



# The Canada Presbyterian.

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### NOTICE.

The Synod of British Columbia will meet in St. Andrew's Church, Nanaimo, B.C., on the First Wednesday in May at eight o'clock in the evening. Presbyterian Clerks will please place their rolls and other papers in the hands of the Moderator of Synod.

WALTER R. ROSS,  
Synod Clerk.

Donald, B.C., April 1st, 1895.

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Sick headache can often be alleviated and even cured by a cup of strong black coffee, without sugar, to which the juice of half a lemon has been added.

When the bottoms of your cane-seated chairs sag, wash with hot soapsuds, and place them out of doors to dry, and they will become as tight as ever.

Equal parts of lime water and sweet oil well mixed will form a kind of soap which is very efficacious in taking out or removing inflammation, as well as for healing wounds caused by burns or scalds.

Potato Souffle.—Roast twelve good potatoes and rub them through a coarse sieve; pour a pint of boiling cream, flavoured with the grated rind and juice of one lemon, over the well-beaten yolks of six eggs, and mix lightly into this the whites of the eggs beaten to a stiff froth, and stir it all into the potato; pour the whole into a buttered and papered souffle dish, and bake.

Orange Jelly.—One box of gelatine. Pour on it one pint of cold water. After standing ten minutes add one pint of boiling water, stirring frequently. Put on the stove to simmer slowly until thoroughly dissolved. Take ten medium-sized oranges and two lemons; squeeze out the juice and pulp; strain it and add one quart of granulated sugar. Mix all with gelatine and turn into moulds to stiffen.

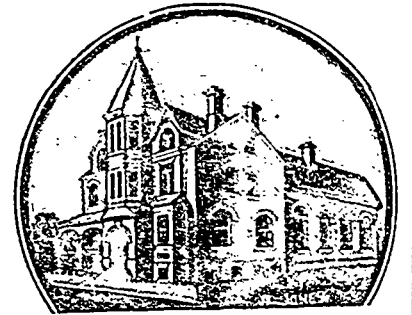
Fruit Cake (Plain).—Half a pound of butter and a pound of sugar, beaten to a cream, add the yolks of four well-beaten eggs, stir till light, then add the whites beaten to a stiff froth, then add one-half pound of English currants, flavor with mace, add a light pound of flour in which has been stirred a heaping teaspoonful of baking powder. Bake in a moderate oven. This is very good if eaten fresh.

Baby's Nose.—It is quite common for children to get beans and other hard substances in the nostrils, and about the first thing one does on discovering them is to poke them farther up in frantic efforts to get them out. A remedy that acts like a charm at times is to force the child's mouth open, and covering its mouth with your own to blow very hard. The force will often expel the substance without other trouble. About the safest thing to do is to take the child immediately to the doctor.



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### SYNOD OF HAMILTON & LONDON.

The Synod of Hamilton and London will meet within Knox Church, Woodstock, on Monday evening, 15th April, at 7:30 p.m.

Presbytery rolls and all papers for transmission to Synod should be in the hands of the Clerk at least eight days before the above date.

The business committee will meet in the Church at 4 p.m. on the afternoon of the day of meeting.

Ministers and elders will procure standard certificates from the Station agents, when purchasing their tickets, which will entitle them to reduced rates on their return, after being signed by the Clerk. These certificates will be good from Friday 12th, to Friday 19th April.

WM. COCHRANE,

Clerk of Synod.

Brantford, March 15th, '95.

### SYNOD OF HAMILTON & LONDON.

#### NOTICE.

The Committee on accommodation at Woodstock will in a few days issue a printed circular to Ministers throughout the Synod asking replies for themselves and their Elders as to their intention of being present at the Meeting of Synod in Knox Church, Woodstock, April 15th and following days. The Committee will provide homes for all whose names shall be forwarded to them, but accommodation will not be provided for those who do not intimate intention of being present.

Ministers whose names do not appear on the printed Roll of Synod, and Elders of vacant congregations who are members of Synod, who intend being present, are requested to send their names and P. O. addresses to Dr. McMillen, on or before April 3.

W. T. McMULLEN,

Minister of Knox Church

Woodstock, Feb. 25, '95.

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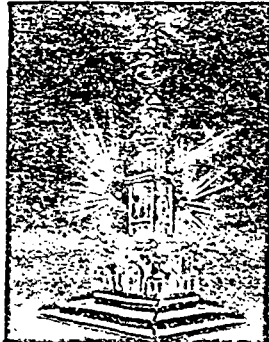
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, APRIL 17th, 1895.

No. 16.

## Notes of the Week.

The Northfield Summer Conferences, begun by D. L. Moody, and of which, even when absent, he is the moving spirit, have become a recognized institution. A "World's Students Conference" is already announced, to last from June 29th to July 9th; a "Young Woman's College Conference," from July 20th to July 30th; and a "General Conference of Christian Workers," from August 3rd to 15th. In all these conferences able and distinguished men and women will take part, and no doubt they will be to many an inspiration, and give them a fresh impulse in Christian work.

General Booth, since his return to England, has given, in a letter to the *New York World*, his impressions of America, the word in this case applying to the United States. He says some very plain things, which, if taken heed to, may do great good: "I have been disappointed in the American people. I expected to find them extremely wise politically. I don't think I ever saw so much humbug. There is so much clap-trap, so much appealing to prejudice, so little of sound reasoning and calm decision in matters affecting public safety." Faithful are the wounds of a friend.

An exchange notices the following very interesting facts in connection with the Jerusalem Railway: "Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal; England found the other half. Poland and Switzerland sent engineers and laborers. Egypt and the Soudan and Algiers sent laborers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road, while Philadelphia supplied the engineers! The nations may yet unite in doing much more important work in restoring the Jews to Palestine."

The Presbyterian ladies of Toronto in connection with the different congregations, have been kept very busy for some time past, and their ingenuity and powers taxed in completing all the arrangements for the annual meeting, which has now assumed such large proportions, of the W.F.M.S. Those who have never had to do with making arrangements for a meeting of such a size, composed of delegates from all over the Province, can have but little idea of the toil, the wisdom, tact and administrative and organizing skill necessary to secure that everything shall go off well and work smoothly. One thing is sure that, if it can be done at all, the ladies of the Presbyterian Churches of Toronto can do it.

The Annual International Christian Endeavor Convention is again in the air, and many bulletins respecting it will be issued from this time until it is over. Arrangements are being rapidly completed and all necessary information given to all who expect to attend. All delegates will be met at steam boat landings and railway depots by officials who will see them to their homes, where accommodation at prices to suit all purses will be obtained. A change which we should think one for the better, consists in making Monday instead of the Sabbath the closing day, so that the convention, as a convention, will not be in session at all on that day. The regular church services, the Sabbath-schools, the missions, and the endeavor prayer-meetings will, on the Sabbath, be the great rallying points for all visiting and resident delegates.

The best method of treatment of the poor, needy and out of work, is a question of great difficulty. Much waste often attends it, by the work of different societies overlapping, by relief given to the undeserving, and withheld from the deserving. The difficulty is accentuated during such a period as we have been passing through of scarcity of work. They have just been wrestling with the subject in Ottawa, and, aided by the Governor-General and Lady Aberdeen, have formed an organization called the "Associated Charities," and the matter has been put into the hands of a large committee of ladies and gentlemen, with Lord and Lady Aberdeen as Patron and Patrons. After the association has had experience of a considerable length of time, and variety, it will be interesting to learn the result.

The fight for the preservation of the Sabbath as a day of quiet and rest, like the effort to get and keep hold of every good thing is, and will be, more or less, a hard one. Arrangements for base ball games during the coming season on the other side, include seventy-five games on the Sabbath in some of the principal cities. The other day when this practice was inaugurated in Cincinnati, Rev. Dr. Pelton and others, representing the Reformed league, appeared at the ball park, and insisted on the Indianapolis and Cincinnati players being arrested as soon as they appeared in uniform on the grounds, but the police refused to make arrests until after a game of nine innings had been played. Then the men were arrested. This plan will be followed at all Sunday games there during the season.

The third Summer Session in theology was opened in Winnipeg on the evening of the third inst., with a large and interested gathering in the Convocation Hall of Manitoba College. Rev. Principal King, beside whom on the platform were several other professors, presided, and welcomed the students present to attend the Session. The Arts course this winter has been attended by 138, that is 13 more than the previous year. He spoke of the good work done and fortunate position of the college as regards its professorial staff, especially in having had so long and continuously the services of Professors Bryce and Hart. The Summer Session again promises well, and in addition to the theological professors in Winnipeg, Rev. Messrs. Scrimger and Ross of Montreal and Professor Orr of the U.P. College, Edinburgh, will assist in the work of the session. The subject of Principal King's opening lecture was The Atonement.

Late papers from India, tell of the wonderful interest excited by the visit and preaching of the evangelist McNeill. "The city is moved," says the *Indian Witness*. "There has never been any thing of the kind witnessed in Calcutta, within the memory of the oldest inhabitant. Every body is talking about it. The best of it is, it is the simple old gospel that is preached. 'I, if I be lifted up from the earth will draw all men unto me,' is again demonstrated to be true. The story of the cross, vitalised by the Holy Spirit, and its attractive power is felt alike by rich and poor, old and young, irrespective of creed or colour. Protestants, and Roman Catholics, and Hindoos, and nondescripts sit side by side hearing the words of life. High officers of state and professional men and men of business are there; young men and maidens, and honorable women not a few, flock nightly to the tent."

While sermons are being preached, speeches made, and resolutions of various kinds are being passed by societies, chiefly Orange, with respect to the remedial legislation which has been ordered to be given on behalf of Roman Catholics in Manitoba, a new light has been thrown upon the legal aspect at least, of the Roman Catholic claims, by the bringing to light of the true document which was sent to the Ottawa government as the basis of the rights of Manitoba on the granting of which it entered into the Confederation. This document says nothing whatever about separate schools, but for it was substituted, in some mysterious way, a spurious one, which provides for separate schools, according to the "system of the Province of Quebec." This Rev. Professor Bryce characterizes "as one of the most astounding violations of truth and honour this country has witnessed." This may not have much effect upon the final settlement of the question, but if the statements as given are according to fact, it alters the whole aspect of the claim as founded upon a bill of rights, which so good an authority as Professor Bryce declares to be "fictitious."

The Lord's Day Alliance has already rendered valuable service to the cause of Sabbath observance in calling the attention of the local Government to the fact that the twelve Radial railway bills which were lately before the House contained no provisions as to any limited or prohibited operation of their railways on the Sabbath, similar to those contained in the Toronto Railway Bill. These same bills contained provisions for the purchase of parks and pleasure resorts, but omitted any reference to these being unavailable on Sabbath. These omissions we may be sure were not accidental. But by the intervention of the Lord's Day Alliance Association, these companies have been put on the same footing as the Toronto Railway Company which interposes two obstacles against their being run on Sabbath: First, the obtaining a favorable vote of the municipalities, and, secondly, the proving that such Sabbath operation is in accordance with the Provincial Lord's Day Act; or, in other words, that the use of such a railway on Sabbath is only by "travellers" in the statutory sense. We trust every religious body in the country will rally to the support of the Alliance in its work.

The *New York Observer* has the following on the failure of pastors to aid in placing the religious newspaper in each family:

By not doing so, they lose the services of a most faithful ally in their efforts to foster aggressive Christianity in their fields of labour. That eminent Methodist minister, the late Rev. Dr. J. O. Peck, when he sent in a list of nearly three hundred subscribers to the *Christian Advocate*, more than a hundred of whom were new converts, said: "I never feel quite sure of additions to the Church till I put the *Christian Advocate* in the family. And usually I find one of the earliest unmistakable signs of backsliding to be giving up the religious paper." There are thousands of Presbyterian families who read no Presbyterian journal. Presbyterian pastors could change all this if they would. The benevolent work of the Church at large is done by the readers of religious newspapers.

True, every word of it! And quite as true of Canada as the United States. Ministers may help, if they please, by telling their people that THE CANADA PRESBYTERIAN can be had for the remainder of the year for \$1.00. We make this offer in order to add thousands of names to our list; and if they should become readers for the next eight months, we shall try and retain them permanently. Ministers and old subscribers can greatly help by making this offer as widely known as possible.

## PULPIT, PRESS AND PLATFORM.

**The Golden Rule:** It often takes the surgeon's knife to open our eyes so that we may see God.

**Presbyterian Witness:** The man that sells his vote is not better than the jurymen that sells his verdict.

**Young Men's Era:** If your religion sours with age you have possibly mistaken an attack of indigestion for conversion.

**The Interior:** The very worst thing the Church has to contend against is the inconsistencies of its members. The errors which most affect the Bible are the sins of those who vindicate it.

**Scientific American:** Beer drinking in this country (United States) produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in large cities are beer drinkers.

**Christian Instructor:** Don't give up the prayer meeting because there are not many there. If the Lord Jesus is there, that should make it attractive and profitable. Always ask Him to come. Never disappoint Him when he does come.

**Cumberland Presbyterian:** If we are not helping to preach the gospel and make disciples, then we are failing in the one thing which Christ committed to the hands of His followers. If you are not a missionary helper or giver you have no right to claim the name of Christian.

**Philadelphia Presbyterian:** Do your work intelligently and well. Leave nothing undone. Daily inquire of the Lord what He would have you do. Enjoy His love and presence in all that you undertake. Keep up a cheerful, hopeful frame of mind. Thus duty will become a pleasure and everything will be lit up with the smile of heaven.

**United Presbyterian:** The Jews did not know until they hung their harps upon the willows in a strange land how precious the privilege of worship had been to them at home. We do not realize how much our Sabbaths and our churches are to us. We ought to thank God for them every day. More than that, we ought to show our appreciation by our use of them.

**C. H. Parkhurst, D.D.:** Perhaps you have a great mind, perhaps you have an eloquent tongue; it may be you have a large purse, and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile. Then let that fall upon some poor life that has no smiles upon it. Remember that dew-drops glistening in the sun are just as beautiful as a rainbow.

**Presbyterian Witness:** One thing on which we hope there shall be in coming years, as there is now, complete unanimity in our Presbyteries and Assembly is the desire to conserve the use of the Psalms and to make it universal in our congregations. There is not and there ought never to be, any antagonism between the use of good hymns and the use of Psalms. Risk comes when the taste of the young is vitiated by the use of frivolous, weak, and unscriptural hymns. Our Church is right when she tries to provide for the service of praise the best possible hymns wedded to the fittest music.



## Our Contributors.

### JOTTINGS FROM BERMUDA.

BY KNOXONIAN.

Take a map of North America. Put your fore-finger on the city of New York. Run it—your finger, not the city—in a South-easterly direction for seven hundred and twenty miles. Now you are at Bermuda, the most isolated piece of ground in the world, except, perhaps, St. Helena, and the most strongly fortified spot in the British Empire except Gibraltar. If you ask why John Bull attaches so much importance to this isolated coral rock, I must, in the meantime, merely reply that John knows his business. Later on I may try to explain the reason why this island bristles with cannon, why red coats and marines meet you at every point, why several beautiful hills are turned into forts that no civilian is allowed to enter, and the North American fleet cruises proudly around a little island with an area of less than twenty square miles. Meantime we leave you to guess the reason and repeat that old John knows what he is about in naval and military affairs. If there is only one kind of a point that he understands it is a strategic point.

