creoles are too lazy and seek too high a wage. This is true also of the cocoa cultivation. Indeed, I may say that the people would starve but for the coolies, as they are almost the sole growers of fruit and vegetables.

The writer speaks with approbation of Dr. Grant's work. No commendation is too high for that noble man. Had the writer seen Dr. Grant's congregation of English-speaking Indians—clean, bright, intelligent, appreciative, many of them occupying good positions—and have noted their appearance and demeanor in church and in Sunday school, he would be sorry he ever penned such an article.

This letter I write as an unprejudiced outsider, here on a visit; but it is based on reliable information and as careful personal observation.

I hope in fairness to Trinidad that you will insert this letter.

I am, faithfully yours,
W. A. REID.

Ram's Horn: The man who will do God's will with all his might is as sure to be helped from heaven as that the sun will continue to give light.

Christian Endeavor.

TEMPERANCE IN ALL THINGS.

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

June 17th.—Prov. xxi. 16-30.

Temperance is a word of broad significance. We frequently use it in the narrow sense of abstinence from intoxicating beverages, but it really means a great deal more than that. Webster defines it thus, "Habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence; moderation." On the walls of the temple at Delphos there was this inscription, "Avoid excess." If that were intended as a definition of temperance it certainly was a very admirable one. We should avoid excess in all things. We all appreciate a dainty dish, but there is no reason why we, like some of the ancient Romans, should make a god of the stomach. It is certainly right and proper that we should be decently attired, but it is unseemly that we, like Beau Brummel, should spend hours in adjusting a cravat.

For the development of muscular and nervous energy it may be necessary to take a certain measure of recreation. "All work and no play makes Jack a dull boy." Martin Luther played kite with the children, Thomas Chalmers played ball with the boys, and none of them complained of anything save that they could not run as fast or bat as true as he. When Elihu Burritt became weary in the library he found recreation at his forge. Daniel Webster enjoyed an hour with his gun or fishing-rod; George Bancroft, America's great historian, when far advanced in life, continued to ride on horseback daily, and to spend a little time in his flower garden, which has been described as one of the wonders of the world. Dr. W. Ormiston cured himself of insomnia by riding on horseback.

But while recreation may be necessary, it should be indulged in temperately, because if it be overdone it may destroy the very thing it was intended to build up. There are recreations and amusements in which the Christian may engage without any compromise of principle, but though those recreations or amusements may be, in themselves innocent enough, they may become disastrous in their effects if they are followed too long, or too continuously. The moderation of the Christian should be known to all men.

The text assigned us deals with such a variety of subjects that it is impossible to touch upon them all. For the sake of unity, therefore, we shall confine our attention to the 17th verse—"He that loveth pleasure, or sport, shall be a poor man; he that loveth wine and oil shall not be rich."

(1.) Intemperate love of pleasure impoverishes a man financially. There is no need to refer here to gambling, betting and similar sports, for it is admitted by all that they place a man on the direct road to poverty. But an undue love of even good, athletic exercises may hamper a man financially. Many a young man has lost a good situation through an intemperate love of sport. Others again, for the same reason neglect their business, and in these days of keen competition it is the height of folly to sacrifice business at the shrine of pleasure. But even if a man be always at business during business hours, yet if he have been indulging too freely in sports, he is ill qualified for his work, and thus he puts a barrier in the way of his own progress.

(2.) Undue love of sport impoverishes a man intellectually. Many a student has failed in his examinations because of his unwise devotion to sports on the college campus or on the river. Nor have students been the only ones who have suffered. It has been said, "The time that may kill at billiards, theatres and clubs was the time that made Hugh Miller, Burritt, Wilson and many others illustrious."

(3.) Intemperate love of sport impoverishes a man spiritually. The greatest loss is not that of money nor even that of intellectual power. It is the loss of moral and spiritual power. Those who love innocent amusements so much that they will indulge in them till a late hour at night, or possibly an early hour in the morning, are but poorly prepared on their return home to compose the mind and enrich the heart by Bible study and secret prayer. When a Saturday afternoon is wholly spent in amusements one is not likely to be in a mood to enjoy the services of the house of God on Sabbath.

Much is being said and written about the Thirteenth International Christian Endeavor Convention, which is to convene in Cleveland, O., July 11, and continue five days. Much can be said, for the largeness and thoroughness of the preparations that are being made for it are such as no previous convention can boast of. No stone will be left unturned by the United Society to make the programme the very best that has yet been prepared, and as for the Cleveland Committee, everything is being turned inside out and upside down to have things just right. The whole city is being prepared for your coming. We are thus early hearing the cry, "On to Cleveland!" For some reason or other, 1894 seems to be the year. So may it be. Cleveland is waiting and praying for a great gathering and a great outpouring of the Holy Spirit. Will not the young people of our churches take advantage of this great opportunity? The "Committee of '94" as it comes in touch with the preparations that are being made for this great event, from one end of the country to the other, can feel the throbbing of the Convention pulse; and as each day goes by and the time comes nearer, the thump, thump becomes more rapid, the enthusiasm glows with a brighter lustre, and the one desire is heard for the privilege of attendance at the Cleveland Convention.

One of the items of special interest at the Cleveland Convention will be the "denominational rallies" to which the whole of Thursday afternoon will be devoted. Canadian Presbyterians will not have a meeting to themselves this year but will join in what promises to be an inspiring and practical joint Presbyterian rally which will be led by Rev. R. V. Hunter, of Terre Haute, Ind. The programme will be somewhat as following:—I. Endeavorers and the Local church. (1.) Trained to systematic giving. (2.) Helpful in church extension. (3.) Discussion. II. Advantages of denominational organization of the Christian Endeavor. (1.) Educational. (2.) Promoting efficiency. (3.) Discussion. III. Address by Rev. W. H. Hays, Chefoo, China. IV. Missionary extension course. (1.) Explained by S. L. Mershaw, of Chicago. (2.) Its possibilities Rev. Otis A. Smith, Evansville, Ind. (3.) Discussion.

The increase in the number of ministers, the enlargement of the power of the ministry, depend upon the number and the power of college graduates. If our ministry is to be enlarged, we must enlarge the number of Christian college men. If our work of preaching the gospel in every part of the globe is to be carried forward, we must enlarge the number and improve the quality of college students. If we are to hasten the coming of the kingdom of our Lord, we are to make colleges more worthy instruments of the divine grace. In securing such results the Christian Endeavor Society stands not only by the side of the college, but also stands before the college. It is the first to lead men to Christ, who coming to the college and going forth from the college, are themselves to lead men unto Christ as their Saviour.

At the consecration meeting, messages from members who are obliged to be absent should not be handed to those members who find it easy to take part in the meetings. Let them be sent or given to the more bashful and inexperienced members, for the reading of these messages is one way of overcoming timidity.

The Christian Endeavor Society has trained an elder in a Cumberland Presbyterian church out West. That's what the missionary says. He was the only male member of the church, was over fifty years old, and could take no public part until Christian Endeavor showed him how. And he's not alone.

One of the best ways of calling the roll on consecration nights is to call it by committees, having previously arranged the subject so that the members of each committee shall confine themselves to the one division of the subject of which they have been notified.

There are now eighty-three Presbyterian Christian Endeavor Societies in the British section. At the recent Presbyterian rally in London twenty societies were represented, addresses being given by Revs. Dr. MacEwan, J. G. Train and J. R. Gillies.

A Minnesota Endeavor society seeks to obtain from each member a definite pledge of gifts to missions. These pledges, moreover, are paid at a definite time and very fittingly at the consecration meeting.

There's a Christian Endeavor union in Wales,—the Swansea, Union, that already has enrolled 24 societies, with 1,100 members. This union was not in existence four months ago.

Pastor and People.

PILGRIMS.

Beneath the shade of Elim's trees
Lay down a weary band ;
The gracious palms above them cast
Cool shadows on the sand.

A weary journey had they trod
Across the thirsting plain,
Where ever beats the flaming sun,
But ne'er falls soft'ning rain.

Now, by the brink of Elim's wells,
They strike their tabret-strings,
And Marah's bitterness forget
Beside the star-lit springs.

And soft winds that round Elim blow
Caught up their chant of praise :
And o'er the listening desert bore
The hymn of joy they raise.

We, too, are pilgrims, toiling, Lord,
Along life's lonely way,
And fainting oft beneath the heat
And burden of the day.

O grant I thy tired children rest
And sacrificial grace,
Beneath the shadow of the Rock,
The Christian's halting-place,

From out whose cleft gush living streams
That bid soul-thirst to cease ;
Whose every ripple whispers Hope,
And every wave speaks Peace.

J. J. MACAULAY.

New College, Edinburgh.

A RINGING DENUNCIATION OF THE SUNDAY NEWSPAPER.

The following is an extract from Mr. Charlton's speech in the House of Commons, May 20, 1894, on Lord's Day Observance.

This Bill proposes, in the first place—and perhaps some of my hon. friends will be shocked at a proposal so puritanical and absurd—it proposes to prohibit the publication of Sunday newspapers in this Dominion. The provision is this :

Whoever shall, on the Lord's Day, either as proprietor, publisher, or manager, engage in the printing, publication or delivery of a newspaper, journal or periodical, and whoever shall, on the Lord's Day, engage in the sale, distribution or circulation of any newspaper, journal or periodical, shall be deemed to be guilty of an indictable offence.

Now, I pointed out a short time ago that Sunday newspapers are not published in Great Britain, they are not published in Switzerland they are not published in Holland. An effort has been made, and the effort will probably prove successful, to secure the enactment of a law in Hungary by which their publication will be prohibited there. One of the American journalists, Mr. Bennett, of the *New York Herald* I believe, spent an enormous sum in finding out that the British people would not tolerate a Sunday newspaper. The Sunday newspaper is an institution of modern date. I can well remember when the first Sunday newspaper was published in the United States. There are nearly 700 daily newspapers published on Sunday in the United States at present. One of the greatest American editors, Horace Greeley, denounced the Sunday newspaper as a social demon ; and so it is. Its influence upon the religious and moral life of the United States is most disastrous. It tends to sap every good influence that exists in the country ; it banishes the Bible, it banishes religious reading matter, it banishes all solid literature from the family. It begets a lower tone of sentiment. Triviality, superficiality, and immorality are the characteristics of the Sunday newspaper. A man who reads the Sunday newspaper is a superficial and trivial being, in so far as the Sunday paper can shape his character. The Sunday newspaper is the sworn enemy of the Sabbath, the avowed enemy of the Sabbath. It makes no concealment of its desire to break down the Bible. It defies and opposes the Sabbath at every step of its career. A newspaper publisher in a city may not have the voluntary choice whether he will issue a Sunday edition or not. If one newspaper is issued on Sunday, another newspaper is compelled to follow suit or fall behind in the race of competition, and upon hundreds of publishers the necessity of publishing a Sunday edition is forced by the fact that other newspapers publish Sunday editions. Under the old American Sabbath which prevailed at

the time of the Centennial Exhibition, that Exposition was not open on the Lord's Day ; at the time of the Paris Exhibition the exhibits of the United States were not open, nor were they at the Vienna Exhibition ; but we notice the influence of the Sunday newspaper in the intervening years by the fierce indignation display against the principle of Sunday closing at the Chicago Exhibition. We notice that every Sunday newspaper in the United States derided and belittled that sentiment of the thirty or forty millions of people who petitioned against the opening of the Exhibition on the Lord's Day, and we know the influence of the Sunday newspaper in the United States has been most disastrous, most debasing, most demoralizing, and its existence in that country is a great evil. The Sunday newspaper is the Anti-Christ of America, itself a violation of Divine Law, it is the enemy of all Divine Law and unless it is put down the Christian religion will be put down ; within its theatre of operations it is a question between Christian institutions and this engine of the devil. We propose to prohibit the publication of Sunday newspapers. We propose to follow the example of the mother land, an example of many hundred years, which has carried her safely over all her difficulties.

I wish now to refer to one or two authorities contained in the International Sunday Rest Congress Papers with respect to the publication of Sunday newspapers in the United States. My first authority is J. W. A. Stewart, D.D., and my second is His Eminence Cardinal Gibbons. Dr. Stewart says :

In the name of all that is sacred, let six days suffice to ding it continually in my ears that I belong to sense and to time ; let there be one day on which the "still small voice" may be heard, which whispers that I belong to eternity and to God. The spiritual man does not stop to ask whether the Sunday newspaper is a sin ; he instinctively says it is an impertinence. After he has given six days of thought and time to temporal things, it comes and does its best to drown that voice which tells him of his higher destiny ; it comes to pre-empt his thoughts and his hours, and to drive away prayer and the Bible and holy meditation. I say to the spiritual man it is an impertinence.

Cardinal Gibbons says .

A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in our country within the last quarter of a century. If those encroachments are not checked in time, the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence ; when the sound of the church bell will be drowned by the echo of the hammer and the dray ; when the Bible and the prayer-book will be supplanted by the newspaper and the magazine ; when the votaries of the theatre and the drinking saloons will outnumber worshippers, and salutary thoughts of God, of eternity, and of the soul will be checked by the cares of business and by the pleasure and dissipation of the world.

I repeat that we do not want this American institution in Canada. We do not want that condition of things which has dragged the United States down from the position of a nation which was once known for its regard for the Sabbath, to a nation which permitted its great Columbian Exposition to be opened on the Lord's Day, and, seems to be rapidly declining from the proud position it once held as a Sabbath-keeping nation. I repeat, that we will act wisely if we follow the example of the mother land and prohibit the publication of the Sunday newspaper, and by prohibition of its publication save the country from all the attendant horde of evils that have attended its introduction in the United States.

THE CURSE OF CHURCH-DEBTS.

The evils that flow from church debts are manifold. To regard such a debt as a mere inconvenient burden upon pew rentals is a very shallow view of the matter. In the first place, no church that is loaded with a heavy debt can honestly contribute as it ought to outside objects of Christian benevolence. Be just and pay your dues before you are generous is a maxim that applies to Christians collectively as well as to individual Christians. No church that is oppressed with large indebtedness can make proper provision for seating its worthy poor or unfortunate members ; as to 'free sittings,' they are out of the

question. The treasurer must have his regular income in order to meet the omnivorous demands of the mortgage-holder, whose interest must be paid, or the property is forfeited. The pews are wanted for those who can pay liberal rental, and poor members must be either ousted, or else be made to feel keenly uncomfortable. A strong temptation arises to bid for rich pew-holders ; and a man is reckoned by his pecuniary and not by his spiritual worth to the church.

A kindred evil that grows out of big church debts is that the *pulpit*—which should be estimated only by its spiritual power—comes to be rated at a low and commercial valuation. The question in selecting a pastor is apt to be, 'Will he draw ? Will he bring our empty pews into demand ? Will he make the church a paying concern ?' And so the abominable jingle of the money-changers is heard in the temple of the Lord pretty much as it was once heard in the temple at Jerusalem. We say nothing of the wearisome and vexatious anxieties that oppress the heart of a pastor who has to struggle to sustain a church that is 'handicapped' with debt.

