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WALTER R. ROSS,
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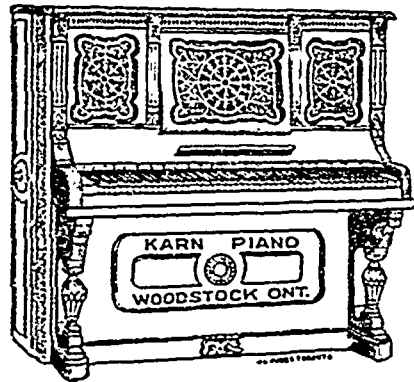
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**HANDY POINTERS FOR CLEANSING
 OLD FURNITURE.**

There are several mixtures excellent for cleansing off furniture, new or old. Here is one: Pure, raw linseed oil, one quart; spirits of wine and vinegar, of each a half pint; butter (terchloride) of antimony, two ounces; spirits of turpentine, half-pint. Shake well before using. Use a rubbing pad made by rolling up a two-inch strip of woolen cloth.

Several applications will be needed for new furniture or for such as has previously been French polished or finished in bees-wax.

Where the varnish has become old and tarnished, dissolve four ounces best gum shellac in two pints of 95 per cent. alcohol; add to this two pints raw linseed oil and one pint spirits turpentine. When well mixed add four ounces of sulphuric ether and four ounces of ammonia water. Mix thoroughly. Shake well before using, and apply lightly with a sponge. An excellent article.

For cleaning old furniture take a quart of diluted vinegar, put a handful of table salt and a teaspoonful of muriatic acid in it, and boil for fifteen minutes. This may be kept in a bottle and warmed when wanted for use.

It is hardly necessary to say that, before any of these renovating processes, the piece should be carefully washed to free it from all possible dirt.

For mahogany that has first been scraped off and sandpapered smooth, apply a coat of furniture oil (linseed oil, turpentine spirits and japan mixed will answer), which let stand over night. In the morning hant up the finest red brick you can, hammer it into a powder, which put in a cotton stocking and sift over the work. Then wrap a square block of iron or wood in a piece of carpet and rub the brickdust powder with it, rubbing the way of the grain of the wood, backward and forward, till a good gloss appears. If not sufficient, or if the grain remains at all rough, repeat the powdering, being careful not to sift too much dust, as this and the oil should form a paste. When the surface is perfect, clean it off with a wad of carpet, and, if you can get it, some fine mahogany dust. The surface made by this process improves with wear.

To clean soft mahogany and other porous woods, first scrape off and sandpaper in the usual way, then wet the surface with a sponge of water. This will raise the grain of the wood, which can be cut away with pumice stone (fine lump) rubbing the wood in the direction of the grain and keeping it moist with water. Let the work then dry. Then wet again and rub. Repeat the process until the surface becomes perfectly smooth and the texture of the wood much hardened. If this should not prove satisfactory, try pumice stone (lump) and raw linseed oil. This will give a durable face to the work, which then may be polished or varnished.

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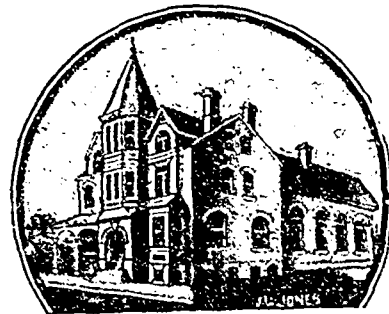
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, APRIL 24th, 1895.

No. 17.

Notes of the Week.

Mr. Guneas describes a missionary as "God's man, in God's place, doing God's work, in God's way, and for God's glory." The Louisville Western Recorder pertinently asks, "But why is not this applicable to every Christian?"

While recently on a tour among the missions of this empire, Mr. Baring-Gould was impressed by "the great influence of medical work, the heroism of the women, and the devotion of many of the converts."

There is not a handsomer double row of maples anywhere in Canada than may be seen on Vansittart avenue, Woodstock, and the fine residences on either side would reflect credit on the principal residential streets of Toronto and Montreal.

The Presbyterian ministers in the United States, we are told, sympathise with the mid-week payment of work-people's wages, as tending to prevent dissipation on Saturday afternoon. Here, in Canada, it has long been a rule to pay any other work-day rather than on Saturday.

The Government of Sir Oliver Mowat did a wise thing in appointing Chief Justice Taylor, of Winnipeg, on the University Commission. Whatever may be the result of the investigation now going on, there is no room for doubt as to the ability, fairness and good judgment of the Chairman of the Commission.

The late Dr. Dale began his literary career at the early age of twelve, when a sketch of his appeared in the "Youth's Magazine." He was wont to attribute its acceptance to its brevity, for he said what he had to say in the fewest words possible, and said no more. A practical example to all aspirants for literary honors.

A stained-glass window is to be placed in St. Giles' Cathedral, Edinburgh, over the Royal pew, to commemorate the Lord High Commissioners to the General Assembly of the Victorian period. There have been thirteen Commissioners thus far, and five of them, their representatives, have already agreed to fill a light each.

Dr. Cochrane makes an admirable Clerk of Synod. Surprise is sometimes expressed at his capacity for work. In many directions Dr. Cochrane does a great deal of work; and it is always well done. He has been pastor of Zion Church, Brantford, for nearly a third of a century; and, as one of his people told us a few days ago, is now preaching his best sermons.

Many of our readers will be interested to learn that the new *Day Spring* is on the way. Instructions have been received in Britain to proceed at once with her construction on the Clyde. She is to be of steel, 3 masted, schooner rig, 140 f. long by 23 f. beam and 11 f. in depth. She is expected to be finished by September. Dr. Paton has completed a tour of the congregations in Tasmania and was to sail from Australia for the Island about March 7th, with the young missionaries. He will spend some time on his own island Aniwa. Dr. Paton's third son, Frank, has just been appointed a missionary to the New Hebrides and expects to be located on Tanna when his medical studies are completed.

The worst that was reported with regard to the Armenian atrocities has been confirmed. They appear to have been a repetition of the Bulgarian atrocities, which set Europe in a blaze more than a decade ago. It is really horrible that such deeds as have been reported could be possible or permitted in Europe, even in a semi-civilized country, in this century.

Mr. Wm. Court Gully, Q.C., a member of Parliament for Carlisle, the Government candidate, was elected speaker of the House of Commons, April 10th, in succession to Sir Arthur Wellesley Peel, who has resigned, by the narrow majority of eleven. The Parliaments voted against the government. Mr. Gully in politics is a Liberal, and supports Mr. Gladstone's Irish policy.

The General Assembly of the Presbyterian Church in the United States of America will meet in the Third Presbyterian Church, Pittsburgh, Pa., on Thursday, May 16, 1895, at 11 a.m., and will be opened with a sermon by the Moderator, Rev. Samuel A. Mutchmore, D.D., LL.D. Our own General Assembly meets on the evening of Wednesday, 12th June next, in St. Andrew's Church, London.

The closing of the Assembly's College, at Belfast, and the public services connected therewith, were made remarkable this year by the fact that Rev. Dr. Killen, who presided as President of the Faculty, at the graduating exercises, had just reached his ninetieth birthday. He is in the midst of a hale old age, and spoke with great earnestness and vivacity, as he conferred the diplomas which had been granted.

One of Mr. Ruskin's peasant neighbors has been interviewed in regard to the author of "Verona." "Mr. Ruskin? O, yes, 'e's very popular; 'e's a professor, ye know. Lots of people talk about 'im. But 'e's a queer sort of a man, too. D'ye know, sir, 'e's that queer 'e won't let 'is man use a mowin'-machine on 'is land. 'E says it must be cut by 'and, because a mowin'-machine ain't natural, and makes too much noise!"

The *Wine and Spirit Gazette* has the following on the situation in Mississippi: "The stringent law and prohibition are rapidly driving the saloon from Mississippi. A saloon will soon be a rarity if they decrease at the present rate. During 1894 only thirteen counties sold whiskey legally. The revenue tax was \$107,600, a decrease of \$22,800 as against 1893, and in the number of counties a reduction of nearly 50 per cent."

There is a general impression in the East that the terms of peace between Japan and China have been agreed upon. The best informed critics and correspondents agree that Formosa is to be ceded to Japan, that the independence of Corea is to be assured, that Port Arthur is to be occupied by the Japanese permanently or for a settled term of years. Two other questions remain: the amount of indemnity to be paid by China and the commercial arrangements to be made between China and Japan. As China has recently entered into treaties with various Western nations, guaranteeing them the terms granted the most favored nation, it will not be possible to continue the treaty under which Chinese goods were admitted to Japan under a five per cent. duty. On the other hand, it is probable that Japan will seek to obtain some commercial advantages as a result of the war with China.

The *Mid-Continent* says: We have heard of a certain village blacksmith who reported thus to his pastor, in the matter of helping the benevolent work of the church. "I can't give much money, but I will shoe your horses for a year for nothing, if you will send the money to the missionary association." Such thoughtful proposals of co-operation in well doing might prove a great help to our various Church schemes so short of funds at this time.

Trouble is again threatened in India. Another expensive and slaughterous expedition is on foot. This time the destination is Chitral, and the object to relieve a British garrison beleaguered there. Those in authority, says the *London (Eng.) Presbyterian*, plead the exigencies of empire in justification of these wars, but it is galling to read of the brave defenders of their country, with their obsolete weapons, and their priests inciting them to their hopeless struggle mowed down by our Maxim guns.

A lady missionary in India writes: "I am sure you will think I have abundant reason for making a thank-offering when I tell you the Lord has permitted us as a family to give 166 years of service to India. This includes the time given by father, mother, brother, and five sister, and when added to the time of two brothers-in-law and one sister-in-law, makes a total of 206 years." We have only this to say: The privilege is so great and the blessing of such service so rich that the cause for gratitude is abundant and beyond the measure of any offering: yet how many of us would feel grateful did God call all our sons and daughters to the foreign field.

A rare and loveable man was the late Professor J. Stuart Blackie, of whom too much can scarcely be said in praise. In many respects he resembled Kit North, though not possessing Professor Wilson's fund of humor. His last words are given in this wise: "The Psalms of David and the songs of Burns, but mind the Psalter first." This is told of him as having been uttered but a few weeks before his death. Writing to a young Scottish minister, a warm personal friend of his, he said: "I have been studying Luther, and I know not why he made so much of faith and so little of works. Works are outward things done to order, but faith is an inner thing that springs from the heart and is the root of all." And how could the truth be more tersely presented?

At a meeting of Congregationalists last week the following resolution was unanimously adopted. "Resolved that we the Congregationalists of the city and district of Toronto, who, in common with our brethren in the Dominion, in England, the United States and elsewhere, have always claimed for Roman Catholics equal rights with themselves and others before the law, hereby utter our solemn protest against the enforcement of the Remedial Order of the Dominion Government upon the Province of Manitoba, by either itself or the Parliament of Canada, because of the manifest injustice which it involves: (1) To the children whose destinies it so prejudicially affects; (2) To their parents in their right to have their children educated by the State for future business and citizenship; (3) To the State itself in the interference of the hierarchy of the Roman Catholic Church in the exercise of its (the State's) true and proper functions as an educator of its children."

PULPIT, PRESS AND PLATFORM.

United Presbyterian. Every good deed that is done simply and only to honor God, will have something to do with making us more like Christ.

St. Louis Presbyterian: A chronic critic could often be best silenced by putting him at work on the task criticised, but for the detriment it would work the cause.

Australian Weekly. Some churches are busy hives full of active workers, others are quiet museums containing only some splendid specimens of mummies and fossils.

Cumberland Presbyterian: It has been well said that "the Sunday school and the prayer-meeting are the two pulses of the church, the working pulse and the devotional pulse, and they should beat together."

Herald and Presbyter: There is so much religious organization at present, and so many organizations within the Church, that we are apt to forget that it is only as these are a part of the Church, and advancing the interests of the Church, that they are doing permanent work.

Chicago Standard: Engrave upon your hearts, "Whatsoever ye do, do it heartily, as unto the Lord;" and then take up, piece by piece, the work He lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain.

Young Men's Era: He is a wise man who, having discovered what amount of exercise keeps him in best trim for the work he has to do, while he takes no less exercise, takes also no more. Over-exercise is more than a waste of time; it trains the body to require still more exercise, and more, and more, to keep it in good condition. Too much is as bad as too little.

Montreal Star: The Mowat Government paid a deserved compliment to Prof. John Campbell, of this city, in inviting him to be one of the commission charged with the delicate task of investigating the sources of difficulty between the students and the governing body of University College, Toronto. That Prof. Campbell is a man of fearless convictions goes without saying, and all parties concerned in the enquiry may rest assured that he will bring to the task a ripe judgment.

Philadelphia Presbyterian: The Presbyterian who is true to his convictions, will not play the sycophant. He will not toady to hierarchial pretention under the plea of politeness or under any false guise. He will recognize due respect between man and man, but will not render unbecoming reverence to a priestly official on any occasion. We admire that unknown Presbyterian who kept his seat during a largely attended and representative public dinner in London, recently given for the benefit of a charitable object, when, as a mark of deference and salutation, an English bishop, princes and all others present rose as the Romish dignitary, the Cardinal Archbishop, rose to speak. So-called Liberals may look upon the man who refused to join in this adulation as uncouth, impolite, boorish or what not, but was really a protest against Romish exclusiveness and against the subserviency of Protestantism to Romanism.

Our Contributors.

TWO AND TWO

BY REV. THOMAS NATTRESS.

The first time men were ever sent upon a Christian mission they were sent by our Lord in person, "by two and two." It was the twelve apostles who were sent. Again the second time men were sent upon a Christian mission they were sent by our Lord in person, "two and two." It was the seventy disciples who were sent. In these two first instances we have an act of Christ's illustrating what we are disposed to call, the economy of associating ministers of the gospel two by two. Added to these we have the practice of the apostles, who are found to have associated themselves two by two for the preaching of the gospel, especially when they entered upon some new or important part of their great mission of evangelization. Peter and John were associated together. Paul and Barnabas were associated, and afterwards Paul and Silas. There are exceptions recorded; Philip went alone to Samaria, Peter to the Gentiles, and Paul to Macedonia. But even the vigorous and self-contained Paul had already acknowledged the economic principle emphasized by the Lord himself. And again, afterward, Paul seeks and finds companionship in Timothy, who was in a manner to be his successor, both when they were not actually associated in person, and also when they were so associated.

In modern times we have the practice of the Church of England and the Methodist Church in the same matter of associating ministers two by two; as minister in charge and his assistant in the latter instance, and rector and curate in the former. We ask why did these two great branches of the Church, and also the Roman Catholic Church, do this, and why do they do it? The answer comes: Because they have found and do know the practice to be an economic one. Why do individual congregations among ourselves do the same? For the same reason. There is advantage in the practice.

It may be questioned whether the advantages derivable have been full appreciated, or the circumstances under which there would be advantage well considered. The benefits realized by ministers going two by two on missionary tours through the province of Honan in China to-day is no more the mere companionship they afford each other than it was when similar missionary tours were taken through Syria some nineteen centuries ago. That would be only a selfish motive for association. But what is aimed at now, as then, is the conserving and concentrating of energy, the increase of persuasive power, and the enhancing of results. Let us suppose a case or two. Here we have two men associated in the pastoral charge of a congregation, who are alike in sympathies generally. One will in all probability be the other's senior, both in years, experience and ripened judgment, whilst the other has the advantage of youth and physical vigor. In another case we have two men associated together who differ vastly in that the one has great mental acumen, but lacks ability to handle men, whilst the other, though not so careful and able a student and expounder of the truth, is specially gifted as an organizer and leader. Again, the case might be supposed of two men, equally consecrated and devoted, but the one is impulsive and unguarded and needs the counterbalance of the somewhat sluggish temperament of the other. In each instance the one is the other's complement in some important particular or particulars. There is a consequent holding in check, an advising, an urging forward, a mutual encouraging, a harmonizing of inequalities, a sympathy that makes men strong. We are not all constituted alike; but there will be found very many men in the ministry who have within them a great longing betimes for the companionship, co-operation and advice that

the apostolic practice, instituted by Christ, would ensure them. They want sometimes to lean upon another who can sympathise and counsel because he shares the same labor, among the same people, amid the same encouragements and discouragements, and knows that he is himself often cast down when we are strong. It is not the mere sympathy of man for man that is necessary. It is a kind of spiritual kinship—a kinship in weakness, in strength, and in interest, that would naturally be engendered by the associating of men together "two and two" for the purpose of preaching the gospel, and which must have made it exceedingly hard for Paul and Barnabas to part company at Antioch.

Were it made the practice of the Church again thus to associate her ministers two by two, there are results of a very desirable sort that might be contemplated 'as quite within the range of the possible, if indeed they might not be considered probable. Among them is the reduction of the number of ministerial charges. For not only would two men so associated do the usual work of two men, but they would be in a position to accomplish more than two men could accomplish each laboring by himself. What has been said thus far in the pursuit of the subject has shown as much, or the whole argument goes for nothing. To reduce the number of ministerial charges would be to leave more ministers free for the advance work of the Church, and therefore make her more aggressive. It would mean, moreover, the lightening of the financial burden, for if ministers are now paid a fair remuneration for their time they would not need to be paid more than. In some cases—perhaps many—fewer churches would have to be maintained. The writer has before his mind a country district in Ontario where there are four, if not five, Presbyterian Churches within a radius of five miles, forming three pastoral charges. One Church centrally located would be within comparatively easy distance for the whole community. But let there be two churches. Here would be a saving of one minister and the expense of maintaining him where he is. There would be greater unity. There would be a better object lesson before the world.

Another result reasonably to be expected were the practice of associating ministers two by two made more or less general throughout the Church, is, that the number of involuntarily retired ministers would in all likelihood be very materially reduced. It has been said the ministry is the only profession or calling under the sun in which experience goes for nothing. And indeed congregations do seem to hold experience in the ministry at a discount, forgetful of the ripening and mellowing influence of years. Without a doubt the Church is suffering great spiritual loss from this very source. She should retain the services of these men whom she has trained for the work of the ministry, who have helped to place her where she is to-day, and who are both able and willing to do equally good work for years to come perhaps; and in retaining their services, reap also the benefit of their varied experience. There are few men who are a failure in the ministry. There will be found to be but few among those who seem to have failed who have not each his own particular good qualities and strong points. Then why, in all honesty, humanity and good sense, are there so many unwillingly retired? The policy is suicidal, both to the individual congregations that may be answerable and to the whole church. Let the ageing minister serve and die in his beloved congregational-home, meanwhile training his successor, may be, complementing and being complemented.

The question of the colleges of the Church is one, too, upon which the matter under discussion might be found to have a bearing. The literary department in the colleges, preparatory to the study of theology, is looked upon with much disfavor, for it has been much abused. The universities are easy of ac-

cess, and the high schools throughout the provinces have been brought to so high a degree of efficiency, that it is a rare thing to find a man proposing to study for the ministry whose case is really the "special" one for which the preparatory course was first intended. There are special cases. Yet might not the literary departments of the colleges be done away with? We are speaking of the economy of the two-by-two distribution of ministers and wish to show that it would be an economy. Inasmuch as the number of cases rightfully demanding a special course preparatory to entering upon the study of the theology is very small, let there be enough elasticity about the associating of men two by two that these few ministers in embryo might be associated with grave and lettered seniors, who would gladly and ably assist their efforts in preparation for the regular college course in theology. Details cannot be entered upon, but here, already, is an aspect of the two-by-two arrangement of men that gives it the dignity of a college, and that of the truest character.

One more consideration, and then let the subject rest. There are many people who believe that corporate unity of Christendom, or of some great part of it, will some day be effected, and there are many others who devoutly wish that it may. Clear the ground of rubbish. It is rubbish (comparatively speaking) rather than substantial realities, that has kept us separate these generations. The sacred mission upon which we are sent begins now to so absorb the minds of men—even of theologians, that denominations have already made a beginning at being at one with each other. We have not reached perfection yet. Then let us feel after it if haply we may find it. If Synods, and Conferences, and Presbyteries could be persuaded just to stand aside and look on awhile, an experiment might be tried. Let congregations of different denominations, already well disposed toward each other, unite under ministers chosen from these denominations. Give scope for individuality in method, and let the preconceived notions of the people be not disturbed with too great violence. The localities occupied are no longer divided, but in common and occupied together. Where formerly there was a hard struggle for existence, attended by much discouragement, on the part of one or both the denominations interested in the experiment, now there is a chance to live—and there will be life. The people find they are kith and kin in their most holy religion. They will not quarrel now as to the denominational name they shall bear. That matter, meanwhile, has been allowed to pass without important consideration. But this instance of the association of ministers two by two has been attended with happy, fruitful results, and the genius of the corporate unity of Christian bodies has been discovered.

The case is a supposed one; but was it not a reasonable one to suppose?
Amherstburg, Ont.

STRAY THOUGHTS ABOUT WOMAN AND HER WORK.

BY HANNAH ISABELLE GRAHAM.

This is the century of woman's intellectual and physical development. The elevation of woman marks national as well as social progress, for no race rises above the condition of its women.

To her influence, in that true sphere of labor, the home, the ennobled lives of countless millions bear testimony. That she has not been a cipher in the political destiny of nations is evidenced by the fact that Alexander could rule the world but not his wife! That in the Church she is a silent but none the less powerful witness is proved by the existence of such organizations as the W.F.M.S. and other kindred benevolent and philanthropic institutions.

Every generation has had its noble and devoted women who have sought to restore to this sin-stained earth some of the beauty and brightness of that lost Eden, coming

early in the morning with their sweet spices of self-sacrificing love to minister to those who will one day form a part of Christ's mystical body.

The late annual meeting held in Toronto has brought the woman's spoke of the missionary wheel up to the top. This society is like leaven hid in the churches. Many pastors can trace the rapid growth of missionary zeal in their congregations to its silent workings. If as women we expect to achieve glorious results through this organization we must be united in heart and purpose. We must cherish a spirit of loyalty to those who are set over us, and strive to fulfill the obligations which rest upon us individually and collectively. The great work we have undertaken can only be accomplished by persistent, patient, earnest effort.

The world's evangelization is not an easy matter, even from the divine standpoint. Is it any wonder, then, that clouds often surround our human purposes. But although God sees the obstacles and difficulties which impede the progress of His kingdom, He is determined to come off more than conqueror; for the prophet Isaiah tells us that He will neither fail nor become discouraged. If we would have our society strong and successful in winning many souls for Christ; we should be often found in earnest supplication that the same spirit of heroic endurance and steadfast purpose which characterized our Master may be found in every member of our auxiliaries. That patient, wonderful spirit which enables Him to bear with the ignorant, unloveable, rebellious members of our human family, from generation to generation. Great eminences are slowly climbed. The mightiest results are attained only by patient, strenuous effort.

When John Wesley was once asked by what magic he had rendered his followers so efficient he is said to have replied that the great secret consisted in this that they were "all at it and always at it." The smallest duty becomes sacred when performed faithfully. The coral insect is such a tiny creature that it requires to be placed under a microscope in order to be seen, and yet these smallest of God's creatures have through centuries of patient and continuous effort constructed islands of inimitable loveliness in the midst of the lonely ocean. So the Woman's Foreign Missionary Society, weak and imperfect though its workers may be, is laboring deep down underneath the world's surface; sometimes beaten back by the waves of temptation; losing many of its members in the stream of death; seeking new recruits to carry on the work; toiling, struggling, praying, until at last there shall rise amid the seething ocean of sin a fair island of peace which shall be the holy and beautiful dwelling-place of the great King. "Human weakness is the chosen channel of divine power."

In order to be stimulated to greater activity we require to be filled with enthusiasm. The old derivation of the word is very suggestive—*en theosm*—God in us. There is something very fascinating about a person whose soul is fired with a holy purpose. Take for instance the woman of Samaria. She was probably a poor, uneducated outcast from society, and yet her burning words, "Come see," were the beginning of a great missionary movement in her own country. This is a line of ministry open to every woman. We can go and tell others how the gospel has elevated our own womanhood. We can help to send the word of God to brighten the hopeless lives of weary, downtrodden, suffering women whose only hope of deliverance lies in suicide or the grave.

It seems needless to speak of enthusiasm when delegates are returning home from the annual meeting, inspired with new ideas and fervid zeal. Each one carries back with her the assurance that the sparks which she has gathered from the missionary anvil will kindle a warmer glow of interest in the heart of every woman in the congregation. This illusion is very apt to be dispelled when we try to put our theories into practice. When we begin to encounter difficulties and rub

against people of entirely opposite opinions, our ardent enthusiasm begins to cool. It is then, however, that we discover the real source of our enthusiasm. If it is only born of the excitement attendant upon large gatherings it will evaporate with the missionary meeting; but if it be the true *enthusiasm*, that flame of divinity within us which ever and anon gleams from out our earthly house, it will grow and shine even in the face of opposition.