"The Bermudas," as they used to be called, are a group of coral islands numbering, it is said, 365, one for every day in the year. If there are 365 the great majority of them are mere rocks that rise a little above water. A large number are small—about the size of an average Muskoka island. Only five are of any considerable size and for all practical purposes the five are one, being connected by bridges. In these jottings the five will be considered as one island and will be called by the modern name—Bermuda.

For some reason best known to themselves, the coral insects constructed Bermuda in the form of a fish-hook. The line end of the hook points in a North-easterly direction, and the bait end is turned towards the American continent, being directly opposite the city of Charleston and about six hundred miles East from that city. The hook is twenty miles in length and averages about two and a half miles in width. The area is less than twenty square miles and the population is 15,000, the same in number as Brantford, the home of the telephone and of energetic oratory.

Bermuda is a coral rock, covered in most places with a thin layer of soil. Hills without number, and of considerable height dot the whole island. Hills of course limpy valleys and these valleys are the farms of Bermuda. For the most part the hills are covered with cedar trees and I understand it is a criminal offence to cut down or in any way injure one of these cedars. The palm tree and oleander are grown in abundance, and if there is anything in this life better for a weary sick man than the sight of these hills from the deck of a steamer after he has journeyed 1,300 miles from a temperature 20 degrees below zero I have yet to learn what it is.

#### THE BERMUDA FARM

averages about five acres. On these few acres the Bermuda farmers seem to be as well fed, as well clad, as well housed and as happy, as the average Ontario farmer is on two hundred. The chief productions are sweet potatoes, onions, bananas and lilies. The potatoes are sold in New York and Boston at high prices. One reason why they bring such good figures is because they are on the market when Canadian and American farmers are putting their potatoes into the ground. The Bermuda onion is said to be the best onion in the world. I cannot give an opinion on that point as I never eat onions at home and therefore cannot make a comparison. Here of course one must eat onions to retain his place in society, and so far as I can judge the onion has not done me any harm from a physical, mental or moral point of view. Bermudas great export just now, however, is the lily. Were

I to say the plain truth about the lilies that are being sent to New York for Easter my reputation for veracity would be as badly gone as Othello's occupation. There are two things on this side of the globe that no man, however great his inventive powers, can ever exaggerate, the one is the fertility of a Manitoba wheat field and the other is the beauty of a Bermuda lily field.

Bermuda soil grows no grain of any kind. Nearly everything that a man wears and eats has to be brought here, except potatoes, onions, fish and bananas. Oranges and lemons were once raised in abundance but some insect enemy killed them off. If you ask how it comes that a Bermudian, even on a rented farm, gets along so well, perhaps the main answer should be that he raises *four crops a year*.

#### THE BERMUDA HOUSE.

Bermudians are said to be the best housed people in the world. Sixty per cent. of the people are coloured but the coloured brother has a good place for himself and his numerous family to live in. With very few exceptions—I know of only two—the houses are built of coral blocks taken from the cellar or from a neighbouring hill-side. The coral when not exposed to the atmosphere is cream-coloured and is sawn much more easily than wood. The ordinary block used for building purposes is two feet long, one foot wide, six inches thick and can be produced for seven cents. Laying these blocks is a simple operation. The roof is made of the same material sawn into slabs and the chimneys too are of coral. Being porous, in order to prevent dampness, the house is covered with a thin layer of Portland cement and this whitewashed, roof, chimneys and all, with a lime made from the coral. The result is a house white from foundation to chimney-top. No small part of the beauty of Bermuda consists in the houses. Imagine a splendid house—and many of them are splendid—white as the driven snow standing in the bright sunlight on a hill side, surrounded by palms, cedars and many other varieties of semi-tropical trees; a beautiful flower garden in front with roses, geraniums and lilies in full bloom; the whole surrounded by a hedge of oleander, and you have some idea of what a good Bermudian home resembles. And remember, too, that Bermuda has nearly a thousand people to the square mile, and the houses must be near one another over the whole island.

#### THE BERMUDA ROAD

is of coral. It is smooth, hard, clean, and never anything but clean. The coral being porous the road dries up in a few minutes after any kind of rain. The roads wind around or cut through the hills and one of the chief pleasures of a visit here is a drive. Some of the roads were made by convict labour—many years ago when Bermuda was a penal colony. Driving on any road I have seen on the island simply means winding around lovely green hills, on a white road, clean and smooth as a floor. The main roads, called the North shore, middle and South shore, run the whole length of the island. Oleander hedges are as common on the waysides as fences are in other countries.

Bermuda is a small island but the people have solved social, political, fiscal, educational and ecclesiastical problems in a manner that might make them an example to larger communities. They have done so because they have had sense enough to understand what Principal Grant so well said the other day: Government of a mixed people must be government by compromise. But, as Prof. Young used to say, More anon.

Rev. T. Fenwick: A great deal of downright rubbish is uttered by some D.D.'s against the so-called "cursing" Psalms, proving that the speakers "understand neither what they say, nor whereof they affirm." They take good care not to say anything about the "cursing" parts of the New Testament.

## HINDUISM ALARMED.

BY THE REV. JOHN WILKIE.

There has come into my hands a copy of a publication of the Arya Somaj, or rather of the Theosophical Society of India. In imitation of our Christian methods they have attempted the establishment of a Tract Society, Hindu Boy's Association, etc., and they have published this monthly journal, of which I have in my hands the first number. Here are one or two sentences from it:—

"To be morally pure and spiritually great implies a higher state of existence, which ought to be the aim of every living being. Our ancestors were such—will you therefore sign on 'A' or 'B' or both, and send them to the secretary."

Under "A" are 7 rules, of which the 7th is, "I shall study our own religious books if time allows;" and the other six rules are simply moral in their character.

Under "B" they promise to observe their old religious rites. In the introductory article we find the following:—

"It grieves my heart to see the young generation rising up like the young savages, ignorant of their splendid and ancestral literature and philosophies, falling, through the sheer neglect, indifference and blindness of their elders, a prey to specious materialists or perverted by the clever arts of the missionary caustics into utter religious scepticism."

Another sentence: "I admire the courage of some of your club boys who have stood up for the ancient faith against the ridicule of the missionaries."

Again: "It is a matter of great regret that our country is so much overrun by the preachers of alien systems of religious doctrines and our countrymen are becoming perverted every day, at least in their thoughts and ideas by alien systems of philosophies, when our own systems are being neglected mercilessly by a universal hatred towards them, as full of superstitious views and unscientific principles."

"This apathy towards our philosophical system is no doubt owing to our country being ruled by foreigners, whose alien and unscientific religious doctrines are being universally adopted by ignorant and easy going persons who have not the power of diving deep into the mysteries of our own philosophy. I am of opinion that if they can once have a look into its unexplored wealth they will no longer praise and admire the comparatively insane and unsound thought of the philosophers of the west, whose works are generally of lengthy discussions on merely trivial matters and who have shown their utter ignorance of matters Spiritual by declaring mind and soul to be one and the same thing.

"It is perhaps not known to many that the Aryan Rishis of old are still living in their physical bodies and are influencing the minds of the modern Indian Yogees by an unknown and wonderful means."

The young men of Maschalipattan resolved to form themselves into an association because "their hearts were full of grief that their time-honored religion was needlessly reviled and slandered by the local Christian community."

These words may be of interest to the friends at home as showing, at least, that Christianity has at last aroused to active opposition those who so long, in professed contempt of the influence and power of Christianity, ignored it. Enquiry is of necessity forced upon numbers that a few years ago accepted unquestioningly the dictates of their religious teachers and we know that all that is needed is honest enquiry to expose and to overthrow that religion, that has so long ruled in this land. The appeal is now made largely to the Vedas, but only because they are so largely unknown. They can no more stand the light of investigation than the Purannas. The absurdly filthy and degrading stories of their licentious, drunken gods can never be excused or tolerated, because of the few moral precepts found occasionally in them, or the philosophical covering that is thrown around them.

It is not worth while noticing the statements made in this and other periodicals that are now covering this land. The leaders recognize the danger of their old faith, and know what its overthrow means to them. The great mass of priests with their fat livings will have to seek for some other more difficult means of subsistence. The Brahmanical claims will of necessity be

ignored. The Brahmanical and national pride therefore combine to up-hold the system, and, hence, desperate efforts are being made to counteract the influence of the Christian missionaries. Their methods are in harmony with their past training in too many cases; but in spite of all their misrepresentations the result is that they are stirring up enquiry; bringing to light that which will not stand the light and so hastening the very end that they are seeking to avert.

As I to-day hear the filthy disgusting songs and see the shameless, open, gross sensuality of the "Holi," it is hard for me to understand the brazen-faced impudence of those Hindus, who in Christian lands dare to palm off as Hinduism a product of their own imagination and the influence of Christian teaching, and it is almost as hard to understand how those who know and value Christian purity can be found to give the system any encouragement whatever. The "Holi" is a part of Hinduism directly encouraged by their so-called religious books and teachers, and no amount of philosophical casuistry can make it anything else; whilst that taught by the Hindu apologists at the Parliament of Religions is not that practised to-day by the people, nor taught in their sacred books.

Only to-day some Hindoos from the Holkar College asked the loan of my magic lantern slides that they might get up some entertainments in the city during the Holi, so interesting as to draw the boys of the city away from the filthy scenes of the streets—Hindoos actually trying to save their companions from the degrading influences of Hinduism!! Can we do less? The day is coming when its gods will be as much an object of derision as are to-day those of Greece or Rome. And even to-day in the face of the bold misrepresentations of it, all lovers of truth and purity must speak out clearly that those who do not know may at least be led to inquire lest they be found in their ignorance to encourage that which their heart loathes. Let all true Christians have a care how they countenance those pious deceivers from Hindustan.

Indore, March 6th, 1895.

## THE PEOPLE'S BIBLE.\*

BY REV. W. S. HANNA, B.A.

Romans, Gorinthians, Galatians. To produce an acceptable exposition of these master epistles in a single volume, requires ability of no common order. To attempt such a task is to invite keen criticism, for these epistles have engaged the attention of the great thinkers of the church. Yet Dr. Parker has produced a work that will be a permanent addition to any Bible students library.

It is not an exposition in the ordinary sense of that term. The narrow limits of a single volume and the author's method do not admit this kind of material. It is rather a series of expository discourses on certain selected passages, suiting the practical demands of the City Temple pulpit, but, as such, a work of no ordinary power.

Of course the passages selected are not such as the majority would have chosen, for Dr. Parker's thinking is a *sui generis*. He sees meanings and finds lines of instruction that seem to lie out of the way and are often overlooked by others. Still if the volume be read through, its true value will be appreciated and its author will be found to be far other than a belated gleaner in a well reaped harvest-field. For by his striking originality he rivets the thought of his reader and by the modern concrete embodiment he gives to familiar truths, affords enlarged conception of the great riches of this portion of scripture.

Under his treatment these four (so called hard, dry) doctrinal epistles seem more

\* The Peoples Bible Discourses upon Holy Scripture, by Joseph Parker, D.D., Romans—Galatians. 500 pp. Funk and Wagnalls, New York and Toronto.

than ever as if written for this present day, and entered into the very heart of activities now dominant, with the energy of living things.

Dr. Parker holds that the Bible is God's inspired book and this is one of its most important sections, so he brooks no trifling with its authority, nor rationalistic minimizing of the fulness of its declaration. Yet because of his vigor of statement and fondness for paradox he is apt to be misunderstood if isolated passages are taken apart from the rest of the volume. Still, for this very reason, it is to be expected that no one will accept all his views as here expressed.

His pages are packed full of thoughts that stir the mind to lively exercise and start sermonic themes on every hand, e. g. : "The law-doors are hirelings for salvation."—p. 40. "He misses the element of love who misses the element of righteousness."—p. 70. "Conduct is translated belief."—p. 79. "Who betrayed the Lord? Everybody. . . . It was not the hand of Iscariot that did it, else Christ had fallen a prey to a plot; it was man that did it, therefore Christ submitted to a sacrifice."—p. 272.

No one can read one of these expository discourses through without being much helped in the practical understanding of Scripture in its application to every-day life.

Such discourses as that on Rom. x. entitled "Paul on the Heart," and that on "Brotherly Kindness," Rom. xv., are truly inspiring.

Then what riches of splendid illustration does the discourse on 1. Cor. ii. 14. contain! How the power of the resurrection is exhibited in the discourse on 1 Cor. xv. ! How clear and strong and steady the statement of the range and limits of speculation in that on "The Everlasting Yea"—2. Cor. i. 10 ! How wise the warning against religious fickleness in the opening of Galatians.

If anyone has prejudices against Dr. Parker, he will find that a consecutive reading of this volume will do much to remove them. For interest will deepen and appreciation will grow as he keeps the company of a man of powerful intellect and warm heart, earnestly seeking to make God's word instrumental in the moral and spiritual betterment of men.

A PLEA FOR THE CATECHISM.

BY R. O. S.

The great aim of the Sabbath School is to teach the children the Scriptures, and to prepare them to take their places in the ranks of those in full communion, i. e., to train them to be true disciples of Christ. Our Sabbath School Committee is laboring faithfully and successfully in their appointed task, yet we humbly think that one of the most efficient instruments in the moulding of true Christian character is neglected by them too much. We refer to the Shorter Catechism. As an exponent of Christian doctrine it is unsurpassed, and sound doctrine has more influence in making character, and its fruits that we some times give it credit for. The young person who is well trained in the Shorter Catechism, and its doctrines, has a most effective shield against all the darts of the sectaries, who are lurking in every hedge side, and ditch, waiting, seeking whom they may devour; he has also a safe-guard against the false and sickly Christianity which abounds at present, and above all he, who has a good knowledge of the Catechism, has a heart satisfying knowledge of the things of the Kingdom, and the great mystery of reconciliation through the Life, and Death of the Lord Jesus which knowledge will be a well-spring to him continually.

It will be said in answer that the committee sets a question for each week, and that most of our scholars are taught that. True! but does this meet the need. Can we say our children are taught the catechism?