These are sufficiently serious arguments without touching upon one that is more serious than any other. Wilful debt that involves risk or danger to a creditor is a sin. Thousands of church members have had their Christian characters ruined by debts that were unwisely contracted. God's Word forbids, by direct injunction, as well as by spirit of the Golden Rule, the incurring of obligations that we have no reasonable assurance of meeting. Most church debts are really immoral. Christ commands His followers to be witness-bearers for everything that is true and pure and honest and of good report. They are to stand for frugality against self-indulgence and extravagance, and for strict integrity in paying obligations against laxity and dishonesty. A church is simply a collection of hands and hearts ; and if their 'hands are not clean' from dishonorable dealings, they have no right to 'stand in His holy place.' How can a minister preach for integrity and independence when he stands in a mortgaged pulpit and under a roof that is ready to crack with the abominable incubus of heavy debt ? How can a church that sets the example of extravagance rebuke the prevailing spirit of reckless outlay and fashionable 'defalcation ?'

There are revivals in many parts of the land. Let us be thankful for them. But there is one ethical revival that is sorely needed, and that is a revival of old-fashioned Bible honesty. Can any church expect a spiritual blessing while it is careless in meeting its plain moral obligations ? Let the heathen have their claims, but not until honest debts are paid. Better worship God in a tent or in a barn than to rear a costly edifice which belongs to a mortgage-holder and not to the Lord Jehovah of Hosts.—*The New York Evangelist*.

A PREACHER'S VITALITY.

The vitality of a preacher's convictions is one of the noblest elements of his power. No preacher can helpfully and savingly move men without moral earnestness. The man of half belief, or superficial acquaintance with the divine will and partial consecration to it, the man who proclaims truths without knowing the truth, the man whose creed is more than his convictions, the man whose message is not vitalized by his experience, whose head and whose heart are not in thorough accord is a powerless preacher. The man must be in his message before the world will heed it. A preacher is inspiring only when his experience is level with the truth he proclaims.

Spiritual vitality is the prime element of a preacher's power. Youthful vigor may win popularity, but only the Spirit of God can confer real power. Fulness of spiritual life is the great essential to a potent, winning and fruitful ministry. All other endowments and attainments are inferior and subordinate to that. Spiritual health, beauty, energy and fire are the chief charm and power of a minister of the gospel. Never did the world so much need live men in the pulpit as now. We are fully alive only when completely consecrated to Christ and filled with the Holy Spirit. The

crown of Spiritual power is for all who will have it. Youthful vigor is transient, intellectual greatness is the prerogative of only a few ; but all the fullness of God is obtainable by all. Spiritual life is the most charming thing in the universe and the most powerful. A live church depends on a living ministry. The perplexing question of to-day, the great questions of to-morrow, can be safely and satisfactorily settled only by the coming of divine life and love into human society. Only a Holy Ghost ministry can bring heaven down to earth.—*Northern Christian Advocate*.

A GRIEVOUS FAULT.

Why is it a Christian man will make a subscription to the Church, or to some benevolent cause, and then be utterly indifferent as to the time of payment, or indeed, as to whether he pays it all ? Here is a case : A church was dedicated, at which time a subscription was taken to pay the debt. It was distinctly stated that the money should be paid within six months. On this condition the subscriptions were made. At the end of the six months not half the money had been paid. There was no special reason for the failure, no financial disaster, hard times or prevailing sickness. There were few persons in the whole number whose circumstances had so changed that they could not meet their obligations. But they had made no real effort to pay, and were indifferent about it. They did not seem to regard the obligation as at all binding. It was a promise to the church, and they could keep it or not as might seem convenient. And this was the only reason why the subscriptions were not paid.

There is need of a sweeping revival in this line. An evangelist in this field would be a great blessing—one who could secure the result. The support of the church is one of the first and most important duties of the Christian. A subscription to the church, or to any benevolent cause, should be as sacred as a bond. Just as much effort should be made to meet an obligation of this kind as to meet a note in the bank. This is the very essence of religion—of godliness. A revival in downright righteousness, of the Decalogue type, would be the best kind for the world. The church would have greatly increased power after its effects had become fully established. The millennium would be greatly hastened thereby.—*Pittsburg Advocate*.

SAVED BY PRAYER.

Hudson Taylor is a man of great faith in God as well as a great missionary. An exchange relates a characteristic anecdote of his first trip to China in a sailing vessel :

When Hudson Taylor first went out to China it was in a sailing vessel.

Very close to the shores of a cannibal island, the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done.

While engaged in prayer there was a knock at the door of his stateroom. "Who is there ?"

The captain's voice responded, "Are you still praying for wind ?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Enclose one dollar, and you will receive THE CANADA PRESBYTERIAN on trial till 31st of December next. Our word for it, you'll be glad to renew for 1895.

Missionary World.

MRS. HARVIE'S REPORT. (Continued.)

MISSIONS WHERE THERE ARE NO SCHOOLS.

Bird Tail, Rev. John McArthur, missionary. The children from this Reserve are sent to the Birtle school.

Pipestone Sioux. Mr. John Urquhart, missionary. Probably the children from this Reserve will be sent to the Regina school.

Rolling River, Mr. W. J. Wright, missionary. It is hoped that a day school may be opened here in a few months.

Christmas, in all the mission schools, is made as happy as possible under the circumstances. By innocent amusements and the bestowal of gifts and prizes, the minds of the children are led to dwell upon God's great gift to the world, our blessed Lord and Saviour, Jesus Christ.

The reduction of the number of pupils in some of the boarding and industrial schools in reserves such as Round Lake, Lakesend, the Crowstand, etc., by drafting the older scholars into the Government Industrial School, under the control of our church at Regina, it may be said was the result of a conference between the Government commissioner and the members of the Northwest Committee.

The reasons for the adoption of this plan are weighty, namely: the importance of removing the older children *entirely* from the reserve influence; the fact that the moral and spiritual surroundings and instructions are the same as in the reserve schools; that stricter discipline can be maintained, on account of facilities for better grading; improved mechanical training, because of advantages of regularly and systematically teaching several trades, and the fact that the Government grant for the Regina school is sufficiently large, per capita, to meet *all* expenses, thereby relieving the church of making provision for a portion of the maintenance, as is now the case in all but the Regina school.

The grant per capita at the Regina school is fixed at \$120; if this is insufficient, more will be given.

An additional reason, which weighed with the committee, was that a diminution of the number in the reserve school gives increased opportunities for the missionary or teacher in charge to undertake evangelistic work among the adult Indians.

The grants for the schools, such as Round Lake and others, are about \$72 per capita per year. This only covers part of the expense of maintenance. The grant to day schools is \$300 per year, with an additional sum of \$12 for each pupil, over the aggregate of twenty-five. The last report of the Northwest Committee says:

"No report of the committee would be complete without grateful acknowledgment of the help received from the Women's Foreign Missionary Society. The large sum of money which it raises year by year for the evangelization of heathen women and children has made possible the recent extension of our work in the way of boarding and industrial schools—a system of training which is already achieving an improvement in the morals, the manners and the intelligence of the children such as never could have been expected by means of day schools, where the teaching during the day, however good, is too often neutralized by the blighting influences to which the pupil is subject morning and evening in a pagan home."

Prince Albert Day School, Miss L. M. Baker, Principal (on furlough); Miss Annie Cameron, teacher.

This school was established four years ago for the benefit of the children of a wandering band of Sioux who had settled opposite the town of Prince Albert, on the north bank of the Saskatchewan. Miss Baker, who has done valuable work in the interests of the church for a number of years in this vicinity, was placed in charge. The work prospered in her hands, and this year, as her health was very much broken, the committee, with the hope that she may be able to return to the work, has given her an extended and well-deserved furlough. The work is moving on successfully under the care of Miss Cameron.

The school is made up of children and young men. The ages of the latter range from eighteen to thirty years, and, as may be expected, they cannot attend regularly. The average attendance is from seventeen to twenty. A Sabbath School has been established, and Miss Cameron visits the old people and reads to them. Miss Baker expresses the hope that the Government may give this wandering people a grant of land, as their scattered homes and unsettled habits are great obstacles to their enlightenment.

Okanase Reserve Day School. Rev. Geo. Flett, missionary; Miss M. S. McIntosh, teacher.

Miss McIntosh, for several months a teacher at the Crowstand, entered upon her work in the Okanase school early in the year. Soon after appointment, she wrote as follows: "Everything has been going on very smoothly at school, the children are interested in their work, and the attendance has been good." Some of the simpler kindergarten occupations are used, and these please and "interest the little ones immensely." There is a very interesting and encouraging Sabbath School held regularly under the care of the teacher.

A few weeks ago we were favored with a visit from Miss McIntosh, who had come east for short holiday to visit her friends in Toronto.

Our missionary teacher gave a graphic account of her work, in which she is deeply interested, presenting, in an impressive manner, the encouragements and difficulties. In the course of her address, she alluded gratefully to the kindness of Mr. and Mrs. Flett, and the good work which they had done among the Indians of this and neighboring reserves.

MISSIONARY INFLUENCE.

Bare statistics do not measure the influence of missions. For instance, the American Board began work in the Turkish Empire in 1831. The statistical showing for the present year is 125 Protestant Evangelical churches, 13,000 church members and an affiliated community of some 50,000. This is readily and quickly stated, but it tells but a small part of the value of missions in Turkey. As all know, the work of the American Board has been almost wholly confined to the Armenians, of whom there are several millions in Asia Minor and European Turkey. These people belong to the old Gregorian Church. When Dr. Goodell began in Constantinople, the Bible was practically a sealed book with them. Few could read. Even many of the priests were unable to read the ritualistic services of the church. There was but little morality among the church officers. Drunkenness and dishonesty were common. There was no spiritual life, nor attempt at any. What is the situation to-day, after fifty years' acquaintance with the spirit and methods of Evangelical Protestantism? Schools of a modern pattern have everywhere sprung up among the Gregorians, and are largely patronized by them. Protestant teachers are sought for these schools, and the Bible is read in many of them, some allowing a place in the lessons of the week for the study of the Sunday School lesson. The day of an ignorant and corrupt priesthood has nearly passed. There is everywhere a demand on the part of these old Gregorian churches for more intelligence and a better life for the priesthood. The demand is made, too, in many places for a gospel sermon as a part of the regular Sunday service. Some of the young men of this ancient church are studying in the Protestant Theological seminaries for the purpose of fitting themselves for the priesthood. In former years the priests were largely supported by fees wrong from the superstitions of the people. This income has fallen off, not that the people have less faith, but because they are more enlightened and less credulous. Pictures and shrines are disappearing from the churches, and there is an increasing unbelief in the intercession of the saints.—J. C.

The oldest Welsh minister of the gospel now living is the celebrated "Hughes, Machynlleth," a Methodist. Mr. Hughes is in his ninety-second year, and has been in the ministry for seventy-three years. Not many years ago his power and influence over a congregation was simply marvellous. His name is a household word in Wales.

PULPIT, PRESS AND PLATFORM.

Young Men's Era. Be faithful to God and you cannot be disloyal to man.

Gail Hamilton: Our piety sometimes needs a stiff breeze of common sense blowing through it.

Ram's Horn. Some preachers fail because they do not think it worth while to cultivate common sense.

Ballington Booth: The Salvation Army deserves credit for its outspokenness and plainness. It never refers to hell as "a place of general uneasiness."

Dr. John Hall: It is a shame for a rich Christian to be like a Christmas box, that receives all, and nothing can be got out of it till it is broken in pieces.

Presbyterian Banner. There is not much disposition to find fault with wealthy people for expending some moderate proportion of their wealth in providing suitable resting-places for their dead.

Religious Intelligencer: Officially and personally the holders of public office are a concrete object-lesson to the rising generation. Tolerated malfeasance in office cries aloud to the school-boys of the land, telling them that faithfulness to a trust and simplicity in public service, are a vision for dreamers, not a rule for practical men.

Presbyterian Witness: Atheism robs us of God. Polytheism robs us of the one living and true God and gives us an array of degraded phantoms. Idolatry and superstition becloud the character of God and erect immovable barriers between Him and the human soul. These errors seem to banish God out of the universe, or to place Him so far off that, for practical purposes, He might as well be regarded as non-existent.

James Wells, D.D.: Why should we not believe that in Canada is some tinker's boy who may do as much for the world as John Bunyan; that on your wide prairies to-night is a farmer's boy who may emulate the work of the cow-herd, Zwingle, for the Swiss; that some miner's son may rise up to do as much for your Roman Catholic fellow-countrymen as Martin Luther did? Why may there not be among you George Whitfields or John Knoxes?

Phillips Brooks: Seek your life's nourishment in your life's work. Do not think that after you have bought or sold, or studied or taught, you will go into your closet and open your Bible and repair the damage of the loss which your daily life has left you. Do these things certainly, but also insist that your buying or selling, or studying or teaching shall itself make you brave, patient, pure and holy. Do not let your occupation pass you by and only leave you the basest and poorest of its benefits, the money with which it fits your purse. This is the life that indeed "catches the quality of the life of God," and still it is a life possible to every one of us.

Presbyterian Banner: Golden opportunities may offer themselves, but if they involve the loss of one iota of honesty men should not touch them; if they bring with them the stain of doubtful dealing they should be let alone. There are honest ways of doing business, although they sometimes cut off avenues to speedy wealth, and curtail it in many ways, but better have it so, and at last be able to meet the great Judge with a clear conscience, and with hands unstained by the marks of dishonesty. When Louis Kossuth, after a long and turbulent political career, was dying in exile and poverty, he said: "My hands are empty, but they are clean." Would that his words could be made a text for a sermon which could reach the ears of every man exposed to the innumerable temptations which surround the toiler for gold.

Teacher and Scholar.

June 24th, 1894. } REVIEW.
GOLDEN TEXT.—The Lord's portion is His people.—Deut. xxxii. 9.

I. Jacob's Prevailing Prayer, Gen. xxxii. 9-12, 24-30; G. T., Gen. xxxii. 26. (1) The prayer—Its parts, invocation, confession, thanksgiving, petition, plea. (2) The double wrestling—The man wrestling, a symbol of Jacob's past life, showing he had really been resisted by God striving with him, he had been in the grasp of Omnipotence—Jacob wrestling in helpless dependence, by self surrender, prevails with God, Hos. xii. 4; Gen. xxiv. 54. (3) The gracious issue—The changed name signifying a changed nature—The blessing given—The place commemorated.

II. Discord in Jacob's Family, Gen. xxxvii. 1-11; G. T., Gen. xlv. 24. (1) The youthful Joseph—age—occupation—companions—association with Jacob and Esau—character. (2) Envy of his brethren due to—His higher moral character—Partiality of Jacob, its ground, manner of showing—Story of dreams. (3) His dreams—Their form suggested by his occupation.

III. Joseph Sold into Egypt, Genesis xxxvii. 23-36; G. T., Gen. i. 20. (1) The plotted murder—The first plan—Adoption of Reuben's suggestion, his motive, no lessening of the other crime—Aggravations of guilt by deliberateness, heartless indifference, Ch. xlii. 21; Amos vi. 6. (2) Joseph sold to Egypt—Motives inducing to sell, profit, seeming lessening of crime—The purchasers, their name—Their goods—The price. (3) The father's grief—Reuben's disappointment—The cruel lie—Jacob's inconsolable sorrow.