Conventions are important rallying points for the scattered forces; but they cannot provide the sacred fire. It was when the High Priest left the smoking sacrifices in the outer court, and, passing through the crowd of assembled worshippers, entered the Holy of Holies that he beheld from off the mercy seat the glory of the Lord. In order that our lives may glow with the true spirit of enthusiasm we must first enter through the veil of prayer into the inner sanctuary and there behold the brightness and beauty of God.

We must in addition be consecrated women. Our life with its ambitious hopes and ardent longings; its ceaseless energies and activities belongs to God; for, "We are not our own, we are bought with a price."

Since God is pleased to work through human agency his cause is either advanced or hindered by the use we make of these gifts.

We may be possessed of poor abilities and limited means, but that should not hinder us from doing what we can. "God has no need of great instruments; He does want willing ones! A one-talent man who is wholly the Lord's out-weighs the man with ten who keeps one back." Christ never despises a love gift no matter how mean or insignificant it may be.

Long ago a man loaned a colt to Jesus. It was only a little act of kindness; but on that colt the Prince of Peace rode in kingly triumph through the city. So a penny given by some poor, humble disciple may be the means of carrying Christ in His word to some dark heathen city and of leading some benighted souls to bow before the King "who cometh in the name of the Lord."

"Give your money by an act of the most spiritual worship, directly to the Lord, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly not only to the glorious King, but to the Man of sorrows; and if the Master wants twine strings, wrapping paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."

In the days of ancient Rome, the women of that city, fired with the spirit of patriotism, cast their jewels and most sacred treasures into the public coffers. Sparkling like gems on the sacred pages of Holy Writ are examples of the still higher patriotism of self-denying, holy women. A woman's love prompted the gift, which, although small, increased in God's treasury until it became greater than the rich man's abundance. It was a woman who received the Master's commendation "She hath done what she could," and it was also a woman's unflinching love and prevailing intercession that evoked the wonderful testimony, "O, woman, great is thy faith. be it unto thee even as thou wilt."

If in the future each member of the Woman's Foreign Missionary Society "attempts great things for God and expects great things from God," the time will come when the grand coronation anthem, which fell upon the ears of shepherds as they watched their flocks upon the plains of Bethlehem, shall be caught up by every kindred, tongue and people, and wafted back to the throne of the Infinite from whence it came. "Glory to God in the highest, and on earth peace, goodwill towards men."

Seaford, Ont.

Chicago is to have a magazine called *Arctica*, which is to treat of the history, the physical geography and the people of that continent of wonders, containing also stories whose scene is laid there.

SOME IMPRESSIONS OF ENGLISH CHURCHISM.

BY REV. JOHN HURTON, B.D.

To one breathing the Western air of state equality in religious matters the church life of England presents some strange features. True, on the American continent with its democratic institutions—for Canada is even more truly democratic than the United States—there is a church which by the compactness of its organization does exert a tremendous and threatening power, too often compelling governments to do its bidding; but it is far from being an "established" church, and, unless we except the French Canadian province of Quebec, cannot even claim to be the church of a province, state, or people. In the eye of the law, God, even Christianity may be recognized, but no sect or circle of sects has any special privilege or exclusive claim. Whatever influence may be claimed or exerted must come through the ballot box, not directly through union with the State. Hence for a thorough born and exclusively educated American, be he Yankee or Canuck, the claims of the English hierarchy and their influence upon the character of the people sound strangely archaic, foreign. Even for one who, like the writer, was born under such shadowings, the contrast is striking after having breathed the free air of the Western World for over thirty years, and then being brought face to face with things as they are in the 'old land in this year of grace eighteen hundred and ninety-five.

A visitor to the shores of the Mother land is for the most part intent upon seeing sights; the grand cathedrals, the stately abbeys, the venerable churches, the grey ruins ivy clad, the ancient monuments, lend a charm to the church which by process of law can call these things her own. Toned by sentiment, associated with great historic memories, entwined with that past from which the Anglo-Saxon civilization has sprung to such overshadowing proportions, the anthem strains and solemn chant their long aisles echoing, entrance and captivate; we feel our souls thrilled as by an enchanter's hand sweeping the chords of the unseen and the awe inspiring. Students too recall with gratitude the names of Paley, Alford, Lightfoot, Hatch, Liddon and others still living, who open up the way where knowledge and Christian candour are; we remember the broad sympathy of Stanley, the devotion of Henry Martyr and the sweet songs of Heber. All these things tend to surround with a halo of glory the church of England as by law established, and other aspects are lost to view. But there are other aspects, and it is from them, for truth's sake and for man's, we would withdraw the veil. We had resolved on our last visit to our old home to look a little below the surface, to avoid the glitter and the show, and if we draw conclusions, or make reflections, we will state the facts upon which such are based. Our readers can thus judge of our sense of justice and of our judgment.

Confessedly to-day the most aggressive and active of the parties in the Anglican Church is the High Church party. To them the English people are largely indebted for the improved condition of the ecclesiastical buildings, which have been restored, ornamented, and thrown open during the day to the passer by. It is to be noted, however, that this re-ovation in nearly all instances means more elaborate conveniences for choral services, liturgical grandeur, priestly robes and genuflections. The closed up, musty, frowsy-looking parish church however of thirty years ago is gone. For this we may be devoutly thankful. We notice, too, that "the clergy" have their stated hours each week or day in the vestry for meeting with those who seek their ghostly comfort. It was not ever thus especially during fox hunting seasons. It is common moreover to see along the most

filthy lanes and lowest haunts an ascetic-looking face under an ecclesiastical hat over a very orthodox and priestly coat. Has this ascetic look any thing to do with the greater influence of the High Church curate among the masses, compared with that of his Low Church brother? There is a gossip which says that a butler whose master's house was a rendezvous for the clergy once asked, as he received orders to prepare dinner for a number, "Are they High or Low?" "Well John," replied the master, "what business is that of your's?" The reason given for the enquiry may suggest the close relation of the High Church man to the unwilling fasters of the poverty stricken districts. "Cause, sir, if they be Low they eat, if High 'hey drinks." It was the question whether the larder or the cellar would have to provide.

With kindly feelings to the High Churchman, nevertheless, because of his activity, we listened to three sermons from High Church lips. Do not, kind reader, judge the High Church pulpit by Cannon Liddon, a man among dwarfs. Our experience was gathered where the general public are fed. Three themes were presented, not likely to be forgotten. They were heard, one on board an Atlantic steamer, another in a great centre of manufacture and coal, the other in a crypt service under the overshadowing mass of St. Paul cathedral. They were not sought out but came in our way as we journeyed. We have heard no other from Anglican pulpits for years. The first was from Job xxiii. 8, 9—a pretty essay such as might gain a prize in a Young ladies boarding school to show that we could not comprehend God, nothing more, and ending thus—"But He knoweth the way that I take. Now to God the Father, God the Son and God the Holy Ghost be honour and glory for ever. Amen!" The second was somewhat better, Acts iv. 13, only the explanation given was to us novel. They, priests and officers, recognized Peter and John as men they had seen before when Jesus was being led into the High priests hall. We ought to be recognized as companions too by presenting our churchiness to all around. The last was from Acts i. 26 and informed us that early history did not add much to the New Testament information, but as Matthias had been thus chosen and enrolled among the saints of the church we ought to take comfort in and derive strength from the consideration of the saintliness of St. Matthias. It is fair to say however that the last was a week day sermon, though not being an adept in hagiography I cannot say whether it was St. Matthias' day. I may safely, because truly, avow that in none of these could a touch of feeling have been experienced, nor was a comfort expressed. In the first and third not a lesson drawn or a practical exhortation given. There was neither comfort, teaching nor Christ in any one of his many attitudes—the multitudes cry for bread, they get—ice, the church, a saint!

What has this to do with an established church? These stately no-bodies, I write the word advisedly—men to whom, if they wrote M.D. after their names, you instinctively would not after first sight entrust your sick spaniel to—can claim social precedence and ecclesiastical supremacy over such men as Spurgeon, Oswald Dykes, Dale, McArthur and hosts of others whose burning words have lit up with light, love and life homes innumerable. By law these last named, with their co-adjutors, are poor Dissenters, tolerated Nonconformists, while the Rev. Stately Empty-head, B.A. (if you will remember that B-i-g spells big, and think of a certain animal whose auditorial apparatus is somewhat elongated, you may get the plain Saxon meaning of the mysterious symbol) is a rector, or vicar, a daily authorized spiritual guide to the people of England and Wales, the consideration of which may enable you, gentle reader, to enter by measure into understanding an aspect of what is presented in the Established Church. And on the word of a man 'his picture is not overdrawn, for I could say more and not transgress the bounds of truth, but enough has been presented to enable us in some measure to realize that the present call for disestablishment in Wales, where religious feelings are deep and earnest, is not the cry of the demagogue, the iconoclast or of anarchy, but the indignant voice of a people whose enthusiastic nature revolts from established formalism and ecclesiastical assertion, and demands at least equal rights for those to whom they are really indebted for the gospel, which brings peace to their hearts and homes, and makes their valleys rings with Hallelujahs.

Gravenhurst, Ont.

Christian Endeavor.

THE LESSONS OF GETHSEMANE.

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

May 5th—Mark xiv. 30-54.

Many and varied are the lessons suggested by this interesting and pathetic story. These lessons lie on the very surface of the narrative, neither digging nor delving is necessary to bring them to the surface. Let us consider a few of them.

1. Christ's conduct in the garden suggests to us the necessity of prayer. He desired to have unbroken fellowship with His Father, but as His soul shrank back from the trying ordeal before Him He desired strength; and He knew that He would realize His strength in proportion as He felt the nearness of God. Not only did His conduct there emphasize the importance of prayer, but it taught us also what our attitude toward God should be when we pray. By His example He showed us that we should be sweetly submissive to the divine will. That will is good, acceptable and perfect, and we shall have happiness and satisfaction in proportion as we mould our wills into conformity with it.

2. This Gethsemane scene teaches us the need of watching against temptation. Though Jesus was pure and holy, and though there was nothing in Him to which the evil one could appeal, yet He was tempted in all points like as we are. It would seem as if Satan, having been foiled once and again, now made on him a last and most bitter onslaught. Probably it was because Jesus was going through such a severe conflict at the time, that He was so earnest in warning His disciples to be on their guard against temptation (Mark xiv. 38). Mr. Jay once remarked that "Prayer without watching is hypocrisy and that watching without prayer is presumption." The keeper of the lighthouse is obliged to watch that his lights go not out at night; the engineer must look ahead and see that no obstruction is on the track; the pilot must be on the look-out lest his vessel run upon the rocks; the sentinel must peer into the darkness lest the enemy surprise him, and in like manner must the Christian watch and pray lest he enter into temptation.

3. The scene in that garden suggests further that one may become more cruel, more callous, and more avaricious under even the best influences. Judas enjoyed the privilege of being in the company of Jesus for about three years; he heard many of Christ's discourses; listened to His warnings, to His appeals, to His entreaties, to His invitations, to His rebukes. But still he grew more rapacious and deceitful, till now we find him walking up and planting on his Master's cheek a kiss—a kiss of treachery. Is it any wonder that Dante in his "Vision of Hell," should have placed Judas in the lowest of the circles of the damned, as the sole sharer with Satan himself of the condign punishment inflicted there?

4. This scene reminds us also of the value of sympathy. Jesus in His hour of trial desired to have the three chosen disciples with Him. True they were of very little assistance to Him, for they failed to understand the nature of His sorrow, and they even forsook Him when they saw danger ahead. Still, Jesus longed for sympathy, not only from His heavenly Father, but from His earthly disciples. It comforts us in the time of trial to know that others sympathize with us, and we should be greatly cheered when we are assured that just because Christ endured such terrible agony in the garden, He is now all the better able to sympathize with us now.

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame
In every pang that rends the heart,
The man of sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief."

Pastor and People.

"FOR MY SAKE."

Three little words, but full of tender meaning ;
Three little words the heart can scarcely hold,
Three little words, but on their import dwelling,
What wealth of love their syllables unfold !

"For my sake" cheer the suffering, help the
needy ;

On earth this my work ; I give it thee.
If thou wouldst follow in thy Master's footsteps,
Take up my cross and come and learn of me.

"For my sake" let the harsh word die un-
uttered,

That trembles on the swift, impetuous tongue ;
"For my sake" check the quick, rebellious
feeling

That tries thee when thy brother does thee
wrong.

"For my sake" press with steadfast patience
onward,

Although the race be hard the battle long,
Within my Father's house are many mansions ;
There thou shalt rest and join the victor's
song.

And if in coming days the world revile thee,
If "for my sake" thou suffer pain and loss,
Bear on, faint heart ; thy Master went before
thee ;

They only wear His crown who share his
cross.

—The Churchman.

SYMPATHY.

If we should be so quick of heart,
So keen of sight,
That we could feel each shadow's gloom,
Each blossom's blight,
The fairest of earth's blue-gold days
Would turn to night

If we should grow so swift to feel
Each human pain
That for each aching human heart
Ours ached again,
Life were all weariness, and joy
Grown poor and vain.

Some sounds are lost in silence, though
We reverent hark ;
Some sights are shut from anxious eyes
By pitying dark.

The limit of the soul's out-gift
Has finite mark

—Grace Ginwood in Harper's Bazar.

Written for THE CANADA PRESBYTERIAN.

MISSIONS IN EASTERN EQUATORIAL AFRICA.

BY J. R.

In the story of missions in East Africa we must go back to the year 1810, to a farmhouse near Tubingen in Germany, where a baby boy was just awakening to the wonderful sights and sounds of our world. This boy was, in the providence of God, to be one of the pioneers of mission work on the eastern coast of Africa. As he grew up he received a good education. His special delight was the study of geography, and often he wished he might be a captain of a ship and visit foreign lands. One day, in school, the teacher read an essay on missions, and the pupils were desired to express in writing the substance of what had been read. Our boy, whose name was Johann Ludwig Krapf was greatly impressed ; and asked himself : "Shall I go as a missionary to the heathen?"

The impressions made at this time never left him, and at the age of eighteen we find him a student in the Basle Institute for training missionaries. He remained in this institution two years, then left, finished his studies in the university, was ordained as a clergyman, and took a charge in the home land. But his heart was not at rest, and in 1837 he offered himself a second time for mission work. He was accepted and sent to Abyssinia. The Church Missionary Society of England, and the Basle Society were at this time unitedly endeavoring to establish a mission in Abyssinia. The first missionaries sent out were Gobot and Kugler in 1826. Numbers of others followed.

When Krapf went out in 1837 he joined Isenberg and Blumhardt at Adoa, full of hope that they would put new life into the Abyssinian Church. The opposition of the Coptic priests greatly hindered the work, and so influenced the ruling powers that the missionaries were ordered to leave the country, and every door of entrance closed against them.

Krapf's desire was to enter Galla Land, but this door was also shut. Strong in purpose and in faith, he did not give up. He and his wife made another effort to find a suitable opening on the east coast. Mombas was chosen. They landed here in 1844.

Here in a short time Krapf's wife died, and in accordance with her own wish was buried on the mainland opposite Mombas ; so setting a seal upon the land for her Master, who, she believed, would in His own time answer their many prayers for this dark continent.

In 1846 Rebmann joined Krapf, and they settled on Rabbai, a Wanika village not far from the coast, as their first mission station. Here they built themselves a home. The people showed a terribly avaricious spirit, crowding into and around the mission house, begging for everything, and paying little heed to the message the missionaries were trying to give them.

All pioneer missionaries in Africa have similar difficulties to face. They must be borne bravely for the sake of the Master. The reaping time is sure to come if the workers "faint not."

Krapf believed in advance, He could not sit down quietly at Rabbai, he must travel into the interior. He chose several places he considered suitable for mission stations, then after 12 years absence he returned home to urge on the people to give more men and money for this work. He returned to Africa with reinforcements, but troubles befel the mission. Death visited them. His own health failing, Krapf left in 1853 and never again was able to return to his beloved work. His plans seemingly failed. Rabbai was the only station, and Rebmann was left alone there. Still his faith was strong, his words were, "It does not matter if I fail entirely, the Lord is King and will carry out His purpose in His own time."

We hear no more of this mission for twenty years. In 1873 Sir Bartle Frere found Rebmann still at Rabbai, working in loneliness, prematurely aged, and almost blind. On his return to England he notified the Church Missionary Society and advised them to establish a freed slave settlement on the mainland near Mombas. The C. M. S. at once undertook this work. The freed slave settlement of Frere Town was started, and reinforcements sent to the mission station at Rabbai.

Let us visit these stations now. In Mombas we find a number of missionaries both male and female. A hospital built and medical mission work carried on. Mohammedanism prevails here and there is still considerable opposition shown to the work of the mission.

Frere Town is now a Christian community of six or seven hundred.

In Rabbai (we quote from the *Church Missionary Gleaner*) "we find a Christian settlement of nearly 2,000 souls, of whom 150 are regular communicants. The pastor is a native (who was himself once a slave). He proves a faithful and efficient minister. There is a commodious church and a number of schools. There are ladies here working among the Wanika women."

Mr. Jones, the native minister above mentioned, was ordained by Bishop Hannington and accompanied him on that last journey. The bishop left Mr. Jones at Kwa Suudu with 150 men, while he advanced with 50 picked men. For a month Mr. Jones waited for news, and then the terrible news was brought him of the bishops being killed. At first he refused to believe it, but after waiting a month longer he was forced to accept it as true and to return to Rabbai with the remainder of the caravan.

What a sad procession it was that marched into Rabbai at sunrise on the 14th of February, 1886, carrying the blue flag of mourning with "Ichabod" written on it. Their leader had fallen.

Perhaps in the history of Church Missionary Society work in Eastern Africa this was the darkest hour. But the darkest hour

comes before the dawn. The dawn is now breaking, never before were the prospects of this mission brighter than they are to-day.

(To be continued)

Written for THE CANADA PRESBYTERIAN.

DEFICITS IN THE FUNDS: THE CAUSE.—III.

BY R. A. DIX.

It is a shame and scandal to the Church that the Mission funds, the Augmentation Fund, the Aged and Infirm Ministers' Fund, the Widows' and Orphans' Fund, should all be far short of their proper support while so much is spent by our congregations on things which, to say the least, are not necessary, and so much turned aside altogether from the Lord's treasury by the debauching of the conscience of the people.

Of course this turning away of revenue ; this stopping of the stream at the fountain-head ; is a lesser evil than its cause. The first and worst effect of those things to which I have referred is the degradation of the Church, or, as I expressed it just now, the debauching of the conscience of the people ; but my immediate subject is the secondary effect of that begging, coaxing, flattering, amusing, exciting style of raising money which has grown to be almost a matter of course in these days.

This evil of questionable methods acts and reacts. "Like pastor, like people," is no truer than the converse. Is it not against this sort of transgression that the Church is warned in the oft-quoted first verse of xii Hebrews? The sin that is admired of many (r. v. marg.) is a very insidious thing. "It is done everywhere!" The man who sets his face against it is a "crank." Paul was willing to be accounted a fool for Christ's sake ; but Paul has few successors, notwithstanding the favorite dogma of our Anglican brethren.

Ministers must be held responsible in the first place ; and some of the blame must roll backward upon those who prepare them for the ministry. Fancy a man studying theology for years and remaining ignorant of the palpable fact that when the secular transactions of the Church are open to the slightest question, or when the people, or any people, give to the Church simply because they are coaxed or dunned or flattered or amused or excited into rivalry with some other congregation in the matter of making a show, the people are debauched, and the Master is dishonored. But, say some, if the minister makes a stand against these practices, he will be sent adrift. Quite possible ; quite possible, also, that some of those to whom, in such a case, he would be entitled to look for sympathy and counsel, may sneer at his "stiffness" or "bigotry." But, my brother, Christ was sent to the cross. The Christian should have no consideration for results. His business is to do right.

"The distinction," says Dr. A. A. Hodge, "is plain between an action in itself considered, and considered in its motives and objects. A truly good work is one which springs from a principle of divine love, and has the glory of God as its object, and the revealed will of God as its rule." And Emerson says, "The sentiment from which it springs determines the dignity of any deed ; and the question ever is, not what you have done or forborne, but at whose command you have done or forborne it." To obey is better than sacrifice. The Lord of heaven and earth is not impoverished though our money be not forthcoming ; nor will He bless the blemished gift. There is but one way in which money can be obtained for God's work without injury to that work—by direct appeal to the conscience of the giver.

Do not imagine that I do not sympathise with ministers and elders. I know how heavy the burden of many of them is ; how hard their path. We hear frequent criticism of the demand made by some con-

gregation upon their pastor, that he shall "draw well" ; but the very same demand is made by the Church as a whole. The man who does not "build up the congregation" in numbers is a failure, no matter how solidly he may have built up his people in other ways. After thirty years of unrecorded waiting, and three years of incessant labors, Christ was forsaken of all when the hour of trial came. And when the visible Church was gathered at Jerusalem the number of them was about a hundred and twenty. But in these days we cannot wait till the day of Pentecost be fully come. Instead of seeking to be so lifted up from the world that all men may be drawn to her, the Church is forced down to the lowest possible level, that the world may flow in and out at ease, nor ruffle the surface of its stream.

If people are taught, as too many of them are, to patronise the Church, and to expect some tangible *quid pro quo* for the money they contribute, naturally they do expect it, and are always ready with the British growl if everything is not just to their liking. By and bye they reach the point of regarding church contributions as so much taxation, but if we believe in the presence and power of the Holy Spirit in the work of the Church, and speak and preach and live as they do who believe and trust ; if we seek to lift this whole matter out of the low and muddy rut of the support of an organization, and ring out the call to a loving and a loyal service, then the harvest will be sure, though some of it ripen slowly.

When people love, they will give.
"Christ, the Royal Master, leads against the foe
Forward into battle see His banners go!"
There need be no fear about the contributions of those who are stirred by such words, as such words must stir all who feel their meaning—all who have learned that His banners do lead into battle, and who have settled it that they will follow even unto death.

Written for THE CANADA PRESBYTERIAN.

CHRIST'S SYMPATHY.

BY C. H. WETHERBE.

It is very real. It is not merely expressed on paper. It is a good thing to see truths and testimonies concerning it in the Bible. It comforts bleeding hearts as they look upon the recorded assurances of Christ's sympathy for them ; but there is a more blessed view than that. His sympathy comes directly to the believer's heart. It is an actual touch. It is a personally strengthening, soothing power. Wounded hearts are really healed by it. A gifted writer says : "You cannot lack the tender sympathy of Christ, for He is the same, yesterday, to-day and forever. And every scene and act of His blessed life, which brings out to view His love for others, His tenderness for the burdened and bereaved, is a pledge of the same sympathy, on His part, for you. In all your afflictions He is afflicted. When you watch by the sick, Jesus watches with you. When alone you suffer and feel that no one cares for you, you are not alone, for He is with you, who will never leave nor forsake His people. When you mourn over the waywardness of those for whom your prayers have been mingled with your tears, you may be sure of His sympathy." What a very precious truth it is that we can confidently depend upon Christ for His best sympathy, in our deepest griefs and greatest trials! Oh, what a tender heart He has!

The British Commissioner for Central Africa, looks for the salvation of that region by the introduction of farmers and traders from India. His conviction is due to the success of a colony established on the Shire River. Indian soldiers are better fitted by nature and environment for the labor of keeping order than are either pure Europeans or pure Africans themselves. In minor official posts they will work for less wages and will stand the climate far better than the whites.

Missionary World.

WRITTEN FOR THE CANADA PRESBYTERIAN.
OPEN DOORS.

BY REV. NORMAN H. RUSSELL.

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed, him, saying come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

Two thousand years have made a change in time and circumstances. Macedonia has multiplied and broadened until its boundaries know no horizon. The depths of its heathen ignorance and superstition have been more deeply sounded, and all its human substitutes for the worship of the true God have been weighed and found wanting. But its cry remains the same, only louder and more earnest. It is no longer the voice of one man but the chorus of a multitude. As one has well said: "It is a man of Japan, a man of China, a man of India, a man of Syria, and Persia and Africa; his face is a composite photograph of every race under heaven."

Writing as I do from the very centre of Central India with the strains of this chorus rising all around me, every note breaking upon the ear with entreaty distinctness, it has become to me a tremendous reality. I have often been tempted to exercise my imagination with the thought of what the effect would be could we tow this great dark land across the seas and anchor it on the shores of North America as an object lesson to the Church of Christ. But this is not God's plan; the Holy Ghost is subject to no laws but that of grace, nor in His hands should the message lose anything of distinctness because it travels across a hemisphere.

To the Presbyterian Church of Canada no appeal can be more urgent, no cry more distinct, than that which arises from the cities and plains of Central India. From Neemuch to the Nurbudda, from Bhopal to the Ghats, our broad field with its thousands of towns and villages and its millions of inhabitants far outnumbering the whole population of Canada, offers a great array of strategic points which must eventually be occupied by our own missionaries as centres of work; and of these many to-day are actually inviting our entrance.