At this rate it takes over two years to go through the book once, and all that is generally done, is simply to have the scholar repeat the question on the day it is set. This is better than nothing but not much. Anyone who every taught in a Public School knows of how little practical and permanent value such teaching in secular subjects would be, and the catechism is no easier. In former days things were somewhat better. Then we had it every day in school, and thus went through it several times a year, and then at the yearly catechizing by the parish minister we were supposed to be able to repeat any and every answer to the whole 107 questions. This way had its disadvantages. It was often too parrot-like. Anyhow it is out of the question for our day. But we might even do better. Why should not ten or fifteen minutes be given every Lord's Day for a thorough study of the catechism question. For ourselves we should not mind going farther. We are Churchman enough to believe that it would be most beneficial to our Church to drop for a year the international lessons, and spend all the time and energy on the catechism to try to make up for lost time and opportunities. Society is really in a transition period, and unless great care is exercised the Church will lose, if she has not already lost much of great value, which may be very hard or impossible again to recover. One of these things is the influence of the catechism, and I can see no valid objection to the above being carried out, in order to try to regain our lost grounds as lessons could be selected from the word bearing on the catechism for the day. Some will doubtless say, this emanates from an old narrow minded bigot who is always behind the times, for the world is past such exclusive views. Now, while we must plead to not being as young as we once were, and may be behind the times, —at least we hope we are behind the general run of times,—yet we will not plead guilty to bigotry or narrowness. A man need not be the worse Catholic because he is a good Presbyterian, but the better a Presbyterian he is, the better a Catholic will be. We need to remember this that every system is not of equal value, in spite of all some may say. Truth is one, and error of any sort is a weakness, and if we believe that our system is the nearest to the truth why should we not seek to have our young people trained in it. I suppose, however, we are asking too much for the present, governed as we are, but this much we could do, say and should do, and if we are to retain our Presbyterian character must do,—we should teach our catechism as systematically and thoroughly in the same spirit and with the same zeal as we teach the other lessons, and as much time should be given to the one as to the other. This is not making little of the Scripture, nor putting the catechism on a level with the Word but the catechism is founded on the Word, and the Catechism, rightly taught, is the Word rightly taught. It is because the catechism is so great an aid to an adequate understanding of the Word we so desire it taught. Our teachers—many of them—need a good training in the catechism themselves, and if they are to teach it rightly must have help. We are not asking too much when we ask that the helps published by our Church should contain an exposition of the catechism question fitted for teachers. The Church should see to this, lest she repent too late. If we might make a suggestion our Church papers might publish an exposition of the weekly question even if they had to drop the international lesson, valuable as that help is, but we can get helps in abundance for the lesson, but for the catechism, not one. This is a subject worth considering, and a matter worth giving a trial to. Such a systematic teaching of that book would, we are convinced, be of inestimable value to the teachers themselves, it would do great good to the Church for our Christian workers would be trained in sound doctrine, and would be thoroughly Presbyterian, and are young people would be built up in that sturdy Christianity which

is the pride of our Church in the past, and which our system can well give, if it is allowed its perfect work.

WANTED—REFORM.

MR. EDITOR,—In your issue of March 27th I noticed a letter from a "Minister without Charge," which, though at first sight it savors of egotism, yet contains much that strikes a responsive chord in the present writers make-up. It is only one of many such articles that have appeared of late in your interesting paper. Such letters clearly indicate that there is "Something rotten in the state of Denmark." What is the real germ of all this trouble that is causing such a feeling of unrest along these lines in our Church? I believe it is not a question merely of "sweet, boyish, innocent looking, inexperienced youth" vs. comparative age with the experience that should belong thereto. But in the system, under which we Presbyterians live, there is a wrong education of the people, so that, as "Minister without Charge" says, "there is a craze for young men, instead of older one, who, as they say, 'will likely die on our hands.'" Who are largely responsible for this education along wrong lines, if not those who are the leaders of the people in things religious? The trouble centres in the system of vacancies that obtains with us. The anomaly of a vacant church is one that we should strive to remove. How would this do? Instead of the popular vote now necessary for the choice of a pastor, which often result in strife, faction and general detriment to the work for months, could we not centralize the franchise in the representations of the people viz.; the elders or managers or both combined? If these good men would meet with a select committee from the Presbytery, who know the needs of the congregation and the best man for the situation, could not a good choice be made much more expeditiously and with more satisfaction than at present? Would this be too radical? Would it be un-Presbyterian? We think not. Within proper limits let our "Presbyteries exercise their authority;" and surely the rank and file of our Church will not object if the work of choosing pastors is well done, even if every member does not cast his vote. As a Presbyterian I have been heart-sick at the sight of some of our good men—not too old—who are knocked about until completely discouraged. Such treatment is unjust, unchristian, cruel. What we want is a reform in our system of settlement. Who can give us the best solution?

A YOUNG MINISTER WITH CHARGE.

There are now under the care of the Presbyterian Church of the United States and Mexico 93 churches with 4,462 communicants and 1,221 pupils in schools, a theological seminary and a mission press. The City of Mexico alone has seven Presbyterian Churches, all in charge of native preachers. Mr. Joseph Henderson, of this city, is at present in Mexico; and later on readers of THE CANADA PRESBYTERIAN may expect to hear from him on what he has seen in the country of the Montezumas.

Lord Salisbury thinks the soundest system of education to be that which enables each man to pay his rates for the teaching of his own religion. His lordship, however, admits the enormous practical difficulties that at present prevent the adoption of such a plan. It is foreign, he says, to religious liberty for the State to compel a child to be educated in a religious belief not acknowledged by the parent.

Prof. Marcus Dods, speaking in Edinburgh in support of disestablishment, said the ideal method would be for the Established churchmen themselves to come forward with a frank confession that the time for that measure had come. The only loss to the church he could conceive of was one of prestige.

China's Millions says:—"Letters from Yokohama inform us that Misses Batty, Hancock and Fuller arrived there on January 2nd, the steamer having been delayed several days on account of rough weather.

Christian Endeavor.

COMMUNION WITH CHRIST.

(Suggestion—A meeting for prayer alone)

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

April 28th.—John xiv. 18-23.

For several years there existed a very close and intimate fellowship between Queen Anne of England and Sarah, Duchess of Marlborough. Probably no two persons were ever more closely associated than they were. In order that there might be less restraint in their correspondence, on account of the disparity in their respective stations, the one assumed the name of Mrs. Freeman, and the other that of Mrs. Morely. It is said that letters sometimes passed between them at the rate of four per day. People thought it very strange that the Queen of England should be on such intimate terms with one of her subjects. So it was. But is it not a far greater wonder that the pure and holy Son of God should enter into communion with the sinful sons of men? Surely there must have been great condescension on His part, or else He must have put forth great power to raise men up to that plane where they can hold fellowship with him!

I. What is involved in fellowship or communion? There must be knowledge before there can be fellowship. We are not inclined to unbosom ourselves to a stranger. We have joys and sorrows, pleasures and pains, hopes and fears which we do not reveal to a transient guest. But we can hold fellowship with Jesus because we know Him and are known of Him. He has revealed Himself unto us as he has not unto the world. There must also be friendly regard if there would be true fellowship. When Queen Anne and her friend, the Duchess, quarrelled, it could still be said that they knew each other very well—perhaps they knew each other better then, than they ever did before the coolness arose—yet there was no longer any real fellowship between them. Friendship's mystic link was severed; therefore, the communion was at an end. Where there is fellowship, there must also be implicit trust or confidence. There can be no real knitting of soul to soul unless confidence be cherished.

II. How do we come into the enjoyment of this privilege? We certainly did not deserve it. With Jacob we might each confess: "I am not worthy of the least of all Thy mercies." We have no claims to recognition so far as Christ is concerned. Our minds were naturally alienated from Him by reason of wicked works. If we did not deserve this favor, neither did we struggle upward until we reached that plane where we were in a condition to enjoy fellowship with the Saviour. We were called into it through the mercy of God. "God is faithful, by whom we were called into the fellowship of His Son, Jesus Christ, our Lord" (1. Cor. 1. 9). He sent from above, He took us. He drew us out of many waters. We did not agonize until we reached a certain point of exaltation where we could enjoy fellowship with Christ, but He, in His pity, came down to us. He said: "I will come to you," and it was because He came in accordance with His promise that we enjoy the privilege which is ours.

III. Since we enjoy such exalted communion, what should be the effect upon us? Certainly we should be gradually growing into the likeness of Christ our Master. Our wills should gradually be moulded into conformity with Christ's will, and our lives should be patterned after the example of His beautiful life. Professor Henry Drummond tells of two students who enjoyed such intimate fellowship that they became much alike in habits and in tastes. So, if we are much in the company of Christ, we shall, insensibly, perhaps, but yet, surely, grow more and more like Him. The face of Moses was radiant after he had been forty days on the mount with God, and, if we are much with Jesus, we shall reflect something of His beauty and glory. We should, besides, be very happy Christians, and we should live in the enjoyment of great peace and comfort.

"A little talk with Jesus  
Alone in secret prayer,  
It gives me strength and courage,  
Lies many ills to bear."

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.

### GOD'S JEWELS.

BY GEO. W. ARMSTRONG.

Mal. iii. 17.

Jewels of the Lord of Host,  
Radiant for the crown divine,  
Gems of grace, in that great day,  
They who serve Me shall be "mine."

As a father spares his sons,  
Who, to do his will delight,  
So the Lord will spare His own,  
They who serve Him day and night.

They who serve with tireless zeal,  
Pure in life, in thought, in word,  
Strong in faith, in hope, in love,  
Make the jewels of the Lord.

As the jewels of this earth,  
Need the light to make them shine,  
So the jewels of the Lord  
Need to bask in light divine.

Make me precious in Thy sight,  
Clean and holy, perfect, pure;  
Witness give while here below,  
Seal the covenant—make it sure.

Let me bear Thy image Lord,  
Constant, true and ever bright;  
Jewels dim when clouds arise,  
Shining only in Thy light.  
London, Ont.

### THY WILL BE DONE.

"Thy will be done"—carelessly  
Fall the words upon the air,  
Lightly breathed by the lips of youth,  
Bearing nought of praise or prayer.

"Thy will be done"—tremblingly,  
Fearing how the blow may fall.  
Hopes and idols, O my heart!  
Can I bear to lose them all?

"Thy will be done"—trustingly,  
Feeling God's great love for me;  
Resting sweetly in the faith,  
What he wills is best to be.

—*Esther A. Clark, in the Golden Rule.*

All those who journey soon or late  
Must pass within the garden's gate,  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine, but Thine;" who only pray  
"Let this cup pass," and cannot see  
The purpose of Gethsemane.

—*Ella Wheeler Walloway.*

Content to know that God is great,  
And Lord of fish and fowl, of air and sea,  
Some little points are misty.  
Let them wait.

—*Norman Gale.*

Written for THE CANADA PRESBYTERIAN.

### DEFICIS IN THE FUNDS: THE CAUSE.—II.

BY R. A. DIX.

In my first paper, I spoke of the seat of power in the church. The truth is that, while the governing bodies do manage certain things which are entirely within their immediate control, and do go through the form of legislating for the whole conduct of the Church's affairs; while they control the expenditure of the corporate funds; the daily life and conduct of the Church as a whole is fashioned, and the line beyond which its supposed ruling bodies shall not go is defined, by the less experienced and more worldly of its members. A number of evil consequences follow. The lines of principle are blurred. The very idea of patient continuance in well-doing is lost. Privilege sinks to duty. Duty becomes a burden. "Thus saith the Lord" is no longer a power. The Church is told to keep "within its own sphere," is told to stand aside from interference with the business of the world; becomes a mere beggar for consideration.

"Ye are the salt of the world; if the salt has lost its savor, wherewith shall it be seasoned?"

Some time ago I heard one of our ministers speak of the then standing of the Church in tones of exultation. I took occasion to question him, saying something to the effect that the reports as to the state of

religion seemed rather discouraging. "Well, yes," he said, in the manner of one discussing a detail, "the tone of spiritual life is rather low; but"—and his tone changed again to exultation—"we have a splendid doctrinal body, sir, a splendid doctrinal body." Faugh! I felt as if I had suddenly been dropped out of the sweet air of the summer evening into a charnel house.

Not that doctrine is to be undervalued. If the editor will allow me, I may have something to say on that subject by and bye. But doctrine will not save the world; and to save the world—to prepare it for the day when He shall come, whose right it is to reign—is the first business of the Church. If the tone of spiritual life is low, it is evidence that the Church is not fulfilling its mission; and it is evidence, also, that it is approaching the state of him from whom was taken away even that which he had.

That temptation of Our Lord in which the devil offered Him all the kingdoms of the world, and the glory of them, used to puzzle me. An offer of the temporal sovereignty of the earth would be no temptation to the Son of God; or even if we suppose that in some way which he cannot grasp, it would be a temptation to the man Christ Jesus, yet the Son of God knew that it was not in the devil's gift. Where then the temptation? And since it is evident that the devil knew Christ to be the Son of God, how came he to suppose that there was any temptation in such an offer? No; Satan's mistake was, that he was blind to the difference between reformer and Redeemer. He has power over men, especially over those about whom the Angel of the Lord encampeth not, and his offer was an offer to withdraw his opposition to Christ's work if Christ would consent to some compromise tantamount to an acknowledgement of that power.

I trust I shall not shock anyone—I must speak the truth as I see it—when I say that if the practice of too many of our congregations in these days is right, it must follow that Christ should have accepted the offer.

Think a moment. Am I mistaken in supposing that a large percentage of our latter day religion is no more than morality (and a lop-sided morality at that)? If I am not mistaken—and if you have eyes to see and ears to hear, you need not go far afield to be satisfied that I am not—then the Church is ignoring the difference between reformer and Redeemer. Am I mistaken in supposing that the Church is acknowledging the devil's power over men, when it seeks to bring them to its services by the appeals which socials and bazars and fine musical performances and all such side-shows make to the sensuous, pleasure-loving side of human nature? If I am not mistaken—and you need not go afield at all to be satisfied about that—it follows that the Church has accepted the compromise which its Master rejected.

But, say the advocates of these things, these attractions bring people into the Church and afford an opportunity to influence them for good. How the author of such arguments must laugh when he hears them used by good people who do not suspect their origin!

How much good do you do them? I ask the question of those who are about in the business of the world and have a chance to know! And to those who imagine that big congregations are in themselves sufficient evidence of success in the work of the Church, I say, Did you ever read the story of Gideon's army? Do you remember that sermon at Capernaum after which many went back and walked no more with Him? Have you, when glorying in large congregations and large additions to membership, considered the significance of certain facts—the fact, for example, that the effect of a profession of religion on a man's worldly prospects in these days is very different from what it was in Paul's time? Then, heathenism was the mode, now, conventional christianity is the most eminently respectable thing in the world.

Written for THE CANADA PRESBYTERIAN.

### PERSONAL INFLUENCE.

BY J. R.

"None of us liveth to himself."

"Little thinks in the field yon red-cloaked clown  
Of thee from the hill-top looking down,  
The heifer that lows in the upland farm,  
Far heard, lows not thine ear to charm,  
The sexton tolling his bell at noon  
Deems not that the great Napoleon  
Stops his horse, and lists with delight,  
Whilst his files sweep round some alpine height,  
Nor knowest thou what argument  
Thy life to thy neighbor's creed has lent."