IV. Joseph Ruler in Egypt, Gen. xli. 38-48; G. T., I. Sam. ii. 30. (1) Joseph chosen as ruler—Causes of choice, evidence that God was with him, practical wisdom shown, probable knowledge of his past life. (2) Investiture in office—Marks of office, signet, chain, linen, carriage, naturalization, new name, marriage. (3) Joseph's rule—Survey of land—Provision for preserving plentiful harvests.

V. Joseph Forgiving His Brethren, Gen. xlv. 1-15; G. T., Luke xvii. 3. (1) Joseph disclosing himself—Circumstances—His earliest words about his father—Effect on his brethren. (2) Assurance of forgiveness—Made possible by knowledge of their repentance—Presents himself as their brother—Shows that God overruled their sin to a gracious end, yet not excusing their crime—Reveals a striking working of God's providence. (3) Message to his father, of his dignity—To come down—Assures him of support—Fraternal greetings.

VI. Joseph's Last Days, Gen. i. 14-26; G. T., Prov. iv. 18. (1) Fear and pleading of Joseph's brethren—Persistent sense of wrong doing—Plea enforced by dead father's wish, and common service to God. (2) Friendly answer of Joseph—Disavows his right to judge their sin—Fixes the mind on gracious issue—Promises favor. (3) Dying charge and death—Faith expressed in his dying charge, Heb. xi. 22—The silent witness of his coffin body.

VII. Israel in Egypt, Exod. i. 1-14; G. T., Ps. cxxxiv. 8. (1) The family become a nation—Rapid growth to a people—Might and numbers. (2) Change of dynasty and of treatment by new rulers—Fear of Israel, because of position and power—Policy of forced labor. (3) Results—Works built—Embittered lives—Fails to check growth—Excites longing to leave—Unites people.

VIII. The Childhood of Moses, Exod. ii. 1-10; G. T., Ps. xci. 15. (1) Early childhood—Faith shown in concealing him, Heb. xi. 23—In committing to providence. (2) Discovery by Pharaoh's daughter—Her compassion—The mother secured as nurse. (3) Training of Moses by his parents in wisdom of Egypt.

IX. Moses sent as a Deliverer, Exod. iii. 10-20; G. T., Is. xli. 10. (1) Call to a great work—Assurance of deliverance—Moses called to be leader. (2) Encouragements—Promise of God's presence—New name given. (3) The issue foretold—Acceptance by the people. Rejection by Pharaoh—Accomplishment of God's purpose.

X. The Passover Instituted, Exod. xii. 1-14; G. T., I. Cor. v. 7. (1) The selected offering—Characteristics of. (2) The sacrificial death—Time—Disposal of blood—Typical import. (3) Sacrificial meal—Manner of eating—Significance. (4) The promised deliverance—Showed worthlessness of Egyptian gods—To be kept as memorial.

XI. Passage of the Red Sea, Exod. xiv. 19-29; G. T., Heb. xi. 29. (1) The signal pillar; its changed position. (2) The way through the sea—The agency employed. (3) Overthrow of the Egyptians—Vain attempt at flight—Israel's fear and trust.

XII. The Woes of the Drunkard, Prov. xxiii. 29-35; G. T., Prov. xxiii. 31. (1) The condition generally, of the drinker of woe and sorrow of mind and body. His actions, prolongs indulgence, goes on to what is more intoxicating. (2) Warning based on deceitfulness of drink—Safety lies in turning away from it—Its bitter end. (3) Consequences of drink—Dethrones moral reason—Destroys sense of self-preservation—Causes stupid insensibility.

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G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 13TH, 1894.

IN a review of the meeting of the American General Assembly the *Interior* says, "a fine feeling of self-restraint was visible from the opening sermon to the final benediction." That is just the right kind of feeling for a man or a meeting to show. Self-restraint is absolutely indispensable to self-government.

A HUMOROUS Irishman in this way described the conditions of a dissatisfied congregation that had recently changed pastors: "Our last pastor had not enough of religion to please some of them; this one has too much. I don't know what kind of a man would suit them." A good many people in England seem to be in the same difficulty. Gladstone had too much religion to suit some of them; and Rosebery has not enough. Perhaps the next man may strike the happy medium for an English Premier.

AFTER ten years of futile attempts at co-operation with other denominations in the Home Mission field, the American Assembly dismissed its committee on ecclesiastical comity and resolved to go on with its own work. The principal ground on which this action was taken was that it cost less money to work alone than it cost to work on the union plan and the work was not so well done. That would be exactly our experience in Canada were the experiment tried. Presbyterians always have to furnish the heavy end of the money.

THE *Herald and Presbyter* makes this true and timely observation:

It is a most unfortunate thing to get into a position of antagonism to the pastor. The parent who finds fault with church or pastor is almost certain to sow the seeds of indifference in the hearts of his children. Where parents love their pastor and their church, the children are easily won to Christ.

True every word of it. The young people in many a home take their first step down the incline plane where they hear their father and mother carp at the pastor and find fault with people who are doing the work of the church. The leaders in a church quarrel often do one thing—drive their own children to destruction.

THE calamity which has befallen the sister Province of British Columbia is simply appalling. By the overflow of the waters of the Frazer and other rivers, life and property have been destroyed to an extent that makes the visitation one of the most terrible that has ever come upon any part of the Dominion. Sympathy the sufferers have, but they must have more than sympathy from their fellow Canadians. The Dominion and Provincial Governments should come promptly and liberally to the assistance of the sufferers. British Columbia is

a thinly populated Province, and all that the people, who have escaped can do to help the sufferers, will not go far in alleviating the suffering. Sir Oliver Mowat should see that whatever others may do, Ontario is not behind in this hour of extreme need, which has come upon the youngest member of the confederation family. Decent people without regard to party, will sustain the Government in lending a generous helping hand to our fellow subjects in the Pacific Province.

IT has long been the pride and boast of Presbyterians that there has never been any such thing as a corporate vote in the Presbyterian Church. Our people take an active, prominent, and influential and, we believe, useful part in public affairs, but they do so and have always done as citizens, not as Presbyterians. In view, however, of the recent attacks upon Principal Grant by a section of the press, and in view of the fact that most of the public men that have been attacked and are now being attacked by a recently formed secret society are Presbyterians, it may become necessary for Presbyterians to revise their historic policy. Principal Grant is charged with taking a bribe simply because he had the manliness to say that he supported Sir Oliver Mowat's Government and to give his reasons for thinking that other people should do so. If Principal Grant has taken a bribe in his capacity as Principal of Queen's then the whole Presbyterian church are participators in the bribe. If the Principal has been libelled the whole church has been libelled with him. The vast majority of the Presbyterians of this Province may easily be trusted to say what they think about it. As regards the P. P. A., their opposition is the brightest compliment that can be paid to Presbyterians as public men. The Presbyterian church never was guilty of doing anything to win their approval.

SEVENTY-TWO thousand persons united with the American Presbyterian Church last year by profession of faith. That is thirteen thousand more than in any former year and twenty per cent. more than in any year of the last ten. Neither the financial depression nor the famous heresy trials hindered the spiritual progress of the church. Indeed it may be true that the financial condition of the country helped rather than hindered. Men are more thoughtful during business depression than during a period of business inflation. Driven almost to despair by actual or threatened disaster if they believe in God at all they instinctively call upon Him for help in the day of trouble. In their dark hours they need sympathy and help and are more likely to get it in the church than in any other place. As regards heresy trials, so far as this church and last year are concerned, the popular belief that trials of that kind stop the growth of the church, is met by a direct negative. The church never grew faster than it did last year. Would it have grown as fast if the Briggs-Smith schopl had been allowed to unite and teach just what they pleased. We do not for a moment believe that it would. Apart altogether from the merits of the case, sensible people have no respect for a church that allows or even seems to allow individual men to trample over its Standards. Churches, like men, are respected when they respect themselves.

THE GENERAL ASSEMBLY.

AS we go to press, the supreme court of our church is just about to meet in St. John, New Brunswick. Its meetings are always looked forward to with much interest by the whole church and are the subjects of many prayers, as its deliberations and the results arrived at affect so deeply the entire body in all its interests. It is, as it were, the time of our annual review of work done, of money spent, and ascertaining with some degree of definiteness how we stand, and in view of this inspection of laying plans for another year. We hope that the journey, which, for much the greater part of the commissioners was necessarily a long and fatiguing one, was made in safety, and that all arrived at their destination with as much comfort and in as good spirits and readiness for work as could in the circumstances be expected. The veteran senior clerk of the Assembly, notwithstanding his now advanced age, is, we understand, determined to be at the post he has filled so long and with such satisfaction and benefit to the whole church. The Rev. Mr. Burns has, we know, been indefatigable and thoughtful in as far as lay in his power to secure for the commissioners every comfort and accommodation as to the way

and expense of getting to St. John, and much is due to him for his labors in this respect.

Happily, the Assembly is meeting under such circumstances as will enable it to devote its time and attention steadily to the study and promotion of the great practical work of the church upon which the spiritual welfare of such great numbers depends, and which affect vitally all the best interests of the Dominion. Rarely has the Assembly met when it was more necessary that it should be free to attend to this very thing. Suffering as the country has been, even though in God's goodness to a less degree than some others, from very general commercial and agricultural depression, deficits, or if not in some cases actual deficits, at least great stringency in every one of our chief departments of work, have to be dealt with by the Assembly. The wisest and most skillful administrators and financiers in the court will get an excellent opportunity for the exercise of their skill in devising ways and means whereby the next Assembly may meet with accounts at least squared if not with much of a balance on the right side.

If there cannot be retrenchment in our expenditure next year, and actual curtailment in our work, necessity will compel the utmost economy and the most studious care how to use every dollar in the coming year to the very best advantage. Our Home and Foreign missionary committees and French Evangelization have each one of them already begun the work of cutting down, or calling a halt in extending our operations for the present. This, though discouraging, at a time especially when calls and openings for work are multiplying on every hand, does not necessarily mean standing still. A vast amount of aggressive work remains to be done within the circle of our present operations, and a halt in the work of extension may afford an opportunity for better organization and consolidation in the work begun. The arrest put upon the extension of our work for want of funds, while the call is rising even louder, "Come over and help us!" may lead many to whom God has given the means, to ask if they have been rendering to the Lord as they ought, and quicken to greater things in the time to come.

Many other matters of great importance to the well-being of the church are calling loudly for consideration, and will require for their deliberation all the time, aye, and more than the Assembly can give to them, and overtake and deal fully with them. To name but one or two: there is the new hymnal, which, though at first sight, not perhaps so important, is really second to none, almost, as regards the spiritual life of the church, for its hymnology silently but most powerfully affects its spiritual life. The relation of the various colleges in their governing bodies to the church, in which, as it appears to us, there has been shown throughout the church eminently a spirit of mutual confidence and loyalty, will come up for consideration, and we do not fear, for happy and satisfactory settlement.

Then there are, as usual, overtures on a variety of important subjects, chief among which we might mention those for enlarging the powers of Synods, putting upon a new basis the whole of our Home Mission work, and the mode of dealing with vacant congregations in the matter of hearing and settling ministers. Our condition at present in this last respect is, all feel, a reproach to us and a constant source of friction, if not even of danger. The Assembly has an ample amount of work before it, and let it be made, as no doubt it will be made throughout the whole church, the subject of most earnest prayer in all our congregations, at the family altar, and in the closet, that the Holy Spirit may be bestowed abundantly on all its members, and so guide all its deliberations and decisions that they may mightily redound to the glory of God in the extension and building up of His Kingdom both at home and abroad.

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

THIS Synod met this year in Regent Square, London. The retiring Moderator, Rev. Dr. Morrison, preached and Rev. Dr. Muir, of F. emont, Birkenhead, was elected Moderator.

The report of the Alliance of the Reformed Churches was given in by Rev. Dr. Matthews. Reference was specially made to Robert College at Constantinople and the influence for good it was exercising, particularly over Bulgaria, also to Synods visited on the continent and to the fact of their becoming more and more evangelical.

A communication from the Alliance of British Christians on behalf of International Arbitration was received and its object commended. Deputations were received

and heard from the United Presbyterian Church and the Free Church of Scotland, the Welsh Calvinistic Methodist Church, from the Irish Presbyterian Church and from the Evangelical Committee of the Free Church of Italy. Home Mission work was reported upon by Sir George Bruce, and the great importance of this work, especially in large cities, was emphasized. Evangelistic work was considered and a committee of the Synod selected five of its ministers, who at a subsequent sederunt, were in a formal but simple way set apart for this work as occasion might call for it in the church during the year, one of whom was Rev. Dr. Munro Gibson, so well known in our own church.

As we have for some portions of our church, this church has a Church Building and Debt Extinction Fund. It helps among other places to build churches in densely populated districts for the benefit of the working classes and in such a case the Home Mission pays three-fourths of the total cost and the Presbytery one-fourth. The maximum of aid given in any case is £1,400.

The subject of Religion and Morals is in charge of a committee which deals with Sabbath Observance, Church Attendance, Total Abstinence, Band of Hope Societies, and such matters. From this report it appears that total abstinence is making progress, and that much is needed to be done in the way of church attendance.

Work amongst the Jews is carried on chiefly in the East End of London, and anxiety was expressed in the Synod that more should be done amongst and for God's ancient people.

The Foreign Mission Committee reported through Mr. H. M. Matheson. Work is carried on in India, and China still more largely at Amoy and other centres where medical missions occupy an important place. Special reference was made to the deaths of Rev. Dr. Swanson and Rev. Wm. Duffus who had both rendered long and efficient service to this mission.

In connection with Foreign Missions there was held an annual missionary meeting which was very large, and at which addresses were given on Jewish Missions, on Foreign and Home Missions. In this connection it may be noted that the treasurer reported that the total amount raised for the schemes of the church, and in aid of sustentation was £18,656, and that out of 1,770 possible collections enjoined by the Synod, only 1,090 had been made.

This church publishes the *Monthly Messenger*, 16,000 copies monthly; the *Messenger to the Children*, 23,000 per month; *Our Sisters in Other Lands*, 7,000; an official handbook, of which 10,000 were published, and a weekly newspaper, the *Presbyterian*, which were all reported upon.

Rev. Dr. MacEwan reported upon Ministerial Support. This includes a Widows' and Orphans' Fund, which has now a capital of £53,490, and an annual revenue of £2,081; an Aged and Infirm Ministers' Fund. On it there are nine recipients, the maximum grant is £45 a year, which it is thought should be raised to £60. A suggestion was thrown out that this fund should be taken up by the young men of the church who, if they would contribute to it one shilling per month, could thus raise for it £5,000 per annum. Lastly, it includes sustentation, the prospects of which are brighter this year than they have ever been before. The dividend now yielded by it is £200 for each minister. During the year there has been a synodical visitation of all the congregations on behalf of the fund which had materially advanced its interests.