Jalrapatan, 90 miles from Neemuch, is a town of about 40,000 inhabitants, the seat of a Rajah, whose officials, over four years ago, showed to our Missionary, Mr. Wilson, a disposition to receive us into their midst. The decision of the Rajputana brethren to leave this city to our mission, throws its responsibility and that of the surrounding area in the rich valley of the Chumbul on the Church in Canada.

Passing over such places as Jawad, nearer to Neemuch, where we already have a Christian school of over 100 boys, we come to Mondsaur on the railway about half way between Neemuch and Rutlam. In this city of about 20,000 inhabitants we have already established a Christian school, whose head master with the members of his family have gained a considerable foothold in spite of opposition. Farther on, and nearer Rutlam, is the city of Jowrah with a population of 20,000, the capital of Jowrah state. Of this place Mr. Wilson says: "In our late visit the Nawab of Jowrah together with his Dewan offered us a grant of land for a bungalow if we would send in a missionary. They seemed to feel it as somewhat of a slight that we had not taken up Jowrah earlier." A few days after this promise was given the Nawab died. Whether his death will make any difference in their disposition toward us we have had no opportunity of testing, but it should be a lesson to us to be ready to enter when the way is clear.

Sailana, the capital of a state of the same name bordering on that of Rutlam, I can remember as friendly to us the first year I was in the country when I had the pleasure of a visit to the Christian Thasildar there.

Concerning Khuchraod and Barougur, both large cities of about 10,000, I am not personally acquainted, but both are strategic points, especially the latter, being the centre of a group of large and influential villages.

Dewas brings us into an entirely unoccupied portion of our field to the East of Ujjain and Indore. As the centre of two states it at once enters into the list of points to be occupied. Being situated on the new Ujjain Bhopal railway it will be within easy reach when this line is opened.

Coming to that part of the field with which I am more nearly acquainted, the most objective point in the Mhow district is the city of Dhar. This is no unfamiliar name to the Church at home. For years the hearts of our missionaries have gone out to Dhar and its people. By unanimous consent it is the first of the many remaining fields to be opened. Its Maharajah has always been most friendly to our mission. Mr. Campbell, Mr. Builder and Mr. Wilson have all been before me in pleasant and memorable visits to this interesting city. When, on the occasion of the Queen's Jubilee, Mr. Builder was visiting there he was asked by the Maharaja to lead in prayer at the ceremony which took place. A year ago we received Rs. 400 from His Highness for the Indore College. This year, however, has been a most memorable one for work at Dhar. We spent nearly a month encamped outside its gates daily preaching the gospel in its mobullas and the surrounding villages. Twice were we called by the Maharaja to appear before him and he expressed himself as most pleased with our Christian hymns. The people also have proved most friendly to us; we held daily meetings in our large tent which were attended by crowds of eager listeners varying from 200 to over 500 people; the official classes also attended one evening in a body. Many marks of respect were shown us; among others we were invited to a dinner by one of the Brahmin teachers in the school. These and many other signs make clear to us that the time has come when we should seek an entrance into this interesting city. The Maharajah is old and frail and his death might make a change in the disposition towards us. What is to be done should be done quickly.

Twenty-five miles beyond Dhar is Sirdarpore, a small station with several English people and a native regiment. It is right in the heart of the Mountainous region inhabited by the Bheels or hill tribes who are the aborigines of Central India. No part of our territory offers a more interesting or profitable field of labor than the Bheels. Though living in the midst of Hinduism they are not Hinduised, clinging still to the old Devil Worship of their forefathers. Some progress has been made in their civilization by the establishment of this agency in their midst, and the enlisting of a large number of them as soldiers. They are practically a people waiting to be harvested. The Irish mission have done a great deal among them on the Gujuart side, but the large proportion of them live without our field. Some little has been done among them both at Manpur (near Mhow) and at Rutlam, but no effectual work can be accomplished till a man is set apart for it. A splendid beginning can be made at once in Sirdarpore where land will be readily granted for a bungalow and mission houses, and where the officials are very friendly. When we visited this station a short time ago the Major in charge called the whole regiment of Bheels to meet us and be present at our service.

Maheshwar, on the Nurbudda, is a city of about 10,000 or more inhabitants. Being a Devstian, or "place of the Gods," it is also an object of pilgrimage. We held meetings here for ten days in the cold season, and crowds, numbering on one occasion over 700, came to hear us. The Amin, or chief man of the city, was very friendly and promised ground if we would send a missionary. This city, being on the Nurbudda, would command a large circle of villages both on the river-side by boat and inland by road. It is

the chief place below the Ghats, and is in the centre of a richly cultivated district with many wealthy towns which have never known a famine.

Barwai, 36 miles from Mhow, has already been occupied by us as an out-station, and a Christian community is beginning to grow up around it. It is the centre of a large number of villages which have been much stirred lately by the Word. Land has been obtained and a good beginning made. It is a field ready for entrance when the man has been found.

Not to add to this already long list of strange names, let these suffice to assure the Church at home that doors more than at the present rate of supply can be filled for many years are open wide and calling to us with no uncertain sound: "Come over and help us." To occupy these fields we want men earnest and consecrated, ready for any service—sacrifice, if need be—that Central India may be won for Christ.

That the people in these places as a whole are actually longing for the entrance of the Gospel we must not suppose, though I believe of many individual cases even this is true, but just as the spirit called Paul into Macedonia so is He calling our Church to enter these open door of Central India and we have much more than a vision to substantiate the call.

Nor must we expect that our entrance will be entirely unopposed; at every vantage point the Devil will make a stand. Paul was not only opposed but put in jail when in obedience to the voice he entered Phillippi. But in every field will we find Lydia's households and souls wearying to hear the "Good News" of salvation.

Open doors are God's finger posts, open doors are the voice of the Holy Spirit. When a large band of God's people can sit day after day on the borders of Tibet watching and waiting for the door to open if only wide enough to admit of entrance, surely a band can be raised to enter the open and inviting doors of Central India.

As to ways and means I have nothing to say. I leave this to the Lord of the Harvest, only do not be like the Queen of Sheba; do not wait behind to make much preparation. The early Church had no mission Committees and no mission funds, those separated by the Holy Spirit were sent out and sent in faith. So let it be with us. Let the Church send forth all who have been called to the field, nothing doubting. God will not dishonor such faith. For years the people of God have been praying for these door to open; the prayers have been heard; the walls are broken down, the gates unhinged, the roadways open. The finger of God points forward, the clarion voice of the Holy Spirit rallies to the assault: Fear not evil reports as to the sons of Anak in the land, but "let us go up at once and possess it; for we are well able to overcome it."

The Gospel story is now spoken and read in about 300 languages. All the great languages of the world are now vehicles for the message of God's redeeming love. Everywhere the number of converts is increasing. Christianity in some of its forms is represented in all quarters of the globe. Of the earth's population of 1,450 millions, about 450 millions are nominal Christians. Not in the first century or the first three centuries of our era was growth, as rapid as it is now.

It is in the island of Formosa, says the *Hamilton Spectator*, that Dr. McKay, one of the most successful of Canadian missionaries, has been carrying on a great work. The probability is that if the island is annexed by Japan Dr. McKay's missionary enterprise will be extended rather than curtailed, for the Japanese government is far more liberal in its treatment of Christian missionaries than the Chinese government has been.

Buddhists have formed an association for the purpose of sending missionaries to Hawaii.

English doctors in India give medical assistance to 14,000,000 natives in one year.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

May 5th, } THE AGONY IN GETHSEMANE. } Mark xiv. 18, 25. }
GOLDEN TEXT—John xviii. 11.
CATECHISM.—Q. 19.

Home Readings.—Mt. Mark xiv. 32-42. T. Mat xxvi. 36-46. Luke xxii. 39-46. Th. Heb. ii. 9-18. F. Heb. v. 1-14. S. Is. liii. 1-12. Sab. Ps. xl. 1-17.

The supper has been instituted, the farewell words of comfort spoken, the prayer of intercession offered, the parting hymn sung, and now our Lord and the eleven have come to their favorite resorting place, the garden of the oil press. Words of tender warning have been on His lips during the short walk, words which, instead of producing the self-distrust they ought to have produced, have led Peter to declare: "Though I should die with Thee I will not deny Thee;" and all the others to join in the declaration. And now eight are left as an outer guard at the entrance of the garden, while the three who witnessed the Master's glory on the mount, are called a little closer to the scene of His final conflict and triumph.

I. The Conflict.—There can be no doubt that Satan, who, at the outset of his career, had sought with pleasant allurements to entice the Saviour to turn aside from God's way of redeeming men, has now come with all the painful, soul-harrassing things he can muster, hoping thus, either to terrify Jesus from His purpose, or to disqualify Him to be the "lamb without blemish, or perhaps to crush out His physical life through agony of soul, before He can come to the cross. The fierceness of the onslaught is seen in Mark's graphic words "He began to be sore amazed." All that He had endured already seemed as nothing compared with this. Also from His recorded words, "My soul is exceeding sorrowful," the thought is that He was surrounded with sorrow on every side, breaking in upon Him and ready to separate His soul from His body. But what were the things which combined to produce such agony? That is a question none can fully answer. There were all the horrors of His coming passion, its cruelty, its shame, its spiritual torture. There were thoughts of the anguish of others, His mother, His disciples. There was the knowledge of Judas' treachery, Peter's denial of forsaking Him. There was the consciousness that though innocent Himself, He must endure all that those in whose room He stood, should have borne for sin, the sorrow, the shame, the awful darkness, when the Father's face must be hidden from Him. Can we wonder if He feared that this trial might either call forth some evil thought of vengeance against the adversary, or crush Him in premature death? Can we wonder that He craved for the watchful sympathy of His disciples, and, alas! even this failed Him; and the discovery of its failure seemed to precipitate anew the conflict. The words of chiding with which the Master aroused His sleeping disciples are doubly suggestive. He was in spirit willing to do the Father's will, but what He feared was the weakness of the flesh to endure. The disciples had all boasted of their willingness even to die with Him, and yet through physical weariness and grief, "their eyes were heavy," they cannot watch even one hour.

The Victory.—To compress what was involved in the conflict into a few sentences has not been easy—but the victory is more easily understood—"Tarry ye here . . . while I go and pray." Let us ponder upon the prayer, which was offered again and again, while our Saviour lay prostrated on His knees, with forehead upon the ground. There is in it just the one desire, namely to do the Father's will—"Take this cup from me; . . . nevertheless . . . what thou wilt." No matter whether we understand by "this cup" the cross, or the disqualification and death which Satan aimed to bring about there in Gethsemane, the one thing clear is that Jesus desired to do the Father's will, and victory came through faith, victory complete and perfect. Heavenly messengers strengthen Him and the prince of this world is foiled. When He comes again to where the disciples sit dozing in sleep again, He has no chiding for them but tells them to sleep on and take their rest, and calmly the Master watches by the sleepers' side, until the lights of the approaching traitor's band appear. Then He arouses them that they may not be at a disadvantage and calmly goes to meet His enemies. There is scarcely room for a single practical thought, only let us remember that while every life has its Gethsemans of conflict, "this is the victory that overcometh, even our faith."

Woman's Foreign Missionary Society.

Annual Meeting in Toronto.

FIRST DAY.

The opening meeting of the first Session of the nineteenth annual meeting of the W. F. M. S. of our church, which was held in this city on Tuesday, Wednesday and Thursday of last week, took place in Central Church (Rev. Dr. McTavish's), at 2.30 p. m. on Tuesday, where all the meetings were held, except that on Wednesday evening. This meeting was entirely devotional in its character, and was presided over by Mrs. Ewart, the president of the society. Mrs. McLaren and Mrs. Shortreed were also on the platform.

The meeting was very large, quite filling the church.

In addition to those who took part in the exercise, Mrs. Colin Fletcher delivered an address on the work of the society, and suggested several methods by which more enthusiasm could be instilled into the workers.

The following delegates registered: Mrs. John Carmichael, Millsburg; Mrs. D. Ross, Kingston; Mrs. J. B. Marshall, Shelburne; Mrs. J. J. Elliott, Hillsburg; Mrs. Pritchard, Forest; Mrs. Macdiarmid, Manville; Miss Boyle, London; Mrs. Jas. Watson, Seaford; Mrs. Campbell, Kilbridge; Miss Campbell, Collingwood; Mrs. McKechnie, Erin; Mrs. Ferguson, Kirkton; Mrs. J. S. Chisholm, Cargill; Miss Hunter, Cheltenham; Mrs. Hossack, Lucan; Miss Westcott, Beaverton; Mrs. Filcher, Mount Forrest; Miss Ferrier, Caledonia; Mrs. Graham, Lakefield; Mrs. Blythe, Bowmanville; Miss Polley Goderich; Miss Smith, Durham; Mrs. Laughton, Bothwell; Mrs. Ball, Woodstock; Mrs. Davis, Port Perry; Miss McLachlan, Norval; Miss Davidson, Peterborough; Mrs. Zimmerman, Burlington; Mrs. McDonald, Peterborough; Miss Duff, Lakefield; Mrs. Jackson, Galt; Mrs. Petrie, Ingersoll; Miss S. Pringle, Ingersoll; Mrs. Hardie, Ayr; Mrs. McInnes, Elora; Mrs. Beattie, Guelph; Mrs. McCarthy, Port Hope; Mrs. R. Johnson, Newtonville; Mrs. McLean, Bradford; Miss Telford, Seaford; Miss Hamilton, Arthur; Miss Wood, Fergus; Mrs. McQuarrie, Nelson; Miss Pauline, Arthur; Miss Young, Clifford; Mrs. J. A. Young, Thamesville; Miss McIntyre, Collingwood; Mrs. Wier, North Flamborough; Mrs. Rae, Acton; Miss McKay, Acton; Miss Long, Acton; Mrs. Williamson, Midland; Mrs. Bartlett, Windsor; Mrs. Hotson, Guelph; Miss King, Orillia; Miss Harrison, Warkworth; Mrs. Gitt, St. Mary's; Miss Drummond, Newcastle; Mrs. McWhirter, Woodstock; Mrs. Ross, King; Mrs. Whittier, Shelburne; Mrs. Henderson, Lyndoch; Mrs. Munco, Harrison; Mrs. Scott, Port Perry; Mrs. R. Binnie, Cornwall; Miss McCauley, Pickering; Miss Barr, St. Thomas; Mrs. Carson, London; Miss Panton, Oshawa; Miss Grant, Hamilton; Mrs. J. P. Watson, Cornwall; Mrs. McQuaig, Pickering; Mrs. Wm. Strong, Hamilton; Mrs. Bilton, Orillia; Miss J. Bilton, Orillia; Miss McLennan, Lindsay; Miss Long, Brantford; Mrs. Thompson, Ayr; Miss Wilson, Hamilton; Miss Forbes, Fergus; Miss Henderson, Claremont; Miss Young, Claremont; Mrs. Smith, Port Hope; Miss Young, Erin; Mrs. Glass, Churchill; Miss Saunders, St. Helen's; Mrs. Colin, Thamesford; Miss Stone, Chatham; Mrs. Fletcher, Hamilton; Mrs. Baldwin, Sunderland; Miss White, Stratford; Miss Grant, St. Mary's; Miss Irving, St. Mary's; Miss Vincent, Hamilton; Mrs. T. W. Taylor, Orangeville; Mrs. McKay, Woodstock; Miss McVern, Campbellville; Miss Bird, Campbellville; Mrs. Malcolm, Teeswater; Mrs. Cameron, Allandale; Mrs. G. Grant, Orillia; Mrs. Perrin, Georgetown; Mrs. Johnston, Paisley; Mrs. Cossack, Maxville; Miss McNicol, Ottawa; Mrs. Sampson, Duntroon; Mrs. R. N. Grant, Orillia; Mrs. J. V. Smith, Arthur; Mrs. Stewart, Belleville; Mrs. Scott, Arthur; Mrs. A. Carter, Elora; Mrs. Pearsall, Oro; Mrs. M. Bethune, Beaverton; Miss J. Devine, Ottawa; Mrs. B. Morton, St. Catharines; Mrs. Henderson, Underwood; Mrs. McLean, Guelph; Mrs. R. Ball, Niagara; Mrs. F. W. Allen, Bowmanville; Mrs. McDougall, Underwood; Mrs. Lawrie, Appleford; Mrs. Hanna, Uxbridge; Mrs. Cameron, Breslau; Mrs. J. Little, Latonia; Mrs. W. B. Robinson, Belleville; Mrs. L. Clark, Hamilton; Miss Mary Atkinson, Florence; Miss Robertson, Hamilton; Miss Rutherford, Hamilton; Mrs. Murray, St. Thomas; Mrs. J. L. Murray, Kincardine; Mrs. Dyce, Meaford; Mrs. Beard;

Alliston; Miss McBounce, Govey; Miss Ferguson, Chesley; Miss Lawson, Chesley; Mrs. McDonald, Mull; Miss McLennan, Whitby; Mrs. Alex. Stewart, Peterborough; Miss Brown, Ayr; Miss Ferguson, Scott; Miss Weir, W. Flamboro'; Miss Ross, Cannington; Mrs. Elliott, Belleville; Mrs. C. McPhail, Acton; Miss Ferris, Woodstock; Miss Arnot, Oakville; Mrs. A. Telfer, Thedford; Mrs. A. E. Cromar, Elora; Mrs. Moody, Barrie; Miss Stewart, Ottawa; Mrs. Wilson, Parkhill; Mrs. W. D. Watson, Ayr; Miss Curtis, Paris; Mrs. Penman, Paris; Mrs. W. Dickson, Strabano; Mrs. McKenzie, S. London; Mrs. J. L. Campbell, Cheltenham; Mrs. McConachue, Dunbarton; Mrs. Chisholm, Dunbarton; Mrs. McLeod, Vankleek Hill; Mrs. Munroe, Fergus; Mrs. J. D. McLean, Cornwall; Mrs. Brown, Caledonia; Miss Hamilton, Stratford; Miss Blain, Blackheath; Miss Lynn, Campbellville; Miss J. Ahearn, Ottawa; Mrs. Grant, Gravenhurst; Mrs. W. A. McKay, Woodstock; Miss Gunn, London; Mrs. Currie, Belmont; Mrs. Little, Thorold; Miss Gillespie, Hamilton; Miss Baxter, Ingersoll; Mrs. L. R. Holt, Ingersoll; Mrs. D. McCall, Ayr; Mrs. T. Smith, Bradford; Mrs. Potter, Kingston; Mrs. Allan, Arthur; Miss M. Charlton, Lynedock; Miss Gillie, Barrie; Miss Young, Hamilton; Mrs. Carrall, Bond Head; Miss Carroll, Bond Head; Mrs. N. Doyle, Bond Head; Mrs. Campbell, Ottawa; Mrs. J.

Miller, Paisley; Mrs. Ross, Kingston; Miss Forsyth, Nowmarket; Mrs. Gray, Brampton.

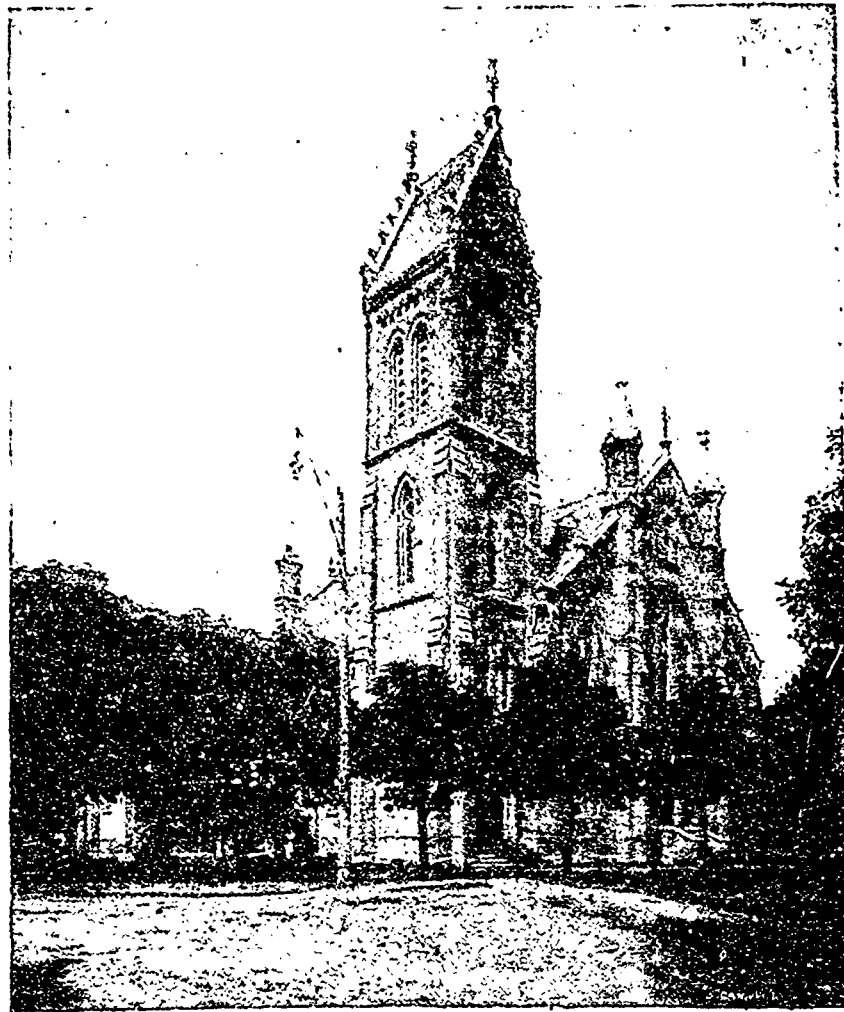
SECOND SESSION.

In the evening, at 7.30, the second session was held, Mrs. Ewart in the chair. This was for Presbyterial presidents, secretaries and treasurers, for the discussion of matters of business and any means whereby the utmost interest and efficiency of the society in doing its great work can be promoted. It was largely attended and many subjects of interest were brought up, passed under review, and questions relating to various aspects of the work were asked and answered.

SECOND DAY.

The first session began at 10 a. m. After devotional exercises the president gave her annual address as follows:—

MY DEAR FRIENDS,—It is with a deep sense of unworthiness and at the same time of sincere gratitude to our Heavenly Father for all His manifold mercies towards us, and with joy and gladness of heart that we meet you, the members and friends of our loved society, at its 19th annual meeting for your Board has statements to present which are of a most satisfactory and encouraging kind,



CENTRAL PRESBYTERIAN CHURCH, TORONTO.

Mitchell, Lindsay; Mrs. Kemp, Lindsay; Mrs. McAlpine, Argyle; Miss E. S. Moore, Picton; Miss Dadds, Centreville; Mrs. Carmichael, King; Miss A. L. Best, Peterboro'; Miss C. Henderson, Georgetown; Miss Hood, Woodstock; Miss Rand, Forest; Mrs. Martin, Beaton; Miss Mitchell, Beaton; Miss Gilchrist, Baltimore; Miss Fraser, Kilbride; Miss B. Sutherland, Bradford; Miss A. Harmon, Ottawa; Mrs. Ratcliffe, St. Catharines; Miss J. Kerr, Pickering; Mrs. W. Currie, Port Perry; Mrs. Hart, Guelph; Mrs. Ross, Glencoe; Mrs. A. C. Reeves, Lakefield; Mrs. McLean, Guelph; Mrs. J. M. Forbes, Caledonia; Miss Munro, Caledonia; Mrs. Hogg, Oakwood; Mrs. R. J. Robertson, Ingersoll; Miss J. Black, Hamilton; Miss J. Smith, Collingwood; Mrs. Ghent, Burlington; Mrs. R. McRobbie, Shelburne; Miss Jane, Midland; Miss Ross, Orillia; Mrs. John Anderson, Ayr; Mrs. Towers, Sarnia; Mrs. Ormond, London; Mrs. McLaughlin, Gorrie; Mrs. J. Caruthers, Cobourg; Miss M. Mann, Baltimore; Miss Gregg, Ottawa; Mrs. J. McQuiller, Galt; Miss Gregg, Claremont; Mrs. Hubbard, Millbrook; Miss Dow, Fergus; Miss Caul, Galt; Mrs. Black, Fergus; Miss Leslie, Clinton; Miss R. McTaggart, Clinton; Mrs. J. R. Lyon, Seaford; Mrs. G. Laing, Peterborough; Miss McPherson, Winnipeg; Miss Lynn, Harrison; Mrs. J. A. McDonald, St. Thomas; Mrs. J. W. Irwin, Clinton; Mrs. D. M. Tate, St. Thomas; Miss

and will be spoken to by the several Secretaries and the Treasurer in the afternoon.