—*Emerson.*

Years ago in a growing town in our own fair land of Canada, a mother was left with a boy to bring up. She was a Christian woman, earnestly desiring her boy should become a good man. He was taught to attend the services of God's House and every Sabbath found him in his class at Sabbath school. His teacher was a young business man, popular and successful. Harry thought there was no one quite so good as his teacher. One day, when Harry was about fourteen, just beginning to rough the world, as all boys do, he and some comrades were standing near one of these traps, that are placed here and there along our streets, to beguile the unwary. Harry's teacher walked up, did not notice the boys, and stepped into the saloon. The boys thought they would just have a peep too. What did they see think you? Harry's teacher and another man, who held a prominent official position in their own congregation, walk up to the bar and unconcernedly, without any appearance of hesitancy or shame, order glasses and drink them down.

A strange feeling came into Harry's heart. His high ideal of Christian manhood as embodied in his teacher was dispelled. He lost there and then the high regard he had felt for his teacher. He could scarcely have told why; but, boy though he was, he felt it was not consistent for any man to be a Sabbath school teacher, and go into a bar-room and take a glass as he had seen his teacher do. From that time Sabbath school lost all its charm, and was soon given up. Harry's desire being to be a sailor a position was secured for him on a steamer.

Thrown among companions who tempted him, and having no strong resolutions against the temptation, he too took the fatal glass into his hands, and drained its contents. If men who were professed Christians could do it and be none the worse why could not he!

Poor Harry was not made with the hard-grained disposition and bodily powers of such men. The fatal draught taken again and again soon told on him, and ere he had fairly entered manhood, or realized any of its hopes, he was laid low and the sentence of death pronounced on him. Christian friends endeavored to brighten these last days, and lead him to the sure foundation upon which he might set his hopes for that future life; but Harry found it hard to believe. It was then he told his story to an interested friend. He said: "That day when I saw my teacher and that other man who I had always been taught was a Christian go into the saloon and drink at the bar, I lost faith in Christianity. Before that I had desired to be a Christian, but after that I gave it all up."

"You know," he said, "I never could enter a saloon or drink a glass without a feeling of shame. I always looked around to see if any one was watching me. These men did not appear to feel it any disgrace. I could not understand how it was possible for them to do it and be Christians." As the days passed and he knew his hours were numbered, he saw his own need of salvation through Christ, but some how he could not lay hold on the truth or believe it for himself.

Harry's teacher for long years gave up work in the Sabbath school, and his face was seldom if ever seen at the weekly prayer-meeting; but as far as I know he never gave up the practice of taking a drink in a bar-room.

He was very prosperous in business and could give liberally to the Church, and always held an official position in the congregation of which he was a member.

We cannot judge but God knows whether his personal influence was such as to lead men towards the Saviour; or to make them lose faith in the Christianity which he professed.

"Everyone of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

Written for THE CANADA PRESBYTERIAN.

### TROUBLE AND PRAYER.

BY C. H. WETHERBE.

But for trouble many a prayer would never have been offered. Trouble has been God's hand leading many a soul to the throne of grace, who would, in all probability, never have gone there without it. Very significant are these words: "Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them" (Isa. xxvi. 16). See that unconverted person, whose early life has been comparatively free from trouble? Good health, pleasant surroundings and a bright flow of material prosperity have combined to make his life the envy of others. Yet he has been prayerless and felt independent of God. But now trouble comes. It is a deeply-cutting trouble. Death invades the household. A fondly loved one is taken away. In the mean time serious thoughts of God and of eternity have been stirring the depths of the heart. The man remembers that it is written that God hears and answers prayers. He prostrates himself before the mercy seat. His wretched soul lifts up its appealing cry to the heart of the great Father. He pleads for mercy and seeks forgiveness. God responds and grants pardon and fills the penitent soul with ecstatic peace. And blacksliders, too, have "poured out a prayer when God's chastening was upon them," and they have returned with joy to their Father's house. Trouble and prayer often go together. But better pray before trouble comes.

Written for THE CANADA PRESBYTERIAN.

### THE SICK CHILDREN.

BY REV. JOSEPH HAMILTON.

We of the human race are the children of God's great family. Not only so, but we are the sick children of the family. Almost every family knows what it is to have a sick child. In such a case, how the strong brothers and sister are softened into pity and solicitude for the little sufferer; how they hang about the cot where the sick child is lying; how eagerly they address themselves to any service that gives promise of relief. And, oh, when the child gets well, what joy there is in that home, and how all the members of the family are drawn into closer and sweeter bonds. And so, we are the sick children in God's family. We are sick with sin, and sorrow, and toil, and care. Our older brothers and sisters are the angels. With more pity and solicitude than ever we have known, these angelic brothers and sisters of ours hover about us in our sickness, ever on the alert with their watchful ministries of mercy, that they may heal the sore wounds and sickness of sin, and see us strong and well again. And what a day of joy and triumph it will be, if ever that day shall come, when all the sick children will indeed be well. There is joy now "in the presence of the angels of God over one sinner that repenteth."

Toronto.

The *Golden Rule* says: Some English Endeavorers have become slave-owners! Hearing of a young Chinese maiden, whose parents were going to sell her as a slave, they gave to the London Missionary Society enough money to buy her, so that she could be trained in Christian liberty. The price of the Chinese girl was £3, 10s.



**Missionary World.**

Written for THE CANADA PRESBYTERIAN.  
**CENTRAL SOUDAN.**

BY REV. WILLIAM WYR SMITH.

In the last two or three issues of this paper have been some papers by "J. R.," on "North Africa," its missions and its needs. Let me add a postscript. In November, 1893, three young men landed at Lagos, on the Gulf of Guinea, to push through to the country of Lake Chad, in the Central Soudan, to establish an independent Mission there. One was Mr. Kent, a young man belonging to Buffalo; one was Mr. Walter Gowans, of Toronto; and the third was Mr. Bingham, a young man from England. They had not found any missionary society that would take the responsibility of sending them into the Soudan; and so they were going on their own responsibility.

They had much delay about the deadly, unhealthy coast; and the English member of the enterprise, Mr. Bingham, was soon down seriously with the African fever. At last the two others, having got carriers together, and made all preparations, started inland. They pursued a north-east course, crossing the great Niger River, not far from the place where Mungo Park lost his life, so many years ago. They passed the large town of Bida, and were pushing on to strike the caravan-trail from Timbuctoo to Lake Chad. Here Kent found it necessary to return to the coast for further supplies; and an Arabian horse one of the native kings had given him. Gowans was now in the bounds of the Housa State, and the official medical authority there—I know not whether he was a European, but evidently European-trained—told him the only chance for his life was to get out of Africa as soon as he could. He was wasted away with a chronic dysentery. He now turned, and was making his way back to the coast, when—still thirty days' journey from the sea—he lay down and died at some native village, on the 7th November last, worn out with a five-months' fight with his incurable malady. The news did not reach his father's family in Toronto till February. His age was twenty-seven. His mother is a member of Rev. John Salmon's church. There are several sisters in the family; but only one brother, who was married to my second daughter, a year ago, and resides in Buffalo. The father of Mr. Kent—who is also a resident of Buffalo—has been anxiously enquiring of my young people there, if any more news had come from Africa? for he fears the worst for his son.

Some day the Soudan will be evangelized by her own sons; but in the meantime, countless graves of fallen white missionaries mark the path of the yet-conquering Gospel. P.S.—April 8th. I have just heard from Buffalo, that Kent also is dead. He died at Bida, on the farther side of the Niger, about three weeks after the death of his companion, Gowans. Beautiful in their lives, in their death they were not divided.

**MISSIONARY HYMN.**

[The following poem by Dr. Henry H. Jessup appears in many of our American exchanges. We reproduce it here as quite applicable to the situation in our own country at the present time.—ED.]

A returned missionary was repeating over to himself one night the words of the stirring hymn:

"Tell it out among the people that the Saviour reigns,  
Tell it out among the heathen, let them break their chains,"

when it occurred to him that in view of the dark financial outlook of the Foreign Board, some things might as well not be "told among the heathen." And he took his pen and wrote as follows:

"Tell it not among the heathen, that the ship is on a reef;  
It was freighted with Salvation, our Captain, Lord and Chief—  
But the tide at length receded, and left it high and dry

The tide of gold and silver, the gifts of low and high,  
The eagles and the dollars, the nickles and the dimes,  
Flowed off in other channels, from the hardness of the times.

"Tell it not among the heathen, that the train is off the track,  
The oil all gone—a heated box—the signal came to slack:  
The Foreign Board is side-tracked with its passengers and freight,  
Its passengers of mercy, though so eager, all must wait.  
The oil was once abundant, and the wheels went smoothly on,  
But drop by drop it lessened, and now is wholly gone.

"Tell it not among the heathen, that the stream has ceased to flow  
Down from the lofty mountains in rain and dew and snow.  
It flowed in floods and rivers, in rivulets and rills,  
It gladdened plains and mountains, the distant lakes and hills.  
But now 'tis dry! The thirsty ones, they can not drink as yet,  
For the Foreign Board is threatened with a paralyzing debt?

"Tell it not among the heathens, tell it not among the Jews!  
Tell it not among the Moslems, this melancholy news;  
Lest the sons of Gath deride us, and tell it to our shame  
That Churches sworn to true and full allegiance to His Name  
No longer do His bidding, no longer heed the cry  
Of millions, who in sadness, must now be left to die!

"Tell it not among the heathen, but tell it to your Lord.  
Drop on your knees ye Christians, and speak the truthful words,  
'We thought we gave our all to Thee, but now with breaking heart  
We see that in our giving, we had kept back a part.  
So with complete surrender, we give our all to Thee.'  
Then tell it to the heathen, that the church of Christ is free,  
That the tide of love is rising to float the ship again,  
That the oil of grace is flowing to start the stranded train,  
That the rivulets of mercy are rising to a flood,  
For a blessing to the Nations, and the Glory of our God!"

**VERY ENCOURAGING.**

The latest advices from Japan indicate that Christianity is making an encouraging advance in that stirring country. It has been found that those who have embraced Christianity have been none the less devoted to their country, and have made the most capable soldiers. The government has given permission to distribute the bible and Christian literature among the soldiers. Native Christians have seized the opportunity offered, and, as the result, a number of conversions are reported. The effect of the Christian religion up the soldiers who have come under its influence has been such as to cause the officers to especially commend their fidelity and efficiency. Another noticeable change has been the introduction of Christian pastors as chaplains to the troops. This is the beginning of good things, and the hope is entertained that the Japanese authorities will show a more approving attitude toward Christianity. War is a curse in many respects, but the Lord overrules it for good. Japan is coming to recognize the value of the Cross of Jesus Christ, and the Gospel is finding its way into the army from which it has heretofore been excluded. Japan must have the Gospel if she is to have a permanent and beneficent civilization. She may yet be the England of the East.

**NO SILVER LINING.**

There is no bright side to the picture of the child marriage in India. The child is named when about twelve days old, and after the ceremony comes the betrothal. If a child is not betrothed before she is eight, the family is considered disgraced. A husband's legal right begins at the time of betrothal, and she belongs to him for all time; should he die a few hours after, she is one of the child widows and belongs to the husband's family. She is a slave without hope

of freedom or protection from cruelty. From eight to ten years is the usual age at which the wife is taken to the husband's home but many are taken from home and mother at an earlier age. Can you think of a child of six married to a man of sixty or seventy, whose very presence is loathsome to her? This husband may be a madman, a leper or an idiot. Whenever he chooses to claim the child wife there is no eye to pity or law to protect. Is there any form of slavery on the earth equal to it? Do you wonder that these little ones prefer death to lives of such wretchedness? Christian wives! Christian mothers of girls! when you pray for the daughters of America, forget not the many millions of child wives in the Zenanas of India.

**THE FIJI'S ANSWER.**

An English earl, who was an infidel, went not long ago to visit the Fiji islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by them, nor in that story of Jesus Christ; we have all learned better." The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone was crushed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the gospel, for without it you would be killed and roasted in yonder oven, and we would feast on you in no time."

**THE ONLY POWER.**

I know I am going home, and I know I wish to go in peace. There are three things from which I can never escape—my conscience, my God, and my record of sin in an irretrievable past. Our hands are red with sin. I turn to Mohammedanism and ask: Can you wash our red right hands? I turn to Confucianism and Buddhism and ask: Can you wash our red right hands? I hold it to be a self-evident truth that unless a man is washed from the old sin he cannot be at peace in the presence of infinite holiness, and the only power that can do this is found in Christianity.—Joseph Cook, at the Parliament of Religions.

The missionaries in Korea at last dates were gathered together in Seoul, the capital of the kingdom, to escape the perils of war. This enforced centralization of missionary forces was used by them to do good, and they have striven to make their work in the capital of the nation large and distinct. On Sundays there are eight different services, scattered all over Seoul, inside and outside the walls, conducted chiefly by Presbyterians, for men; and there are seven meetings for women by the same mission. Many of these workers are busy with special services every day. They appreciate the crisis which has come in the history of Korea, and believe that a great religious opportunity is opening up to them, in the nation which has been so thoroughly shaken up by the conflict between China and Japan.

The Russian Stundists have not obtained the hoped-for relief under the new czar. Dr. Baedeker writes that "the fact of the young emperor having signed the decree of repression issued under the late emperor is a most discouraging feature of the present situation." Lord Radstock doubts if it is best to send protests to the czar. He writes: "The emperor and the empress are known to be most favorable to a large measure of religious liberty. But, autocrat as he is, he can never act in opposition to a very strong current of national feeling. It is just because the Stundists are supposed to be against the national church that they incur so much opposition, not merely from the authorities, but often from the people themselves. Let us cry unto God for them."

**Teacher and Scholar.**

BY REV. W. M. MARTIN, D. D.

April 28th, 1895. } **THE LORD'S SUPPER.** } Mark xiv. 12-26.

GOLDEN TEXT.—Luke xxii. 19.  
MEMORY VERSES.—22-26.  
CATECHISM.—Q. 18.

Home Readings.—M. Mat. xxv. 1-30. T. Mark xiv. 12-26. W. John xiii. 1-38. Th. John xiv. 1-31. F. John xv. 1-27. S. John xvi. 1-33. Sab. xvii. 1-26.

Our lesson for this week tells of the institution of the Lord's supper, which to the Christian is very much what the passover was to the children of Israel. As that feast commemorated deliverance from the bondage of Egypt so this commemorates deliverance from the bondage of sin. We have no record of the events of the two days, which intervened between our Lord's final withdrawal from the temple and His institution of the supper. Probably during this interval Jesus with the greater number of His disciples remained quietly at Bethany, while Judas perfected his plans to betray his Master. As the supper is the matter to be made most prominent, we shall divide the lesson into two parts. 1. Preparation for the supper. 2. Institution of the supper.