The jubilee of the Theological College was celebrated by a large meeting at which addresses were delivered by the Moderator, Rev. John Watson, Rev. Principal Dykes, Rev. Principal Fairbairn, of Mansfield College; Rev. J. D. Watters, of Cardiff; Rev. Prof. Orr of the U. P. Church; Rev. Principal Rainy, of Edinburgh; and Mr. R. T. Turnbull. The addresses contained many interesting reminiscences of the past history of the College, urged maintaining a high standard of education for the ministry, and that the Presbyterian church in England should become a true English Presbyterian church. A more formal celebration of the jubilee is to be held in November. In connection with this subject it may be added that one of the most important and exciting questions before the Synod was that of the College remaining where it now is in London, or its being transferred to Cambridge where a site has been offered for a new College and a donation of £20,000. The special committee to which this matter had been entrusted and which evidently had given great care to the consideration of the whole subject, recommended the removal. This was strongly opposed on behalf of London by the Rev. J. D. Watters, of Cardiff, on many strong grounds. Finally a motion was adopted to add to the special committee with instructions to prepare a full statement of the whole case, and send it down to Presbyteries for consideration with a view to a final judgment being reached at next Synod meeting.

Two other matters which very deeply enlisted the attention of the Synod were overtures on sacerdotalism, from the Presbyteries of London North and Bristol, and one on Disestablishment, from the Presbytery of Manchester. The Rev. Dr. Kennedy Moore moved an extended resolution with regard to the former and supported it in a long and able speech, seconded by Rev. Dr. Dykes and opposed by the Rev. Dr. Johnstone. After a long and interesting discussion in which a good number took part, the motion of Dr. Moore, very slightly modified, was carried with only four dissentients. The subject of disestablish-

ment also provoked a long and animated discussion. A motion in favour of disestablishment was made and supported in a lengthy speech by Rev. Hugh McIntosh which eventually was carried over two amendments by a majority of 17 in a house of about 200 members, of whom several did not vote.

The Instruction of Youth is under the care of a committee, of which Rev. Dr. Munro Gibson is convener. The committee is suffering from lack of funds and to some extent from lack of interest. Only fifty per cent. of the papers issued to Sunday Schools had been returned for examination and of 500 returned 122 failed to pass. In the Higher Instruction Examination 34 more candidates presented themselves than in 1893. Dr. Gibson, in presenting his report, emphasized in a vigorous speech the importance of home training and some interest, as also of teaching as compared with preaching. He was supported by Rev. E. J. Gilchrist in an excellent speech containing much valuable information.

In addition to the delegates whom the Synod received and heard, and at a later period of its sittings the Rev. Mr. Gordon of our own church met with a very hearty welcome, and made a bright and interesting address which was much appreciated. He gave a brief and graphic sketch of the progress of our church, of the country and the extension of railways in our North-West, which evidently produced a marked impression. He was followed up in friendly words by Revs. Dr. Lundie, Dr. Gibson and Dr. Dykes, who proposed adding to the motion to refer the matter of assisting our church to the Committee on Intercourse with other churches "a recommendation of the claims of the Canadian church to the fullest sympathy of this church."

With regard to an overture touching the common Hymn-Book, a subject which has been noticed in our columns lately, the following motion was carried:—"Receive and adopt the overture and instruct the committee on Public Praise to appoint members to take part with the Joint Committee of the Church of Scotland in the preparation of a hymn-book for use in the Presbyterian Churches."

A report on a Directory of Public Worship was presented by Rev. Dr. MacEwan. This subject has been under consideration for twelve years and still there appears to be such diversity of opinion as to how far any such Directory should go, and what it should include or exclude that a motion remitting the matter with certain instructions to an enlarged committee and report to next Synod was carried.

The subject of Ministerial Efficiency has for some time occupied the attention of this church and was reported upon by Rev. J. G. Train. A vigorous discussion ensued, especially on the proposal that the Presbytery should have power to remove a minister from his charge on suitable pecuniary provision being made. After some discussion and motions looking toward delay, the recommendations of the committee were agreed to by a majority of the members present and the committee discharged.

The Moderator, after delivering a suitable closing address, closed the Synod and indicted it to meet next at Newcastle on the last Monday of April.

Books and Magazines.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE, UPON ORIGINAL PLANS, ETC.
Funk & Wagnalls Co., New York, London and Toronto.

A copy of the first volume of this great recent work having been sent us, we have examined it with deliberate and conscientious care, and not only has the work of examination given us real satisfaction, but its result as regards the dictionary itself has afforded us not only satisfaction but a genuine pleasure. We began by reading over carefully the whole of the introduction, in which is set forth the principles upon which the work has been prepared, because these vitally affect its whole character. This, so far, put us at once in a position to judge of its merits. These principles are given under the heads of Vocabulary, Spelling and Pronunciation, Definition, Etymology, Synonyms and Antonyms, Illustrative Quotations, Pictorial Illustrations, Characterization of Words, and Method of Compounding Words.

An important feature of a dictionary is that it should give, if not an exhaustive presentation of the language, yet one sufficiently full that all classes consulting it may reasonably expect to find in it the words they wish to know about. In this respect this dictionary is remarkably full, containing no fewer than about 300,000 words, "The Century," the next largest, containing 225,000. It is a striking illustration of the richness of the English language, the richest in existence, that though so many words are given, thousands by a wise and careful system of exclusion, were rejected by the compilers of this work.

Definition.—Accurate definitions of the meaning of a word at various stages in its history is what a dictionary is chiefly wanted for. A new feature of this work, and one which gave us constant pleasure in referring to it is that, it gives first the sense in which any word is now used, and it is found at once with no trouble, without having to seek it out from among many ancient usages, and finding what you want last. All for all who use the dictionary will value much this feature of it.

Etymology.—The etymology of words, of interest mainly to the student, comes at the end of each word and will be found ordinary purposes to have received ample attention.

Pronunciation.—Perhaps the next most important purpose for which a dictionary is required is to ascertain the correct pronunciation of words. Many dictionaries fail here for the want of adequate means of determining accurately this important matter. This work is very complete in that respect. The scientific alphabet prepared and promulgated

by the American Philological Association, has been used in giving the pronunciation of words. The powers of the letters are similar to those used in the Royal Geographical Society of England, and in the pronunciation of the great Historical Dictionary of the Philological Society of England (Murray's), societies of which almost all the prominent linguistic scholars of the two countries are member." This ought to be a sufficient guarantee and guide in this important respect.

Spelling.—While as Canadians, having our taste formed in the matter of spelling on the English model, and averse therefore to the American spelling of many words, we cannot but confess that much might and ought to be done to simplify our exceedingly fantastic spelling of many words. In this matter we think that the Standard Dictionary has succeeded in hitting a happy mean between too radical changes and too great conservatism. "Disputed spellings and pronunciations have been referred, under the direction of Professor March, to an advisory committee of fifty philologists in American, English, Canadian, Australian and East Indian Universities and representative professional writers and speakers of English." Nothing more could be desired on this point.

Compound Words.—These have been formed to a large extent hitherto at random; in this dictionary principles have been carefully wrought out and laid down to guide in the use of such words.

Synonyms and Antonyms.—The synonyms and antonyms given in such large numbers in this dictionary under all the important words making it one of its very valuable features and should have in time a marked educative effect in clear thinking, and in the art of accurate thought in writing and speaking.

Technical terms in the various arts and sciences are given with great fullness and must prove exceedingly serviceable to all who may have to refer to it for such words.

The mechanical work in the dictionary, such as paper, type and binding and contrivances for facility in using it leave nothing to be desired.

These are in the main the general principles upon which this work is constructed, and turning to examine and test it by reference to a large number of important words has afforded us such genuine satisfaction that we can cordially commend it. In some departments indeed it is almost cyclopedic in its fulness. It contains, besides being very largely illustrated under a vast number of words, for example as the leading dictionaries now are, colored illustrations, as under birds, gems, the flags of the different nations, which for perfection of workmanship and richness and beauty of coloring are simply marvellous.

None but those who will take time to examine into it can have any adequate idea of the infinite labor and patience which have been spent upon this work. The editor-in-chief is Isaac K. Funk, D.D.; associated with him were a consulting editor, a managing editor, three associate editors, and 247 office editors and specialists, with nearly 500 readers, engaged for almost four years in the study and collection of words from hundreds of thousands of volumes and before the second volume is issued nearly \$1,000,000 will have been expended upon this great work. Both the very large amount of money at stake in this venture, and the regard of all those literary men of high standing for their reputation, are a guarantee that the very best possible has been done to produce a work worthy of universal confidence. We shall not enter into any comparison of this with other dictionaries claiming public notice and confidence, except to say that, in our judgment, it need not fear comparison with any of them. The judgment of any one man, unless he is an acknowledged specialist in each department of knowledge represented in the dictionary, is of little avail to secure for it the confidence which it seeks to deserve of the whole English speaking world. It must ultimately stand or fall upon its own merits. Suffice it to say that, not only have the highest literary and scientific authorities, and the press of America expressed the most favorable judgment upon it, but in Britain as well it has called forth from leading journals very high encomiums as to its merits, and generous tributes to the honor and lustre which it sheds upon American scholarship. Our own estimate and appreciation of it are so high that after examination we desire nothing more and nothing better.

Of making many books there is no end, receives an illustration in No. 1. of Vol. I. of the *Temple Builder*, a new candidate for popular favor. It is a bi-monthly, edited by John C. Collins, and is intended to give information on Christian work and its methods in all the world. There is a place for such a periodical, and it has a wide field to glean from, and a large constituency to appeal to. The first number contains among other things the "Institutional Church; Methods of Work, Grace Baptist Church, Philadelphia." The Boys' Club and other Work for Boys. A sketch of Mr. Crittenden's work in memory of his little daughter. "Tracts, and How to Use Them"; "First Convention of Christian Workers in the United States and Canada"; "Co-operation in Christian Work"; the "International Christian Workers' Association." It is published by the Bureau of Supplies International Christian Worker's Association at New Haven, Conn., at \$1.00 per annum. We wish it success.

The frontispiece in the June *Scribner* is "The Light-house," by S. A. Forbes, A.R.A., selected by Mr. Hamerton, the well-known art critic, from contemporary paintings. The number is beautifully illustrated throughout; and the letterpress, contributed by many pens, unusually interesting and varied in subject matter. Besides the serials there are papers on Maximilian and Mexico, the Dog American Game Fishes, and the Future of the Wounded in War, the last by Archibald Forbes, the celebrated war correspondent. Mrs. Frances Hodson Burnett contributes "The Story of a Beautiful Thing," which tells of the rise and growth of a London charity, known as "The Invalid Children's Aid Association."

The subject matter of the *Century* for June indicates a number of great variety. Among the topics treated are Louis Kossuth, Edison's kine-to-phonograph, Tissot's illustrations of the four Gospels, Kentucky vendettas, the ascent of Mt. Ararat, Dutch, French and American art, the savage mother of Ivan Tourgueneff, the beautiful bookbindings of the present day, the consular service and the spoils system, the government of German cities, hard times and business methods, military drill in the schools, out-door nature, the reform of secondary education, an honest election machine, etc., etc.

The Family Circle.

ONE AT A TIME.

One step at a time, and that well-placed,
We reach the grandest height ;
One stroke at a time, earth's hidden stores
Will slowly come to light ;
One seed at a time, and the forest grows ;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read ;
One stone at a time, a palace rears
Aloft its stately head ;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won ;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly ;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them,
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—Golden Days.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER II.—CONTINUED.

'My father—unprepared!' exclaimed Marjorie, too much shocked to say more.

'Yes,' replied Nettie decidedly; 'every one's unprepared if they're not converted, you know: and mother says she's sure he's never been converted.'

'I don't think your mother knows anything about it, then,' said Marjorie, indignantly.

'Marjorie Fleming! aren't you ashamed? My mother knows all about such things. She says she can always tell when a person's converted,' exclaimed Nettie, aggrieved in her turn.

'Well, she doesn't know much about my father; and I don't think you ought to say such things to me,' said Marjorie, trying hard to repress the tears that she would not on any account have let Nettie see.

'Yes, I ought,' persisted Nettie, 'because you ought to pray for him every day—that he mightn't die till he was converted, for you know that would be dreadful!'

'Nettie Lane, I just wish you would mind your own business!' almost sobbed out Marjorie, who could bear no more; and without another word she turned the corner quickly, and almost ran till she was safe within her own door. And then, when she had got into her own little room, she gave way to the fit of grief and indignant crying that she could no longer keep down.

It was intensely wounding both to her pride and to her affection, to hear Nettie talk in such a flippant, unfeeling fashion, of the father she so passionately loved and revered. And to be told that she ought to pray for her father's recovery—when she had been praying so earnestly morning, noon and night that he might be restored to health. And under all the rest lay an uneasy misgiving lest there might be some truth in what Mrs. Lane had said. She knew how Mrs. Lane was looked up to as an 'eminent Christian'—a leader in all good works; and if she said such a thing, she must think it; and how could Marjorie tell what this mysterious 'being converted' meant? And she knew that her father was not a very regular attendant at church, and that in some other respects he was not just like some of the people that Nettie, on her mother's authority, called 'real Christians.' But then she remembered what he had said about many people being 'half-heathens,' and how he had spoken to her about the 'light that shineth in darkness.' She felt perplexed and bewildered; and it was a great comfort to her when Dr. Stone's neat little equipage drove up to the door, and the brisk, cheery little doctor brightened her up by his hopeful, encouraging words about her dear father.

'I've told him he can leave his room and take tea with you to-night,' he said. 'A little

change will be good for him now; only take care to have a good fire; and keeping the temperature of the room very even,' was his parting injunction.

How good it was to see her father once more in his own easy-chair by the fire, and to see that, though still weak and pale, he looked so much like himself, and smiled so cheerfully at all the little preparations for his comfort, while he also expressed his satisfaction in his own way.

'Why, Marjorie,' he said, 'you and Rebecca will spoil me altogether, if you coddle up like this,' and he bent over to kiss his excited child, thinking how much she looked like her mother just then. She had forgotten for the time, all about the disquietude of the afternoon; but by and by it came back to her when tea was over and she sat down by her father, who seemed disinclined to try to read yet. It was Friday evening, so that she did not need to learn her lessons till next day.

'Well, Marjorie, what subject are you considering so deeply?' asked Mr. Fleming, watching her preoccupied and absent air as she gazed into the fire and stroked Robin's shaggy locks. Marjorie had often wondered at her father's power of divining her moods and tempers, as he used to call them, and she was not sorry to have an opportunity of unburdening her mind a little to the only person who, she felt, could give her any light on the subject. So she looked up, and asked shyly: 'Papa—what does it mean, exactly—to "be converted."?''

'To be turned round from the wrong to the right,' he replied.

'Is that all?' she asked in surprise. 'I thought it meant—to have a new heart. Were you ever converted, father?' she added, finding no way of getting at what she wanted, except the direct question.

'What has Nettie Lane been saying to you, dear?' Mr. Fleming asked, with one of his scrutinizing looks and a light smile.