Looking back over these nineteen years, how marked is the progress made in all departments of the work since its organization. At first, but a few earnest women, and to a certain extent ignorant of the work they were asked to undertake, but strong in the desire to enter on what their sisters in the United States had already found to be a very blessed one, now to day,—but here words fail me, when I attempt to convey to you the pleasure and gratitude that filled our hearts, as, at one Board meeting after another, we read the Presbyterial reports (as well as those not in Presbyterial order), and we realized more vividly than ever before, that numbers of our most gifted and earnest women, from one end of our country to the other, were rising to a clear, firm and enduring consciousness of their high privilege in being fellow workers with their much loved Master in bringing the world to Himself, that in their labor of love He was greatly blessing them and giving to each waiting heart the assurance: "Fear not I am with you to strengthen and guide you by My Holy Spirit."

My dear friends, I am sure you have felt and still feel intensely happy over the success that has crowned your efforts. The women of this society are staunch believers in missionary work, not only in this department of it, but in all the other

schemes of our church; and all these years have been striving to fulfil their loving Saviour's last command, because that has been done only in the strength and faith that is God-given; therefore He has blessed and made you to prosper, notwithstanding that much of selfishness and indifference have marred your best endeavors. Is not this true? And I am sure not one of you will be led aside from the path to which you have prayerfully pledged yourselves. We all believe that the kingdoms of this world shall yet be the kingdom of our Lord Christ-Jesus, and will most gladly bring all the powers of mind and body to bear on each and every effort to hasten on that glorious time. Dear friends, will you allow me to say, how proud and yet humbled I feel to be the presiding officer of such a faithful, earnest and persevering band of women, for I well know how wanting I am in many of the requisites necessary for such a position. But I have tried to do my best, and I have received from the Giver of all good, health, strength and energy, a willingness to do and a happiness in using all in His service.

We are all delighted to see so many of the members present to-day, and give you one and all a very hearty and loving welcome. May our Lord's richest blessing be with us while we remain together, so that we may each be enabled to say at the close: "It was good for us to be there."

Your Board has tried throughout all the year to give a close attention to the various matters entrusted to it by the last annual meeting, a large proportion of the members regularly attending the weekly meetings. Of these matters the proposed Training Home and the enlargement of the *Monthly Letter Leaflet* will be presented to you in the afternoon.

The deputation to the North-West was most successful and has given us an insight into the needs there, which no amount of correspondence could have done; besides placing us in strict communication with the North-West Committee in Winnipeg, in whose hands that part of our mission work lies. But the readers of the *Leaflet* will have noticed, it has, as one of its results, entailed on us a very large additional correspondence, and in some cases an overlapping of letters, so that in the early months of this year it became quite impossible, from want of time, to read them at the Board meeting and the space they occupied in our *Leaflet*—even when cut down—was proportionally large. Owing to this, it was proposed to arrange the work so that there should be only one secretary for the North-West, who should attend to the General and Educational work, as well as the supplies, and that the Foreign Secretary should attend to the prizes for our schools in India and also any gifts for the hospital, thus avoiding a multiplying of letters to be written both by missionaries, teachers and secretaries. After considerable discussion the motion was "tabled." As it was thought we were not yet ready for such a change.

Very many questions and suggestions have come to the Board from secretaries and others. These have each and all been most carefully considered and replied to by the various officers. But there are also some which have come to the Board too late for consideration, especially as they will involve a very large amount of thought and intercourse with the F. M. Committee.

The decision at last annual meeting, to place \$10,000 in Dr. Reid's hands "to meet the salaries and other expenses in connection with our part of the Foreign Mission work," seems to have been misunderstood, and has given rise to many very unwarranted statements, which statements, coming as they did from ministers of our church, and others, gave your Board very considerable trouble, and for a time caused us some anxiety as to the result on the finances, lest they should fall short and we be unable to meet our liabilities; but the anxiety was only for a brief moment. Our experience of the loyalty and clear business habits of the officers of the various branches, satisfied us that they would understand from the treasurer's statement in each *Monthly Leaflet* that such statements could not be true, and our confidence has proved correct, as is shown by the financial report. However, we were obliged at last to ask the F. M. Committee to publish an official statement as to the position of the W. F. M. S., and its relation to the F. M. Committee and the General Assembly. It appeared in THE CANADA PRESBYTERIAN of March 27th.

We regret very much to be obliged to announce that Mrs. MacLennan, who has for the last eleven years held the office of Treasurer, retires at this time, circumstances obliging her to do so, though, I am glad to say, we may still have the benefit of her experience and advice as a member of the Board. Need I say to this audience that this is a decided loss to the Society. You all know how well and faithfully she has performed all the duties of her position. We

also regret the loss of another who had, as Assistant Home Secretary, been only a comparatively short time with us—I allude to Miss Shortreed, now Mrs. Horne—but who, we are assured, will in her new sphere, continue to forward in every practical way the best interests of the Society, as she did while with us.

We are all no doubt watching very closely the events occurring in connection with the war between Japan and China, and especially are we anxious as to what may be the result with regard to the missionaries and mission work, in both countries. May I draw your attention to a deeply interesting and encouraging account given by the Rev. H. Loomis, Yokohama, a well known missionary of the Presbyterian Church in the United States, of the distribution of Gospels and Testaments among the Japanese soldiers and sailors, and to the Chinese in the prisons and hospitals in Japan, and which should stir up in each heart, deep felt gratitude and praise to our Heavenly Father for putting it into the hearts of missionaries and others to attempt the distribution at this time, and controlling the wills of those in power, who so graciously and heartily gave their influence and authority to assist the distribution. Mr. Loomis's first attempt was in Hiroshima, the capital of Japan, taking a basket full of Gospels and riding through the city offering them to all the soldiers he met. Many received them gladly and some professed to be Christians. This continued three days, and with the help of others, more than 4,000 were thus given. Fortunately the distribution began on Sabbath, for by Monday evening large numbers left for the seat of war. An assistant secretary of the cabinet, and an earnest Christian, expressed his hearty approval of the work and offered to send a supply to a Christian officer on board the Flagship, for distribution there, and through him 3,000 Gospels and 50 Testaments were sent. Next Mr. Loomis obtained permission to visit the hospital in Na-go-ya, Osaka and Hiroshima, where the sick and wounded Chinese were; and to those who could read copies in Chinese were given and received with evident pleasure. Next, Mr. Loomis went to the Red Cross Hospital in Tokijo, Dr. McCarter going with him, who, having spent 30 years in China, was able to converse with the soldiers in their own language explain the object of the visit and tell something about Christ. The men listened with deepest interest, and accepted the Gospel with thankfulness. Both these Gentlemen testified that all these prisoners received the same care and attention as the Japanese did, and that the Empress ordered artificial limbs to be supplied to both. Finding the commander of the Tokijo division friendly to his work, Mr. Loomis asked for liberty to distribute to the Japanese also. At once he said "I have the authority and willingly give you permission in this Division," and also proposed that as there were about 1,000 wounded and sick in the hospital with nothing to do, they should be supplied first. Then Mr. Loomis asked for the same privilege among the soldiers of the Imperial Guard, and not only was this given but the Commander-in-Chief, a cousin of the Emperor's, kindly expressed both his approval and thanks for the work the Bible Societies were doing. Finding so much favor, Mr. Loomis next went to the War Department, and asked Gen. Rodama permission to visit all the garrisons in Japan, and supply the men with copies of the Gospels. This, too, was granted, and letters were written to the commanders of each division to give Mr. Loomis such assistance as he might require, and list of locations with the number of soldiers in each. The latest reports from Hiroshima is that four chaplains have been chosen to send to the army in China to teach the soldiers Christianity. The result of investigations into the character and conduct of the Christian soldiers, being favorable it was decided that Christianity be encouraged. On the 23rd Feb., 12,000 soldiers were drawn up at Nagoya, and after an address on the Bible and Christianity, each received a Gospel. About 30,000 Gospels and Testaments have been distributed already. On the 1st Feb. 20,000 more were to be ready for the Imperial Guard and on the 10th, 40,000 additional. Mr. Loomis adds: "In the course of a month we hope to put a portion of Scripture in the hand of every soldier and sailor in Japan. You may have heard also of the successful distribution of Gospels and Religious Tracts, by missionaries of several societies and native Christians, to the thousands of students from the higher ranks in China who enter for the triennial examinations at Wu Chang and Nankin. The distribution began at 4 p.m., and lasted all night and all next day till 45,700 copies—all they had—were accepted by the students, knowing they were Christian books. The same was done at Nankin, all the packets were wrapped up in attractive Chinese covering, with congratulations and complimentary greeting. Each contained St. Matthew's Gospel, The

Acts of the Apostles, with Religious Tracts, and were carried to all parts of the Empire to do their silent work.

Our annual special day of prayer was held in January last, and, although the day was unusually stormy, there was a very considerable number present, and it was found to be a very delightful and blessed one. We have also, since the announcement was made in December by Dr. Reid and the Rev. R. P. McKay as to the funds for the several schemes of our church being so far behind, set apart a portion of every weekly Board meeting for special prayer that all members of our congregations throughout our land might be stirred up to a sense of their individual responsibility in this matter, and we may hope that prayers arising from devout hearts all over our country will have entered into the ears of our Lord, and that the answer will be in largely increased funds before the end of this month.

The members of our church are realizing more and more the deep significance of communion with our Lord in persevering prayer.

The following extract is encouraging to anyone who is mourning over her inability to do all she would in missionary work. "Jesus is waiting to bless us in our darkest hours if we but lift up our eyes to see Him. We think of Him as willing to help us bear trial, or to overcome sin in spiritual duties, but forget He will help us in our trials of business or work of all kinds. Language is often inadequate to express what is the desire of our souls. Deep, pure love is never able to put into words its most sacred feelings. It is especially true of prayer that we cannot utter its deepest and holiest desires. But we know that God can hear thoughts. Do not trouble then. There is not the feeblest, faintest glimmering of a desire of our being but God sees it. There is not a heart hunger, nor a wish to be holier and better, to be more Christ-like, to live to God and be a blessing to others, or a desire to be rid of sin's power, but God knows it."

After the address followed praise and then came reports of Presbyterian societies, and of auxiliaries not in connection with Presbyterian societies. These were given in very brief form, and a feeling exists in some minds that since the society has become so large, it would be an advantage to have these printed and held as read. Others again hold, and with good reason, that there is much more of vividness and interest given to these reports by seeing the delegate and having the report given from the living voice. Greetings were also received at this session from sister societies, either of our own or other churches, by letter or from delegates appointed for the purpose. They were presented on this occasion from the Methodist Church, the Church of England, the Baptist and Congregational churches, from the Mc-All Mission, from sister societies of the Presbyterian churches in the United States whose headquarters are in New York and Chicago, and for the first time, and most interesting of all, from Queensland on the other side of the globe.

This session closed with prayer for Home work and workers led by Mrs. Campbell, of Cheltenham.

The second session was opened at 2 30 p.m. After devotional exercises, in which Mrs. Laughton, Bothwell, led in prayer for Foreign work and workers, abstracts from annual reports were presented in the following order, of which we give the substance, referring our readers to them in full as they will be issued by the society. They are all replete with interest and well deserve the most attentive reading from all interested in the society and its work:

FOREIGN SECRETARY'S REPORT.

Mrs. Harvie, Foreign Secretary, presented her report. It referred to the few who, nineteen years ago, met in Knox Church to form the Society, reviewed gratefully the work done, and asserted that they were still standing on the threshold of the "open door." The report went on to review in detail the work done, the assistance given, the mission stations, missionaries employed and the manifold and interesting features of the work in the fields among the Indians in our own country, among the heathen in other parts of the Empire, under the power of idolatry in one or other of its many forms.

It began with Trinidad, where the mis-

sion, although under the care of the Foreign Committee of the Eastern Division of the Church, receives assistance in its educational work from this society. In this island are four principal stations in charge of five ordained missionaries, assisted by four Canadian ladies who have charge of the schools at the stations and adjoining districts.

The New Hebrides were next touched upon where fifty years ago the Synod of Nova Scotia, first of any Presbyterian branch of the Church in Canada, entered upon foreign mission work, and where three out of eighteen or more ordained missionaries are supported by our Church.

FORMOSA, CHINA.

Of the work here Mrs. Harvie says:

"Our estimates for this mission cover an amount sufficient to meet the salaries of twenty-five Bible women, and the expenses of the Girls' School, including Coaches, repairs, food and clothing, in all not quite \$1,200. In this school about 40 women and girls receive training from year to year, and the work of the Bible women, who visit the homes of the women, is characterized by devotion, earnestness and success."

In the same country Hunan is next referred to. The sickness of some missionaries, necessitating their return home in search of health: the death of others whereby not only the families concerned, but the mission and the whole church have been bereaved, are dwelt upon. On account of the weakening of the staff in this way, and the uncertainty of new or old missionaries returning reaching the interior at present safely, the report continues:

"Not much aggressive work can be done at present, but our Missionaries are fully and successfully occupied in giving instruction in station-classes to enquirers, of whom several have been baptized. The number of baptized native Christians now at the two stations is fourteen."

THE INDIANS.

The work amongst them is next taken up, and first at Alberni, on Vancouver Island, B.C. Here there is a boarding school of from twenty to thirty, for Indian children, under the charge of Miss Johnson and Miss Minnes, also as missionary, Rev. M. Swartout, who, in September last, opened a new station at Uclulhat where there are forty-five children on the roll. Mr. J. W. Russell has taken charge of this school. Three other points, the report continues, should be occupied at each of which there are about two hundred and fifty Indians, all pagans. The society is providing \$3,000 for a school building at Alberni, according to plans agreed upon by the government, and on a site considered to be one of the most beautiful in that part of the country.

MANITOBA AND THE TERRITORIES

are then taken up, to whose missions and schools, as the society contributes annually many thousands of dollars, the Foreign Secretary and Mrs. Jeffroy, secretary of Supplies, last year paid an extended visit which has been already, it is believed, fraught with benefit to the work. The Presbyterian Indian schools are comprised under the three heads of Day, Boarding and Industrial.

"The day schools are at Okanase, Man., Prince Albert and Mistawasis, Sask.; the boarding schools at Portage la Prairie, Birtle, Man., Crowstand, Round Lake and File Hills, Assa; while our only industrial school is at Regina, the capital of the territories. The instruction given in the day schools resembles that of our Ontario public schools, the difference being that time is given to manual training, and religious teaching occupies a large share of attention. In the boarding schools, in addition, we have the simpler forms of industrial work, such as farming, domestic science, house keeping, etc., added to which there is the spiritual influence of the Christian home life. At the industrial school, the children and youth have all the above mentioned advantages, with technical teaching from competent instructors in the trades, etc."

Recent legislation has made the attendance of Indian children at these schools compulsory, except in cases of sickness, or when they may be needed at home. Full details are given of the work in the schools at all the points above mentioned, setting

forth both the encouragements and discouragements. Of them all it may be said generally:

"That in all these mission schools, Bible study and daily instruction in doctrinal and practical Christianity, occupy a prominent place—that industrial training is given daily, and practised by the children, as facilitates and appliances afford opportunity—that the English education is of a high order, and that each school is a Christian home in the fullest sense of the word, having all the elements of a pure and loving family life."

The report passes from Manitoba and the Northwest Territories to

INDIA.

Of India as of other countries and fields, the record is one of very varied but constant work, with much to cheer and not a little, a great deal indeed, to sadden the Christian heart. There have been weariness and sickness, compelling a return home of several missionaries, bereavement to one of the missionary families, and glad return on the part of the restored to much loved work. The chief features of it are now well known to all our readers. "Zenana visiting," teaching, medical and dispensary work, are dealt with in detail at all the points which the letters of our missionaries in India have made familiar to all who desire to know of it. During the year the work has had some features of special interest, as, for example, the great awakening of interest among the Mangas, and others noticed in the most interesting letter from Mr. Russell, published in another column. Respecting it all the report says:

"The one object is to help the sinner to the Saviour, who alone can heal the sick soul, and to teach the child or the woman, in school or Zenana, the blessed truths of our glorious Gospel."

HOME SECRETARY'S REPORT.

This was given by Mrs. Shortreed, the Home Secretary. It is arranged under the heads of "Presbyterial Gleanings," "Auxiliaries," "Mission Bands" and "Membership." It refers, in opening, to what probably all such reports will this year have to note, namely, the trying character of the year financially:

"Retrenchment has been called for in almost every department of work. But, although strictest economy has been demanded of and exercised by many members of our Society, the Master's work was not allowed to suffer, and to day it is our privilege to report advance over previous years—advance in devotion and zeal as well as in liberty. The standard has not been moved forward without struggle."

The efficiency of the Presbyterial organization is referred to in very high terms, the devotion and ability of the officers, the value of the annual meetings, and of the visits and addresses of Presbyterial presidents and returned missionaries. Among many things of great interest regarding Auxiliaries which the report mentions, we can give only the following:

"One feature in the reports that has excited our admiration, is the way in which little bands of women persevered in the work, though confronted by many difficulties. Three Auxiliaries report only four members; in one, the average attendance was four, and contributions over forty dollars; one, with six members says, 'We would not for a moment think of giving up the work'; another, 'We cannot give up our meetings, coming together for prayer has been such a blessing to us'; still another, 'It was urged that we give up the work for a year, as our church required so much help, but it was decided unanimously that we could not afford to do that.'"

"The Mission Bands," the report says, "have, on the whole, reported more fully than in former years, and, in some respects, show marked advance. In several of the Presbyterial societies not one Mission Band is missing, and earnest faithful work has been done by many of them."

Very wisely Mrs. Shortreed says in her report:

"We would earnestly urge upon the auxiliaries to take a deeper interest in the Mission bands; they require and should receive fostering care from the mothers in the work, and not be allowed to dwindle and die of

(Continued on page 270.)

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 24TH, 1895

SPECIAL OFFER!

In order that many who have not yet become subscribers to THE CANADA PRESBYTERIAN may be able at a moderate outlay, to give the paper a FAIR TRIAL, we will send it to any new subscriber (outside Toronto) till 1st January, 1896, for \$1.00! Send in your name and money at once. Present subscribers, and those who may receive a specimen copy of this issue, will confer a favor by making this offer as widely known as possible.

WE are glad to be able to announce to all the delegates to the W. F. M. S. who were concerned for the beloved and honored president of the Society, on account of the giving way of her strength on the last day of the meeting, that she is steadily improving. The nervous strain of preparing for and then presiding at the meeting, together with her other labors, simply proved too much. It is fully expected that a season of absolute rest and quiet will quite restore her strength, and enable her again to take her place and do her part as president of the Society.

WE are glad to announce that the Rev. Dr. Cochrane has received during the past week the following sums: From the Colonial Committee of the Church of Scotland. For North West Mission, £250 sterling; for Manitoba College, £50 sterling; for Queen's College, £50 sterling. To be applied as in former years for work in the Northwest: From St. Giles Church, Edinburgh, £50 sterling; Adelaide Rd Congregation, Dublin, £52 10s sterling; friends, per Rev. E. F. Simpson, Bailymena, £6 sterling; Elmwood Congregation, per W. McBride, Belfast, £5 12s sterling; Mr. Pringle, £2 sterling; Miss Mulligan, Belfast, £1 sterling.

EVERYTHING indicating an increase of the taste for reading of the right kind among our people must be gratefully welcomed by every intelligent citizen. We have pleasure in quoting in this connection from the report of the librarian of the Hamilton Public Library: "While fiction continues, naturally, to hold first place in books drawn for home use, other classes are in great demand, more especially for reference use in the library. Books of history, travel, biography, and the useful and fine arts are constantly in demand, while the many hundreds of inquiries for the cyclopedias, annuals and other books in the reference department, are refreshing evidences that our citizens are alive to the fact that the library contains a grand store of information on almost every conceivable subject." It may be laid down as a general rule, we believe, increase the facilities for obtaining good, wholesome reading, and the number of readers will increase.

WE learn from the Rev. Dr. Cochrane that though money is coming in for the deficit in the Home Mission Funds, it is most desirable that the utmost promptitude should be shown by all who propose to help. Up to date \$60,000 have come to hand, but \$10,000 more are urgently needed to meet the just claims of our missionaries. Should the amount come up to \$70,000, it is probable that the Committee will feel warranted to pay up in full all the claims of missionaries. We are glad to notice by way of stimulus and example that one Toronto congregation, that of St. James Square, at one collection given on Sabbath 14th inst., nearly \$600 for the deficit.

WE would ask the attention of our readers to the communication of the Rev. Dr. Robertson on page 272 of this issue respecting the causes of the Home Mission deficit. It is not at all strange that questions should be asked, how so large a deficit has arisen by those not so thoroughly conversant with the whole work as is Dr. Robertson, and it is explained with a frankness and fullness which should satisfy every honest enquirer. The explanation having been given, showing that the Home Mission Committee is in no way to blame for it, it is hoped will lead to a general and hearty endeavor to make it fully up, so that no missionary of our Church will, for want of funds, have to suffer the loss of the smallest portion of his promised salary.

PROBLEMS more or less grave and difficult, and of all possible kinds, are always and will always be turning up. The three following were discussed lately at a meeting of the Presbytery of Philadelphia. It is unnecessary to say that they exist among ourselves and call for the wisest consideration and action. The first problem was how to overcome the incessant tendencies to appeal to the sensuous element in our churches and Sabbath schools, especially in the matter of music and entertainments. The second related to the difficulties in obtaining more practical and effective co-operation on the part of the members of the church, or of finding the right kind of workers to fill the vacant places in official and private church relations. The third problem concerned the erecting of places of worship commensurate with the growing needs of the city.

IN the *Golden Rule*, our fellow-citizen and the well known minister of our Church, Rev. William Patterson is described as that "stalwart Presbyterian and Christian Endeavourer from Canada." He is to make the presentation speech when the good-citizenship banners are awarded. We have seen the fear expressed that, on "Patriotic Day," our good cousins across the lines, especially when in Boston, so full of Revolution memories and associations, may wound unwittingly the susceptibilities of Canadians and loyal Britishers. We hardly think so. On that day and subject a little liberty may be pardoned, but in the hands of Mr. Patterson, we have no fear but that, should defence be needed, the interests of Canadians and British citizenship will be well looked after with that happy good humour which belongs peculiarly to Irishmen and to Mr. Patterson, both as an Irishman and a Christian minister.

JUST as circumstantial evidence may in certain crises be the most convincing and satisfactory kind of evidence, so incidental testimony to the success of missions, and the effect they are having on the most firmly established and venerable systems of heathenism, may often be the most powerful testimony. Such incidental evidence is multiplying now in every land. Some striking instances were given by Rev. Dr. Gillespie in his speech at the W.F.M.S.'s public meeting last week. Mr. Fraser Campbell and Dr. Smith both referred to them. Mrs. Ewart in her opening address gives a very striking instance, and they are constantly found in the letters of missionaries. The man who now ventures to talk slightly of missions and missionaries only exposes his own ignorance, or bitter, unreasoning prejudice, for even the heathen themselves, by their own confessions and conduct, rise up to refute and silence him.

THE "Plea for the Catechism," by R. O. S., which appeared in our issue of last week, will, we hope, meet with a ready response by many of our Sunday School superintendents, teachers, parents and pastors. The Catechism well taught is not only not ignoring Scripture, it is the most effective way of teaching what the Scriptures teach. For that reason we are convinced it would be well if in all our Sabbath schools it were made the main part of the teaching, into which the Scriptures would be wrought and dovetailed, and so made to teach truth systematically, rather than in the disconnected and therefore ineffective way in which it is for the most part done as the Sabbath school system of lessons is now arranged.

THE ANNUAL MEETING OF THE
W. F. M. S.

THE large proportions to which this Society has attained, and the important place it now takes in the church, make its annual meeting to be an occasion of more than ordinary interest, not only to the Society itself, but even to the whole Church, and to the agents more directly employed by it in so many different lands, and in so many different ways. The meeting just closed, like those which have gone before, naturally suggest some reflections which are in place at the present time.

The object of the Society is nothing less than divine. It is one dear to the heart of the Lord Jesus Christ Himself, the full accomplishment of which will be one of the crowning acts and glories of the present providential dispensation and scheme of things. The carrying of it out is an act of faith and simple obedience to the last great command of the ascending Saviour, the incarnate God. While it is this, it is also a work of mercy, of the highest possible beneficence, and fraught with countless and unspeakable blessings to mankind in this present life, and beyond of possibilities and certainties of spiritual progress, of glory and blessedness to redeemed men and women, and of honor and glory to God such as belong to no other undertaking. While these are its objects, as concerns those for whom it labors, it exercises and must in the nature of things exercise, the most elevating and ennobling effect upon all those who are sincerely, and from pure motives engaged in it. It is so divine, so God-like in its unselfishness, that it calls forth, awakens into activity, gives scope to and enlarges every best faculty and power which God has bestowed upon man. Such are simply and truly the objects of this Society and the results which the pursuit of them in a right spirit are directly calculated to produce.