**I Preparation for the Supper.**

As this memorial was intended to displace the passover it was fitting that its institution should be in connection with that feast. Therefore when the day appointed by law for "killing the passover" was come, the disciples enquired the Master's will as to where that feast should be celebrated, and in obedience to His directions made ready the passover. They knew nothing of the proposed supper as it lay in the mind of Jesus. They thought only of the passover feast. He had in mind a feast as much better and higher than the passover supper as His sacrifice is higher and better than that of the passover lamb. "There shall meet you a man," etc. Women usually acted as water carriers; the men however did this duty in connection with the passover. The indefiniteness of the direction as to place, given Peter and John, was undoubtedly intended to keep Judas in ignorance as long as possible, so that his plan to betray could not be carried out too soon. The readiness of the good man of the house to put his large upper room at the disposal of the Master was quite in keeping with Jerusalem hospitality at passover times, but seems to indicate at least sympathy with Jesus. "He cometh with the twelve." Other evangelists tell us of the unseemly contention for the chief place, and of our Lord's lesson in humility, as He did the menial service of feet washing, which none of His disciples were willing to do. The twelve sat down to the passover feast; but before the supper could be instituted the company must be purged of the traitor's presence. Our Lord's soul began to be agonized with the thought of the treachery of one of His disciples, until at length He exclaimed, "One of you shall betray me." What a terrible thought to all! To eleven innocent ones who commenced heart-searching at once. Lord is it I? Could it be possible that any of them would betray the Master? To Judas who sees that his plans are known, and yet he bursts out, Is it I? with the rest. In answer to his question Jesus gives him to understand that He is the One, and at the same time gives to those around Him a sign by which they shall know the traitor also: He dipped a sop and gave it to Judas, who immediately arose and went out, heedless of the awful warning "Woe to that man," etc. Satan had taken possession of his heart and nothing could turn him from his purpose. Thus the preparation for the supper is completed. The unworthy one has been driven from the company of partakers, and the old memorial feast has been kept, so that the lesson of the new as a memorial may be more vividly impressed.

**II. Institution of the Supper.**

There is room for only a few suggestions under this head. "Jesus . . . blessed . . . when He had given thanks." This supper was intended as an occasion for joy, not for morbid, painful self-examination; it was designed to lift up our thoughts to Jesus Christ and what He had done for us, rather than to direct our thoughts toward self. "This is my body . . . broken . . . my blood shed for many." It is by our Lord's death that our sins are put away; that we live; that we are brought back to God. Nothing can be plainer than this: "He died, the Just, for the unjust, to bring us to God." "Take eat . . . They all drank of it." We learn from this that it is not enough that He has died for us, and offers Himself freely to us, but that we must appropriate Him and His sacrificial death, and make it one, as we make bread and wine a part of ourselves by eating and drinking.



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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 17TH, 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.

## OUR NEXT NUMBER.

The next issue of THE CANADA PRESBYTERIAN will contain, among other good things, an interesting paper on "Missions in Equatorial Africa," by "J. R."; a letter from Mrs. Gauld, Formosa; and a letter from Rev. Norman H. Russell, B.A., Mhow, India.

A timely and suggestive article on "Stray Thoughts about Woman and Her Work," is by Miss Hannah Isabella Graham, of Seaforth.

The Rev. John Burton, B.D., in "Some Impressions of English Churchism," gives several amusing reasons, as well as reasons far from amusing, why the church, as by law established in England and Wales, should be disestablished.

Through the kindness of Rev. Louis H. Jordan, B.D., pastor of St. James Church in this city, we shall lay before our readers a hopeful letter from the Rev. John Wilkie, of Indore, India.

"Deficits in the Funds—the Cause," is the last of a series of practical papers on an unfortunately familiar subject, by Mr. R. A. Dix.

An important article on the Eldership is contributed by Rev. Thomas Nattress, of Amherstburg.

"Christ, the All-and-in-All of the Scripture," by Alderman Armstrong, of London, from whose ready pen we are favored with a short poem in this issue.

Besides all this, there will be the usual departments, replete with wholesome reading for old and young.

In order to give a full and complete report of the Annual Meeting of the W. F. M. S., the next issue of THE CANADA PRESBYTERIAN will be enlarged by several pages. Supplied in wrappers, ready for mailing, at 5 cts. each; 50 cts. per dozen.

Trial subscription till 1st January, 1896, only \$1.00.

**I**N order to give a full and complete report of the Annual Meeting of the W. F. M. S., the next issue of THE CANADA PRESBYTERIAN will be enlarged by several pages.

**A**T the last meeting of the Presbyterian Council of the city, composed chiefly of elders, Mr. William Adamson introduced the subject of "The Manager and his Work." Some good points were made which cannot be too strongly emphasized, such as the duty of managers to attend carefully to the allocation of sittings and show attention to strangers and new adherents. As to the character of the men who should be elected, he contended that they should be men of liberality of mind and conduct, always willing to take on themselves much of the financial responsibilities of the church, and so relieve the minister. And further, that no one who was not a member of the congregation should be elected as a manager. This is a qualification often lost sight of, but one which the more it is reflected upon, and the better the nature of the Church is understood, the more reasonable and even necessary will it appear. We could wish that it were acted upon in all our congregations.

**W**E gladly welcome "Knoxonian" to his accustomed place in THE PRESBYTERIAN. He gives our readers pleasant glimpses of the beautiful islands where he has been sojourning for the past two months; and where, his many friends will be glad to know, he is fast regaining wonted health. At the present time it is Dr. Grant's intention to leave Bermuda on his return home about the 26th inst., although his people are desirous he should take another month's leave of absence.

**T**HE Rev. Peter Wright, of Portage la Prairie, Man., has been giving a lecture in that town to a crowded audience on the all-absorbing School Question. His lecture is spoken of as one of calm dignity, forceful and convincing in argument. He urged moderation, but unflinching determination to uphold the present system of national schools against all the influences which may be brought to bear to overthrow them. He admitted that it would be much against his feelings to see religious exercises banished from the schools, but he was prepared to go that far rather than that a grievance should be left to irritate our Roman Catholic friends.

**W**E are about tired of hearing Presbyterianism connected so exclusively with Scotchmen and Scotch-Irish, as if it were intended exclusively for them, or an anomaly or wonder to find a Presbyterian of any other nationality. The millions connected with the Presbyterian Alliance, who are neither Scotch nor Scotch-Irish, should deliver us from this weakness. If Presbyterian doctrine and polity are what is claimed for them, the wonder should be, not that they have been so largely embraced by people of Scottish origin or descent, but why they are not embraced by people of all nationalities, as no doubt they will yet be in substance at least.

**W**ILL you allow me, says the Rev. R. P. MacKay, Secretary of the F. M. Committee, to draw the attention of the Church to the fact that the estimates adopted by the General Assembly for this year are, \$76,300.00 from congregations and \$41,654.00 from the W.F.M.S. That is simply for the maintenance of the work already undertaken, and does not provide for the sending out of any of the eight or ten approved candidates who are eager to go. Of the \$76,300.00 expected from congregations, only \$53,000 have yet come to hand. We are so far over \$23,000 behind the present requirements of the work. It is to be hoped this will not be forgotten in the presence of other urgent appeals. Shall we take the responsibility of saying "No" to the men who are asking to be sent, and to our missionaries who are pleading in behalf of the millions perishing before their eyes?

**W**E commend the following from the *United Presbyterian* to all who may be over zealous about either Home or Foreign Missions and who set the one over against the other. "What is the distinction between home and foreign missions? There is none; the Bible makes none. It never mentions one apart from the other. It says: 'Go and teach all nations;' 'Go ye into all the world.' The only difference between them is a difference the Church has made for its own convenience. The field is one, though man has been pleased to divide it by a fence. Both parts are to be furrowed by the same plow, sowed with the same seed, watered with the same rain, ripened by the same sun, loved with the same affection and cultivated with the same zeal. And yet, in the light of the teachings of the parable of the Good Samaritan, all missions are home missions, for all men are our neighbors."

**I**T has taken a long struggle in the art of Government to get up to the ballot-box, and this has not been found to be by any means a panacea for all the evils it was hoped it might cure. Its tremendous power however has been made abundantly evident. A striking illustration of what it may do is mentioned by General Booth in writing to the New York Press since his return to England. Alluding to social inequalities and the vast fortunes accumulated he says:

"It is your ballot-box, of which you are so proud, that is to be your undoing unless you wake up to what the situation is. The millionaire is on top now, and the great crowd is struggling beneath in misery. One day they are

going to turn things upside down. They are the many. The millionaires are the few. The millionaires will then be underneath, the breechless multitude on top."

Let us in Canada be warned and avoid any kind of public policy which will make millionaires of some, while a great crowd is struggling beneath in misery, as much as they can do to make a living, and when all has been done, the poorhouse at the end.

**I**N the *Globe* of Saturday is an article headed, "A Story of Toronto's Missionary Martyrs," with a picture of three young men, which must touch many hearts. All so young looking, full of a holy devotion and Christian enthusiasm, which impelled them to attempt an undertaking in which two of them lost their lives, to carry the Gospel to the natives of Soudan. We say nothing of the wisdom from the common, human point of view of such an undertaking with all the equipment they set out with; but to think of the graves of these young men, of their dying so far from home and native land, and all those gentle ministries which sooth or even cheer a dying bed, and that they gave their lives to save and bless those whose only claim upon them was that they were fellow-men perishing for the lack of the knowledge of the way of salvation, and because they were inspired with love for Him who gave His life for them, furnishes such an instance of Christian heroism, though some might call it mistaken heroism, that its effect cannot be lost upon others, nor will it go unrewarded by Him for whose sake the sacrifice was made.

## KNOX CHURCH JUBILEE.

**A**MORE happy gathering and a more pleasant and well conducted meeting of its kind could hardly be than that which took place on Thursday evening last in Knox Church of this city, in connection with the celebration of its Jubilee. A large and happy company assembled in the school-room and parlors of the Church, to which an abundant and well-appointed tea was served from 6.30 to 8 p.m. It was a time of rare enjoyment to many in the reunion of friends who have not met for long years. At the latter hour an adjournment was had to the auditorium of the church which presented a very bright appearance, the pulpit and platform being tastefully ornamented with flowers and plants. A large number of well-known men in connection with Presbyterianism in Toronto were on the platform: Rev. Drs. Parsons, Gregg, Maclaren, Robertson; Rev. Messrs. Wallace, Mutch, Burns and Ball; Messrs. Mortimer Clark, Blaikie and Galbraith. The devotional exercises were conducted by Rev. Dr. Parsons, the pastor, and were exceedingly appropriate to the place, its associations and the occasion. The second paraphrase was sung and psalm one hundredth read, after which devout, thankful, heartfelt prayer was offered. A right key was struck at the very outset.

William Galbraith, Esquire, who has been long and actively identified with the congregation, discharged the duties of the chair admirably, pleasantly and with tact. In addition to a brief and suitable opening address, at the call of Mr. Mortimer Clark, he also read a historical sketch of the congregation, in which many incidents were narrated full of interest in the rise and growth of Presbyterianism in the city. This narrative, with a glance at the pictures on the invitation card of the three buildings in which the congregation of Knox church has worshipped in its history, alone told eloquently of the growth of Presbyterianism in the city. The speeches, though naturally partaking of the same general character, had yet an individual one of their own, and all were bright, lively and not one of them too long. The speakers were Rev. Robt. Wallace, Dr. Gregg, Rev. Mr. Ball, Dr. Robertson, Rev. William Burns, Messrs. Mortimer Clark, James Brown, John Blaikie, and Rev. Dr. Parsons who closed. Reminiscences, dating back upwards of fifty years and of a very varied kind, but of which the late, and in the history of Presbyterianism in Canada, ever to be remembered, Rev. Dr. Burns, formed a large part, and in the congregation's life, Rev. Dr. Topp, of revered memory. Letters of regret for absence were read by Dr. Parsons from a number of friends who had been identified at a former time with the congregation and invited but could not be present, of which special mention may be made of those of the venerable Rev. Dr. Reid, whose presence was greatly missed, and Rev. Principal MacVicar, of Montreal.

Apart from individual and personal reminiscences, prominence was given to the fact that in its history of fifty years, Knox Church proper has only had three pastors, and only four from the first permanent services in 1820, up to the present. The fact was emphasized, which all know to be true, that its ministry and the preaching of Knox Church has always been consistently and thoroughly evangelical, that the congregation has been known for its liberality in support of the work of the Presbyterian Church in Canada at home and abroad. The marked influence it has thus exercised, not only in the city, but in the whole Dominion, were pointed out and dwelt upon. The whole was happily summed up in the closing words of Dr. Parsons who characterized the secret of the church's Christian life and influence as consisting in the reverent and faithful use of the Word of God, the recognition and magnifying of the work of the Holy Ghost, and in the spirit of prayer pervading the congregation. A very interesting meeting, most appropriate in its character of recalling and recounting the mercies and goodness of God to the congregation, and one which cannot but be in many ways helpful to it, was brought to a close by the Rev. Professor MacLaren pronouncing the benediction.

On the afternoon of Sabbath last, Anniversary Services were held in connection with the Sunday School of the Church, and of the Duchess Street Mission School. Rev. Dr. Parsons presided and the attendance, both of scholars, teachers and parents, was large. Most suitable addresses were given by former Superintendents of both schools, among whom were Messrs. J. L. Blaikie, Mortimer Clark, W. B. McMurrich, Laidlaw and Rev. Alexander Gilray, of this city. The quiet and good order for so long a time of so large a gathering of young people, spoke well for the addresses and still more for the good discipline of both schools. It but remains to be said that the preaching services on both Sabbaths were all that could be expected. The sermons of Rev. Dr. Fletcher, of Hamilton, and Rev. Mr. Ball, of this city, on the 7th, were not only appropriate, but able and eloquent. The attendance at all was good, but last Sabbath forenoon, when Rev. Dr. Parsons preached and distributed Bibles to upwards of thirty young people, who had been baptized seven years ago, it was especially large. In the evening, the Rev. Professor MacLaren preached a discourse, principally historical in its character. The whole season and all its services have been of great interest, and their happy influence will no doubt continue to be felt in the congregation for a long time to come.

#### CONGREGATIONAL MISSIONARIES.

THE practice is often much recommended and has been adopted by some congregations and other bodies—such, for example, as colleges, Y.M.C. Associations, and others—of adopting and sending out some special missionary, either for a term of years or for an indefinite period. A missionary so sent may either work wholly under the general system and superintendence of the Church's ordinary executive, or may work partially under it, or be entirely independent of it. In any case the question is raised, is this policy a wise and sound one? The question may also apply to the wisdom of other forms of Christian work, as, for instance, the organizing and working of mission schools in cities by some individual section of the Church, for instance a Christian Endeavor Society, apart from the general work and support of the whole congregation. The arguments generally advanced on behalf of such special forms of work, are those of intensifying interest by focussing it on some special object, and of evoking and increasing liberality by the understanding that such special work is to be maintained by special effort, and is not to be interfered with, so as to lessen the givings to general Church objects and enterprises. Admitting the argument of intensifying interest, by focussing it, to be well-founded, it is manifestly open to question if this is desirable. That it will have the effect on the majority of people of limiting their view of the mission field and narrowing their interest is almost inevitable, and although in no case can one give to every missionary work or benevolent enterprise which may appeal to our hearts, it is yet most desirable for many reasons that our sympathies and interest should be as wide as possible. It is good for one's own heart that they should be, that our outlook should be large—the field is the world—and it is

also good for the cause of God that we should take an ample view of it, so that our prayers may go up for it, and our givings, as far as possible, be directed towards the extension, in the widest sense, and bringing in of His Kingdom.