'Why, father, how could you know?' she asked in startled surprise.

'I can put things together,' he said quietly. 'I know Mrs. Lane's ideas pretty well, and I can guess her opinion of me. She is one of the Christians who forget that their Master has said, "Judge not," and who doesn't understand any one's being religious if it isn't in their own way. She is a good woman, and honestly tries to do good, but, like many other good people, she is apt to make mistakes when she tries to judge others.'

'I knew you were religious, father; but I don't understand about being converted.'

'Well, my dear child, I don't want you to mistake me, and I think the best way to answer your question will be to tell you something of my own experience and my own mistakes. It may save you from some, and I should like to tell you more about myself than I have ever done yet. I have been very ill, you know, dear, and in all these quiet hours and days that I have been laid aside—not knowing whether I should ever come back to my old life again—I have been thinking a good deal about my own past, and of things I have been led to see, that once I did not see.'

Marjorie's eyes had filled with tears as her father referred, in his still weak voice, to that terrible possibility, and then, with quick anxiety, as she asked if it would not tire him too much. And Rebecca came in to enforce the necessity of Mr. Fleming saving his strength, and not wearing himself out with too much talking yet, a truth which the fatigue he already felt obliged him to admit. So what he wanted to tell Marjorie was postponed, and eager as she was to hear it, she cheerfully settled down to read to him the newly arrived papers, and some things that especially interested him in the last unopened number of the periodical with which he was connected.

The next evening an old friend from the city office came in to see him, and he and Dr. Stone had a little private talk with Mr. Fleming while Marjorie finished her lessons, for once, in her own room. Sunday was a lovely day for November—almost spring-like in its mildness—and Mr. Fleming was downstairs to give Marjorie a pleasant surprise when she came home from church. This un-

expected pleasure made her forget what she had been going to tell him, until her return from Sunday-school, as the early dusk was closing in.

'Oh, father! we needn't have the lights in yet?' she asked eagerly, for the warm glow of the firelight was so inviting, and Marjorie liked nothing better than a twilight talk with her father on Sunday evening.

'No, dear; I have read as much as I care to read, just now, and I would rather go on with the talk we began the other evening.'

Marjorie gladly settled herself down in her low chair by his side, and Robin stretched himself contentedly at their feet. Then, with a sudden recollection, she exclaimed:

'O, papa! what do you think was the text this morning? It was a stranger that preached, and I don't know his name, but his text was: "The light shineth in darkness and the darkness comprehendeth it not." Wasn't it odd.'

'Not very,' replied her father. 'You would never have noticed the text, specially if it hadn't been for our talk about it. Well, can you tell me any of the sermon?'

'He said, for one thing, that Christ lighted every man that came into the world, and that meant, that he gave them light enough to walk by, if they would take it. And then he said just what you said that evening, about our hearts being so full of darkness that the light often shone in the midst of it without being able to drive it away; and that even good people often had a great deal more darkness in their hearts than they knew.'

Marjorie had been accustomed to have to bring home reports of the sermons she heard when her father was not with her, and partly in this way she had acquired the habit of listening with attention, and carrying away leading thoughts in her mind.

'Yes,' said Mr. Fleming, 'that is only too true. "Lighten our darkness" is perhaps the prayer we all need most. But then if we are only sincere in trying to walk in the light we have, we shall have more light. It has always seemed inexpressibly touching to me that those words, "more light," should have been the last on the great Goethe's dying lips. With all the light his splendid intellect and vast knowledge could give him, "more light" was, he felt, what he needed most. It seems sad, too, that he could not, while he lived, have seen the true "Light of the World." But pride and selfishness are terribly blinding powers.'

'Well, father,' said Marjorie, much less interested in Goethe than in himself, 'you said you were going to tell me about yourself.'

'Yes, darling, and so I will. Well, I was a long time in getting to see that true Light, and that gives me more patience with others. You know that I was born and brought up in Scotland, thought I left it as soon as I had finished my university course. My parents were good people, but very strict in their ideas—my father especially so—and very sure that what they had been taught to believe was the exact truth, and everything different must be wrong. From people about me I got the idea that certain beliefs were a necessary part of Christianity, which I now believe people got out of the darkness of their own hearts, and not out of the Bible—beliefs which are certainly quite consistent with the blessed truth that "God is Love," and which, I think, taught them to be hard and unloving and unforgiving, as they fancied God was. I was too much of a boy—too lazy and careless about such things—to study the Bible for myself, and see what Christ and his apostles really taught. And so, first I grew to dread and dislike the very name of God, and everything that reminded me of One whom I never thought of loving, but only, but only of fearing. And then as I grew older, and met with other young men, and read more, I was very easily persuaded that religion was all a superstition—because some things I had been taught could not be true—and that it was impossible, even if there was a God, that we could ever understand him, or could ever know whether he existed or not.'

'That's what you call an Agnostic, isn't it, papa? Mrs. Lane thinks they are dreadful people, but they can't be, if you were ever one,' said Marjorie, impulsively.

They are very much to be pitied, at any

rate,' he said, 'for wandering in darkness when there is light. And often it is not so much their fault as that of the Christians who pervert or misrepresent Christianity. I was unfortunate, too, in some friends of whom, at one time, I saw a good deal—people who are very earnest and devoted Christians, but seemed to care for nothing in life that was not distinctly religious. Art, science, even philanthropic reforms, they seemed to think unworthy of a Christian's attention. There was for them only one interest—that which they call "salvation," and they seemed to care little even for other people, unless they thought as they did. Now I thought, and truly enough, that if there was a God, he was the God of nature as well as of religion, and that he must have created all man's faculties and intended him to use them; and so the narrowness of these really good people only confirmed me in my idea that religion is only a superstition. And I took these stunted, dwarfed specimens—stunted and dwarfed by the perversity and narrowness of human nature—for the natural fruits of the tree of Christianity, and thought that I was thus judging the tree by its fruits.'

'Well, as I said, I came to America just after my university course, when your Uncle Ramsy married my eldest sister, and came out to settle in Montreal. I had very exalted ideas on the subject of human freedom, and I thought that republican institutions and the growth of humanity would right every evil under the sun. But I soon found that even these were by no means perfect; that abuses and selfish oppressions and many other evils seemed to spring up, like weeds from the soil. As a young writer, trying to make my way, I had a hard time of it, and many experiences that gradually led me into very pessimistic, that is, hopeless views of humanity, and I was feeling very, very miserable and dejected, when—I met your dear mother.'

Marjorie's eyes followed the direction of her father's—to the sweet face in the picture. Both were silent for a few moments.

Then Mr. Fleming continued: 'To me, in my depressed state of mind, she seemed a very angel of consolation. And when I found that she loved me, and was willing to share my not very brilliant prospects, life seemed to blossom anew for me. It seemed as if now I had found the true light of life, and for a time it was all I wanted.'

'But it was not all she wanted. I had purposely avoided saying anything to her about the faith in which I knew she implicitly believed. I went to church—though not very regularly—and she knew I was serious and earnest in my ideas and in my life; that I worked with all my heart for what seemed to me for the good of man, and I think that even while she had a misgiving that her faith was not mine, she still hoped that it was, and when she could no longer even hope this, she still hoped that it yet would be.'

Marjorie sat listening with intense interest. She had never heard much of her dead mother except from her Aunt Millie, and this opening of her father's heart and life to her, was a far more precious gift than any other he could have bestowed on her. Mr. Fleming spoke slowly and thoughtfully—almost as if thinking aloud—now and then pausing, as if the time he was speaking about was present still.

'As our happy married life went on,' he continued, 'and your mother's nature matured and deepened, her true, spiritual faith grew deeper and stronger also. She did what I had never done—studied the Bible daily and thoughtfully, with a loving and childlike heart, and remember, Marjorie darling, it is only love that "comprehendeth love." Without this, it is no wonder so many critics should miss the very heart and core of revelation. But as her love and faith grew stronger, she grew more sensitive to my lack of sympathy with either, and I well know it was a great and growing sorrow to her. I always put the subject aside as gently as I could when it came up, for by that time my will was set against believing; but I felt the wistful pain in her face in spite of myself. Then our first baby died, and I knew that in that sorrow her one consolation was that which I could not share; and this seemed to make a separation between us, just when sorrow should have drawn us closest. She was never very strong and I think this double sorrow undermined her health so much that, shortly after your birth I lost her, as I then thought, forever!'

(To be continued.)

Our Young Folks.

THE LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of her boy's sweet face
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son.
And she hears the word so often said:
"No fear for our little one."

They were wonderful days, the dear sweet days,
When a child with sunny hair
Was here to scold, to kiss and to praise
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man
And he strode away past hopes and fears
To his place in the battle's van.

And now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day.
The days of her young life's spring,
When the small arm-chair stood just in the way,
The centre of everything.

—Harper's Bazar.

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer in Oxford county, Me.—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps, can tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it."

"My father owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader and a good circulator; and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy, and when the old man was ready to go, and knew it, the others agreed that since I had stayed at home and taken care of the old folks, the farm should be mine, and and to me it was willed. I had been married then three years."

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for fifteen hundred dollars. I had never thought of it before. I said to Mollie, my wife:

"Mollie, look here." Here father's had this farm for years, with all its magnificent timber, and his six boys, as they grew up, equal to so many men, to help him; and he worked hard early and late, and you look at it! A mortgage of fifteen hundred dollars. What can I do?"

"And I went to the jug—it had a bottom to it then—and took a good stiff drink of something much stronger than water."

"I noticed a curious look on the face of my wife just then, and I asked her what she thought of it, for I supposed she was thinking of what I had been talking about, and so she was, for she said:

"Charles, I have thought of this a great deal, and I have thought of a way in which I believe I can clear this mortgage off before five years are ended."

"Said I, "Mollie, tell me how you'll do it."

She thought for a while, and then said with a fanny twinkle in her blue eyes.

"Charlie, you must promise me this, and promise me solemnly and sacredly: Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and which you have used since he was done with it."

"Well, I knew father used once in a while especially in haying time, and in winter when we were at work in the woods, to get an old gallon jug filled; so I thought that she

meant that I should never buy more than two quarts at a time. I thought it over, and after a little while told her that I would agree to it."

"Now mind," said she, "you are never to bring any more spirits than you can bring in that identical jug." And I gave her the promise."

"And before I went to bed that night I took the last pull at the jug."

"Well, I went out after that, and then went to bed, and the last thing I said before leaving the kitchen—this very room where we now sit—was:

"We'll have the old brown jug filled to-morrow."

"And then I went off to bed. And I have remembered ever since that I went to bed that night as I had done hundreds of nights before with a buzzing in my head that a healthy man ought not to have.

"Well, I got up the next morning and did my work at the barn, and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think that my appetite had begun to fail. However, I ate breakfast, and then went out and hitched up the old mare; for to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard and took it out and—

"Did you ever break through the thin ice on a snapping cold day, and find yourself over your head in freezing water? Because that is the way I felt at that moment. The jug was there, but the bottom was gone. Mollie had taken a sharp chisel and hammer, and with a skill that might have done credit to a master workman, she clipped the bottom clean out of the jug, and then she burst out. She spoke. Oh! I had never heard anything like it. No, nor have I heard anything like it since. She said:

"Charles, that's were the mortgage on the farm came from! It was brought home in that jug—two quarts at a time! And that's were your white, clean skin and your clear eyes are gone. And in that jug, my husband, your appetite is going also. O, let it be as it is, dear heart! And remember your promise."

"And then she threw her arms around my neck and burst into tears. She could speak no more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. Sitting on a bench outside the door, I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made was to pay a bill held against him by the man who had filled his jug for years. Yes, I saw it as it passed before me, a fitting picture of rum! rum! debt! debt! And in the end death! And I returned to my Mollie, and giving her a kiss, said:

"Mollie, my own, I'll keep the promise. I will, so help me, heaven!

"And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off, and now we have a few hundreds at interest. There hangs the old jug—just as we hung it on that day; and from that time there has not been a drop of spirits brought into the house for a beverage that that bottomless jug wouldn't hold.

"Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—a lesson of life—of a life happy, peaceful, prosperous and blessed.

As he ceased speaking, his wife, with her arms drawn tenderly around the neck of her youngest boy, murmured a fervent "Amen."—*Selected.*

A farmer of experience gives this advice: "Give the boys a chance. Begin when they are young to allow them to transact business, and give them a share of the proceeds of the farm; and when you have given it to them, do not borrow it and never return it. Be honest with them and make them so interested and contented that they will want to stay on the farm. Interest of a money value in some of the farm products, coupled with a certain share of the responsibility connected with it, will be found excellent remedies for this disease of 'the boys leaving the farm.'"

WHEN TO REVENGE A WRONG.

Few tales from the oriental countries are without their moral. The following from Arabia is no exception:

A haughty favorite of an Oriental monarch, who was passing along the highway—so runs the story—threw a stone at a poor dervish or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him for it." Not long afterward this same dervish, in walking through the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for revenge has now come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

DON'T GIVE UP.

We never know what effect a single word may produce. A good story is told of a gentleman who happened in a school room as the spelling class was in progress.

One little fellow stood apart, looking sad and despondent. "Why does that boy stand there?" asked the gentleman.

"Oh, he is good for nothing," replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in the school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid were very nearly crushed. He said a few words to them, and then placing his hand on the noble brow of the little fellow who stood there, he said, "One of these days you may be a fine scholar. Don't give up, but try, my boy, try."

The boy's soul was aroused. His dormant intellect woke. A new purpose was formed. From that hour he became studious and ambitious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible, a great and good man, beloved and honored. It was Dr. Adam Clarke.

LETTING MOTHER REST.

One of the papers tells of a pretty and talented girl who had completed her school course with credit, and by reason of special accomplishments had received much attention and admiration, and who was asked the other day how she enjoyed her freedom from school life.

"Oh, I'm enjoying it very much," she answered, brightly. "I'm doing the housework, and letting mother have a little rest."

"Your mother is away, then, is she not?" was the natural question.

"Oh, no," was the reply; "she's at home but I'm giving her a chance to rest in the morning, and to dress up and sit out on the piazza when she feels like it. I think it will do her good to have a little change."

When God formed the rose He said: "Thou shalt flourish and spread thy perfume." When He commanded the sun to emerge from chaos, He added: "Thou shalt enlighten and warm the world." When He gave life to the lark, He enjoined upon it to soar and sing in the air. Finally, He created man and told him to love. And seeing the sun shine, perceiving the rose scattering its odors, hearing the lark warble in the air, how can man help loving?—*Grim.*

A CORNWALL MIRACLE.

AN AFFLICTED FAMILY RESTORED TO HEALTH.

Only One of Many Similar Cases—How the Restoration to Health was Brought About—A Plain Recital of Facts.

From the Cornwall Standard.