The numbers who gather together to this meeting, the distances which very many travel, from Ottawa to Windsor, or even Winnipeg, the very different circumstances and surroundings from which they come of city, town, village, hamlet and purely rural district are an interesting feature of this annual gathering. All these representing a multitude interested in and laboring with them in the same great and blessed work, suggest a picture to the mind of surpassing interest, which carries the thoughts from one end of the country to the other, and embraces the best women of all ranks and classes. It is not to be wondered at, further, that so many coming together filled with interest of the noblest and holiest kind, should make, when they meet, a gathering unusually bright and happy, and marked by great unity and intensity of aim and purpose. It is an interest which deepens and widens and gathers force and volume each day by the coming together of so many to promote the same great object, as tiny streams flowing together form at last the mighty river. The meetings are, as one would expect, of a very happy kind, and kindle and spread among all present a gladness which manifests itself unmistakably in the faces and in the words of those who are privileged to take part in them. All the exercises at the meetings are such as are well calculated in their nature, and also in the excellence of them to promote this spirit of Christian joy and gladness. A better pleased, happier looking company than they formed who made up this annual gathering could hardly be imagined.

A peculiar interest and importance attaches to this meeting because it is the *crowning point* of a whole year of constant toil, interest, responsibility and anxiety of its members and officebearers over the whole country, and of those especially at the centre and headquarters of its operations. It is the examination, the passing under review, the giving an account by the highest officers of the Society of the year's operations, and naturally a time of much anxiety on the part of all really interested in the work. Much care and forethought are required in preparing for such a meeting, much wisdom and tact in conducting it, and although the Society has in the past seen so many evidences of the possession of these qualities by its chief officebearers, that they might now be expected and relied upon as a matter of course, yet the capacity and ability of a high order shown at the annual review in each successive year, never fail to call forth, and most deservedly, general and high appreciation and admiration. What higher testimony could there be to the ability of the leaders, to the Christian spirit, the good sense and judgment, the singleness of aim of the delegates as a whole, than the fact that the meeting, lasting over three days, embracing seven sessions, and dealing with many questions, yet passed off without a single hitch or jar, or note of discord. The meeting was a happy and successful one because of the amount of work done and well done, and according to the universal testimony, because of the excellent spirit which pervaded it.

A more important result even of this or any such meeting than the amount of actual business done is the kindling of fresh enthusiasm, the imparting of a new and stronger impulse, an increase of zeal, of hope, of courage and faith, wherewith to set the face to another year of labor, and to undertake yet larger things for Christ and His cause. While it is the close of one stage of the Society's history and work, it is also the starting point of another. This annual meeting will have accomplished much, if it has sent all the delegates who attended it back to their individual societies encouraged, yet humbled, fired with holy ardour, eager to carry away and impart to fellow-workers at home as large a share as possible of the enthusiasm and devotion which they have seen and felt the power of in this nineteenth anniversary. If the returning delegates succeed in this in any good degree, and there is every reason to believe they will, the twentieth year will be one whose record of blessing received, and work done, and progress made will be the best in a history which has, in the past, been, by the blessing of God, one of constant and marked advance and ever-increasing blessing to all laboring in this work, and to all in whose behalf they labor.

THE IMPOLITIC POLICY OF SILENCE.

SIR ARTHUR HELPS, in one of his pleasant volumes, says that at College he was somewhat noted for being able to say unpleasant things and to speak plainly on unpleasant subjects without giving offence. A rare, good characteristic and one greatly needed in those closing years of the nineteenth century, when so much is disposed of by a "policy of silence," and when vice with many is half transmuted into virtue, if only it is either altogether ignored or made to pass muster under a somewhat euphonious alias. In fact one is scarcely sure, after laboriously reading a good deal of what wise men and wiser women have written and spoken on certain subjects, if after all there be any such thing as vice and if the merry monarch's estimate of virtue, as in both sexes only a haggling about the price, is to be looked on as so very greatly out of the way. With some, of course, there is an outspokenness on even very delicate subjects which could not be easily surpassed, and which leaves scarcely anything to be desired. "Great plainness of speech" is the order of the day with many who think themselves in touch with the times, and able to lead successfully the intellects which are and are to be. What used to be scarcely spoken of in closets is now proclaimed on the house tops, and that over which our mothers would have blushed tickles our daughters to cynical merriment.

And yet after all there are some things which even the most courageous will not touch and which the most daring have apparently resolved to let severely alone. The relationships of the sexes are, we repeat, being discussed in every possible way

with a frankness and minuteness of detail which, a generation ago, old-fashioned people would have regarded as demoralizing and injurious.

But though certain practices are sapping the very foundations of society, blasting families and ruining souls by the thousand, a silence as of the grave is maintained about them, and none but dealers in quack medicines are expected to hint at their existence or try to counteract their disastrous power.

Mrs Grundy says "Hush" about Oscar Wilde and his wretched associates. The notorious, "We all do it," was voted the merest utterance of delirious hysterics, and Stead's "revelations" are gently pushed aside as the rash exaggerations of an ill-balanced and not over-cleanly soul. But closing the eyes will not put out the sun; and ignoring facts will not improve morals or make life better worth living. Huxley said the other day that no one competently acquainted with the facts would venture to assert that the Rome of Adrian was more debased and corrupted than much of the London, or the Paris, or the Rome of to-day. It is to be hoped that Huxley was mistaken when he said so. But in any case there is more than enough to give a color of truthfulness to his assertion, and to make even the most thoughtless grave over the necessary inference. It is not many months since one of Toronto's citizens, well situated for knowing, and as well known for great moderation of speech said, "If some of you up-town innocents were to know one half the drinking, gambling and licentiousness that goes on in our good city your hair would stand on end." And he might have added, "If mothers knew a tenth of what their boys are exposed to and are practicing at school, in college, and in workshops their hearts would break." But such things as the latter it seems must not be spoken of. Fathers and mothers would die sooner than hint at them. Teachers fancy that they would only spread the evil by interfering, and doctors, and druggists, and ministers follow suit by silence. Everyone knows, and yet no one speaks. Sir Arthur Helps apparently has left no successor in his outspoken delicacy and directness of exposure. Is there one school, or one college in the country where the desolating trail of weakening and degrading vice is not clearly visible? We do not believe there is. Yes! and the schools of theology are themselves not untainted. There is as much need to-day for solemn warning as there was fifty years ago when John Todd in his well-known "Students Guide" cried out in Latin what he thought he durst not say in English, and when he added in the plainest Saxon. "Many shy, nervous, pale-faced lads whose friends blame 'over study,' and whose doctors recommend a tonic, or a summer's rest, may well tremble as they think of what has brought them to the abyss on the very verge of which they know that they are now staggering." Yes and they fancy that no one knows though their sin is written on their foreheads in capitals. No one knows! Why your neverless clammy hand, your shy, unsteady eye, your changeable, your stammering tongue your irresoluteness tells every one. Your doctor knows when he smiles and tells you you are "run down." Your teachers know, your fellow students know, though no such shameless practices go on among them as are fashionable almost in some "high class institutions," which could easily be named, and of which Ontario is proud. No one knows! No one indeed! Why are not a few who years ago gave promise of becoming brilliant scholars and honored leaders in business, politics and the professions, to-day dull blockheads or mumbling idiots? "Oh, they over-did themselves!" "They worked too hard!" "They were too ambitious!" "They went in for too much!" and "Science self-destroyed her favourite sons." Don't mistake. The "true inwardness" of such failures is too often to be sought in quite another direction; and many of the victims might have been saved to society and to themselves but for this frightful "policy of silence," which leaves them unwarned, unguided and unrestrained, till the ruin has come and "too late" has to be written upon their lots for ever. *Sat. Sap.* And now having said so much sadly and solemnly, it would not at all surprise us if some far forward on the down track, and for whose benefit these words of warning have been written, were indignantly to ask how we dared to pen such an indictment. Such is life and such are human nature's strange contradictions.

Books and Magazines.

SEA, FOREST AND PRAIRIE; being stories of life and adventure in Canada, past and present, by boys and girls in Canada's schools. Montreal: John Dougall & Son, *Witness office.* 1893.

This book consists of selections from a large number of stories reprinted from the pages of the *Montreal Witness*, where they first appeared in competition for prizes offered by that paper to the school children of Canada, awarded after being examined by competent judges. They come from children widely scattered over different parts of the Dominion, treat of a great variety of subjects, all interesting to young people, especially, and connected with our own Dominion, and all possessing merit of some kind. They are all more or less interesting, should act as a stimulus in literature to young Canadians, and encourage patriotism. The publishers deserve credit for the encouragement thus given towards creating a literature having a character distinctively Canadian.

The Peterson Magazine for April was quite up to the excellent average sustained by this publication. Its illustrated features are improving month by month—both in extent and attractiveness—while its literary pabulum shows no diminution in interest or power. "Some Representative American Authors" makes good reading; devotees of art will read "Charles Yardley Turner, N. A." with interest; while those who delight in things Thespian will find "Some Plays and Players of the Season" quite engrossing. The departments conducted by Ella Wheeler Wilcox and Henry L. Soddard—the former treating of some of the eccentricities of woman's wearing apparel at the present time, and the latter discussing, ably, phases of certain social problems—will be found adequately handled. [Penfield Publishing Co., Fifth Avenue, New York.]

The May number of *Godey's Magazine* appears in a most attractive cover. This periodical is certainly one of the best of the month, and cannot fail to be appreciated by its readers. It contains as leading features Milton's beautiful May poem, illustrated by Newman; a continuation of the "Fair Women Series," "Artists in Their Studios," by Cooper; "Circe," by Miller, and "The Angora Cat." This last article, which is beautifully illustrated, will doubtless attract considerable attention, in view of the fact that the Angora cat is one of the fads of the day. There are also sketches, short stories, poems, book reviews, and *Godey's Fashions*, giving excellent descriptions of the correct fashions of the day. This number, with its eighty illustrations, is extremely interesting. [The Godey Company, 32-34 Lafayette Place, New York.]

The Critical Review is, as its name would indicate, intended for scholars rather than the ordinary reader. Many of the books reviewed are either in language other than English, and so accessible only to the scholar, or to be found in translations. The reviews in the last number which will be of most interest to our readers are of Professor McCurdy's "History, Prophecy and the Monuments"; "Hort's Judaistic Christianity"; "Illingworth's Personality, Human and Divine"; "Bruce's St. Paul's Conception of Christianity"; "Stalkers, the Trial and Death of Jesus Christ," and "Froude's Life and Letters of Erasmus." [Edinburgh: T. & T. Clark, 38 George St.]

The Canada Educational Monthly, for March, is a very readable and useful number. The first article is by Rev. D. J. Macdonald on "Citizenship in Heaven," real, practical and earnest. "On the Wisdom of Looking at the Bright Side of Things," is by Constance L. Plumptre. The subject of schools, and the present question of separate schools for Manitoba naturally receives a good deal of attention. Longer articles on these questions, with valuable notes from the editor and others, make a useful number. The Canada Educational Monthly Publishing Company, Toronto.

The Homiletic Review for April contains in the Review Section "Arthur Hugh Clough and his Poetry," "The Spirit of Man," "Drummond's Ascent of Man." The remaining articles in this and the Sermonic Section are largely colored by this Easter season and for it will be found helpful. The "Social Problem" Section occupies naturally an important place and contains some timely articles. The other departments will be found up to the usual mark. Funk & Wagnalls Company, 30 Lafayette Place, New York City.

"Report of the Minister of Education, Province of Ontario." Our thanks are due to the Minister of Education for a copy of his report for the year 1894, containing as it does so large an amount of information, well classified under various heads, of the state of education, not only in Canada but in several other countries, particularly in the United States. Attached to it are a great many appendices containing minute and authoritative details on every branch of the educational work of the Province.

The words spoken at the obsequies of Frederick Douglass by President Rankin, of Howard University, find a place in the columns of *Our Day—Altruistic Review* for April, and most eloquent and just is his estimate of that great man's character. General Booth writes on the origin and history of the Salvation Army. His account of the inner workings and remarkable progress of this world-wide organization will be found well worthy of perusal. [Our Day Publishing Co., Springfield, Ohio.]

One of the best features of recent periodical literature was "The Princess Aline," a novelette, by Richard Harding Davis, which ran through the first three numbers of *Harpers Magazine* this year. This story is in Mr. Davis' most charming vein, and those who previously admired his young author have had their approbation of his work greatly stimulated. "The Princess Aline," illustrated by Charles Dana Gibson, has just been issued in book form by Harpers & Bros, New York.

The Family Circle.

A SCOTCH STUDENT.

Shon Campbell went to College
because he wanted to,
he left the croft in Gairloch
to live in Bain and Drew.
Shon Campbell died at College
when the sky of Spring was blue.

Shon Campbell went to College,
the pulpit was his aim;
by day and night he ground, for he
was Hielan, dour and game;
the session was a hard one,
Shon flickered like a flame.
Shon Campbell went to College
and gave the ghost up there,
attempting six men's cramming
on a mean and scanty fare;
three days the Tertians mourned for him,
'twas all that they could spare.
Shon Campbell lies in Gairloch,
unhooded and ungowned,
the green Quadrangle of the hills
to watch his sleep profound,
and the Gaudeamus of the burns
making a homely sound.

But, when the Last Great Roll is called
And adsums thunder loud,
and when the Quad is cumbered
with an eager, jesting crowd,
the Principal, who rules us all,
will say: "Shon Campbell I come!
your Alma Mater hails you
Magister Artium!"

—W. A. McKenzie, *British Weekly*.

SUNDAYS IN SCOTLAND.

It was the Lord's Day. The shepherd said to his man, "O Jims, muo! Can you no gie a whistle on thae ram'lin brutes o' mine? I daurna mesel'."

Perhaps, to-day, a shepherd or pedestrian could not be found in all Scotia, who would be so scrupulous as to refrain from "whusling" or whistling on the Sabbath.

No steam, cable or horse-cars are on the tracks. No "whistle," hammer or any such thing is heard in the Sunday air. No chemists' shops are open, except at stated intervals. No barbers' shops, restaurants or places of amusement are available. No cabs are to be hired at the coach office. Only an occasional carriage or cab is seen on the streets all day long; and these are for emergencies or invalids. Church-goers walk in and from all directions. The central "Meadow Walk" is black with people, morning and evening. Being somewhat mystified, then and now, as to the difference between The Church of—Free Church of—and the United Presbyterian Church of Scotland, we naturally found ourselves first in old historic St. Giles, where Johanne Knokkis, whom poor Mary could neither awe nor charm "out of his own determined way," used to bang the pulpit so effectually, according to the protocols; and where "Maister Knox" used to pray, "O Lord I if thy pleasure be, purge the heart of the Queen's Majesty from the venom of idolatry [as he always considered the mass], and deliver her from the bondage and thrall-dom of Satan, in the which she has been brought up and yet remains for the lack of true doctrine."

The contrastive and comfortal prayer we heard in St. Giles: "The Lord bless all travelers and strangers in a strange land, far from home," evoked a benediction on the heads of more than one woman, who forgot the verger with the flowing robes and silver mace, forgot the "fair to middling" sermon, forgot the high and pure soprano that floated into the upper light of the clerestory and then down among the depended battle-flags of the nave, forgot the historical tablets and monuments, forgot novelty and curiosity, forgot everything but the universal fatherhood of God.

The service was most excellent in the Augustine Congregational church (Dr. Alexander's for forty years). Principal Fairbairn, of Mansfield College, Oxford, preached fifty five minutes on Luke ii. 34, 35. It was a grand sermon, but too long for untrained foreigners.

Getting ideas wherever I am has become such a confirmed habit that even in the

heart of Midlothian, in the middle of a Scotch Sunday, I found myself mentally taking notes on meeting-house ways, which went into my diary thus:

"Umbrella-racks at the end of the pews for both canes and umbrellas (the latter article being almost as inseparable from the inhabitant of misty Great Britain as his ruddy epidermis or 'gude conceit'). No music in the hymn-books. Query: Was there any music in the hymns? And, if not, how could the congregation sing them so well, without music? While the rest of the audience was going out, the communicants quietly gathered into the middle seats, near the altar, to observe the Lord's Supper. Two deacons stood like Aaron and Hur beside the minister while he prayed. The bread was in squares, passed in the hand and broken off by each one, without a thought of germs."

A September Sunday in the Highlands, where everybody in his best Sunday brows goes to the kirk, must be mentioned. Inland-travel, people—philosophical people—are supposed to omit diaries. But my "diurnal of occurments" jogs a delightful memory of a country Sunday in Aberdeenshire. All buildings in this northern country, farm-houses, carriage-houses and byres are of solid granite. The stone kirk was a small parallelogram with galleries on two ends and one side, the pulpit being in the middle of the other side and so near that, sitting in the gallery, we could almost touch the minister with our umbrellas. The choir, twelve in number, were in a box in front of the minister, about as thick as sardines, and buttoned in, as was the minister, by a little door in charge of the beadle. The kirk was well-filled with good-looking Scotch girls, young men and old people, who dropped their shillings and half-crowns into the box at the door. They opened their Bibles, each one of them, found the place and followed the reading of God's Word. Scripture is always read twice at each service in Scotland.

The sermon about the Leaven in the Measures of Meal, was appropriate to "Stookie Sunday," when the broad harvest-fields were covered with golden stacks of corn (as the Scotch call all grain). The cushionless seats in this kirk were ten inches wide.

It used to be customary for Scotch ministers to repeat two lines of the hymn for the choir to sing, and then two more, and so on. A strange minister came into the pulpit one Sunday morning, and began to apologize: "The print is small, my eyes are dim; I cannot see to read this hymn." Whereupon the choir took up the refrain to the tune "Old Hundred." The minister said, "I did not mean to sing the hymn, I only meant my eyes are dim." The persistent choir quickly set it to music, which provoked the exasperated reply: "I think the devil is in you all; that was no hymn to sing at all."

Another Sunday in a typical Scotch village, where the church, the post-office and the railroad station are the only places of excitement, we considered ourselves very fortunate in listening to Dr. Marcus Dods, who had come north for a respite. One could no more forget that sermon than his looking-glass. 2 Cor. iii. 18—reflecting Christ in us, as in a mirror—was the theme. We reflect the character of the people we are much with, therefore we must keep constant company with Christ. We must square ourselves to him, so not to be lopsided, so his full image can be reflected. We, as mirrors, must be unveiled—no napkins over the heart; and there must be God-given quicksilver at the back, else there will be shallow reflection.

Two lines of a hymn sung that day followed me all the way home, and here they are:

"Peace, perfect peace, with loved ones far away,
In Jesus' keeping, we are safe and they."

In Free St. Matthews, Glasgow, we found Dr. Stalker preaching, without notes, a series of sermons on the Life of St. John, which doubtless we shall have later in book

form. In this church there is no organ, no quartet, no soloist. A few young people lead the congregation in singing. The house is literally packed. Dr. Stalker doesn't use any bigger words than were used in the Sermon on the Mount; and, as in that sermon, his every sentence is pointed and freighted. In Milwaukee the secretary of our Young Women's Christian Association gives a cup of tea to stranger working-girls at the close of the Sunday afternoon gospel meeting, and then takes them to different churches for the evening service. She said to me recently, "I've stopped taking them to Mr. B's church. They can't understand him. He preaches right over their heads."—Dr. Stalker preaches right into their hearts. In the servants' department of the Y.W.C.A. in Glasgow I saw a picture of Dr. Stalker in one of the girls' bedrooms. It was her beloved pastor. The common people and the uncommon people understand and hear gladly this learned author of "Imago Christi." What a lesson to ministers, who are put to their wits' ends for subjects and methods to draw an audience.—*Kate Kingsley Ide, in The Advance*

CONSCIENCE-MONEY FROM A TURK.

It is always pleasant to meet with proofs of the power of conscience in persons and in circumstances where we least expect them. The following incident will show that even the "unspeakable Turk" may obey its dictates. It is told in a recent issue of the *Golden Rule*, by the Rev. Cyrus Hamlin, D.D., for thirty years a missionary in Turkey:

In 1867, as I was passing an umbrella store in Pera, Constantinople, I noticed that the master of the store was also a repairer, and seemed to have very good work in hand. I showed him my umbrella, and he said that he could replace the broken parts so that I should not be able to find the place of the change. We agreed upon the terms, and I said to him, "Put a large tag on it, and write on it, 'Mr. Hamlin, of Bebek,' so that, when I come for it, you shall not waste your time and mine in looking for it."

A few days after, I was passing the shop with my son Alfred, and found the work well done. In trying to get the loose piasters from my pocket I took out a bunch of keys and a purse containing eleven Turkish liras, or \$44.48, and laid them on the counter. Having paid the money, I departed, leaving the purse. I had gone up the street a few minutes, when I became aware of the loss, and turned back, to find the store shot and the man gone. All efforts to recover the money were fruitless.

Twenty-eight years passed away, and the incident was forgotten. But a few months ago the umbrella man entered the large English store nearly opposite, and enquired of Mr. Baker whether he had known a Mr. Hamlin, of Bebek (the tag of the umbrella had stuck in the man's memory), whether he was still living, and where, and whether he could send him some money. "Because," said he, "some money of his remained with me in a certain way. I am an old man now. I want to pay it back, so that the examining angel shall find nothing against me. But I want a receipt in full, that will stand me in the judgment." He paid over six liras, and took Mr. Baker's receipt for me.

It so happened that the boy Alfred, now professor of architecture in Columbia University, was at this time on a visit to Constantinople, and Mr. Baker paid to him the six liras, \$26.64. He said to the umbrella man: "I was with my father. I remember the whole affair. It was eleven liras. You must give me five more, and then I will give you a receipt in full."

"O," replied the Turk deprecatingly, "it is an old affair, so many years ago. It is not worth while to over-haul it now. Let us call it square. It is an old affair. It is very well just as it is."

Imperfect as it is, this is an extraordinary instance of the work of conscience after so many years. The passage of time does

not affect moral distinctions. Are all Christian consciences as sensitive in reviewing the past?

WHAT DOCTORS SAY OF BICYCLING.

In the discussion that took place a few months ago at the Academie de Medicine de Paris, the members, with three exceptions, pronounced themselves against bicycling. But Sir Benjamin Richardson, of London, who has had great experience in studying the effect of the bicycle on health, is disposed to approve its use in moderation.

Bicycling has a decided and immediate action on the heart. In every rider it quickens the heart's action—the pulse may rise from 65 to 75 pulsations a minute to 200—and sometimes an increase in the size of the heart is detected. But Sir Benjamin Richardson reports no instance of overtaxing the heart, loss of breath, angina pectoris, or vertigo of sufficient importance to oblige anyone to abandon the bicycle.

But the lesson to be derived from his researches and those of other physicians is, as our foreign medical correspondent says: Moderation should be observed in all things. It is very well to use the bicycle, but this should not be carried too far. Too much and too violent exercise makes the heart muscle irritable, and has a tendency to increase its volume. The fear of accidents and the emotion felt on riding a bicycle through crowded streets may bring on palpitations and other cardiac disorders in timid and impressionable people.

The way in which this kind of sport may be harmful, or even dangerous, is in the exertion required in going up hill or in riding against a high wind, the excessive fatigue due to a long ride, and in the non-observance of this fundamental rule of the wheelman's alimentary hygiene—to have small but frequent repasts and not to over-excite the heart by alcoholic drinks. . . . I therefore think that persons with any lesion of the heart will do well not to use the bicycle unless authorized to do so by their medical adviser.—*New York Herald*.

SOME WELL-KNOWN SONGS AND THEIR AUTHORS.

It is not generally known that women have composed a majority of the well-known sentimental songs loved by men and women, says the *Mascot*. Lady John Scott gave to the world "Annie Laurie." The baroness still lives, and is well known for her devotion to the Crimean heroes. Lady Arthur Hill is author of that charming ballad "Is the Gloaming," and the Hon. Mrs. Elizabeth Norton is responsible for that languorous melody "Juanita." Mrs. Scott Gatty composed "Douglas, Tender and True." Mrs. Fitzgerald made the melody of "I remember," and the musical pathos of "Auld Robt Gray" originated in the brain of Lady Ann Lindsay. Lady Nairne, a charming Scotchwoman, has contributed two songs that need only to be sung in any clime to cause every wearer of the tartan to throw his plaid cap to the breeze. These are "The Campbells are Coming" and "The Land o' the Leal." She also wrote the well-known "Laird o' Cockpen." Johanna Baillie is another woman from the land of the heather who wrote a good old Scotch ballad "Woo'd and Married and a." "What ails this heart of mine," is the work of Miss Blamire.

The Theological Society of the Theological College, London, closed an active session by a lecture on "Robert Browning," delivered by the Rev. Dr. Monro Gibson at the college on Thursday, April 4th. The students heartily invited any friends of the college who might wish to be present.