Then as to the means to be provided for special objects, being always special so as not to interfere with the general work of the Church, this argument is evidently fallacious. To mention no other reason why, it is the duty of the Christian always to give according to his full ability for the cause of Christ, and if he is already doing this for the work of the Church at large, and through the usual channels, there can be no room for such separate and special work. The question then comes simply to be, whether to turn all givings into the general funds of the Church to be expended by the boards or committees charged with this, or to bestow them for some special purpose. Circumstances which have lately come under our own personal observation have very forcibly impressed upon us the unadvisability of the kind of special work referred to.

In the first place it is often entered upon under the influence of some strong, but passing or individual interest. This cannot in the nature of things last. Enthusiasm languishes in time in those who first felt it, and the special effort which was to be strictly special, and over and above everything else, is not made, and either the special or general interest must suffer. In the next place, the original projectors of the special effort die or remove, and that which by their numbers could be easily done at first, becomes either a burden or impossible for those who remain. The personal interest from which often the original movement started is not felt by those coming new into a congregation, college or other society, so that what could be once easily done is felt to be a difficulty, and the ground or motive which at first could be appealed to for implementing an engagement can be no longer.

This is a painful position for any organization to find itself in, and should its missionary or other agent come to know of it, as he is almost certain to do, it must be even more painful for him to know that his support, although there may be no falling off of interest in the cause in which he is working, that yet his own individual support costs a struggle or is felt to be a burden. For this reason, if for no other it tends to produce a great disproportion in giving, the special object sometimes bulking as largely all other objects together, and almost always in a disproportionately large measure. On this account an element of uncertainty is introduced into the general work of the Church which it is clearly as far as possible desirable to avoid. Every object should receive to as great a degree as possible, from every Church and every member, a fair share of support, and the undertaking by individual organizations of special missions tends to unsettle this equal general support. The whole Church should have its interest, its sympathy, its affections and prayers turned towards every agent and every interest, and every agent should be in a position to feel that he is the servant, under Christ, of the whole Church, not of any particular section of it. Besides in the work of the Church as a whole—and it is one body—no means can so well, so wisely and effectively direct, guide, control all its schemes as one general board or committee, or system of committees having its eye always on the whole field, and knowing the special qualifications of every agent, the claims of each scheme. For these reasons in brief, we incline to approve and support, not special and individual and fluctuating efforts, but those which are undertaken by and wrought under the guidance of the whole Church.

#### THOSE DEFICITS.

THEY will surely never be allowed to remain deficits, to be a reproach to our Church, and a source of weakness; for they will undoubtedly be such if the Presbyterian Church, with all the wealth and strength and resources which God in His great goodness has bestowed upon us, should be satisfied that they should do so, and that we pay the men who are doing our hard work,—the men at the front, our pioneers, the men who are preparing the way for a great advance in the future, who are carrying comfort and cheer and the bread and the water of life to those destitute of them,—with only *three-fourths* instead of the *whole* amount which they had every reason to expect the Church would give, and which they were promised? To

add to the painful position of those Home Missionaries thus treated by the Church at large, many of their congregations, owing to unforeseen and unavoidable causes, have been utterly unable to implement their engagements, so that the failure of the Church to meet its, is a double loss and disappointment. Every claim that one brother in Christ has upon another for sympathy, help and support in the time of need, our brethren have upon us, who, unless help is sent to them, must suffer. Until the members of our Church are in the position that they can say, "We have done what we could and after all cannot help you," we shall not be free of blame toward our brethren in this matter.

Look at our large and powerful presbyteries in Ontario and Quebec, the cities and towns they contain, the number and magnificence, the comfort and elegance of their churches, the wealth they represent, the luxuriously furnished homes, the abundance to be seen in many of our rural districts, and it is impossible to say that it is beyond the power of the Church to meet these deficits, because she has already done all that it is in her power to do. Suppose the Home Mission Committee, for instance, has pushed the work so that, as far as possible, it might reach with the gospel every needy region, every neglected district, and finds its means short, has it not been doing the very thing which it is the Church's bounden duty to do, and for which, until we have reached the limit of our utmost ability, we ought to use our means. And so with all our other great committees and their work. The time now remaining is very short, but it is easily sufficient, if, for the sake of the honor and good name of the Church we love, and to which we owe so much, for the sake of brethren in the ministry who must suffer seriously in their pecuniary resources if we do not come to their relief, for the sake of others who must suffer more seriously in their destitution of the means of grace, and for Christ's sake, the ministers, office-bearers and members of the Church will but arise and put forth an effort equal to the present need. How shall we scape very grave responsibility and blame if we do not?

THE CANADA PRESBYTERIAN will be sent to new subscribers (outside Toronto) till January 1896 for the small sum of ONE DOLLAR. This trial subscription rate is good for one month.

#### Books and Magazines.

*The Century* for April has almost as much variety in topics as in the number of its articles. Military warfare is represented by Sloane's Napoleon Life on which from the number of illustrations it is evident that *The Century* spared no expense; naval warfare by Molly Elliot Seawell's article on Lord Jones; invention by T. C. Marum's paper on Tesla's recent work; the drama by a note on Mme. Rejane, with portrait; music by Henry T. Fink's biographical sketch of Stavenhagen, also with a portrait; statesmanship by Noah Brooks's article on Lincoln's re-election; art by a beautiful example of Cole's engraving in his Old Dutch Master Series; religious and educational interests by an article by Lyman Abbotton "Religious Teaching in the Public Schools"; travel by a paper by Miss Preston on a new field of travel, "Beyond the Adriatic"; fiction by Mr. Crawford's and Mrs. Harrison's serials, and by three short stories; public questions by various articles in the departments; and poetry by contributions from Florence Earle Coates, Maurice Francis Egan, Henry A. Beers, Louise Chandler Moulton, Robert-underwood Johnson and others. [The Century Company, New York.]

The April *Cosmopolitan* does not fall behind the usual *Cosmopolitan* in interest, or in beauty of illustration, although we may have seen it more perfect in this latter respect. Except "English Country-House Parties," by Lady Colin Campbell, the following all possess an interest of their own, and are fully illustrated. "Picturesque Papua"; "The Late Returning"; "English Wood-Notes, Days With the Skylark and the Nightingale," full of love of nature; "China and Japan," at the present absorbing so much interest; "The Krakatoa Eruption"; "A Three Stranded Yarn," and "The Story of a Thousand," continued. "In the World of Letters"; "Progress of Science," and "Some Examples of Recent Art," possess a varied interest. [The Cosmopolitan, Irvington-on-the-Hudson.]

In *The Arena* for April a great variety of subjects is dealt with, and although one may differ utterly from many of the opinions advocated, yet its pages will always be found fresh and stimulating reading. In addition to part third, by the Editor, of "The Italy of the Century of Sir Thomas Moore," such subjects are discussed with a free hand as "Higher Criticism as Viewed by a Liberal Scholar"; "A Plea for Pantheism"; "Helen Petrovna Blavatsky"; "The Mission of Practical Occultism of To-day," part second; "The People's Highways," part first; "San Francisco and the Civic Awakening"; "Crime and the Enforcement of Law," and others. These are followed with reviews of late books. [The Arena Publishing Company, Boston, Mass., U.S.]

## The Family Circle.

### APRIL IN ENGLAND.

Oh, to be in England,  
Now that April's there!  
And whoever wakes in England  
Sees, some morning unaware  
That the lowest boughs and the brushwood sheaf,  
Round the elm-tree bole are in tiny leaf,  
While the chaffinch sings on the orchard bough  
In England—now!  
—Robert Browning.

### CLOSE TO SPRINGTIME.

Gettin' close to springtime—know it by the way  
The sun is streamin', gleamin' in the middle o'  
the day;  
Know it by the river that is lazyin' along,  
An' the mockin' birds a-primpin' o' their feathers  
for a song!

Gettin' close to springtime—know it by the signs;  
Heat it in the whistles o' the maples an' the  
pines;  
Feel it in the blowin' o' the breezes, singin' sweet;  
See it in the daisies that a-dreamin' at my feet!

Gettin' close to springtime; hopeshe'll come to stay  
Got a million kisses for the red lips o' the May!  
Wearyin' to meet her—list'nin' all the time  
For the tinkle o' her footsteps—her roses an' her  
rhyme!  
—Frank L. Stanton, in *Atlantic Constitution*.

### HOW IAN MACLAREN'S "BONNIE BRIER BUSH" GREW.

As was the case with Miss Harraden's "Ships that Pass in the Night," Ian MacLaren's "Beside the Bonnie Brier Bush," which is attracting such attention now, was much less the result of premeditated purpose or the outcome of overmastering impulse than an accident precipitated by friendly coaxing and stimulus. This is according to his own confession. Mr. James Ashcroft Noble relates, in *The Bookman*, the details of an interview that he had with the author soon after the appearance of his very successful book. Mr. Noble first read the book as a professional critic, and it so affected him to both laughter and tears that he determined to see and talk with the writer of it.

Having discovered that Ian MacLaren was the Rev. John Watson, of the English Presbyterian Church, he visited his home, at Sefton Park, and found a man who did "not look literary," who was "tall, strongly built, with cleanly carved, decisive features, and the steady, alert eyes which testify to a firm will and a perfectly poised nervous organization"—"one of those born leaders and helpers to whom a man or woman in what is colloquially called 'a tight place' might go with a sure expectation of receiving aid, guidance, comprehension, sympathy." We quote from Mr. Noble's narrative:

"You must have been collecting and arranging your materials for some time, and looking forward to the publication of this or some similar book, at a suitable opportunity.

"No," replied Mr. Watson, "not even that. The existence of the book was entirely unpremeditated. It is as great a surprise to me as it is to any one; I can't even yet get over my wonder at it. Nothing could well be further from the lines of activity in which I had deliberately set myself to travel."

"Then how did it come about?"

"Ah, that's a very odd story. You perhaps know that Dr. Robertson Nicoll and I have been acquaintances for some time, and I have contributed to his magazine, *The Explorer*, a number of articles on my own class of subjects. Well, Nicoll is a wonderful man; he sees what nobody else can see; he's just 'no canny.' I forget how long it is since he began to bother me to write some sketches of Scottish life—he knew I could do it—so he said—and I must do it for him. He kept on—talk, talk, talk—in that queer, quiet way of his, and I answered nothing, because there was nothing to say. Then he began to write letters, and finally to send telegrams, and then I said, 'This is growing serious; I must put a stop to it.'

And, you see, there was only one way of putting a stop to it; so I just followed the example of the unjust judge in the parable, and I sat down there and then and wrote a story which I sent off to him. I have every reason to believe that it was a very poor story, but it was all the better on that account, for it seemed that I could only convince him of my penury by exhibiting my rags. But oh, that man! As I said just now, he really is 'no canny.' I got the manuscript back, and with it a letter. I wish I had kept that letter; I should have liked to show it to you. But it ran something like this: 'I shall not print this story. It is not what I want, and not what I know that you can do. Write something else in your true vein, and send it to me soon.' You see Nicoll didn't know when he was beaten, but I knew when I was beaten. There was nothing for it but to give in, so I thought of some types of character which I had known in my Scottish parishes when I was a young minister fifteen years or more ago, and I selected one or two of them, and wrote 'Domsie,' which you remember is the first sketch in the 'Brier Bush.' And, by the way, there is just one point which I should like to mention now. Some people seem curious about the 'originals' of this and that character in the stories. If the book continues to interest people I should like it to be known that there are no originals—that there is not a single portrait in the volume; the people are simply individualizations of types that are familiar to every minister—or, for the matter of that, to every layman—in any Highland or semi-Highland parish. But I was telling you about 'Domsie.' This time I didn't receive the manuscript back again. I simply got a letter from Dr. Nicoll, the purport of which was that 'Domsie' had affected him much in the same manner that you were kind enough to say it had affected you. It was just what he wanted, and should appear in an early number of *The British Weekly*. Then he wanted more, and somehow the other stories came into shape, till finally the book was published. And there it is; but, as I have said, it is a surprise to me still."

"Well," I said, "I think that is one of the most curious histories of an imaginative work that I ever heard of. The story most like it is that of how George Eliot was induced by G. H. Lewes to try her hand at fiction; but it is clear that when the idea was suggested to her she took to it much more readily and kindly than you did. The ordinary notion of imaginative creation is that it is the outcome of an irresistible impulse."

"It wasn't so in my case. I was not conscious of any power in that direction; and even now that the book is published, and you and other kind critics have said all sorts of pleasant things about it, I feel as doubtful about myself as ever."

### GOOD HUMOR IN THE FAMILY.

Good humor is rightly reckoned a most valuable aid to a happy home life. An equally good and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares and works of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishap than to cry or scold over it. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day.

While it is always oppressive to hear persons constantly striving to say witty or funny things, it is worth while, seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, in-

stead of being irritated about it. "Wife, what is the reason I never can find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then with a comical look she said, "I never guess conuadrums, I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her; and then she felt happy, and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface.

Some people have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—*Religious Herald*.

### A LITTLE TRAVELER.

A pale little lad in a west-bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes, though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked. "Have you no lunch?"

"Yes, I have a little left, and I'm not so awful hungry."

"What is it, then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—and they've got their mother."

The young man glanced at the black band on the boy's hat. "Ah," he said gently, "and you have lost yours."

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up my lunch, hung this card to my neck. She told me to show it to the ladies on the car and they would be so kind to me; but I didn't show it to anyone yet. You may read it if you like."

The young man raised the card and read the name and address of the boy. Below were the words:

"And whosoever shall give drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The reader brushed his hand across his eyes and was silent for a moment. Then, "I'll come back very soon," he said, and made his way to the mother and her children.

And presently little George felt a pair of loving arms about him, and a woman's voice, half sobbing, calling him a poor, dear little fellow, begged him to come with her to her children. And for the rest of that journey, at least, motherless Georgie had no lack of mothering.

### I CREATE EVIL.

A lady writes that this statement in Isaiah xlv. 7 troubles her. The verse reads: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." Is not this equivalent to saying that God is the author of sin? I answer, Isaiah is writing here about Cyrus. (See verse 1). Cyrus was a Persian. The Persians, taught by Zoroaster, believed in two gods, the one good and the other evil. These two gods they thought were in perpetual conflict, and hence there was an alternation of light and darkness in nature, and of prosperity and adversity in the lives of men. But the Jewish prophet proclaimed and emphasized the fact that there is only one God who made and controls all things. He is the God of the day and of the night; the God of health and of sickness; the God who sends sunshine and showers; the God who causes drought and barrenness. The reference here is not to moral evil or sin, but to suffering, or that which causes it. The sons of Jacob said in regard to Joseph:

"An evil beast hath devoured him. Job said. "Shall a man receive good at the hand of the Lord, and not receive evil also? God said to the Hebrews again and again, by His prophets: "I will send evil upon you." We speak in the same way. Evil often means trouble, misfortune, suffering, without any reference to the moral character of the sufferer.