There is no longer reason to seek far for proof of the miraculous cures effected by the use of Dr. Williams' Pink Pills. We have heard of numerous marvellous cures following the use of this wonderful medicine, and have been successful in obtaining the facts for publication in one of them. Mr. Andrew Bowen, an employee of the Canada Cotton Mill, was taken ill about three years ago, and compelled to give up his position and cease work entirely. He was suffering from rheumatism which was followed by a complication of diseases, and in a few months became a helpless cripple. His wife became thoroughly worn out through waiting on him and in a short time also became an invalid and their plight was most pitiable indeed. They secured the best medical advice within their reach, spending a large amount of money in medicines which failed to give them any permanent relief. This went on for nearly three years and during that period they suffered untold agonies.

The above is summarized from the statements made by Mr. and Mrs. Bowen to the Standard representative. We will give the remainder of the story in Mr. Bowen's own words. He said: "We were both terribly run down and completely discouraged at seeing dollar after dollar go for medicine that did not seem to do us any good. We had about given up all hopes of ever getting well again, when my attention was called to a wonderful cure effected by Dr. Williams' Pink Pills. I had nearly lost all faith in medicines, and had made up my mind that my wife and myself were past human aid and would have to endure our suffering. We were repeatedly urged by friends to try the Pink Pills, and at last consented. After taking a couple of boxes we did not see any noticeable benefit and were about to give them up, but were urged to persevere with them and did so. When my wife had taken the fifth box she began to feel a decided improvement in her health and I decided to keep on taking them. The seventh box marked the turning point in my case, and I have continued to improve ever since, and to-day, as you see, we are both enjoying excellent health, almost as good as we ever did. Many times I have thought we would never have been well again and I cannot tell you how glad I am that we tried Dr. Williams' great medicine. I am now able to do a good days work without feeling the least bit tired, and my wife can perform her household duties without any effort. I consider that I have received hundreds of dollars value for the few dollars I spent on Pink Pills. We always keep them in the house now, although we do not need to use them, but think it safer to have them on hand in case they should be required."

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

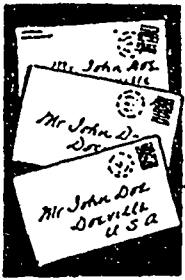
Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50.

Whenever you see ingratitude, you may as infallibly conclude that there is a growing stock of ill-nature in the breast, as you may know that man to have the plague upon whom you see the tokens.—*South.*

How different is the view of past life in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly!—*Addison.*

What good, honest, generous men at home will be wolves and foxes on 'Change! What pious men in the parlor will vote for reprobates at the polls!—*Emerson.*

Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.—*Krishna.*



THREE LETTERS to remember—P. P. P. They'll help to remind you of Dr. Pierce's Pleasant Pellets—and those are the things to keep in mind whenever your liver, your stomach, or your bowels are out of order.

If you're troubled with costiveness, wind and pain in the stomach, giddiness or disturbed sleep, you'll find these little Pellets just what you want—tiny in size, sugar-coated, pleasant to take and pleasant in the way they act. They tone up and strengthen the lining membranes of the stomach and bowels, and do permanent good.

To prevent, relieve, and cure Biliousness, Dizziness, Constipation, Sour Stomach, Sick or Bilious Headaches, and Indigestion, take Dr. Pierce's Pellets. If they're not satisfactory, in every way and in every case, you have your money back.

The "old reliable"—Dr. Sage's Catarrh Remedy has been sold for thirty years. Has cured thousands, will cure you.

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Grimsby Park has already reopened for the season. A full programme of services has been published, and shows that it is unusually varied. Theology, science, literature, art, music, poetry and song are blended in happy profusion. Sermons, lectures, vocal and instrumental concerts, recitals, stereopticon entertainments, phonograph and ventriloquist evenings, physical culture exercises, illuminations and recreations constitute the "menu" provided for the thousands who may visit the Park. Men whose names are household words in Canada and the United States will be there to instruct and delight, such as Rev. Dr. Potts and Sutherland, and from abroad the Rev. W. F. Crafts, Dr. Sims, of Indianapolis and others, among whom we may mention Rev. Dr. McIntyre, of Denver, the peerless preacher and lecturer, who will spend a week at the park and lecture on "The Model Home."

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"ST. AUGUSTINE"
(REGISTERED.)



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

Case of 1 dozen bottles, \$4.50
Case of 2 dozen half bottles, \$5.50
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J. S. Hamilton & Co., Brantford, Ont.
SOLE GENERAL AND EXPORT AGENTS.
Mention this paper when ordering.

Midard's Liniment is the Best.

Ministers and Churches.

Mr. Smith, student, will have charge of the Thessalon field this summer.

The Ladies' Aid of the Presbyterian Church, Thessalon, have the church under repair at present.

At the communion held in the Presbyterian Church, Napanee, on the 3rd inst., 24 new members were received.

Crescent Church, Montreal, has expressed a willingness to pay the full salary of Mr. J. H. Mac-Vicar, of Honan, whilst on furlough.

Rev. J. Miller, of Kincardine, will fill the Spencer ville Presbyterian pulpit in the absence of Rev. J. A. Sigclair at the General Assembly.

The wife of Mr. Speaker Ballantyne has recently returned from Denver, Col., where she has been spending the winter, greatly improved in health.

The Rev. R. M. Croll, of Dresden, was inducted into the pastorate of Maple Valley and Singhampton on the 13th inst. The induction took place at Singhampton.

At Alvinston, on the 3rd inst., Rev. W. A. Bradley, B.A., received into the church twenty-three persons, five by certificate and eighteen by profession of faith. Of the latter number nine received the ordinance of baptism.

Rev. A. H. Scott, M.A., pastor of Knox Church, Perth, who has a reputation as a newspaper correspondent scarcely second to his preaching abilities, will represent one of the Toronto dailies at the General Assembly in St. John, N.B.

Mrs. Cavers, of Galt, opened a symposium on "How to make W. C. T. U. meetings interesting," at the meeting in London Monday. She recommended a live president, well versed in Parliamentary procedure, and active officers as well.

The Rev. John Anderson, B.D., of St. Stephen, N.B., intends to go to California with his family and has tendered his resignation to the Presbytery of St. John. They will be accompanied by Mrs. Anderson's parents, Mr. and Mrs. Stewart of Chicago.

The Rev. Wm. Cooper, D.A., who was president of the Knox College Missionary Society for 1893 and 1894, gave a stirring address on missions to the Young People's Missionary Society of the Glencoe Presbyterian Church, on Tuesday evening, June 5th.

Since the removal of the Rev. J. L. Robertson, from Thessalon to Gore Bay, the Thessalon pulpit has been acceptably filled by Mr. Bluoin, and his many friends wish him every success in his new field of labor at Cockburn Island, where he has gone for the summer.

Rev. J. A. McDonald, who for some time labored as a missionary among the Indians at Alberni, B. C., Vancouver Island, will occupy the pulpit of the Hastings Presbyterian Church for the next three months during the absence of the pastor, Rev. D. A. Thompson, in Scotland.

For some time prior to his death, Rev. James Carmichael, of Norwood, was forced to relax his pastoral labors on account of sickness. During this period his place was admirably filled by Rev. J. A. McDonald, a young man of excellent parts. The Norwood congregation are now hearing candidates.

The Presbyterian congregation worshipping at Lochwinnoch presented their pastor, Rev. Hugh Taylor, on Tuesday evening week with a handsome huggy as a mark of their esteem and good will. The presentation was made by Messrs. David Carswell and Frank E. Saunders. It was accompanied with an address expressive of the esteem in which he is held by the donors.

The congregations of Stayner and Sunnidale have been greatly blessed through the ministrations of Mr. Robert Pogue, of Knox College. Last Sabbath, which was communion day, twenty-three members were added to the roll in Stayner and sixteen in Sunnidale. The Rev. Mr. Leishman, Moderator of Session, dispensed the sacrament. The interest and attendance at the prayer meetings have also greatly increased, the attendance ranging from about 75 to 125 in each place.

Rev. J. C. Smith, of Trinity Church, San Francisco, Cal., son of the pastor, Rev. Dr. Smith, Port Hope, on Sabbath a week ago occupied his father's pulpit both morning and evening. Rev. Mr. Smith has been attending the General Assembly of the Presbyterian Church of the United States, recently held at Saratoga, New York, and before returning home came to Port Hope to visit his parents. He preached two very eloquent sermons and was listened to by large congregations.

The anniversary services of the Glencoe Presbyterian church, were conducted by the Rev. E. R. Hall, of Ingersoll, on the 3rd of June. Large congregations were present and the services were very enjoyable and profitable. On the following evening a very pleasant programme of music, readings and short addresses was prepared by the ladies. Rev. W. J. Clark, of London, gave a short address and words of congratulation were heard from Rev. Mr. Brown, Methodist minister of Glencoe, Rev. Mr. Millar of Mossa, and Mr. A. Graham, of Montreal College.

A pleasant little entertainment was lately held under the auspices of the Young Women's Guild of Knox church, Duodas, at the residence of J. J. Steele, there being a large attendance. The programme was taken part in by Mrs. Bastendoff in solos, Miss Pantou in readings, Miss Sane Brown in recitations, Mr. Arthur More in a piano solo, Messrs. W. More, A. Bertram, C. C. Greening and C.

Spalding in quartettes, with Miss Wilson as accompanist, and solos by C. Spalding. The collection amounted to \$48, which with other contributions made a sum of \$60 to be sent to two families in the Northwest for mission purposes. A. F. Pirie was the chairman.

Mr. Findlay, Supt. of Missions for Algoma, etc., desires to acknowledge with thanks the receipt of one hundred and sixty dollars (\$160.00), contributed by friends in Toronto, and forwarded by the Rev. W. G. Wallace, for the building-fund of the church at present being erected at Chelmsford, in the Dist. of Algoma. The church, Mr. Findlay writes, is so far completed as to be occupied for service on Sabbath. This addition to the funds will encourage the committee to proceed with the completion of the building, that it may be used during the coming winter.

The last monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held in the usual place. The president, Mrs. Howard, occupied the chair. A balance on hand of \$48.10 was reported by the treasurer. Miss Caven read a letter from Mr. Soltan, acknowledging receipt from the Association of \$1,035, and telling of legacies received which had enabled them to pay off all debts, and also of the good effects produced by the visit to America of Rev. Mr. Gregg. A letter was also read from Mr. D. Robert, of Toulouse, giving an account of a meeting held in that city in memory of Rev. Dr. McAll. Mrs. Ball gave a brief address and Miss Waldie read extracts from an address of Rev. A. T. Pierson, D.D., highly commendatory of the good work for France begun and accomplished by the late Dr. McAll.

This city is to be the meeting place, in the month of July, of the Young People's Baptist Union Convention of America. Six thousand delegates are expected. The meetings are to be held in the Massey Music Hall. Our Baptist friends are, we understand, having not a little difficulty in providing homes for this large number of delegates. They would be glad to hear from any of the readers of this paper, residing in the city, who would be willing to entertain one or more of these delegates during the four days of the convention, July 18-21. They would prefer to pay for their entertainment, but will leave it optional with those willing to entertain as to whether or not they shall receive payment. Here is an opportunity to practise interdenominational fellowship. Those willing to avail themselves of the opportunity may write to Rev. S. S. Bates, room 27, No. 77 Victoria Street.

On a recent Sunday, in St. Andrew's Presbyterian church, Huntingdon, Rev. Dr. Muir closed his pastorate and bade farewell to the congregation. On Thursday evening a parting social was held, at which Mr. Muir was presented with two purses containing \$100 in gold and an address from the Ladies' Aid Society. Dr. Muir, in his remarks, said he held in his hand the call to the ministry at St. Andrew's, signed by sixty-six members, twenty years ago. Twenty-five are dead, nine are gone elsewhere, leaving only thirty-two. Two elders alone remained, Alexander Gordon and Alexander Robb. Dr. Muir closed with a reference to the pain it caused him to sever his pastoral connection with his old friends and trusted that the union with the Second Presbyterian church, which had been arranged, and to promote which he had retired, would be a happy one. The pulpit of St. Andrew's was declared vacant on the following Sabbath and the congregation of the Second Presbyterian church met for the last time in its old place of worship.

PRESBYTERY MEETINGS.

The Presbytery of Honan met at Ch'u Wang, Honan, on Tuesday, March 27, the Moderator, Rev. M. McKenzie in the chair. Communications were presented from the American Presbyterian Mission in Shantung, the neighboring Province on the East, inviting the Honan Presbyterian Mission to unite with them in the establishment of a college for the higher education of active Christians; the request was favorably entertained, and after careful consideration the matter was referred back to the members of the Shantung Mission, for fuller information before taking any definite steps. It was reported that at our two stations, Hsin Chen and Ch'u Wang, work was going on quietly and prosperously, two native women have been baptized and added to the church since the last Presbytery meeting. Presbytery requested the F. M. C. to allow Rev. J. F. Smith, M.D., to return on furlough to Canada in 1895. It was resolved that since the local magistrates acting under orders from Viceroy Li Hung Chang, have publicly posted up proclamations, very favorable to us, in setting forth the rights of foreigners to residence and protection in Interior China, and since property in a good location is now offered to us in Chang Te Fu, that Presbytery take advantage of the opportunity and proceed at once to secure the property, if it be possible to do so on reasonable terms. Owing to Paul Goforth's continued and serious illness making it necessary for Mrs. Goforth to return to Canada with him, Mr. Goforth was requested to go with them.—HARVEY GRANT, Clerk.

The Presbytery of Barrie met at Barrie on 29th May, Rev. Mr. Findlay, Moderator, in the chair. A call from Cookstown, Townline and Ivy, with promises of \$500 stipend and the use of a manse, was tabled by Mr. Hewitt, Moderator of the Session. The call was given to Mr. William Johnston, graduate in theology, Knox College, whose name was filled in the call under the impression that he had received licence. The Presbytery was informed that Mr. Johnston was to be licensed by the Toronto Presbytery on the day of this meeting, and agreed to sustain the call with a note of the irregularity. Provisional arrangements for Mr. Johnston's ordination and induction, should he accept, were made. A call from Allandale to Mr. W. R.