By the death of Mrs. Bryce Allan, of Aros, Mull, widow of one of the founders of the Allan line of Steamships, the church has lost a generous contributor. It was through her kindness the ministers of Mull Presbytery were enabled to take a continental tour a few years ago.

Our Young Folks.

OUR MOTHER.

Hundreds of stars in the lovely sky,
 Hundreds of shells on the shore together,
 Hundreds of birds that go singing by,
 Hundreds of birds in the sunny weather.

Hundreds of dewdrops to greet the dawn,
 Hundreds of bees in the purple clover,
 Hundreds of butterflies on the lawn,
 But only one mother, the wide world over.
 —The Advance.

THE MINUTES.

We are but minutes—little things,
 Each one furnished with sixty wings,
 With which we fly on our unseen track,
 And not a minute ever comes back.

We are but minutes—yet each one bears
 A little burden of joys and cares.
 Patiently take the minutes of pain—
 The worst of minutes cannot remain.

We are but minutes—when we bring
 A few of the drops from pleasure's spring,
 Taste their sweetness while we stay—
 It takes but a minute to fly away.

We are but minutes—use us well,
 For how we are used we must one day tell;
 Who uses minutes has hours to use—
 Who loses minutes a whole hour must lose.
 —Susan Trull Perry.

THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals, the writer asked the superintendent of nurses what was the most remarkable incident that she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident, such as you desire."

She stopped, while her face became grave. Then it lighted up.

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to thank long for that."

As the writer begged her to relate her story, she began thus:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation."

"Tell me," he said, bravely, "am I to live or die?"

"The house surgeon answered as tenderly as he could: 'We hope for the best; but it is extremely doubtful.'"

"As the lad heard his doom, his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself, the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man."

"As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength, and said:

"If I must die, I have a request to make, I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while."

"We listened, wondering what the poor lad meant. With an effort he went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

"We all looked at each other; it was a situation new to our experience. What should we do? A nurse was dispatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating-room. There we laid him on the table. By this time the minister arrived breathless. The boy welcomed him with a beautiful smile. The clergyman took his poor

band. I had been holding it, and it was already growing cold. The house surgeons, the nurses and others, who came in to witness his confession, stood reverently by. The boy began:

"I believe—' he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

"I believe in Jesus Christ—His Son—Our Lord—and Saviour—"

"He stopped because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of hospital wine to his lips, then formally administering the sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly:

"I believe—' With these blessed words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into His own hands. That sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."
 —Youth's Companion.

OUR BEST.

The poorest gift, the smallest offering, are acceptable, if they really are our best. The spirit with which Christ receives the gifts and services of those who love Him is beautifully illustrated in the following, which shows how the gift may be worthless and the services may avail nothing, but the love that prompts them should cause them to be received with gladness.

A poor Arab, traveling in a desert, came to a spring of pure water and filled his leather bottle to carry it to the caliph. A long way he had to go before he could present it to his sovereign. The caliph received the gift with pleasure, and pouring some of the water into a cup drank it, thanking the Arab and rewarding him. The courtiers around pressed forward, eager to taste of the wonderful water, but the caliph strangely forbade them to touch a single drop. When the poor Arab had departed with a joyful heart the caliph told his courtiers why he had forbidden them to taste the water. In the long journey it had become impure and distasteful in the leathern bottle. But it was an offering of love, and as such the caliph had received it with pleasure. But he knew that if any other should taste it he would have shown his disgust, and thus the poor man's heart would have been wounded.—Weekly Welcome.

BEE HUNTING IN AUSTRALIA.

In Australia, the native adopts a very peculiar plan for discovering wild honey. He knows that bees never wander very far from home, seldom more than two miles; and he also knows that when a bee is laden with honey it makes, as nearly as possible, a straight line for home. All that is necessary, then, is to find a bee that is well laden and follow it, but that is more easily said than done. Any boy who has tried to follow the big and gay-colored bumble-bee to its nest knows how great a task it is. But that is a mere trifle to following the sober little honey bee, which can be lost, like a dream, against a gray-colored hill-side.

In order to be followed, the bee must have a distinguishing mark that can be easily seen, and with such a badge, the Australian provides it. He gums a small tuft of white cotton to the bee's back, and thus follows it with comparative ease.

But the question now comes up, how is the cotton to be put upon the bee's back? The gum is quickly found—it is on almost

any tree; the cotton grows right at hand. The bee, too, is found in almost any sweet flower, buried head first in the dusty pollen, drinking in the nectar and showing quite plainly whether its honey-sac is full or empty. It moves a little in its eager haste to secure the delicious liquid, but perhaps a quick dab will fasten the cotton on its back. Do not try it. As the little boy told his mother, the bee is a very "quick kicker."

Watch the Australian,—and he is a very stupid fellow, too, in most things. He fills his mouth with water, has his snowy tuft of cotton ready gummed, finds his bee, gently drenches it with water spurred from his mouth, picks it up while it is still indignantly shaking itself free from the water which clogs its wings, and with a dexterous touch he affixes in an instant the tell-tale cotton.

Very much out of patience, no doubt, with the sudden and unexpected rain-storm, the bee rubs off the tiny drops from its wings, tries them, rubs again, and soon—buzz! buzz! away it goes, unconsciously leading destruction and pilage to its happy home.—From "Honey Hunting," by John R. Coryell, in St. Nicholas.

RIGHT SIDE OUT.

Jack was cross, nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind; he had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Selected.

WHAT MAKES A BOY POPULAR?

All boys wish to be popular and wield as large an influence over their fellows as possible. A writer gives the secret of popularity in the following:

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys! These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. A boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy.

Shall we tell you how to become a popular boy? We will. Be too manly and generous and unselfish to seek to be popular; be the soul of honour, and love others better than yourself, and people will give you their hearts and delight to make you happy. This is what makes a boy popular.

PRESBYTERY MEETING.

SARNIA. This Presbytery held its regular meeting in St. Andrews Church, Sarnia, on March 18th. Mr. Elliot, Moderator, in the chair. Mr. Arch. McDiarmid, of Napier, was appointed Moderator for the next six months. Dr. Thompson intimated the death of Rev. Alex. Urquhart, after a lingering and painful illness, on Sabbath, the 3rd of March. Mr. Currie intimated the sudden demise of Rev. George Haigh, late of Adelaide and Arkona, on the 14th ult. The Presbytery expressed its sorrow and regret at the sudden, startling, solemn intelligence, which had been intimated. The Presbytery appointed Dr. Thompson, Messrs. Pritchard, Nichol, ministers, and Messrs. Hunter and Towers, elders, to draft a minute in reference to the matter and submit the same at a future sederunt. Mr. Pritchard, on behalf of the committee on the State of Religion, gave in an admirable and comprehensive report which was received and adopted. Application from the Rev. J. Hale, a minister of the Church of England, laboring in Point Edward, was laid on the table asking to be received as a minister of this church. It was agreed to refer the matter to a committee to confer with Mr. Hale and report at a future sederunt, which it did most favorably, and, in terms of the recommendation, it was agreed to take the usual steps to have the application presented at the General Assembly. Dr. Thompson and Mr. Jordan were appointed to support the application when it comes up for consideration. Mr. McKee, on behalf of the committee on Sabbath Schools, gave in an elaborate and detailed report which was received. A circular was read from the Board of the Presbyterian College, Halifax, intimating that it was their intention to proceed with the appointment of a Professor to fill the chair of New Testament Exegesis. It was agreed to let the matter rest with the local authorities. There was read an extract minute from the Presbytery of Chatham requesting this Presbytery to resume the occupancy of the mission field organized in Dawn by this Presbytery two years ago, but disallowed by the Chatham Presbytery. The clerk was instructed to inform the Presbytery of Chatham that Mr. Bird, of Bridgen, is ready and capable of supplying the field till the meeting of the Synod in Woodstock, at which meeting this Presbytery invites a conference between the two Presbyteries in the matter. The Rev. Prof. Gordon, of Halifax, was nominated as Moderator of next General Assembly. Mr. Nichol, on behalf of the committee on Temperance, gave in an excellent report, which was discussed and adopted. Dr. Thompson, on behalf of the committee appointed to draft the minute in reference to the deceased brethren, gave in a report which was adopted and ordered to be entered on the records of the Presbytery, and copies of it to be sent to the families and congregations. The Presbytery appointed Mr. Nichol to preach and declare the congregation of Corunna and Mooretown vacant and act as Interim Moderator of Session, and Mr. Currie to preach and declare the congregation of Adelaide and Arkona vacant and act as Moderator of Session. Messrs. Nichol, McPherson and Cuthbertson, ministers, and Mr. Towers, elder, were appointed to visit the whole field, consisting of Burns church, Knox church, Corunna and Mooretown, Courtright, Sombra and Duthel with a view of reorganizing these into workable congregations and report in April during the meeting of the Synod. It was further agreed to ask for \$100 supplement for Corunna and Mooretown. Mr. Currie, co-venter of the Home Mission Committee, gave in the half yearly report from the 1st of October, 1894, to the 31st of March, indicating the work done, claims for said work from Home Mission and Augmentation Funds amounting to \$78 for mission stations, and \$358 for augmented congregations. In terms of the recommendations of deputations from the various fields, it was agreed to ask \$150 for Albert Street congregation, Sarnia, \$100 for Point Edward, \$100 for Corunna and Mooretown; \$100 for Napier and Brooke; Inwood and stations, \$2 per Sabbath; Martha-ville, \$1 per Sabbath; Mr. Daly was appointed Interim Moderator of Martha-ville. The report was adopted and application ordered to be made for students' and other supplies during the summer months and the Moderator instructed to sign the necessary schedules as directed by the General Assembly. It was agreed to ask from the committee of the Aged and Infirm Minister's Fund one year's grant to the widow of the late Alex. Urquhart who had been sick and infirm during the period previous to his death and the clerk was instructed to explain the case. Delegates to the General Assembly appointed in order of the roll were Revs. Messrs. Hector Currie, John McKee, Ph. D., W. G. Jordan, and, by ballot, Dr. Thompson and Mr. Graham. The following elders were appointed:—Thos. Towers, Thos. Heston, P. A. McDiarmid, John Hunter and Thos. Banks. In reference to ministers and licentiates giving a year's labor to the mission field previous to settlement, the Presbytery agreed to disapprove of the proposal. Regarding the Hymnal remit the Presbytery agreed to approve of the action of the Hymnal Committee as passed by the General Assembly. Mr. Eadie, on behalf of the Committee on Sabbath Observance, gave in an interesting and exhaustive report. After discussion the report was received and recommendations adopted, and the co-venter instructed to forward the same to the Synod's convention on that question. GEO. CURRIERSON, Clerk.

Woman's Foreign Missionary Society.

(Continued from page 265.)

neglect. There is no part of our work that has in it greater possibilities than that of enlightening and training our young folk in this Christian service."

In closing, the report continues: "The outlook is more expansive than ever before, and the call for help more urgent. New fields are ready to be worked, and hearts are longing for the light and help that can only come to them through the Gospel of Christ."

The summary of the work of which Mrs. Shortreed has charge, is as follows:

Presbyterial Societies.....	25
New Auxiliaries or reorganized....	35
New Mission Bands.....	37
Auxiliaries unreported or withdrawn	19
Mission Bands.....	15
Total number of Auxiliaries.....	585
" " Mission Bands.....	250
Auxiliary Membership.....	12,817
Mission Band ".....	6,588
Yearly Membership of General Society.....	3,448
Life Members added during the year	80
Scattered Helpers (Number.....)	639
Contribution (as \$408 61)	

THE REPORT OF SUPPLIES TO MISSIONS.

This report refers to a form of mission work now very well known throughout our Church, and most beneficent in its character, the sending of supplies of clothing for the Indians connected with the mission schools, stations and reserves where our missionaries are at work. It was presented by Mrs. C. M. Jeffrey, Secretary for this department.

"During the past year about 28,000 lbs. of strong, warm clothing—quilts, blankets, etc. have been sent to the Northwest for the children in our schools and the men and women on our Reserves."

It was largely in connection with this part of the society's work that at its last annual meeting it was decided "to send a deputation to the Northwest to visit the different schools and Reserves where mission work is carried on by the Society in order that the members might know from the personal observation of its delegates the true state of affairs."

The result of the visit, by common consent, has been eminently satisfactory.

"There was," says the report, "no clothing, 'moth-eaten, moulding and going to waste' on any of the Reserves, and our missionaries were unanimous in saying that without these supplies they could not carry on their work."

It continues: "When we saw the destitute condition of the Indians, and the lack of employment by which they could earn the necessary food and clothing, we could easily understand that the burden of caring for these poor creatures without the clothing sent by our Society would be too great to be borne, for not only do our missionaries carry to those under their care the 'Bread of Life,' but they must care for the body as well, and their own means are drawn upon to a large extent for the purpose."

Grateful appreciation is expressed of this work by the Indian Department of the Government in refunding the money paid for freight on the supplies sent. The felt importance of this work is set forth in the report which expresses the trust that many who have hitherto taken no interest in this work, and who could render valuable assistance, will aid us during the coming year.

PUBLICATION.

This important department of the society's operations has grown with its growth until it has become something quite large, and evidently has before it a future of greatly increasing interest and usefulness. It is under the charge of Mrs. Agnes Telfer. Her report deals with the *Letter Leaflet*, "Literature," and a "Financial Statement of Receipts and Disbursements." Details are given of the publication of the admirable monthly, the *Letter Leaflet*. It is so well known that we need only say that it has increased in size, and its circulation has advanced until it has now reached 13,160, but the aim and hope is to have it reach every home connected with the society.

Quite a considerable body of general mission literature of a most useful and valuable kind has grown up in connection with the society's work. Of this the report says:

The past year has been more than usually

marked by a desire on the part of the Auxiliaries for information regarding the different fields occupied by our Missionaries. We are indebted to our Foreign Mission Committee for help in this part of our work. The valuable pamphlets on India, Formosa, and the Chatechiam, by the Rev. R. P. McKay, have been much in demand. These, along with the History of our Work by the late Mrs. Macdonnell, and the interesting leaflet on African Missions by Mrs. McLeod, have all been helpful, and supplied a want felt by many who were anxious to gather all the information possible regarding our work. The testing little Leaflet, "The Measuring Rod," has gone into many of our Auxiliaries. May we hope its lessons have been felt.

We have printed for the Annual Meeting, by permission of the Board of Foreign Missions, New York, 1,000 of that delightfully told story "Mr. Great Heart, or the Life of Dr. Geddie." We have also on hand the "Life of Dr. Paton." There has been printed what should be of great use to the officers of Auxiliaries and Mission Bands—Mrs. Byers paper on "How to Conduct a Mission Band," Mrs. Shortreed's "Paper on Mission Bands," Miss Drummond's paper on the "Work of Officers," and the valuable paper read at Ottawa by Mrs. Grant, of Orillia. A Leaflet, "Beginnings at Mud Creek," will be useful to those sending supplies to the missionaries, being the experience of a returned missionary regarding the boxes sent to the mission fields. In all we have added seven to our already large stock.

Forty four maps of the New Hebrides, Trinidad and India have also been sold. The total receipts from this part of the work have been \$1,968.41, which, after meeting all expenses, allowed \$368.19 to be paid to the General Treasurer. The number of publications sold last year was 214,269, and distributed free, 13,393, making a total of 227,662.

THE TREASURER'S STATEMENT,

presented by Mrs. Elizabeth MacLennan, gives a detailed account of balances, receipts and expenditures, the whole duly audited and certified to.

We give to our readers, as that will be most interesting until they see the statement in full as given by the society in its report, the receipts from Presbyterial Societies. These include sums received from Auxiliaries, Mission Bands, Life Membership fees and interest on amounts deposited in banks.

PRESBYTERIAL SOCIETIES, RECEIPTS.

Earrie, \$1,294.71, Brandon, \$977.75; Brockville, \$1,525.00, Bruce, \$611.85, Chatham, \$1,081.24; Glengarry, \$2,109.54, Guelph, \$2,221.92; Hamilton, \$3,193.73; Huron, \$1,379.18; Kingston, \$1,379.04; Lanark and Renfrew, \$3,628.08; Lindsay, \$1,481.50; London, \$2,052.47; Maitland, \$1,468.00; Orangeville, \$750.00; Ottawa, \$1,348.68; Owen Sound, \$771.19; Paris, \$1,926.36; Peterborough, \$1,552.32; Sarnia, \$666.49; Saugeen, \$786.55; Stratford, \$1,524.77; Toronto, \$5,918.62; Whitby, \$671.56; Winnipeg, \$671.56. Quebec Presbytery—Chalmers Church Quebec, Auxiliary, \$78.15; St. Andrew's, Sherbrooke, \$40.46—\$118.62. Montreal Presbytery—Ormatown Auxiliary, \$155.00. Regina Presbytery—Life membership fee, Regina, \$25.00 Carlyle Auxiliary, \$18.00; Moosomin Mission Band, \$20.00—\$63.00. Calgary Presbytery—Lethbridge Auxiliary, \$30.65. Columbia Presbytery—Columbia Auxiliary, New Westminster, \$111.00, Mount Pleasant Auxiliary, \$35.00 \$146.00 Kamloops Presbytery—Donald Auxiliary, \$5.00.

The whole report is closed with the following abstract:

Cash received from Auxiliaries during the year 1894-95, \$35,153.15; Cash received from Mission Bands during the year 1894-95, \$6,248.09; Presbyterial Collections, Interest, etc., after deducting reported expenses, \$484.41; Cash received from other sources during the year 1894-95, \$21,023.04; Balance from last year, \$440.47.

Expenses of management, \$780.63; Expenses for missionary purposes, \$402.80.

Balance in Canadian Bank of Commerce, April 4th, 1895, \$42,160.73.

The reception and adoption of the reports was carried with great enthusiasm after some most hearty and warmly appreciative remarks from Mrs. Macrae, of Guelph. At this point, the Nominating Committee reported, through Mrs. Grant, of Hamilton, to the effect that the following ladies compose the Board of Management for 1895.—Mesdames Ewart, Bell, MacLennan, Crombie, Robinson, McGaw, Mortimer Clark, Hamilton, Playfair, Ball, Campbell, Carlyle, Telfer, Jeffrey, Shortreed, Bertram, Park,

Mutch, McLaron, Harvie, Fraser, McClelland, Smith, Lee, Caven, Adams, Misses Telfer, B. McMurchy, Duthie, Reid, J. Caven, Craig, Patterson, Bothune. The music through the day was very helpful, Miss Caven and Miss Monteith delighting the audience by singing a duet.

NEW BUSINESS.

Under this heading Mrs. Robinson brought forward a resolution recommending the enlargement of the *Letter Leaflet*.

Mrs. Harvie spoke of the proposed Training Home, but, as nothing had been decided in this matter, both resolutions were handed to the board, to be considered by them. Mrs. Goforth, wife of the Rev. Mr. Goforth, whose visits since his return to Canada have made him so well-known throughout the Church, then addressed the meeting. She presented in a very striking manner the difficulties that confront the missionary upon entering China, from the pride and inveterate prejudice of the people against all foreigners; the persecution and opposition they had to encounter, the greatness of the need, especially urging the duty of unmarried ladies who could devote themselves wholly to the work, going to the rescue of their heathen sisters. She mentioned also encouragements they had received, of some who had believed, had been baptized and admitted into membership in the Church of Christ, and others who were waiting and ready to make profession of their faith in the Lord Jesus. Prayer was what she asked for, and yet more prayer, and still more for China, for the missionaries and their work.

The afternoon meeting was brought to a close by Mrs. Bethune, of Beaverton, engaging in prayer, offering up thanksgiving for converts, that they may be increased in numbers and established in the faith.

THE PUBLIC MEETING.

The Society in holding this meeting in the largest Presbyterian Church in the city, showed their faith in the work they are doing, and in the interest it has called forth. They were not disappointed, the result justified their faith. Everyone somehow expected and felt this was going to be a great meeting, and people began to go early. They kept coming, and still kept coming, until the space in front and at each side of the platform, and that portion of the aisles, and the choir gallery, the whole body and the galleries of the large church were filled with an expectant and interested audience. Naturally, as this was a women's missionary meeting, women greatly predominated in the audience. The platform was adorned with plants and flowers, but beyond this all was plain and simple, and there was nothing to divert the attention from the great subject which had power to draw such an audience together.

The chair was occupied by Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, and beside him on the platform were the speakers of the evening, Rev. Dr. Gillespie, of New York, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church of the United States, North; Rev. J. F. Smith, M.D., returned missionary from Honan, at whose gradual recovery from very severe illness the whole church is rejoiced; and Rev. J. Fraser Campbell, of Central India, at home on furlough. Besides these were Rev. R. P. Mackay, our Foreign Mission Secretary, Rev. Professor MacLaren, long chairman of the Foreign Mission Committee, Rev. Professor Gregg, Rev. Dr. Eby, a returned Methodist missionary from Japan, Rev. Dr. Milligan and others.

"All hail the power of Jesus' name" was given out. The organ led in the familiar tune, Coronation, and such a swelling tide of praise rose from the great audience as will not soon be forgotten by those present. Rev. Dr. MacLaren led in prayer, after which the Rev. Mr. Patterson, pastor of the church, welcomed to the city, on behalf of the Presbyterian Churches, the delegates, and to that church and meeting all who had come to join in it. The Rev. R. P. Mackay, being called upon, gave a brief sketch of the growth of the

Society in numbers, in contributions, in the expansion and systematizing of its work, and what great good its agents abroad as well as at home are doing by all the various means employed.

The speaker of the evening, the Rev. Dr. Gillespie, to whom reference has already been made, was then introduced. He began by expressing his appreciation of the honor conferred upon him, and the church of which he is an officer, by his being invited to be present on the occasion. Missionary work and the missionary cause he described as being the most unifying of all Christian forces. This he proved by many happy illustrations. The Society was congratulated on the great work it was doing, the interest in which was shown by the large audience present, which was such as they would find difficult in New York to get together for such an object.

The subject of his speech was "The Outcome of Missionary Work and the Outlook." Dr. Gillespie has travelled extensively, and to purpose, in his official capacity as missionary secretary and gave an interesting address plentifully and happily illustrated from a well-stored mind and warm heart. We regret that we can only give some of the chief points shorn of the apt illustrations by which they were enforced. Of the outcome of woman's missionary work he mentioned first, a place of well assured recognition. As first their work was received with significant head-shakings and ill-concealed fears and doubts. These days are past. Now there are in the United States 33 societies of women and in Canada 5 at work. A second outcome had been "The discovery and development of gifts and graces." The moment when a man made the discovery of the possibilities that were in him was a supreme moment. This was happily illustrated by a reference to the discovery in our day and turning to use the treasures buried in the earth, and applying this to what can be accomplished by organized effort. The discovery, by women, of their gifts and graces had never, in his experience, been accompanied by the loss of womanly grace. In the third place, he referred to "The work already accomplished." This had been largely owing to women, many of whom are so devoted to it that they moved the ministers of the church by giving them foreign missions for breakfast, dinner and tea. What had been, at first, like a little cake of barley had become a great loaf. The great growth and spread of the spirit of prayer was next spoken of as an outcome of missionary work among women for women. Before closing this part of his address, many incidental results of the most beneficent kind in heathen lands were mentioned as the outcome of this missionary work, and these were abundantly illustrated and enforced by facts given and testimonies quoted of most competent witnesses in Japan, India and China.

Under the head of the present outlook he referred to the conflict seen to exist in our time in the attitude towards Christianity of the great ethnic faiths, such as Buddhism and Mohammedanism, the age of contemptuous indifference having given place to one of conflict and attempted reformed systems of their own, to the widening doors for Christianity and the translation of the Bible into so many languages. A two-fold danger was pointed out, namely, first, that because the women of the church are doing so much, the men would fail to do their part; and, second, there might be so high an appreciation of woman's success as to tempt them to divide and turn their energies into too many channels. This required to be carefully guarded against. Singleness of aim and flexibility of method were to be sought after and carefully maintained. Finally, constant waiting upon God was the indispensable condition of power and success. Man's strength alone could accomplish nothing but linked on to the power of the Holy Ghost there was nothing which it could not accomplish.

The Rev. Dr. Smith, one of our missionaries from Honan, compelled to return home because of illness, well nigh fatal, next

addressed the meeting. His address told, in the graphic language of one who know and had passed through them, the trials, the difficulties, the hopes and fears, the advances and delays, the encouragements and discouragements of a new missionary undertaking in one of the most hostile provinces of China. He told of how these sent out found their preconceived opinions very soon rudely shaken before the actual difficulties and work they had to do. His narrative of waiting, watching, of slow but yet of certain advance, of medical and evangelistic work, of their first converts, baptisms, of the number of applicants now, of the change which has come over the feelings of the people towards them, was most interesting, hopeful and encouraging. Dr. Smith's heart is most evidently in the work, and it is hoped that he may in good time, recover so thoroughly as to be able to take it up again.