Evil is contrasted with peace, as light is with darkness. Now, the Hebrew word translated "peace," as every scholar knows, means, primarily, health, soundness, prosperity. This contrast shows that Isaiah is not writing about sin, but about the result of sin. Men sin against God, and then He withholds from them His favor—the blessings of peace—and sends evil upon them.

Thus it is evident that Isaiah is not here solving the problem of the origin of sin. He is only telling us that God, in both nature and providence, reigns supreme, and reigns alone.—*C. E. B. in Herald and Presbyterian*.

### A NOVEL TEXT.

An old minister named Walter Mills was going to church one Sunday morning, and passing an old lady on the street he spoke to her and asked her to attend church. The old lady asked him what denomination he belonged to and he told her. She said she had no love for that denomination, and would not go to hear their minister preach.

Mr. Mills on hearing this said, "I am the minister."

This nearly took the breath from the old lady, but she quickly got over her surprise and said, "Are you, and what might your text be this morning?"

Mr. Mills answered, "Beef and greens," and started off towards the church.

The old lady looked after him and muttered, "'Beef and greens,' what does he mean? I must go and hear him." And off she started.

When the minister got into the pulpit he saw the old lady in the front pew. After the opening services were over, he proceeded to preach, taking his text from Proverbs. "Better a dinner of herbs and contentment therewith, than a stalled ox with sorrow."

The instant the old lady heard it she exclaimed: "Yes, it's 'beef and greens' after all," to the surprise of the congregation.

Mr. Mills then took up her words and said, "Yes, brethren, it's 'beef and greens,' and he preached an eloquent sermon.

### TALK TO THE CHILDREN.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents, what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of daily listening to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant conversation, and what unconscious, but excellent, mental training is lively, social argument. Cultivate to the utmost the art of conversation at home.

It is proposed to remove St. Enoch Parish Church, Glasgow, from its present position in St. Enoch Square, "to some locality where it may be of greater benefit." Subway and other operations have cracked its walls, and, as it would take a very considerable sum to execute the necessary repairs, the Presbytery think removal best.



# Our Young Folks.

## MOTHER'S FACE.

Three little boys talked together,  
 One sunny summer day,  
 And I leaned out of the window  
 To hear what they had to say.  
 "The prettiest thing I ever saw,"  
 One of the little boys said,  
 "Was a bird in grandpa's garden,  
 All black and white and red."  
 "The prettiest thing I ever saw,"  
 Said the second little lad,  
 "Was a pony at the circus—  
 I wanted him awful bad."  
 "I think," said the third little fellow,  
 With a grave and gentle grace,  
 "That the prettiest thing in all the world,  
 Is just my mother's face."

## AN APPEAL FOR THE BIRDS.

O say, O say, can you hear them,  
 In forest and field and lane,  
 The starving nestlings crying  
 While the parent birds are slain?  
 Can you see the nests deserted,  
 And the pretty eggs chilled &'er,  
 And hear all Nature mourning  
 For the birds that sing no more?

O say, O say, can you see them,  
 The songbirds we love to hear,  
 Lying by hundreds and thousands,  
 Perishing year by year?  
 To the gaudy haunts of fashion,  
 We may trace their plumage gay,  
 But their hearts that throbb'd with music  
 Have ceas'd to beat for aye.

O songsters, beautiful songsters,  
 Ye come and sing no more.  
 Spring waits in vain for the carol  
 That welcom'd her coming of yore;  
 But beware! There is One who made them,  
 Our birds with their voices sweet,  
 And the cries of His dying songsters  
 Ascend to His mercy-seat!

Margaret Francis Moore.

## A LITTLE MAN.

He was only ten years old—the little man of whom I want to tell you. A boy does not need to be very old to be a manly boy.

You must not think he was goody-goody; not at all, for there was not a boy on his street who loved to romp and play better than he did, or who could run faster or fly a kite higher. Yet there was always something in his face and manner that told you he was above doing anything mean.

Still he had a quick temper, which would sometimes get the better of him. Whenever this happened, however, he was ready to confess that he had done wrong, and that was one mark of manliness. Besides, he was learning by degrees to control his temper.

But one evening, as he was going home from school, he gave way to a spasm of anger that caused him a good deal of trouble. He had just put on a nice new suit that morning, and was especially careful not to get it soiled. One of his school-mates, Burt Corson by name, was a very rough boy, and had scarcely a friend in the ward. When he noticed Luther Weston's new suit, he began to make fun of him, calling him "proud," "stuck-up," and so on.

But Luther kept his temper, and did not reply. At last Burt stole up behind him and suddenly thrust a stout stick between his feet in such a way as to trip him and send him sprawling into the mud in the gutter by the side of the walk. This was too much for Luther to bear with patience.

He leaped to his feet, took a hasty glance at his bespattered suit, and then rushed upon Burt with a cry of anger.

"I'll teach you!" he muttered. "If you have no sense, I'll have to beat some into you, that's all!"

Before Burt knew what was coming his stick was jerked out of his hand, and he was receiving one stinging blow after another over his back and head. He howled with pain and rage, but still the blows rained fast upon him. Then he was flung to the ground with Luther on the top of him, driving at him with his fist, till the young rowdy begged for mercy.

"You did just right," said Tom Miner, a boy of twelve, after the fight was over. And so said the rest of the boys. "Only you

didn't give him half as much as he deserved. He needed a lesson—such a mean insulting boy as he is!"

Luther walked on toward home looking very crestfallen and ashamed. What had he done? Got into a fight just like a rowdy! So his thoughts ran. By-and-by he said to Tom, who was walking by his side:

"I'm not sure I did right after all, Tom. It wasn't manly to fight. I might have done some other way."

"But after he'd thrown you down in the mud? Just look at your new suit! Of course, I don't believe in fighting either, as a rule, but this time it was just the thing to do, precisely."

"Well, I'll think about it till morning. Good evening, Tom."

Luther's parents were greatly surprised when they saw his muddy clothes, and still, more surprised when they heard the story of his fight with Burt Corson.

"Do you think it was right to fight, Luther?" asked his mother.

"What else was I to do?" said Luther, his eyes filling with tears.

"You might have left your teacher punish Burt. That would have been better than to fight him yourself," said Luther's father.

The boy looked down at the floor awhile.

"I guess I did wrong," he admitted at length.

The next morning when he started to school, he met Tom Miner at the front gate.

"Tom," he began presently, as they walked along, "I'm sure I did wrong yesterday to fight Burt Corson. And so I guess I'll have to tell him I'm sorry. I think I ought to—what do you call it when you say you're sorry?"

"Apologize," prompted Tom. "But you're not going to apologize to Burt Corson are you?"

"Yes, I think I ought to." "Pshaw! Luther, don't be a baby! He ought to apologize to you, for he began the quarrel by tripping you."

"Well, maybe he ought to, but if he doesn't, that won't excuse me for not doing what's right. If I ought to say I'm sorry, I ought to say it whether he says he's sorry or not. Don't you see?"

"But he's such a mean small-minded boy. He'll just make fun of you. He won't have sense enough to treat you decently if you do apologize." Tom meant that Burt wouldn't have enough manliness to accept an apology.

"That makes no difference," declared Luther. "There's Burt now, just coming up the alley. Let's wait and see him."

When Burt saw the boys he hesitated, thinking perhaps that he was about to receive another thrashing; but Luther called to him kindly, "Come here, Burt, I want to see you a minute."

Burt came out to the street, keeping a sharp eye on Luther, as if ready to defend himself should an attack be made on him. His coarse, surly face betrayed a mean spirit, and for a moment Luther's moral courage almost failed him. But he soon gained the victory over himself.

"Burt, I'm sorry for the way I beat you yesterday," he said, in brave manly tones. "I know it was wrong, and I a—apologize." A sneer curled the rough boy's lips.

"Yer sorry, air ye?" he scoffed. "He, he, he! Well, yer orter be—such a lammy as ye give me;" and he turned on his heel and hurried away.

"There! didn't I tell you he wouldn't treat you decently. I'd never apologize to such as he," muttered Tom Miner.

"Never mind, Tom," said Luther, manfully, struggling with his feelings, "I've done right and I'm glad of it. If Burt doesn't do right that rests with him."

Don't you think Luther was a real little man? Such boys are scarce. I have no doubt, but you will find one sometimes, and he is always respected. Even Burt Corson was heard to say some days later.

"Luther Weston's party much of a boy, ain't he?" —*Leander S. Keyser, in The Presbyterian.*

## POINTE-AUX-TREMBLES SCHOOLS.

Montreal, 9th April, 1895.

To the Supporters of the Schools:

DEAR FRIENDS,—On Sabbath last, in company with the Rev. Professor Coussirat, I visited the Pointe-aux-Trembles Mission Schools to assist in administering the ordinance of the Lord's Supper. We found the chapel well filled by a deeply attentive and devout congregation, chiefly composed of the teachers and pupils of the school. After an appropriate sermon by Dr. Coussirat, four of the pupils were baptized and twenty-two of them were received into fellowship with the Church upon a public confession of their faith in Christ. The ordinance of the Supper was then administered, some seventy of the pupils and teachers together commemorating the Saviour's death.

The service was a most solemn and impressive one and fraught with spiritual profit, it is believed, to very many of those who took part. The absence of the Rev. J. Bourgois, the Principal, was felt by all. Mr. Bourgois caught a severe cold in the discharge of his duties a fortnight ago, which developed into a bronchial affection, causing his family and friends very considerable anxiety. At the time of writing, though slightly better, he is still very low, and it will be many weeks, should God spare his life, before he will be able for work. We ask the prayers of all our friends on his behalf. Mr. Bourgois has been connected with the Pointe-aux-Trembles Schools for upwards of twenty-four years. We know not how so valuable a life could be spared from this work at the present time, and we earnestly pray that God may be pleased to raise him up and strengthen him for many years of further service at Pointe-aux-Trembles.

The session now closing has been one of the most successful—if not the most successful—in the history of the schools. The attendance has been one hundred and seventy-three (108 boys and 65 girls), of whom ninety-four came from Roman Catholic homes. About eighty of the pupils are members of the Church. Twenty-eight of them have been brought to Christ during this school session. The pupils' prayer meetings and the meetings of the Christian Endeavor Society have been seasons of great spiritual blessing to many.

Three young women of the advanced class and ten former pupils of these schools, some of whom have Normal School diplomas, and also fifteen young men, three of whom are in the fifth class at Pointe-aux-Trembles, and the others pursuing their theological studies or teaching, are being employed by the Board as teachers, missionaries and colporteurs during the coming summer. Some of the fields to which they go have not seen the face of a missionary for six months, the Board being unable to provide winter supply. They are rejoicing in the prospect of having, if only for a few months again, some one to lead and guide them in the way of truth.

The financial year closes on the thirtieth of April. Nearly \$4,000 are still required to pay salaries of teachers and other expenditure in connection with the schools. Thus far, through the liberality of friends, we have been enabled to end every year free from debt, and we have confidence that it will be the same this year, and that the Sabbath Schools and friends who are supporting pupils will forward their contributions, and that the friends of the work generally will provide us with the funds necessary, prior to the thirtieth of April. With the fullest confidence we commend these Mission Schools as worthy of the hearty sympathy and support of our Christian people.

ROBT. H. WARREN.

NOTE—Contributions should be addressed to me, Box 1169 Post Office, Montreal.

## PRESBYTERY MEETINGS.

PETERBOROUGH: This Presbytery met in Port Hope on 19th of March. Mr. Laird, of Port Hope, was chosen Moderator for six months. Reports were received as to visitation made to several of the augmented congregations and the necessary steps taken to secure the visitation of those from which no reports have been received. Reports were received from several congregations in which Presbyterian visitations have been held and great gratification expressed in connection therewith. The remit of Assembly went the appointment of a Standing Committee on missions to the Jews was approved of. The remit on the amalgamation of certain committees was approved of to the extent of recommending that reports on the State of Religion, Sabbath Observance, and Systematic Benevolence be amalgamated, but that there be a separate report on Temperance. The Rev. Dr. Gregg, of Knox College, Toronto, was nominated as Moderator of Assembly. The following ministers were appointed as delegates to the Assembly, viz., Anderson, MacWilliams, Oswald, Smith, Cattanzach, McClelland and Johnson. The elders appointed were Messrs. Underwood, D. S. Hague, A. J. Johnston, and I. Craik. Mr. W. H. Murray, barrister, Peterborough, made application to be received as student in theology with a view to the ministry. A committee was appointed to consider the application and to confer with Mr. Murray. On the report of the committee the Presbytery agreed to recommend to the Assembly that "Mr. Murray be received as a first year student in theology, and that he be allowed to take two years extra-murally in theology. The application of Mr. Anderson to be allowed to retire from the active duties of the ministry was considered and the necessary steps taken in the case. An interesting report on statistics was pre-

sented. The Presbytery has now 26 pastoral charges. Five congregations were settled during the year—Havelock, Mill street (Port Hope), Millbrook, Norwood and Lakeland—and two remain vacant—Omeme and Springville. One church and two manses were built during the year. The total membership under the charge of the Presbytery is 5,150. For Foreign Missions the congregations have contributed slightly less than the year before; but the W.F.M.S. has made a gain greater than this loss. The Augmentation Fund gains \$91 as compared with last year; the colleges gain to the extent of about \$60, but the Home Mission Fund comes short by about \$106. About \$140 more than last year have been raised for the schemes of the Church as a whole.

OWEN SOUND: This Presbytery met in Knox Church, Owen Sound, March 19th, Dr. Waits Moderator. A call from Hepworth, etc., to Mr. A. Russell was refused. Salary \$500, to be paid quarterly. Provisional arrangements were made for induction. The augmentation grants were next revised. Commissioners were present. It was agreed to make application as follows: Knox, Sydenham, \$250; Markdale, \$150; Temple Hill, \$25, till July 1st; Hepworth, \$250. Mr. McLaren gave in Home Mission report. It was agreed to apply for: (1) Indian Peninsula, \$2 in summer, \$3 in winter. (2) to join Crawford to Holland Centre, and Williamsford supply by Mr. A. Little in summer, with no grant, afterward by ordained missionary with grant of \$200; (3) Johnston, etc., \$150. (4) Caven, \$50. It was agreed that Indian Peninsula include Adamville, Mar, Red Bay and Greig; clerk to notify the Methodist Church. Dr. Somerville was nominated as Moderator of the General Assembly. The following were appointed commissioners to the Assembly: Drs. Waits, Somerville, Fraser, Messrs. Little and Simpson, ministers, Messrs. Crawford, Sutherland, Crichton, Gordon and Armstrong, elders. Dr. Fraser was appointed on Assembly's Committee, on Bills and Ordinances. Mr. Simpson notified the Presbytery that application is to be made to Synod for the formation of a new Presbytery to be called the Presbytery of Collingwood, and which will include Meaford and Thornbury, of Owen Sound Presbytery. Mr. McLaren resigned the positions of treasurer and convener of Home Mission Committee, and Mr. I. McNabb and Dr. Somerville were appointed to these positions respectively. Dr. Waits was appointed Convener of Augmentation Committee. Mr. Little was appointed Moderator of Crawford, etc.—JOHN SOMERVILLE, Clerk.