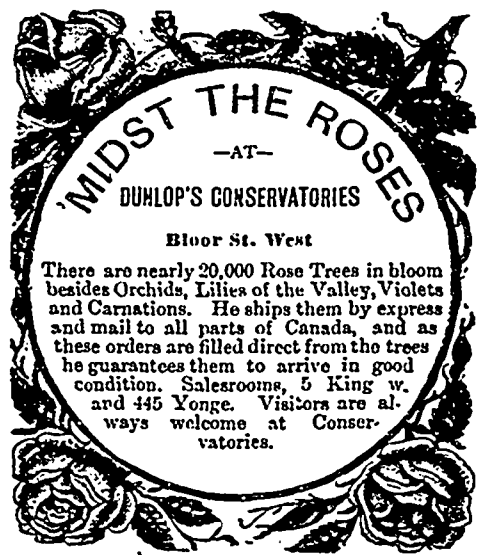
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McIntosh, B.A., with promise of \$800 stipend, was sustained. His induction was appointed for the 12th June at 7:30 p.m. Mr. McLeod to preside. Mr. G. J. Cram, graduate in theology, Knox College, was licensed to preach the Gospel, and the day of his ordination as Missionary at Victoria Harbour, Vesey and Moonstone appointed for the 11th June in the church at Vesey. The stations of Ahlie, Black Bank and Banda were erected into congregations and Mr. Henry, of Creemore, Moderator of Session, was authorized to send supply of the pulpit with the view of the congregations giving a call. An overture to the Assembly, desiring the formation of a church and manse building fund for the benefit of Missions in Northern Ontario, was adopted in conjunction with the Presbytery of Algoma. Mr. Galloway resigned the charge of Hillsdale and Craighurst on account of his health, and presented a certificate from his physician that his life, in the opinion of the latter, would be endangered by his continuing the pastorate. The resignation was laid over to take the ordinary

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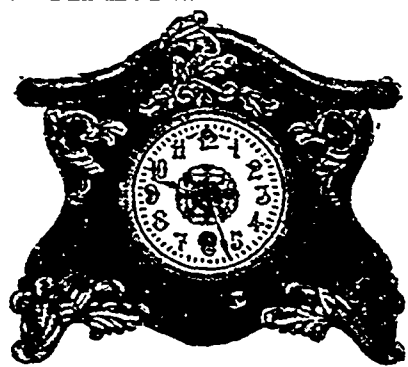
course, but Mr. Galloway is relieved from duty and the Clerk of Presbytery was appointed interim Moderator of Session. The sympathy of the Presbytery with Dr. Gray on account of his brother's death was expressed; as also with Mr. William Ellison, elder, a member of the court, on account of the death of his daughter.—ROB. MOORE, Clerk.

HIGHER RELIGIOUS INSTRUCTION.

The results of the recent examination in the Mission school at Ujjain, Central India, have just been received. The Junior papers were all written in Hindi, which means that they had to be printed by hand, for script is not used. One can imagine how laborious it must have been. In such a case, as Dr. Buchanan suggests, the paper should be divided and double time allowed. Dr. Buchanan acted as examiner and assigned the marks. He does not believe in granting any special favors to his pupils and wishes the examination to be a real test. Since Dr. Buchanan knows the candidates and what ought to be expected of them his views ought to be accepted. All would like to see our Hindoo fellow Sunday-school scholars stand high, but self-respect would prevent them from asking favors which their instructor thought uncalculated for. The following are the names and marks:

JUNIOR BIBLICAL.	
291. Ram Shanker N. Jodshi.....	30
292. John Manj.....	90
294. Kanil Lalji Kam.....	45
SENIOR BIBLICAL	
90. Herbert Man Singh.....	26
91. Dhondoba G. Bingardeve.....	112
93. A. V. Charles.....	70
94. Peter Laksman.....	58
INTERMEDIATE DOCTRINAL.	
190. Pannalal Muthralal.....	162
192. Keshrimal Chlognal.....	118
199. Dwarika Dass M. Ramgopal.....	113
SENIOR DOCTRINAL.	
94. Jaishankar Neelkanth Joshee.....	167

The candidates in the Shorter Catechism have done as well as most of our Canadian scholars. I am to-day in receipt of a letter from Rev. E. A. McCurdy, of Trinidad, asking for samples of our questions, with a view of trying to introduce the examinations into his school and our mission schools



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BIRTHS, MARRIAGES AND DEATHS.
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BIRTH.

On the 22nd ult., at 35 Wellington street, St. Thomas, the wife of Rev. J. A. Macdonald of a daughter.

MARRIAGES.

On the 18th ult., at 315 Daly avenue, Ottawa, a daughter to the Rev. Dr. and Mrs. Armstrong.

At Stratford, on Wednesday, June 6th, by Rev. M. L. Leitch, W. A. Rutherford, of Toronto, to Margaret, eldest daughter of J. P. McDonald, of Stratford.

On Wednesday, June 6th, at the residence of the bride's parents, Oakhurst, Bloor street west, by Rev. D. Mackintosh, Fred J. Brimer, to Jennie, daughter of Geo. C. Hambly.

At the residence of the bride's brother, Calgary, on the 24th ult., by Rev. J. C. Herdman, Samuel Scarlett, of Rosebud Ranch, Alberta, and Emma F., daughter of John H. Grierson, Esq., of Tarbolton, Ont.

At the residence of the bride's father, Jarvis street, Toronto, on the 7th June, by the Rev. Stephen Young, Clifford, assisted by the Rev. Louis H. Jordan, B.D., Bessie, second daughter of Mr. Alexander Nairn, to Mr. Arthur Robertson, Victoria, B.C.

in the island. The church of which he is pastor, Greyfriars, Port of Spain, is in connection with the U. P. Church of Scotland. This church has a series of examinations similar to our scheme of Higher Religious Instruction, and 51 scholars of Mr. McCurdy's Sunday school wrote for the last one. Of these 23 passed, much the same proportion as with us.

The report of our own work will come before the Assembly. I have been quite overwhelmed with work this year, and unable to give the usual information to the church papers, but there is nothing special to note. The number of candidates is slightly in advance of last year. The diploma offered for repeating the catechism seems to be much appreciated.

T. F. FOTHERINGHAM,

Convener Sunday School Committee.

St. John, N.B., May 29th, 1894.

OBITUARY.

English papers announce the death on April 4 last, of Mr. J. M. Habershon, J.P., of Forham, House, Rotherham, Yorkshire. He was one of a long line of able and public spirited Nonconformists, was singularly endowed with those qualities of head and heart which made him a leader amongst men. He was elected the first mayor in 1871, and was re-elected in 1872. He was an alderman of the borough until he retired in 1883. For several years he served on the bench as one of the magistrates for the borough of Rotherham. Last year, on the recommendation of the Earl of Scarborough, he was made a justice of the peace for the west riding of Yorkshire. For many years he was chairman of the Board of Health. He was also a governor of the United College, Bradford. His rare business capacity, his sterling uprightness and piety and unostentatious charity drew to him the confidence and love of the whole community, and when his unexpected death took place every family in the town felt that they had lost a friend. Mr. Habershon leaves a widow and a family of four sons and two daughters to mourn his loss. His eldest daughter is the wife of one of our Canadian ministers, the Rev. L. R. Gloag, of Morewood, Ontario. The gifts and graces, which placed Mr. Habershon in the front rank of business men and in public life, have been equally marked in other members of his family. His younger brother, the late Dr. S. O. Habershon, of London, England, had a wide reputation in the medical world. After a very distinguished university career, he was soon elected a Fellow of the Royal College of Physicians of London. After holding some of the most prominent positions in the gift of the medical faculty, was elected president of the Metropolitan branch of the British Medical Association in 1880. He died in August, 1889. Dr. S. H. Habershon, the only son of the above, is another member of this family. Though quite a young man, being only thirty-five years of age, he has lately been chosen as Mr. Gladstone's medical attendant in succession to the late Sir Andrew Clarke, and by Mrs. Gladstone as trustee of her convalescent home, to fill the vacancy left by the late Sir Andrew Clarke.

HINTS TO COMMISSIONERS TO THE GENERAL ASSEMBLY.

Commissioners coming East to the Assembly at St. John, will be desirous of making the most of their trip, combining business and pleasure. Allow me to outline a most delightful trip and one which will afford a comprehensive idea of this Canada of ours in her Eastern Provinces.

By taking the early morning train on C. P. R. or G. T. R. for Montreal on Monday, June 11th, Quebec may be reached early Tuesday, thus affording the brethren about 7 hours in which to make an inspection of the city the most unique and the most Catholic on the American continent. The Presbyterian fold of this city, always renowned for their courtesy and kindness, will doubtless escort the commissioners to the many places of interest.

At 2 p.m. the St. Lawrence will be crossed, and the train of the Intercolonial Railway taken for St. John, arriving in that city at 10.30 a.m. on Wednesday, the Assembly opening at St. David church same evening at 7.30. While in the Province brethren should visit Prince Edward's Island, Pictou County, Truro, Cape Breton and the famous Bras d'Or Lake, Halifax and the Land of Evangeline. In all these places a hearty welcome awaits you, and amongst the warm, hearty Presbyterians of the East brethren from the West will find themselves at home.

JOHN ROBBINS.

Truro, May 26th, 1894.

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If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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Sunday-school Congress will be held from August 13 to 24.

Physical Culture Classes during July and August.

German Classes commence July 3.

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and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

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instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come.

Buy a pail, try it in your own kitchen, and be convinced.

Cottolene is sold in 3 and 5 pound pails, by all grocers.



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The N. K. Fairbank Company,
Wellington and Ann Sts.,
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CANADA'S FAVORITE PIANO

ADMIRER AND PRAISED BY ALL.
CONTAINS NO DISAPPOINTING FEATURES,
— WARRANTED SEVEN YEARS. —

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OVER 35,000 IN USE.

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Woodstock, Ont.

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FROM THE OLD ESTABLISHED
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JOSEPH H. McCausland & Son
76 KING STREET WEST
TORONTO.

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Any subscriber to THE CANADA PRESBYTERIAN who would like to have a Specimen Copy of this paper sent to a friend, can be accommodated by sending us on a postal card the name and address to which he would like the paper sent.

Minard's Liniment the best Hair Restorer.

British and Foreign.

The island of Ceylon is the most remarkable gem deposit in the world.

2,000 persons lost their lives by a freshet on the Han River, China, on April 21st.

The British Empire is three times as large and five times as populous as the United States.

Rev. Alexander Connell conducted a Gaelic service in Regent-square church on a recent Sunday afternoon.

Advices from China state that a great fire occurred in April in the Anni province, which destroyed over 25,000 houses.

The lady Mayor of Pleasantown, Kansas, has dismissed all the police and closed all the public-houses and gambling-saloons.

The wonderful progress made in surgery is shown from the fact that only 9 per cent. of all operations in amputation are fatal.

As a proof of the hard times in Australia it may be mentioned that sheep at Delatite (Victoria) are being sold at 1s per head.

The bill to prevent the display of foreign flags or emblems on public buildings was voted by the Governor of New York last week.

The Duchess of Teck opened a Restaurant and House of Rest in Lambeth for factory and other poor girls. It is under Episcopal auspices.

In Sweden and Norway, under the Norwegian systems, saloons have decreased more than sixty per cent and liquor drinking more than one-half.

Sir Richard Webster is early in June to address a meeting at Birmingham in connection with the movement against Welsh Dis-establishment.

A tablet to the memory of Jenny Lind was unveiled at Westminster Abbey on the 20th of April, by Princess Christian, one of the daughters of Queen Victoria.

Pamphlets are said to owe their name to Pamphela, a Greek woman, who left behind her a number of scrap-books containing notes, recipes, anecdotes, and memoranda.

The Rev. Jacob Freshman, formerly pastor of a Hebrew Christian church on St. Mark's Place, has accepted a call to the North Park Presbyterian church in Newark, N. J.

The profits of the Suez canal company last year amounted to 40,000,000 francs. The company, it is said, has decided to give to the deLesseps family an annuity of 120,000 francs.

Congregationalists have given \$12,000,000 toward the education of the colored people of the South. Methodists have given \$6,000,000, Baptists \$3,000,000 and Presbyterians \$1,250,000.

The British and Irish emigrants who left the United Kingdom last year for countries out of Europe numbered 208,814, being 1,238 less than in 1892, and 7,673 fewer than in 1891.

A re-union has been effected between the Reformed Episcopal Church and the Reformed Church of England, of which latter body Dr. Gregg was, until a few years ago, senior bishop.

A goodly number of ministers of the English Presbyterian Church have intimated their desire to attend this year's devotional conference or retreat, which it is proposed to again hold at Reading.

To the relatives of the Swedish missionaries, Wicholm and Johanssen, who were murdered last July by a mob in Sang Pu, China, the Chinese Government will pay forty thousand dollars.

Dr. Norman Macleod, of Inverness, says the outlook for the Church of Scotland is not in any respect bright; but he does not think there is cause for undue despondency, though there may be for grave anxiety.

Dr. Newman Hall preached the Sunday school anniversary sermons at Steelhouse-lane Chapel on a late Sunday. At the evening service the crowd was so great that the gates had to be closed and many had to go away.

Under "The Children's Missionary Scheme" of the Irish Presbyterian church, Rev. Mr. Kars has gone to China as the first Sunday school foreign missionary. The young society has more than a year's salary in hand.

A despatch from Delphi (quoted by the London Standard's Athens correspondent) announces that the French excavating party there has discovered a fine head of an ancient statue of Apollo belonging to the Classical period.

Jesse Seligman, the late New York banker, whose will was probated last week, left bequests to 44 charitable organizations belonging to Hebrew, Roman Catholic and Protestant denominations, covering almost every object in which philanthropy is concerned. Mr. Seligman himself was a Hebrew.

The Australian mints last year coined £6,587,764 in gold pieces as against £6,325,750 in 1892. Of these totals a sum of £1,646,950 was last year, and of £2,485,000 the year before, transmitted to the Bank of England.

"Rev. Dr. A. T. Pierson," it is stated in *The New York Tribune* of May 9, "has been asked to supply the pulpit of the Salem street Congregational Church, Worcester, Mass., temporarily, and not permanently, as was reported."

The London Times, which on a recent Saturday consisted of 144 columns, says that in the course of its 105 years' existence it is the fiftieth number which has reached this size, and the twelfth in which the advertisements have exceeded 80 columns.

Lady Henry Somerset is appealing to the children of British women for subscriptions towards the erection of a memorial fountain in London, and the child who forwards the largest amount will assist Lady Henry at the unveiling of the fountain, two months hence.

The London Missionary Society's new steamship *John Williams* left Blackwall a few days ago on her outward voyage to Sydney, under the command of Captain Turpie. The start was made under very favourable conditions, and amid hearty cheers from land and ship.

On the occasion of the Jubilee celebration of the Y. M. C. A. this month, the freedom of the city of London is to be granted to the honoured president, Mr. George Williams. It is also stated that he will hereafter bear the title of Sir George Williams, by favour of her Most Gracious Majesty.

The Duchess of Albany on Tuesday opened an Industrial Exhibition in connection with the Lambeth Band of Hope Union, held in the Masonic Hall, Camberwell New-road. An address of welcome, read by Rev. Dr. O'Brien, stated that the Union embraces 103 societies, with 14,000 members.

After an address by Miss Ida Wells at Eccleston-square church, Dr. Hiles Hitchens announced that on Sunday a petition would be ready for signature, asking the American Minister to exert his influence and give voice in America to the expressions of English Christians' feelings in reference to the lynchings of negroes.

The Presbyterian Church of England earnestly recommends all its members who may go to reside in Wales, or any district where there is no congregation of its own, to join an English congregation of the Welsh Presbyterian church, should there be one there, inasmuch as it regards the said church as bearing the closest relation to itself.

The Temperance party in New Zealand having, by the recent plebiscite, closed so many drink-shops and threatened the early extinction of every liquor saloon in the colony, now demand an amendment to the Licensing Act, permitting prohibition by a bare majority of votes.

DO YOU WANT . . .

To invest a small sum every month where it will be safe and yield you in eight years

\$500 OR \$1000

Or more, according to amount saved per month. It is the DOLLARS SAVED, not those EARNED, which measure the degree of our future wealth and prosperity.