The Rev. Fraser Campbell, returned missionary from Indore, India, was the next speaker. In the few minutes at his disposal, he pointed out the power of personal influence in the home of a godly mother, and directed attention to this as a field for woman's work. The condition of woman in India was spoken of, and the improvement in it, incidentally brought about by the Gospel. Among these he mentioned in brief, and very hurriedly, that the age of marriage had been raised in India to 12 years; the increasing number of marriages; that widows are not now so badly treated as formerly. These results, though not wholly, were yet mainly due to missionary influence. In closing Mr. Campbell dwelt upon the opportunities which have been lost, which were now being lost for want of men and means to enter into them at once, of many wide-open doors and loud calls for help which are now appealing to the Church. The cry never ceases. Would that the Church would rise up to the full measure of its opportunities and privileges, and send men in to take possession of these needy fields.

A collection was taken up which amounted to \$165. The meeting was closed with the benediction.

THIRD DAY.

The sessions resumed this morning at 9 a.m., and two meetings were being held simultaneously namely, that of the Board in the school room presided over by Mrs. MacLaren, of Toronto, for the election of office-bearers, and, in the church, a devotional meeting, presided over by Mrs. Fletcher, of Hamilton, in which Mrs. J. Fraser Campbell, who is home with her husband on furlough from India, and others took part. At the close of this meeting the general meeting of the delegates was resumed for business and hearing of practical papers on previously appointed subjects by ladies to whom the subjects had been assigned. At this meeting and at the next Mrs. MacLaren, a former president, wife of Rev. Professor MacLaren, occupied the chair, the strength of Mrs. Ewart, the president, owing to the severe strain put upon her by preparation for the meeting, and the anxiety and responsibility connected with presiding at the sessions, having given way and compelled rest.

Auxiliary Work was the subject of a paper by Mrs. Watt, of Guelph. This was a most eloquent and rousing paper upon a branch of the work on which of course the whole success of the Society very largely depends. It was regretted that, as only a limited time could be given to this and succeeding papers, even though some allowance was made, it could not be heard to the end. The same remark applies to the next paper which was presented by Mrs. Mutch, of Toronto, on the subject of Mission Band Work. This was an exceedingly good and instructive paper, and much regret was felt that want of time prevented its being given entire. It is hoped that these papers in a published form will reach all the Societies, and thus all receive the impulse and guidance they were intended and so well calculated to give. The closing paper at the session was a map exercise, by Mrs. MacMurry, of Toronto. This consisted in showing upon prepared maps, the

mission fields of the Church, the stations at which work is carried on with such other information respecting them as made the whole useful and instructive.

These papers concluded, the next matter which came up was one in which always much interest is felt, the next place of meeting, and the town of Peterborough, which has been spoken of before on more than one occasion, was fixed upon as the place in which the meeting will be held next year, and where, no doubt, the Society will meet with a most cordial reception. This session was closed like all the others with praise and prayer, the latter being offered by Mrs. W. A. MacKay, of Woodstock, for all members of the Society, that they may be more earnest and faithful, and that their numbers may be largely increased.

The next and closing Session resumed at 2.30 p.m., and was naturally one of deep interest. The names of the new officers for the ensuing year was announced, and the Executive and Nominating Committees were appointed. The admirable manner in which the different office-bearers of the Society have discharged their duties in the past, their efficiency and experience naturally marked them out for re-election and all were re-elected, except the treasurer, Mrs. MacLennan, who, after faithful service in her important department, resigned, and Mrs. McGaw was appointed in her place. Mrs. Ewart is again president with Mrs. MacLaren, Mrs. MacLennan, the former treasurer, Mrs. G. H. Robinson and Mrs. Ball, vice-presidents; Mrs. Harvie is Foreign Secretary; Mrs. Shortreed, Home Secretary; Publication Secretary, Mrs. Telfer, and of Supplies, Mrs. Jeffrey. The way these different offices have been filled in the past has won the unstinted praise of all the members of the Society, Prayer was offered up by Mrs. Towers, of Sarnia, for the Board of Management, and all officers of the Society, that they may be divinely sustained and directed.

The next important item on the programme for this Session was the disposal of the funds. By a vote of the Society \$25,535.92, in addition to \$14,662.08 already paid over, was to be passed to Rev. Dr. Reid to make up \$40,198.00 the full estimated expenses of the year's work. It was also carried that, as in some former years past, \$1,200 be given through Rev. Dr. Reid in aid of the work of the Foreign Mission Society of the Eastern Division of the church, half to be applied to women's work for women in Trinidad, and half for the same object in the New Hebrides. Further, it was agreed to pay over \$15,000 to the Foreign Mission Committee to meet salaries and other expenses in connection with W.F.M.S. as they become due. The dedicatory prayer of this money and of its disposal was offered by Mrs. Johnston, of Paisley.

The returned missionaries, Miss Jamieson, of Neemuch, India, Miss McIntosh, of Honan, China, and Miss Baker, of Prince Albert, followed with addresses. They all dwelt upon the value of such meetings as those which were then closing, the stimulus and impulse they imparted, the pleasure it would give them could they but convey to their sisters in heathen lands some idea of the interest felt in them, and what was being done for them by women in Canada. The strange manners, customs and sights they saw in their distant fields, their varied experiences, the crushing weight of the sight and practices of idolatry always before and around them, the interest and joy they felt in their work, the gradual awakening of interest in those among whom they laboured, the change for the better whose beginning and progress they could note and follow, the great and pressing need of the religion of Jesus Christ to lighten and brighten the lives of their sisters by the knowledge of the way of salvation, the testimony they bore to the Christian character and devotion of their fellow workers, who had laid down their lives for Christ in their distant fields, and their appeal and plea for constant prayer were presented with force and moving power, and gave great interest to the closing hours of the closing Session.

Mrs. Ross, of Lindsay, made the last address. In a few clear and logical sentences and with a calmness and self-composure which added weight to her words, she dwelt upon the thought that here for a time they had all been hearing, receiving, taking in, how could they put that to the best use by giving it out when they returned to their homes and separate spheres of work; how could they best and most effectually impart to others the great stimulus which they had themselves received. Prayer by Mrs. W. B. McMurry, of Toronto, and the singing of the fourth doxology, closed what was by all felt to be a most successful and delightful annual meeting—taking it all in all, possibly the best of the series, growing year by year and making what there can be no doubt will be one of the brightest pages in the history of the Presbyterian Church in Canada.

THE SYNOD OF HAMILTON AND LONDON.

FIRST DAY.

The Synod of Hamilton and London was opened in Knox church, Woodstock, on the evening of Monday, the 15th inst., Rev. Dr. Battisby, moderator, in the chair. A large number of delegates were present besides many members of the congregation. After devotional exercises the moderator delivered the usual discourse which marks the opening of the Synod.

At the conclusion of the sermon the roll was called by the Clerk. After expressing thanks for the honor conferred upon him Rev. Dr. Battisby declared the meeting open for the nomination of a successor, when the Rev. J. L. Murray, M.A., of Kincardine, was unanimously elected to the moderator's chair for the ensuing term. In a few brief words Mr. Murray expressed thanks for the honor conferred upon him and immediately took the chair.

A motion of thanks to the retiring moderator for his services during the past year and also for the excellent sermon delivered was unanimously carried.

SECOND DAY.

The Burton mission commission next reported. The committee asked that the amount, \$3,000, which has been in abeyance since the death of Dr. King be paid over to the aged minister's fund. A committee was formed to wind up the affairs of the mission in accordance with a decision made at a former Synod. Drs. McMullen and Fletcher were appointed a committee to draft a suitable motion regarding the death of the late Dr. King.

The report of the Branford Ladies' College was presented. The college is in a flourishing condition and doing good work among the young people of the Church. Many graduates had won high honors in other fields of learning. An appeal was made to the Church members to send their daughters to this college as there was no more desirable place to put them than under the care of the efficient matron.

The Munroe case was next taken up, with the result that Mr. Munroe gave notice that he would appeal from the decision of the Synod to the General Assembly. Rev. Messrs. Henderson and Tully were appointed to support the decision of Synod before the General Assembly.

MANITOBA SCHOOL QUESTION.

Dr. Hamilton gave notice of the following motion:

This Synod views with deep concern the present opposition between the legislation of the Dominion government and the legislature of Manitoba, regarding the Educational Act of 1890, and hereby expresses its sympathy with the position taken by the representatives in the Manitoba legislature against any interference by the central government with the educational matters of the Province.

In speaking to the motion Dr. Hamilton said that there had been an encroachment upon the liberties of the people. If it were successful we would be ruled by Quebec, which practically meant the Roman church. On account of the agitation of past years no Bibles were now used in the schools. The speaker proceeded to give the history of the controversy. The important thing for the Synod to do was to express sympathy with the Legislature of Manitoba. If the resolution of the Dominion were passed, trouble would surely ensue: what the end of it would be, no one knew. They had a great evil to fight and it was necessary to do it manfully. He moved the resolution.

Rev. J. L. Turnbull seconded the resolution. Dr. Laing expressed himself in thorough accord with the principles of the motion, but the form of it was not entirely satisfactory to him. This matter required a great deal of consideration; so a resolution that they would look back to in the future should be framed. In 1846 the impossibility of establishing an educational system which contained no Christian teachings, into which the Presbyterians could enter heartily, was demonstrated. It was the desire in mixed communities to have a system that would in no way offend the conscientious scruples of the school supporters. We can have a system that Roman Catholics cannot honestly object to. The separate school cry was raised in 1860, and separate schools were thrust upon us by Quebec. Now that they have our hands tied, they wish to tie Manitoba's, the North-West's and ultimately British Columbia's hands. The motion, however, should be stripped of its political significance.

Dr. Mackay approved of the aim of the resolution, but also thought that the form might be changed slightly. What do they intend to give Manitoba? Separate schools, certainly, but what kind? Not Ontario's separate schools, but a system that is not a system, an educator that does not educate. By that system that was in vogue before 1890 the priests were paid large sums of money, for which no accounts were ever given. This money was not used to educate the children for proper citizenship. It was not a separate school system but a system that was a disgrace to civilization. Draw the resolution up carefully so it will be a proper expression of our opinion. (Applause.)

Dr. McMullen was in sympathy with the line of thought of Dr. Laing. He did not wish to mix politics with religion and hoped the Synod would avoid that also. He protested against the Roman Catholic church having done for her what no other church had. This was a good matter for judicious consideration and he hoped that the deliverance would be worthy of the Synod.

Dr. Lyle, of Hamilton, took a different stand from that of the previous speakers. The Catholics, he said, had rights and should get them. He claimed nothing himself that he was not ready to give them. However, he saw the impossibility of an educational system with which the Catholics would agree. If they were left to make one of their own they would quarrel with it in a short time. The State was not able to teach religion to the children.

It was moved by Rev. E. Cockburn, and seconded by Rev. W. J. Day, that the resolution be remitted to a committee to prepare a deliverance.

Dr. Robertson made an excellent speech on the all important question and his thorough knowledge of the west gave additional interest and importance to what he said. He asked for the moral support of a large and influential Synod in this matter. Out west there were people of every nationality. The only way to unite them into one people was by one school system, having every child taught the English language and growing up together. The speaker merely stated that the matter be left to Manitoba to deal with. It was a matter for the province and involved provincial rights. The western people did not want others to legislate for them. They would resent such action and it was difficult to guess what the end of the trouble would be. The west asked to be allowed to quietly and calmly settle the matter itself, but any outside pressure brought to bear would be resented.

The following committee was appointed to draw up a motion: Dr. Hamilton, convener; Dr. Laing, Dr. McMullen, Dr. Lyle, Messrs. Rutherford, D. H. Hunter and D. Turnbull.

Dr. Hamilton reported on behalf of the committee. He read the following resolution:—

Your committee, having considered the matter, report as follows. The religious element in education we deem to be of vital importance. We hold strongly that a non-Christian and purely secular system is unsafe for the State, and cannot produce or foster the spirit of good citizenship.

The truths and moral duties taught by Christ held in common by all, are amply sufficient to supply what we desiderate in a public system of education and teaching the distinctive tenets of any one branch of the Christian Church should not be undertaken by the State.

On these grounds we are opposed to the granting of public moneys for the support of denominational schools.

The system of education established in Manitoba being, according to our understanding, Christian, but not sectarian or denominational, and admirably adapted to her mixed and sparse population, has the approval of this Synod.

Therefore we deprecate any outside interference with the view of forcing on Manitoba a system of separate schools.

The resolution was finally adopted as read.

THE INDIA MISSION FIELD.

Mr. Fraser Campbell addressed the delegates concerning the missionary work in Central India. Seven ministers from Canada were working among the people, one doctor not a minister, and 14 unmarried ladies, besides the missionaries wives. The work which has resulted most largely in conversions is the evangelistic in the Central stations, the surrounding villages, and, during the cold season, the more distant places. Statistics unexplained did not correctly make known the facts. There are included among the communicants, helpers and their families who have come from other missions. Some of the converts of this mission have gone elsewhere, and some profess faith in Christ and change of heart who have never been baptised. Further, there are persons who confess various degrees of conviction of the truth of Christianity and whose lives are affected thereby. Time did not permit speaking of the greatness of the need, the opportunities lost for want of men to open new stations, men offering to go and no money to send them, while multitudes are passing away without the knowledge of Christ, which is necessary for eternal life. Mr. Fraser Campbell concluded his most interesting address with an eloquent plea for assistance from his hearers.

IN THE NORTH-WEST.

Dr. Robertson, superintendent of missions in the North-west, next addressed the meeting. A deficit of \$10,000 was probable this year. The work had to be extended. Ten thousand dollars a year were promised from the Old Country for a forward movement, so the work had to go on. Icelanders, Germans and other nationalities sent petitions for missionaries to the Synod at Winnipeg last year. Granting as many of their requests as possible led to the extension of the work, which accounted for the increased expenditure last year. No falling off had taken place in the work on

(Concluded on page 274.)



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STRONG AND PROSPEROUS

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Ministers and Churches.

Rev. D. Perrie, of Wingham, has left on a three month's visit to Scotland for the benefit of his health. The Rev. R. S. J. Anderson, M.A., B.D., of Wroxeter will act as Moderator of the Sessions of Belgrain and Calvin Church, East Wawanor, in his absence.

Rev. Dr. and Mrs. Smyth, of Montreal, were recently honored by the present from Calvin Presbyterian Church, of which the Doctor has been pastor for over nine years, of a handsome cabinet of solid silver utensils, on reaching the twenty-fifth anniversary of their marriage. The minister and his wife held an enjoyable "At Home" in the lecture room of the Church, and the officers, secretly to the worthy couple, arranged to add to the interest of the event by the presentation of this costly service of silver. An interesting address was read by the Clerk of Session, to which Dr. Smyth made suitable reply. Rev. Dr. Scrimger presided at the meeting and a number of ministers of the city gave addresses. The evening was enlivened by pleasing strains from a select orchestra, and the Ladies Aid Society attended the well loaded tables. Mr. John Osborne, financial secretary, introduced the guests.

TO VISIT THEIR NATIVE LAND.

REV. P. MCF. MACLEOD.

The Rev. P. McF. Macleod, of Central Presbyterian Church, James Bay, Victoria, B.C., has passed through the city on his way to pay a visit to his friends in the mother country. Seventeen years ago Mr. Macleod was pastor of St. Peter's Presbyterian Church, Liverpool, and is yet remembered by his old flock and looks forward to a very happy meeting with old friends. At their meeting the day before his leaving Victoria, the Ministerial Association, of that city, composed of all the evangelical pastors, unanimously passed the following resolution which shows the esteem in which Mr. Macleod is held by his brethren: "That the president and secretary be instructed to convey to Bro. Macleod our high appreciation of the fellowship we have had with each other in the past, and also of his readiness to place his excellent abilities at the disposal of the association on so many occasions. Our prayers go out on his behalf that he may have a prosperous journey, a pleasant time in renewing old acquaintances and in the forming of many new ties of lifelong friendship. May the kind Father watch over him in his absence, the Elder Brother use him in His services, the Holy Spirit be his constant guide, and may he return to his people and to us with renewed strength and grace to do the Master's work here.—T. Baldwin, President; P. H. McEwan, Secretary on behalf of the Association." Mr. Macleod hopes to attend the meetings of the English Synod and the Scotch Assemblies, and carries with him a letter from Dr. G. L. McKay, Moderator of our General Assembly introducing him to these bodies.

REV. JAMES GOURLAY, M.A.

At the late meeting of the Presbytery of Bruce the Rev. James Gourlay, M.A., tendered his resignation of the congregation of Port Elgin, after a pastorate of 20 years and over. The affairs of the Church were never more prosperous or harmonious than at present, but Mr. Gourlay desires a brief period of rest, after so long and active a pastorate, and he intends, accompanied by Mrs. Gourlay, to spend a year in Europe. Mr. Gourlay is held in the highest esteem and affection in Port Elgin, where he has always been regarded as a model preacher and pastor, and his removal will be a heavy loss to the congregation and to the cause of Christ in the Presbytery of Bruce of which he has for many years been the efficient clerk. He has also been ever most active in every department of Christian work and usefulness. Mr. Gourlay will not leave Port Elgin till the month of August.

APPOINTMENT OF MISSIONARIES.

The list of missionaries for the ensuing summer, and appointments given to Presbyteries at the late meeting of the Home Mission Committee was as follows:—Quebec: Messrs. L. J. O'Brien, J. C. Stewart and G. A. Woodside. Montreal: Messrs. P. D. Muir, W. E. Ashe, G. D. Ireland, N. D. Keith, and Hector Mackay. Glengarry: Mr. Geo. Weir. Ottawa: Messrs. Jas. Taylor, N. McLaren, T. A. Sadler, Wm. Bremner, C. D. Campbell, Thurolo Fraser, W. J. West and S. O. Nixon. Lanark and Renfrew: Messrs. M. H. Wilson, R. Herbison, C. A. Ferguson, Rev. J. A. McConnell, Rev. J. A. Macdonald (1 year). Rev. E. S. Logie, D. J. Scott and John B. Boyd. Brockville: Mr. W. M. Fee. Kingston: Messrs. W. T. B. Crombie, E. C. Currie, H. R. Grant, E. C. Gallup, G. E. Dyde, J. T. Miller, J. H. Turnbull, D. A. Volame, A. Walker, A. M. Currie, W. M. Kannawin, S. A. Woods, W. A. Alexander, and Rev. J. R. Lang (1 year). Peterborough: Messrs. R. F. Hall and Rev. D. M. Jamieson. Lindsay: Messrs. J. W. McIntosh, Rev. D. Millar, Rev. S. McDonald, and John D. Smith. Whitby: None. Toronto: Messrs. J. J. Brown and—Duncan. Barrie: Messrs. W. C. Bennett, F. E. Pitts, F. A. McRae, W. G. Smith, John Radford, W. M. Burton, J. B. Torrance, H. M. McCulloch, T. Oswald, Thos. Eakin, G. B. Wilson, S. J. Duncan Clark, A. F. Smith, Rev. Jas. Fuller, John H. Rodgers, Jas. T. Richardson, and H. W. Porter. Orangeville: Mr. W. T. Ellison. Owen Sound: Messrs. J. Gray Reid and Andrew

Little. Saugeen: Messrs. D. L. Campbell, Jas. J. Paterson, J. W. McNamara, and J. G. Inkster. Guelph: Mr. Crawford Tate. Hamilton: Rev. J. B. Hamilton. Paris: Mr. J. Burkholder. London: None. Chatham: Messrs. H. A. Hunter, E. W. Mackay, Robt. Greathead, and Alex. Maclean. Sarnia: Messrs. R. W. Dickie, Geo. G. Scarr, W. D. Bell, and Rev. John McRobbie. Stratford: None. Huron: None. Maitland: None. Bruce: Mr. C. M. Wyse. Algoma: Messrs. R. J. McPherson, T. A. Bell, Geo. Arnold, J. C. Wilson, A. Lee Harvey, M. McArthur, David Forbes, Jas. M. Dallas, R. W. Goodall, Dun. B. Smith, R. G. Austin, D. D. Johnston, Jas. Steele, Arch. Bell, and Thos. Henderson. Synod of Manitoba and North-West: Messrs. J. J. L. Gourlay, Wm. McCuaig, I. A. McGerrigle, D. N. Colburn, Major McIntosh, A. McGregor, Jas. Ervine, W. C. Sutherland, Stephen Young, W. Akitte, A. C. Bryan, A. J. McMullen, J. R. Fraser, J. C. Cameron, Alex. Stewart, G. M. James, Wm. Chestnut, J. A. Hall, E. G. Perry, Allan Lang, R. A. King, D. G. Ross, Jas. McIntosh, H. J. Stirling, Andrew Strachan, Samuel Lundie, A. D. Caskey, J. H. Wallace, Harry Walker, John Smith, I. Bason, Andrew M. Skea, R. C. Warden, J. R. McAllister, Thos. McAfee, R. C. Pollock, Dan. Oliver, J. W. S. Lowery, R. M. Dickey, M. Mathieson, J. Hunt Jarvis, Allan Morrison, H. H. McLean, Rod Gillies, H. M. Irwin, Geo. Broadly, W. F. Gold, Jos. Johannsen, J. E. Hogg, Wm. Simons, Wm. Wilson, Walter Moffat, Rev. W. R. Ross, Rev. W. T. Moss, and Rev. P. Simpson Brown. Synod of British Columbia: Messrs. Arch. Macvicar, A. McCallum, H. T. Murray, W. M. Mackeracher, R. F. Hunter, A. D. Menzies, J. S. Shortt, W. B. Findlay, Thos. Merz, Geo. Menzies, W. G. Russell, H. J. Robertson, J. R. Robertson, R. C. McAdie, A. G. Hutton, Rev. T. S. Glassford, P. Naismith, John Walker, and E. W. Packard.

In addition to the above there were ninety-four applicants for work to whom appointments were not given.

KNOX COLLEGE MISSIONARY SOCIETY.

The appointment of students by Knox College Missionary Society and the fields to which they were designated are as follows:—

BRITISH COLUMBIA:—Midway, J. T. Hall; Field, W. A. McLean.

NORTH WEST TERRITORIES:—Gleichen, R. S. Scott; Longlaketon, J. R. Harcourt.

MANITOBA:—Brookdale, W. C. Dodds; Dongola, J. R. Elmhurst; Gilbert Plains, W. J. McBean; St. Emo, R. C. McDermid.

ONTARIO:—Collin's Inlet, A. W. McIntosh; Bala, H. T. Kerr; Cook's Mills, F. D. Roxborough; Massey, J. H. Brown; Kilworthy, W. Wallis; Black River, W. D. McPhail; Muskoka Falls and Buck Lake, D. Johnston; Bethune, D. M. McKay; French River, D. J. Ellison; Spring, J. L. Cameron; Warren, D. Buchanan; Wahnapitae, W. Beattie; Proton, W. H. Farrer; Berriedale, T. Dodds; Commanda, W. G. Richardson; Danchurch, J. Barber; Franklo, W. A. Campbell; Squaw Island, H. McLean; Iron Bridge, W. J. McDonald; Port Carling, P. Scott; White Fish, J. McCrea; South Bay, R. J. Ross; Temiscamingue, M. A. Shaw.

THE HOME MISSION DEFICIT.

MR. EDITOR.—In answer to inquiries, let me say that the deficit in the Home Mission Fund is due to a falling off in revenue, chiefly in the contributions of congregations, and in donations; and to extension of work. From 1890 to 1894 the number of missions increased 23 per cent, while the revenue from congregations in the same time increased only 10 per cent, and the revenue for 1895 is considerably behind that of 1894 at this date. In a new country, church extension seems to be a matter of necessity. With emigrants constantly arriving, and settlements extending; with districts settled for years, and without service of any kind being explored, it would seem wrong to the people to the Church and the country to call a halt in extending. Besides, when foreigners of different nationalities are applying to us for help, and offering to become identified with us in Christian work, to refuse to listen to them would surely be most unwise. The Church confined herself too closely to her own children in the East, and today she is weaker because of it.

But, I am asked, "Did you go on, knowing that you would have a deficit?" to which I answer, No. The special contributions expected from Britain, through the efforts of the Rev. C. W. Gordon—about \$10,000 a year for three years years and a somewhat smaller amount for the two following years—were supposed to cover fully the work of extension. These contributions in the mother-land were solicited for a "forward movement," and to refuse to initiate and carry out that programme would look like getting money under false pretences. Our embarrassment has arisen through shrinkage where it was not expected. Another asks, "What about the future? Are you going to abandon fields occupied in the past?" No; every field previously occupied, is manned this spring, and will remain manned, if possible; no churches have been built that are now closed, nor have missions been abandoned or congregations disbanded. A halt had to be called but our lines are yet as far extended as ever. Let there be no mistake, however; the H. M. C. is determined to limit its expenditure to its income, and if we are to move on and take positions, as set-

tlement is effected, our revenue must increase. Since our congregations are giving, on an average, only 30 cents per communicant to Home Mission proper it would seem that with a great effort the revenue might be materially increased. The fullest information should be given to people about the work, and some organizations should be effected in every congregation to procure funds. It is pleasing to report that wherever an appeal for help to remove the deficit has been made, the people promptly and kindly have taken the matter up.