CAN YOU AFFORD TO SAVE

2 Cents a day for 8 years and get \$100?
10 Cents a day for 8 years and get \$500?
20 Cents a day for 8 years and get \$1000?
You can if you will.

So long as the masses of the people do not save anything out of their earnings, just so long will their SPENDING go into the hands of those who do save, and THEY are the capitalists. This is why the few own the houses and the many pay the rent. Do you wish to remain one of the "masses," or do you wish to become a capitalist?

Write for particulars.

THE EQUITABLE SAVINGS, LOAN AND BUILDING ASSOCIATION.

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HENRY O'HARA, Esq., President.
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A FEW RELIABLE AGENTS WANTED.

WE WANT 1000 more BOOK AGENTS

for the grandest and fastest selling book ever published.

Our Journey Around the World

By REV. F. H. O'NEILL, President of the United Society of Christian Endeavor. 250 beautiful engravings, steel-plates, etc. *The King of all subscription books.* It sells at eight. Agents average \$5 to \$10 a week, and make \$100.00 a month. One sold 120 in his own town; another, a lady, 40 in one Endeavor Society; another, \$8 in 10 days. Men and women agents wanted everywhere. *Distance no hindrance for the "Joy Freights" Give Credit. Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory.* Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Owing to the strength of the Temperance party, such an enactment is spoken of as certain in the near future.

A GOOD APPETITE

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

Why

Don't You Use

Surprise Soap?



SURPRISE SOAP LASTS LONGEST GOES FARTHEST.

The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

IT does away with hard work, — don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

The Bishop of Sodor and Man, addressing his clergy, alluded to the fact that some people who were not Churchmen had been elected as church-wardens within the diocese. It seemed to him that Dissenters could as little happily fulfil the duties and work of a church-warden as an earnest Churchman could accept the post of office-bearer in some other religious community.

REV. ALEX. GILRAY, 91 Bellevue avenue, Toronto, has used Acetocura for eighteen years and recommends it for colds, sore throat and indigestion.



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

Ganong Bros, Ltd.
St. Stephen, N. B.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
 In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.



Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR.) Our Specialty.

We have letters from all parts of Canada saying

Preston Furnaces Are The Best.

Let us send you Catalogue and full particulars, and you can JUDGE FOR YOURSELF

CLARE BROS. & CO., Preston, Ont.

GOUTTS' ACETOCURA

THE EXTERNAL REMEDY FOR Rheumatism, Sciatica and Nervous Diseases.

Mention this Paper.

Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

REV. ALEX. GILRAY,
 Collego Street Presbyterian Church, writes:
 Dear Sirs,—

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

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

For pamphlet and all information apply to
COUTTS & SONS, 72 Victoria St., TORONTO.

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TEN USEFUL BOOKS

For Family Reading and Reference

The Practical Poultry Keeper.
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 The Handy Cyclopaedia of Every-day Wants.
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...FOR EVERY...

CANADIAN HOME

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.
 And sold by all Medicine Vendors throughout the World.
 &c.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

MISCELLANEOUS.

The coopers' craft was first employed among the wine-growers of Italy about the tenth century.

The first hat makers who plied their trade in England were Spaniards, who came to that country in 1610.—*St. Louis Globe-Democrat.*

The New Orleans *Times-Democrat* says that a young whale, sixteen feet long and weighing about 3,000 pound, was found washed high and dry on the reef half a mile west of the West Jetty light. It was alive and attracted many visitors from the village.

The ladies who best patronize tobacconists are, next to the Kalmucks, the Russians. The ruling passions of Kalmuck women are ribbons to twist round their long tresses, tea, tobacco and bright handkerchiefs. But if they have to choose between tobacco and tea their option is for the former.

The telephone is said to be in more general use in Sweden than in any country in the world, and in no other is the service so cheap. It has been proposed recently to connect by means of a submarine telephone cable the Norwegian and Swedish capital with Copenhagen. King Oscar is a telephone enthusiast.

The question as to which is "the most fashionable language" has apparently been definitely settled by Professor Vamberg, who recently lectured on the subject of "Fashionable Languages" before the members of the Buda-Pesth English Club. "English," he says, "may now be called the most fashionable language in all parts of the world."

MR. M. ROBERTSON (Revell & Co.'s Bookstore, Yonge street, Toronto), says:—"My mother owes her life to the timely use of Acetocura."

Bishop Potter, of New York, is said to be in active sympathy with the Burial Reform Association of that city, and it has been reported that he has provided in his will that he shall be buried in a wicker coffin. The Association, having found it difficult to obtain wicker coffins, has recommended the use of certain kinds of soft pine wood, which decompose with equal rapidity.

In Belgium it is the custom to give certificates of marriages in the form of little books, which also contain a summary of the marriage laws, and among a mass of other miscellaneous information directions for the feeding and care of infants. There are also places for entering the names and birth days of the children of the marriage, the authorities considerably affording space for twelve such entries.—*New York Herald.*

Perfect health is seldom found, for impure blood is so general. Hood's Sarsaparilla really does purify the blood and restores health.

The Queen Regent of the Netherlands recently gave to her daughter, the little Queen Wilhelmina, a number of wooden figures, clad in the uniforms used in the army of the Netherlands. The future ruler, it is hoped by her mother, will be able to recognize the grades of the real soldiers by studying the wooden figures. Her Majesty, it is said, asked her mother to add figures of women to her gift, as the "men would be lonely without them."

The Best Advertisements.

Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured through its use, of Consumption and Scrofulous diseases! None can speak so confidently of its merits as those who have tested it.

An English paper tells a good story of clerical presence of mind. A curate who had entered the pulpit provided with one of the late Rev. Charles Bradley's most recent homilies, was for a moment "horrified" by the sight of Rev. Charles Bradley himself in a pew beneath him. Immediately however, he recovered enough self-possession to be able to say: "The beautiful sermon I am about to preach is by the Rev. Charles Bradley, who I'm glad to see in good health among us assembled here."

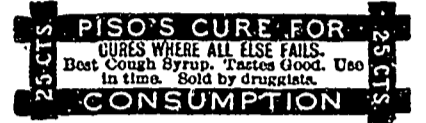
Minard's Liniment for Rheumatism.

We Want

more subscribers for "The Canada Presbyterian" in your locality. With your help we can get them, and will pay you well for your work. Write for particulars.

Address:—

The Canada Presbyterian,
 5 Jordan Street,
 Toronto.



'Tis a cowardly and servile humor to hide and disguise a man's self under a visor, and not to dare to show himself what he is. By that our followers are trained up to treachery. Being brought up to speak what is not true, they make no conscience of a lie.—*Montaigne.*

Etching is now done by the aid of electricity. A wire is soldered to the plate to be etched, by means of which an electric current is passed through the etching solution, which is made much more dilute than usual. The action is much increased in intensity, and in many cases solutions which under ordinary circumstances are inert, can be used; as, for instance, weak solution of sulphate of copper.

DON'T DELAY.

It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.

Hood's Pills become the favorite cathartic with everyone who tries them.

THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint at the breakfast table as he asked for a second cup of coffee, "I've made a discovery."

"Well, Cyrus, you're about the last one I'd expect of such a thing, but what is it?"

"I have found that the heavy end of a match is its light end," responded Cyrus with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery too, Cyrus. It was made by Dr. R. V. Pierce, and is called a 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, cleans up the system and makes one feel brand-new. Why, it cured Cousin Ben who had Consumption and was almost reduced to a skeleton. Before his wife began to use it she was a pale, sickly thing, but look at her, she's rosy-cheeked and healthy, and weighs 165 pounds. That, Cyrus, is a discovery that's worth mentioning."

Young or middle-aged men, suffering from premature decline of power, however induced, speedily and radically cured. Illustrated book sent securely sealed for 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N.Y.

Electric currents in plants are due, says Kunkel, to the movements of water in the tissues, and not to differences of potential, existing independently. It was considered probable that vegetable electricity was due to biological processes, especially respiration and the consequent chemical changes. In experimenting with leaves and flowers dicotyledons and on a large mushroom in an atmosphere of hydrogen, it was found that the electric current was diminished, but never quite suppressed, owing, probably, to intramolecular respiration. The electric current revives on air being readmitted.

The
 Canada
 Presbyterian

Till End of Year

For One Dollar.

Miscellaneous.

MCLAREN'S



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

RETAILED EVERYWHERE.

Advertisement for a \$3 a Day Sure job, featuring a portrait of a man and text about a business opportunity.

Advertisement for DROPSY TREATED FREE, mentioning a specialist in Atlanta, GA.



TENDERS FOR COAL

The undersigned will receive tenders, to be addressed to them at their Office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

MONDAY, THE 25TH DAY OF JUNE, 1894.

For the delivery of the following quantities of coal in the sheds of the institutions named below, on or before the 15TH DAY OF AUGUST NEXT, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted :-

- List of tenders for coal at various asylums and prisons, including Asylum for Insane in Toronto, London, Kingston, and Hamilton.

- List of tenders for coal at various institutions, including Asylum for Insane in Mimico, Idiot's, Orillia, Brockville, and Central Prison in Toronto.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal—725 tons large egg size, 65 tons small egg size, 15 tons stove size, 30 tons No. 4 size. Soft coal for grates, 4 tons.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BROCKVILLE.—On July 9th at 1.30 p.m. BARRIE.—At Barrie, on July 31st, at 10.30 a.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRV.—At Alexandria on July 10th. GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m. HURON.—At Brucefield, on July 10th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, En-derry, on Sept. 10th, at 10.30 a.m. LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m. MAITLAND.—At Wingham, on July 17th, at 11.30 a.m. MONTREAL.—At Montreal, in the Presby-terian College, on July 10th, at 10 a.m. ORANGEVILLE.—At Orangeville, on July 10th, at 10.30 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 10th, at 2 p.m.; for business on July 17th, at 10 a.m. PARIS.—In Ingersoll on July 10th at 11 a.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on July 31d, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. REGINA.—At Regina on July 17th. SARNIA.—In St. Andrew's Church, Sarnia, on July 31d, at 10 a.m. SAUGEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, on July 10th. WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

Table with columns: From Liverpool, Steamer, From Montreal. Lists dates and ship names like Lake Ontario, Lake Nipigon, etc.

Superior accommodation for all classes of Passengers at following low rates: Rates of passage.—Cabin, \$40, \$50 and \$60 single; \$80 \$90 and \$110 return. Sec. and Cabin, \$30 single and \$65 return. Steerage, \$24.

LONG BRANCH, LORNE PARK & GRIMSBY PARK LINE.

The Steamers EURYDICE and GREY HOUND will run between Toronto and the above Parks this season. Special trips will be run on 24th May and commencing June 9th daily.

Fares: LONG BRANCH to LORNE PARK, 25 cts. GRIMSBY PARK, 50 cts. round trip. Special rates to Sunday Schools and excursions.

VICTORIA PARK UNDER PROHIBITION.

The Children's Paradise. Fun and Recreation for young and old. Campers' tents to rent with or without board.

Electric Cars run to Park Gate. Staunch Steamer "Steinhoff," Cheap-est Excursion Rates. Apply to A. B. DAVISON, 92 King St. E., cor. Church.

NIAGARA RIVER LINE SINGLE TRIPS

Commencing Monday, May 14th, Steamer CHICORA will leave Yonge-street Wharf, east side, at 7 a.m. for

NIAGARA, QUEENSTON AND LEWISTON Connecting with New York Central, Michigan Central Railways and Falls Electric Railway.

Tickets at principal offices. JOHN FOY, Manager.

MUSIC. "The Salt Sea Foam"

A Splendid New Bass or Baritone Song. WORDS BY FRANK M. FIELD, B.A. MUSIC BY J. D. A. TRIPP. Price, 50 Cents. Of all Music Dealers or from the Anglo-Canadian Music Publishers Assoc'n, 122-124 Yonge St., Toronto.

LAUNDRY. PATRONIZE THE BEST Banner Laundry

387 Queen West. All mending done free. Telephone 2157.

Advertisement for Dent's Toothache Gum, featuring a portrait of a man and text about the product's effectiveness.

Forms of Service. REV. DUNCAN MORRISON, D.D.

"Useful in time of need to many an over-burdened pastor."—Presbyterian Record. "Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire. Limp Cloth, 193 pp., 75c.; Plain Leather, \$1.00. Mailed Free on Receipt of Price. PRESBYTERIAN PRINTING & PUB. Co., LIMITED, 5 JORDAN STREET, TORONTO.

Miscellaneous.

STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA.

Advertisers

It is in dull times that the wide-awake advertiser catches the trade that is going.

Always in "THE C. P." brings Success.

ADDRESS: Chris. B. Robinson, MANAGER ADVERTISING DEPT 5 Jordan St., Toronto.

ICE.

CRENADIER ICE & COAL CO.

Rates 10 lbs. daily \$1.50 per month, each additional 5 lbs. only costs 1c, per day extra.

I am of opinion that the Ice from Grenadier Lake is, from a bacteriological standpoint, of remarkably fine quality, and is fit for any purpose to which ice may be applied.

Yours, &c., E. B. SHUTTLEWORTH. Toronto University, Jan. 24th. OFFICE, 33 SCOTT STREET, TORONTO. TELEPHONE 217.

WILL SEND FREE

History of the Presbyterian Church in Canada, by Rev. Prof. Gregg, D.D., 646 pages, with map, printed on fine paper, bound in full cloth, lettered in gold, back and side, on receipt of THREE NEW NAMES for CANADA PRESBYTERIAN and \$6.00. You have only to make the effort to receive a FREE copy of this valuable work.

ADDRESS: Presbyterian Printing & Pub. Co., 5 JORDAN STREET, TORONTO

Advertisement for J. Young, The Leading Undertaker, 347 Yonge Street, Telephone 679.

Advertisement for H. Stone & Son, Undertakers, Corner Yonge and Ann Sts., Telephone 931.

Advertisement for Frank J. Rosar, Undertaker and Embalmer, 699 Queen St. W., Toronto, Telephone 5392.

Advertisement for Iron Fencing Bank & Office Railings, 73 Adelaide St. West, Toronto.

Advertisement for Scales, 100 styles, C. Wilson & Son, 127 Esplanade St., Toronto, Ont.

Miscellaneous.

Watch your Weight

If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

Scott's Emulsion

the Cream of Cod-liver Oil, to give your system its needed strength and restore your healthy weight. Physicians, the world over, endorse it.

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

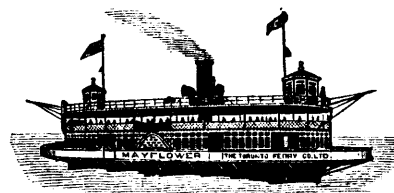
Advertisement for Buckeye Bell Foundry, Cincinnati, Ohio, U.S.A., and India.

Advertisement for Meneely & Company, West Troy, N. Y., Bells, for Churches, Schools, etc.

Advertisement for Cincinnati Bell Foundry, Sole Makers of the Best Bells for Church Bells, Fire Alarm Bells, etc.

NO DUTY ON CHURCH BELLS Please mention this paper.

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