J. ROBERTSON

62 Admiral Road, Toronto.

PRESBYTERY MEETINGS.

CALGARY: The regular half-yearly meeting of this Presbytery was held at Calgary, on March 5th. The Rev. David Spear, B.A., Incoming Moderator, presided. There was a very large representation of members present, and the work of the court occupied 3 days. Rev. James Robertson, D.D., Supt. of Missions, was nominated as Moderator of the ensuing General Assembly. The following commissioners to Assembly were appointed:—Ministers: D. G. McQueen, B.A., Chas. McKillop, B.A., John Fernie; John P. Grant, Elders: Hon. E. H. Bronson, Ottawa; Mr. John Charlton, Lyndoch; Major James Walker, Calgary, Mr. John D. Higginbotham, Lethbridge. The following were chosen to represent the Presbytery at the Synod of B. C. at Nanaimo in May: Revs. J. C. Herdman, B.D., E. G. Walker, B.A.; J. A. Matheson, B.D. Resignations: The Rev. Chas. Stephen and the Rev. J. A. Matheson tendered the resignation of their respective charges. A special meeting of Presbytery was appointed to consider questions arising in connection with the same. The report of the Committee became the finding of the Presbytery and was to this effect: The Committee unanimously recommend, after careful deliberation, that Mr. Stephen be asked to withdraw his resignation and resume his work at Medicine Hat, that Mr. Matheson be asked to lay his resignation meantime on the table until next meeting of Presbytery in September, in the hope that he may see his way clear to remain in the field at Dewdney. Reports were given in by the Conveners of the Presbytery's Committees, duly considered and adopted, and the Conveners thanked. Public meetings were held on the evenings of the 6th and 7th, the latter being under the auspices of the Y. P. S. C. E. The Rev. Alex. Forbes, B.D., of Aberdeen, Scotland, was ordained on the 6th March, for Fort Saskatchewan field. Mr. G. S. Scott, missionary, was according to the deliverance of General Assembly, examined in second year's theological work, namely Systematic Theology, Hebrew, N. T. Greek, Church History and Introduction. The examination was in writing and was highly creditable in all subjects. Mr. Scott, Mr. J. S. Dobbin and J. S. Muldrew were duly certified to the Senate of Manitoba College. A recommendation to the Presbytery of Saugeen was granted in favour of Mr. George Scan, student in Theology. Mr. Peter Naismith, missionary at Olds, asked to be clothed with the powers of an ordained missionary and Presbytery will ask leave of the General Assembly to ordain him. The remits from General Assembly were considered at length, and answers preferred thereto. One of these remits has a direct bearing on our Western Mission work—namely—that all graduating students and ministers received from other churches be required to give at least one year's work in the mission field before being eligible for a call. The Presbytery most heartily approved.

Indigestion

Horsford's Acid Phosphate Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations. For sale by all Druggists.

W.F.M.S.

MEMBERS

THE CANADA PRESBYTERIAN will be sent on trial to any new address (outside of Toronto) till Jan. 1896, on receipt of \$1.00. Regular price \$2.00 per annum. Twenty-fourth year of publication.

5 JORDAN ST., TORONTO.

this remit, in as much as it will help to solve the problem of giving continuous supply to many of our fields... which have, hitherto, been left without supply for a certain part of the year.

BARRIE: This Presbytery met on April 2nd, at Barrie, Mr. D. D. McLeod, Moderator. Circular letters, intimating the intention to apply to the General Assembly for leave to receive ministers of other churches to the ministry of this church, were read as follows:—Presbytery of Inverness, to receive Mr. W. Peacock, of the Congregational Union of Nova Scotia and New Brunswick; Presbytery of Brandon, to receive Mr. G. Roddick, formerly a minister of this church for some years, and supernumerary in Methodist Church; Presbytery of Hamilton, to receive Mr. Horatio S. Beavis and Mr. W. Donald, formerly of this church—both from the Presbyterian Church in the United States.

ing motion was adopted, viz: "That the discussion as to a proposed division of Presbytery lie over till the November meeting of Presbytery." Mr. Burnett presented the report on Sabbath Schools. It was agreed to receive the report, to thank Mr. Burnett for diligence, and instruct the treasurer to pay the expenses incurred.

TORONTO: This Presbytery held its regular monthly meeting on April 2nd, Mr. W. A. Bell M.A. Moderator. The Toronto branch of the W. F. M. S. reported, stating that there are in connection with the society 53 auxiliaries, and 27 Mission Bands, with a membership of 2,570, and that the treasurer had received during the year the sum of \$5,718.62.

of Board of Managers, or Deacons' Courts was read and ordered to be printed in the Minutes.—R. C. Tibb, Clerk.

GUELPH: This Presbytery held its regular meeting in Knox church, Acton, on the 19th March. Of the business transacted we can report only the following:—The statistical reports and financial statements as far as received from congregations and stations in the bounds were submitted for examination.

GLENGARRY: At a meeting of this Presbytery, held on the 15th inst, the resignation of Rev. G. A. Smith, of the charge of Glensand field and E. Hawkesbury was accepted. Rev. A. K. MacLennan, of Dalhousie Mills, was appointed Moderator ad interim.

MAITLAND: This Presbytery met at Brussels on the 15th inst. Rev. D. B. McRae, Moderator pro tem. The resignation of Rev. David Millar of the pastorate of the congregation of Knox Church, Brussels, was taken up for consideration.

Hood's Cured After Others Failed

Scrofula in the Neck—Bunches All Gone Now.



Blanche Atwood, Sangerville, Maine.

C. I. Hood & Co., Lowell, Mass.: "Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat.

Hood's Sarsaparilla Cures

not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared."

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

INCORPORATED TORONTO 1888 HON. G. W. ALLAN PRESIDENT CONSERVATORY OF MUSIC 609 YONGE ST. & WILTON AVE. EDWARD FISHER - Musical Director. Summer Session July 2, to Aug. 3. 6 LECTURES AND CLASS LESSONS. Special for music teachers and students. H. N. SHAW, B.A., Principal Elocution School. Summer Session for teachers, speakers, readers, clergymen and others. Calendar and Prospectus Sent Free.

FOR THE TEETH BREATH JUABERRY

Church by Rev. D. Millar, the resignation to take effect the 15th day of April 1895. A resolution highly appreciative of Mr. Millar personally and of his work and services in the Presbytery was cordially passed.

TO DOWN SPOOKS.

A wealthy bachelor declared that a horrid hag had glared at him through the night. His friends laughed at him, but he insisted that the house was haunted. He grew ill, complaining of extreme heaviness in the stomach, his appetite failed, he grew sallow, emaciated and despondent.

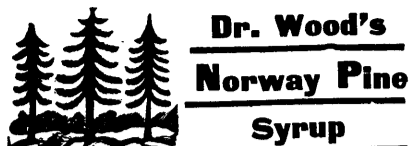
Dr. Pierce's Pleasant Pellets cure constipation, biliousness and derangements of stomach, liver and bowels.

THREE PLUMS

- 1 - Sterling Coin Silver Coffee Spoons. \$3 per Dozen.
2 - Beautiful Embossed Quadruple Plate Bake Dishes. \$5 each
3 - Gents' Coin Silver Dust-Proof Waltham Watches. \$6 each.

These have our full guarantee and will be sent to any address on receipt of price. WANLESS & CO. 168 YONGE ST., TORONTO.

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS in Europe and America. Unlike the Dutch Process, no Alkalies or other Chemicals or Lyes are used in any of their preparations. Their delicious BLENDED COCOA is absolutely pure and soluble, and costs less than one cent a cup. SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO. DORCHESTER, MASS.



Dr. Wood's Norway Pine Syrup

A Perfect Cure for COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes.

Sold by all Druggists. Price 25 & 50c.

THE PALACE STEEL STEAMER Garden City

HEADQUARTERS: TORONTO OPEN NOW FOR ENGAGEMENTS

WITH SUNDAY SCHOOLS, CHURCH ORGANIZATIONS, SOCIETIES, Etc.

Those desiring an Excursion and Day of Recreation free from evil influences can secure this popular steamer to

Lake Island Park, Wilson, N.Y.

at a low rate, whereby a profit of not less than 50 per cent. will be secured for the parties from the sale of their tickets.

Special Inducements Offered for Excursions in June.

All persons interested in small or large excursions please call or communicate with the undersigned at the Steamer Garden City Office, Geddes Wharf, foot of Yonge St., East Side.

W. N. HARRIS, Agent THOS. E. NIXON, Purser.

Freehold Loan & Savings Co.

DIVIDEND NO. 71.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the FIRST DAY OF JUNE NEXT, at the Office of the Company, corner of Victoria and Adelaide streets, Toronto.

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

Notice is also given that the general annual meeting of the Company will be held at 2 p.m. TUESDAY, JUNE 4th, at the Office of the Company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board. S. C. WOOD, Managing Director. Toronto, 17th April, 1895.

\$3 A DAY SURE Send us your address and we will show you how to make \$3 a day; absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write today. IMPERIAL SILVERWARE CO., Box 45 Windsor, Ont.

CANADIANS AND LIFE INSURANCE.

The Shareholder, Montreal.

"We are surprised that Canadian people should pay their premium money into foreign companies when equal, if not better, security is furnished by Canadian and British Life Companies, for in the discussion of questions of this description we do not hesitate to place Canadian and British companies on a common footing, both being equally entitled to the confidence of the people, and both being in fact British. We say that we are surprised at the large amount carried by American companies. It cannot possibly be ascribed to any want of confidence in the other companies, and must be attributable to a want of thought, a want of consideration, which should accompany such an important matter as the taking out of a life insurance policy, which is not a matter for a year or two, but one of a lifetime. Circumstances which exist to-day may undergo extraordinary changes in the course of ten or fifteen years, and the possibilities which may accompany these changes should be seriously weighed. The depreciation in the value of the currency of that country should also be considered, for American policies are payable in United States currency, whatever that may be, unless by the terms of the policy they are specially payable in gold, and even in that case an Act of the Legislature might relieve the companies from gold payments, and authorize silver or something else under extraordinary circumstances. In the present financial depression in the United States difficulty might be experienced in making a large number of payments aggregating a large sum at one time, and delays would ensue, when the value of the policies to the bereaved would be greatly reduced by their failure to afford immediate relief.

"Under these circumstances we think that Canadians would do well to give their preference to Canadian and British life offices, and thereby avoid the possibilities with which the womb of the future may be charged. Life assurance is a provision not for the present but for the future and for the loved ones. Every possibility of mischance or depreciation in value should be avoided, and this can be done by assuring with Canadian and British offices."

One of the most desirable Canadian Life Companies for intending insurers in the North American Life Assurance Company. Its financial position is unexcelled by that of any other Company, while in the matter of surplus it stands ahead. Its plans of insurance are attractive, and its investment policies which have matured this year are giving the utmost satisfaction to the holders, handsome results having been realized. Persons contemplating insuring would do well to write the Company at its Head Office, 22 to 28 King street West, Toronto, Ontario, and obtain information as to its plans and secure a copy of the last annual report, showing its strong financial position.

(Continued from page 271.)

account of the deficit. The gospel was preached in 675 places in the North-west. In the last 13 years the membership had increased from 1,153 to 10,000. Thirteen years ago the contributions to the fund amounted to \$15,000 and now reach \$234,000. Dr. Robertson's address was most interesting and received close attention.

It was decided, after addresses by Dr. Laing and Mr. Cockburn, of Paris, to appoint an augmentation committee. A motion of Mr. Tully's, to the effect that one member of each Presbytery be appointed to form the committee, was carried.

A communication from the Diocese of Niagara asking the co-operation of the Synod to obtain certain religious teaching in the public school was read and referred to the school question committee for settlement which reported as follows:

"The Synod respectfully acknowledge receipt of the communication from the chairman of the committee on education of the Synod of the Diocese of Niagara, and thanks the committee for their courtesy in informing this Synod of their purpose in regard to religious education in the public schools of Ontario.

"The Synod recalls the satisfactory results of the former united action of the churches in the matter and would hail with pleasure any opportunity of further improvement in this direction. At the same time the Synod believes that it would not be justified in taking any step calculated to interfere with the non-denominational system now established for the introduction of doctrinal teaching to which many of our fellow citizens would be conscientiously opposed, and, therefore, respectfully decline to co-operate with the Synod as requested in anything looking in the direction of the establishment of parochial schools." The report was adopted.

An overture from Paris Presbytery, to the effect that all graduates from the colleges of the church and ministers from other churches give a year's service in the mission field except in special cases, was read, and it was decided that the Presbytery should send up the overture with the remit to the Assembly.

The floor of Knox Church was comfortably filled at the evening session. It was almost wholly taken up with the consideration of reports of various committees.

STATE OF RELIGION.

Dr. McIntyre, of Beamville, read an exhaustive report on the state of religion. The committee made the following recommendations:

1. That Presbyteries be advised in their conferences on the state of religion, to consider the best means of keeping the subject of family religion before the people of our Church.

2. That pastors and sessions be strongly urged to press upon their people the need and importance of regular family worship.

3. That the Assembly Committee be requested to take into consideration the advisability of preparing forms of family worship for use in homes where there is no person competent to conduct such worship.

Dr. McIntyre moved the acceptance of the report.

The report was received and the recommendations first and second were adopted, but the third was struck out, and the report adopted as a whole.

SABBATH SCHOOLS.

Rev. W. M. McKibbin, of Millbank, read the report on Sabbath-schools. Out of 370 existing schools, reports of 322 were received. This year there is an increase in attendance of both pupils and teachers. The total number of pupils was 39,000 and teachers 4,400; the average attendance was 25,000 and 3,500 respectively. The catechism was receiving more attention than formerly. The report expressed regret that the teachers' meetings for discussion of the lessons were becoming fewer. They recommended these meetings as beneficial to both teachers and scholars. There has been a gratifying increase in the number of pupils becoming communicants. The committee recommended (1) that the attention of pastors and Sabbath school officers be called to the need of greater diligence and care in reporting their schools to the committees. (2) That Sabbath school teachers be counselled to meet as regularly as possible for joint study of the lesson. (3) That Sabbath school teachers and parents be advised to be, if possible, yet more mindful of the practical training of the young in the duty of giving for the furtherance of the Lord's cause.

Mr. Tully spoke at length on the report, which was finally adopted.

Mr. McDonald, of St. Thomas, made a splendid report on the beneficial effects of the Boys' Brigade.

Mr. E. H. Sawers, Westminster, read a report on systematic beneficence. He dealt with the importance of giving both systematically and proportionately. The committee recommended that pastors explain the importance of this from their pulpits.

THIRD DAY.

This morning's sederunt was the last as all business was transacted.

Dr. Lyle presented an excellent report on Sabbath Observance. Its recommendations as follows were adopted: (1) Your Synod would urge the ministers under its care to preach on "The Sabbath" at least once during the coming year. (2) That the heads of families be enjoined to see that the young are taught to keep the Sabbath day as God commands it to be kept. A motion of confidence in the Lord's Day Alliance of this Province was carried.

The Synod then adjourned to meet in St. Andrew's Church, Chatham, next year.

JOY IN THE HOME.

THE LIFE OF A BRIGHT LITTLE BOY SAVED.

The Story Told by His Grateful Father—An Experience That May Bring Gladness to the Hearts of Other Parents.

From Waterloo, Ont., Chronicle.

Mr. David Thaler is a prosperous well-to-do farmer who lives near Centreville, on the main road from Berlin to Galt. He has a fine farm of 100 acres, and everything about his place has an air of neatness and prosperity. A representative of the Waterloo Chronicle lately had occasion to call on Mr. Thaler and in the course of conversation came across one of those remarkable cures through the use of Dr. Williams' Pink Pills that has given this great life-saving medicine a world-wide reputation. Among Mr. Thaler's family is a bright rosy-cheeked boy of four years, whose winsome manner attracted the reporter's attention and caused him to remark on his healthy appearance. "Yes," replied the farmer, "the little fellow looks well enough now, but two years ago he was but a mere skeleton, and we were sorely afraid we would lose him, and I believe Dr. Williams' Pink Pills saved his life." Asked to give the particulars Mr. Thaler said: He was a strong and healthy child when born and continued so until 15 months old, when unfortunately a servant gave him, without our knowledge, food quite unsuited to an infant. The result was his stomach became deranged; he began to pine away and no food would remain with him but passed off like water. He could not sleep or rest, and cried day and night. He kept going down for six or seven months until the poor child was reduced to skin and bone. He had medical aid but little or no good was accomplished. It was not until the little fellow was in this desperate strait that we determined to give him Dr. Williams' Pink Pills, and I procured a supply and he was given them according to the directions for children. Soon after beginning to give him the Pink Pills the change was remarkable, and from that he became stronger and stronger until he is now the healthy little chap you see before you. As I said before I believe we owe his life, under Providence, to Dr. Williams' Pink Pills, and if you feel that what I have told you will benefit anyone else you are quite at liberty to publish it." The reporter has no doubt that the statement may point to some other parent the road to renewed health for their child, and gives it as he got it from Mr. Thaler.

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body, and nerves. Sold by all dealers, or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. See that the trade mark is on the wrapper around every box and do not be persuaded to try something else said to be "just as good."

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

Perhaps

Some day, someone, somewhere, will make a better match than E. B. Eddy makes—but up to this date no one has done so.

Meanwhile, and until a better one is produced, use

E. B. Eddy's Matches.



BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

DEATHS.

At Seaforth, on Saturday, April 20th, 1895. Norman Russell, dearly beloved son of Mr. and Mrs. J. C. Smith, aged 5 years, 10 months and 8 days.

At Pembroke, on Friday, April 19th, 1895. Isobel Campbell, infant daughter of Mr. and Mrs. W. C. Irving, aged 1 year.

At Fort Erie, on the 18th inst., after a lingering illness, Mary Barker, wife of John Graham, Esq., and only sister of Mrs. Carmichael, late of Norwood.

THE MENDELSSOHN CHOIR.

This choir of 150 selected voices, conducted by Mr. A. S. Vogt, will give their second concert on Thursday evening, May 2nd, in Massey Music Hall. The chorus has been carefully chosen and will equal in every way that of the first concert in January last. Miss Mary Louise Clary, America's greatest Contralto, Ludwig Bleure, the Hungarian Violinist, and Signor Campanari, the world's greatest Baritone, have been engaged to assist at this concert. With such artists the second concert of the Mendelssohn Choir is an assured success.

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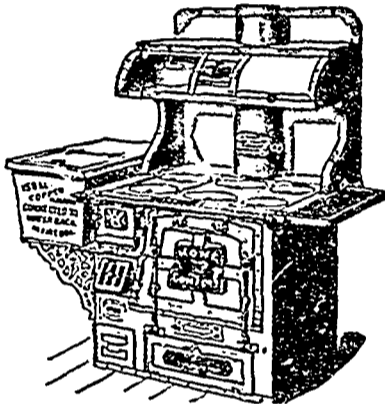
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- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
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MISCELLANEOUS.

Prof. Story goes to the Assembly as representative of Glasgow University.

The Scotsman dubs the proposed Presbyterian visitation committee a composite bishop.

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

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

Cupar Established Presbytery has adopted a temperance report in which a condition of local control is compensation in time or in money to licensees and owners of licensed property.

SOMETHING WE WOULD RECOMMEND TO THE EARNEST ATTENTION OF MINISTERS, FATHERS AND MOTHERS.

A GREAT FIELD OPEN FOR THEIR ENERGY IN STRIVING TO STOP OR DIMINISH THE "ALCOHOL" AND "MORPHINE" HABIT.

Much has been said about men and women acquiring the above pernicious habits through taking patent medicines, which are largely made up of these ingredients. Of course these powerful nerve tonics stimulate for a short time and make people "feel good," but the stimulant must be taken frequently, and in this manner the baneful habits attach themselves to the user, never to be got rid of.

To avoid or diminish these evils as much as possible "MANLEY'S" Celery Nerve Compound, with Beef, Iron and Wine, was placed before the public. It is a scientific combination of celery for the nerves, beef, iron and wine for the blood and strength, and camomiles and other tonics, and is based on glycerine (the most perfect germ destroyer, and healing, cooling laxative known to the medical profession) instead of alcohol.

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If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S Celery Nerve Compound," for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

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Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

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- Biliousness,
- Indigestion,
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Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

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Is B.B.B., its powerful, cleansing, purifying, and regulating influence courses through the natural gates and alleys of the body and removes

Bad Blood and all impure morbid matter. B.B.B. tones the sluggish liver, restores lost appetite, gives regular action of the Bowels, and makes

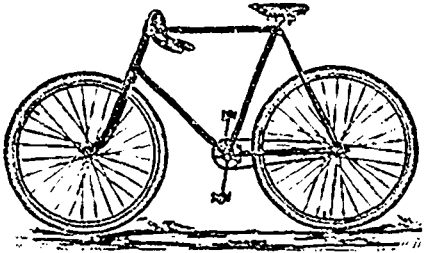
Rich, Red Blood Thus giving health and strength to resist the heat of summer and ward off the attacks of disease. For children its use is more than valuable—it is necessary in spring, and pleased parents testify that it gives life, health, strength and a

Bright, Clear Skin to the little ones. In cases of Dyspepsia, Constipation, Biliousness, Sick Headache, Scrofula, etc., after years of triumphant test and positive proof it is only necessary to say that

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"STORMER" in Prices.
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Synod of Toronto and Kingston.

The Synod of Toronto and Kingston will meet in
St. Andrew's Church, Orangeville,
on Monday, 14 May, 1895, at 8 o'clock p.m. for Confer-
ence, and on Tuesday, 15 May, at 8 o'clock in the
evening for business.
The Committee on Bills and Overtures will meet
in the Church at 4 o'clock p.m. on the 14 May.
All papers intended for Synod should be in the
hands of the Clerk, at least ten days before the date
of meeting.
Members and others, who have to attend Synod,
will obtain Standard Certificates from the Station
Agents, which will entitle them to reduced rates on
their return, after they have been signed by the
Clerk.

Orilla, 6 April, 1895. **JOHN GRAY**
Synod Clerk.

Synod of Montreal and Ottawa.

The Synod will meet, D.V., in St. Andrew's
Church, city of Sherbrooke on the second Tuesday
of May next at 4 p.m.
All papers intended for the Synod should be in
the Clerk's hands, at least ten days before the date
of meeting.
The Business Committee will meet in the
Church, on Tuesday afternoon at 4 o'clock.
The usual travelling privileges will be secured
and members are reminded of the necessity of ob-
taining receipt for fare paid, from each separate
road travelled on.
Members are asked to communicate with Rev.
W. SHREVEN, Sherbrooke, as to attendance and ac-
commodation, at their earliest convenience.

Levis, March 30th, 1895. **R. MACLENNAN**
Synod Clerk.

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MEETINGS OF PRESBYTERY.

ALGONA.—At Richard's Landing, St. Joseph's Island,
in September.
BROCKVILLE.—At Spencerville, on July 9th.
BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
BARRIE.—At Barrie, on May 28th, at 11 a.m.
BRANDON.—At Oak Lake, on May 14th, at 10 a.m.
CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8
p.m.
CHATHAM.—At Windsor, in St. Andrew's Church, on
July 9th, at 10 a.m.
GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
GUELPH.—At Guelph, in Chalmers Church, on May
21st, at 10.30 a.m.
HURON.—At Clinton, on May 14th, at 10.30 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
MAITLAND.—At Wingham, on May 21st, at 11.30 a.m.
MONTREAL.—At Montreal, in Knox Church, on Tues-
day, 9th July, at 10 a.m.
ORANGEVILLE.—At Orangeville, on May 7th, at 10.30
a.m.
PARIS.—At Paris, on July 9th, at 10 a.m.
PETERBOROUGH.—At Peterborough in St. Andrew's
Church on July 21st, at 2 p.m.
QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
REGINA.—At Regina, on July 10th.
STRATFORD.—To meet on May 14th.
SUPERIOR.—At Keewatin, in September.
SAUGEN.—At Mount Forest, on July 9th, at 1.30 p.m.
SARNIA.—At Sarnia, in St. Andrew's Church, on June
4th, at 11 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every
month.
VICTORIA.—At Victoria, in St. Andrew's Church, on
September 3rd.
WINNIPEG.—At Winnipeg, in Manitoba College, on
May 14th, at 2 p.m.

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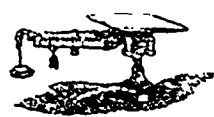
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