WINDHAM: This Presbytery met at Windham, March 19th, Rev. R. Fairbairn, B.A., Moderator, Rev. R. S. G. Anderson, M.A., B.D., clerk pro tem. The following were appointed commissioners to the General Assembly: Revs. J. Malcolm, D. B. McRae, D. Forrest, A. Sutherland, D. Millar, and elder, James Dalgaras, James Wylie, John S. McDonald, M.P.P., William Henderson. It was agreed to ask \$150 from the Augmentation Committee for Pine Haven congregation. Rev. J. L. Murray was nominated Moderator of the Synod of Hamilton and London. Reports on Temperance, State of Religion and Sabbath Observance were received and adopted. The Presbytery instructed ministers to preach a sermon on Sabbath Observance on the first Sabbath in May, and invited masters of other denominations to do the same. Home congregation associations to supply from the presbytery's committee for next quarter, Gaelic if possible. Rev. J. L. Murray was appointed convener of Home Mission committee. The annual report of the Presbytery, W. F. M. S. was presented and read by Rev. A. MacKay and the following motion was carried unanimously:—That having heard the annual report of the W. F. M. S. we desire to express our gratification at the satisfactory results of their self-denying labors during the past year, as well as at the superior spiritual tone pervading the report, and that we commend their work of faith and labor of love to the prayerful and sympathetic consideration of the church at large.—JOHN MACNAB, Clerk.

FAIRFAX: This Presbytery met at Paisley on March 12th. A call from Glamis in favor of Rev. Isaac Macdonald, signed by 98 members and 97 adherents, and guaranteeing an annual stipend of \$500 with manse, was sustained and forwarded, and application was made to the Committee on Augmentation for a grant of \$150. Provisional arrangements were made for the induction. In reply to the remit on the Book of Praise, the following recommendations were adopted: 1. That the Psalms, as now in use, be retained, and that no book published by the authority of the Assembly shall omit any of the Psalms. 2. That the selections from the versions of the Psalms now in use be omitted. 3. That the National Anthem be omitted. 4. That hymns 224, 123 and 477 from "Sacred Songs and Hymns" be inserted. The Rev. A. Tolmie, J. Anderson, J. Steven and D. Guthrie, Ministers; and Messrs. R. Moore, S. Steel, J. Rowland and J. C. Eckford, elders; were appointed commissioners to the General Assembly. The report on Sabbath Schools, State of Religion, Sabbath Observance and Systematic Benevolence were received and forwarded to Synod.—J. GOSWALD, Clerk.

At Mount Pleasant, on the evening of the 1st inst., Mr. Duncan McEwan, who is about removing to Bradford, was presented with an address, along with a handsomely bound teacher's Bible, by the members of the Presbyterian Church and the Sabbath School respectively. Mr. McEwan will be missed in both church and school.

## TAKE STEPS

In time, if you are a sufferer from that scourge of humanity known as consumption, and you can be cured. There is the evidence of hundreds of living witnesses to the fact that, in all its early stages, consumption is a curable disease. Not every case, but a large percentage of cases, and we believe, fully 98 per cent. are cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fatal malady, all other medicines with which they are acquainted. Nasty cod-liver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphites had also been faithfully tried in vain.

The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. You can then write to those who have been cured, and profit by their experience.

Address for Book, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.



## Ministers and Churches.

Rev. J. W. Rae, of Acton, is giving a series of interesting sermons on the "Pilgrim's Progress."

The Rev. J. G. McIvor was recently settled over the congregations of West and Clyde Rivers, P.E.I.

Rev. Mr. Glassford, of Ladner's, B.C., has removed with his family to Donald, where he will now be stationed.

The Presbytery of Maitland has nominated the Rev. J. L. Murray, of Kincardine, as Moderator of the Synod of Hamilton and London.

The Home Mission Committee of the Presbyterian Church has received a legacy of \$100 from the executors of the will of Mr. James Stewart of Drummond.

Rev. W. R. McIntosh, B.A., of Allandale, occupied the pulpit of the Presbyterian Church, Collingwood, on Sunday week. Rev. Dr. McCrae was preaching in Orillia.

Rev. Alex. Young, of Nanaimo, B.C., formerly pastor of St. Joseph's Presbyterian Church, Montreal and more recently of Valleyfield and Napanee, is now visiting friends in Huntingdon, Que.

Rev. Prof. Scrimger, of Montreal, has commenced a series of lectures in the theological department of Manitoba College. He remains till June, and during his stay in the city will be the guest of Professor Baird.

The Rev. Principal Grant, of Queen's University, Kingston, preached in Stewarton Presbyterian Church at both services last Sunday. He was the guest of His Excellency the Governor-General during his stay in Ottawa.

The Boys' Brigade in connection with St. Andrew's Church, Guelph, under Capt. McCrae, paraded 38 strong on the night of the 9th inst. The other congregations are working up the drill, so that a battalion will soon be a possibility in the Royal City.

Rev. Dr. Du Val announced recently that at an early date each household of Knox Church, Winnipeg, would be waited upon by an elder and a manager of the congregation for the purpose of re-arranging the weekly offering system of the congregation.

On the 3rd inst., the Rev. Isaac Macdonald was settled over the charge of Glenmorris by the Presbytery of Bruce. Mr. Macdonald received a warm welcome from the people, who also presented the Rev. Geo. MacLennan, Moderator of Session during the vacancy, with a handsome easy chair.

Rev. Dr. Bayne, of Pembroke, has been appointed Deputy-Examiner for his district by the authorities of McGill University, and will conduct the Matriculation Examinations on June 3rd. Candidates for matriculation in any department of the university are required to apply to Dr. Bayne.

The commissioners to the General Assembly of the Orangeville Presbytery are: Revs. P. Fleming, J. R. Bell, A. Hudson, D. McLeod, B.A., A. Wilson; and elders, Duncan McFarland, W. Young, Hugh Sproule, P. McGregor, Jas. Stewart. Nominated as Moderator of Assembly, Rev. R. Torrance, D.D., Guelph.

At a meeting of the Ministerial association in Hamilton on Monday of last week, Rev. Dr. Laing read a paper on Henry Drummond's book on the Ascent of Man, showing the untenable position taken by the author in trying to reconcile the theory of development with the Christian doctrine. The same paper, in a somewhat condensed form, appears in the current number of the *Knox College Monthly*. It will repay careful perusal.

Extensive alterations to the exterior of the First Presbyterian Church, Vancouver, B.C., are about to be made. All the rough plaster is to be removed and rustic work substituted. The front entrance will also be changed, it being contemplated to place the doors exactly in the middle of the front wing of the church and to have them open into a small vestibule. No change in the interior arrangements is contemplated. The pastor, Rev. E. D. McLaren, B.D., is doing excellent work in this important congregation.

The Woodstock *Sentinel-Review* says: "A good deal of innocent merriment was caused in Chalmers Church recently, when the Irish orator (Rev. Wm. Patterson, of Cooke's Church, Toronto) told his hearers that the Gaelic being the language of Eden, as claimed by its friend, was after all not so complimentary to that language, for the devil seems to have been familiar with it. But to-day a Highlander explains his Satanic Majesty's knowledge of Gaelic by reminding us that Satan was at one time an arch-angel in heaven and of course learned the Gaelic at that time.

On Friday evening, 15th ult., Leaskdale manse was taxed to its utmost capacity to furnish even standing room for the large number of members and adherents of Zephyr and Leaskdale congregations, who came to pay their respects to their pastor and his family. After spending a very pleasant social evening, Mr. Currie was presented with a valuable fur coat, accompanied by an address expressive of the esteem of the donors for himself and family, and their hearty appreciation of his services among them. The presentation was made by Mrs. Wm. Cleland, of Zephyr congregation, and the address was read by Dr. Armstrong, of Zephyr.

On the eve of his departure from Lindsay the Rev. R. Johnson was presented with a handsomely illuminated address; and a similar token of regard was given to Mrs. Johnston by the members of her Bible class and Mission Band. Mr. Johnston's place in Lindsay cannot easily be filled.

"A flourishing congregation." Last evening at the Preparatory services 37 new members were admitted into St. Andrew's congregation, 16 by certificate and 21 on profession of faith. Almost as many were admitted 3 months ago. Under the Rev. Mr. MacWilliams, St. Andrew's is fast becoming one of the large congregations of our Church.—*Peterborough Examiner*.

The Rev. Robert Johnson, B.D., was inducted into his charge at St. Andrew's Church, London, on Friday last. The Rev. J. G. Stuart preached the sermon. The pastor was addressed by Rev. H. Sawyer, of Westminster, and Rev. J. A. McDonald, of St. Thomas, addressed the congregation. The ceremony of induction was performed by Rev. Mr. Sutherland, of Fingal.

Rev. R. J. M. Glassford, of Chalmers Church, Guelph, preached recently in the Presbyterian Church, Orillia, to large congregations. The *Orillia Times* says: "Mr. Glassford's discourses stamp him as a preacher much above the average, and give promise of a life of exceeding usefulness. The evening sermon was a timely one from the text 'Neither do men put new wine into old bottles, lest they burst, and both perish.'"

On March 31st, at divine service, Messrs. J. Somers and J. Taylor were ordained to the eldership, in St. Aidan's Church, Victoria, B.C. The minister was assisted by elder T. Henderson, of St. Andrew's, who was appointed by the Presbytery. After answering the questions prescribed by the Church the elders-elect knelt at the communion table and received the office by prayer and the imposition of hands. They will commence their public duties at the celebration of the Lord's Supper on Easter Sunday.

Rev. Robert Johnston, the new pastor of St. Andrew's Church, London, was met at the C. P. R. station on his arrival in that city from Lindsay, by a large number of his flock, among whom were Messrs. T. Bland, Wm. Stevely, C. R. Somerville, A. S. McGregor, Robert Allen and R. H. Morrison, elders; James Mills, James Houston, Dr. MacArthur and James McSween, managers; James Gillean, R. A. Little, John Ferguson, C. McCallum, O. B. Leslie, D. Mc Crimmon, Donald McDonald, James Cowan and Rev. M. Johnston. After a hearty hand shake all round Mr. and Mrs. Johnston were driven to the residence of Mr. A. M. Gunn, Queen avenue.

The Session of Central Presbyterian, Toronto, desires to place on record their grateful acknowledgments of the kind assistance and valuable services rendered to our Mission on Elizabeth Street, especially during the past six months, by Messrs. McNicol, Mitchell, Morrison, Merzies, Buchanan and other students of Knox College. While we know they do not look for any reward save their Masters approval, yet we deem it a privilege to convey to them our heartfelt thanks for the willing and generous assistance they have given in this work, and we pray that the blessing of our heavenly Father may rest upon them wherever He may call them to labor. We further direct that a copy of this resolution be sent to each of those students named in it.

A meeting of the Presbytery of Montreal was held in the Presbyterian Church of Hemmingford, Quebec, on the morning of the 11th inst., for the purpose of inducting the Rev. Roderick MacKay into the pastoral charge of that congregation. The Rev. P. H. Hutchinson, of Huntingdon, preached the sermon. The Rev. James Patterson, of Montreal, preached, and put the usual questions to the minister-elect. Upon receiving satisfactory answers he formally inducted Mr. MacKay into his new charge. Prayer was offered, after which the Rev. D. W. Morison, of Ormstown, suitably addressed the new minister upon the important duties of his office, and the Rev. D. R. Drummond, of Russelltown, addressed the congregation upon its duties towards the minister.

Before leaving to attend the College at Winnipeg, the Presbyterian congregation of Webbwood gave a farewell social to Mr. Loughed, the student in charge of the mission during the winter. By his laborious, untiring energy and earnestness in the Master's cause he endeared himself to all. A large number of the parents and children were present on the occasion. Speeches were made by several prominent members of the congregation, all expressing regret at his departure. Before the close of the meeting Mr. Loughed was presented by two of the Sunday school scholars on behalf of the congregation with a purse containing \$16.70. Mr. Loughed replied in a few well chosen words, expressing his thanks for this mark of appreciation of his work among them. He preached his farewell sermon to a crowded congregation.

A *pro-re-nata* meeting of the Presbytery of Bruce was held in Glammis, on April 3rd, for the purpose of inducting Rev. Isaac Macdonald into that charge. Rev. George MacLennan, Moderator of Presbytery, presided. Rev. James Steven, of Tiverton, preached. Rev. John Anderson addressed the minister and Mr. MacLennan the congregation. Mr. Macdonald received a hearty welcome from the congregation at the church door. In the evening a tea-meeting was held. Tea was served in the manse, and addresses were delivered in the church by Rev. Messrs. Steven, Anderson, and Macdonald, Mr. MacLennan being

chairman. Rev. George MacLennan, the former Moderator of Session, was presented with a kindly worded address and an easy chair in acknowledgment of the interest he had taken in the congregation. A suitable reply was made. The settlement promises to be a very successful one, the call being unanimous and harmonious.

Rev. Dr. McKay, of Formosa, favoured Harrison with a visit on Sabbath, April 7th, and, notwithstanding the unfavourable condition of the roads, addressed packed houses at every service. In the morning he spoke in Knox Church, and in the evening in Guthrie. He also addressed a mass-meeting of Sabbath school children in the afternoon. Mrs. McKay and the student accompanied the Doctor. The student spoke, read and sang in English several times. His knowledge of English was a very happy surprise to all who heard him in public, but more especially to those who had the opportunity of conversing with him privately. For the time he has had to study the language, the range of his vocabulary, his command of our idiomatic peculiarities and his distinct enunciation is very remarkable. Mrs. McKay also speaks English well and understands everything in an ordinary conversation. Undoubtedly Dr. McKay's mission is one of the most successful in modern times.

## KNOX COLLEGE PRIZEMEN AND GRADUATES.

Below we publish the list of winners of scholarships, prizemen and graduates at the recent examinations in Knox College, as given at the Convocation by the Rev. W. G. Wallace, B.D., chairman of the Board of Examiners, and crowded out of our columns last week. Scholarships, for students of first year, theology:—Central Church, Hamilton Scholarship, \$60, J. H. Brown, B.A. Eastman Scholarship, \$60, H. T. Kerr, B.A. Bloor Street Church, Toronto, Scholarship, \$50 and Goldie Scholarship, \$40, Geo. Milne and Alex. Stewart, equal. The holding of this scholarship by Mr. Stewart to be dependent on the Assembly's action on his case in June. Gillies Scholarship, I., \$30, and Gillies, II., \$30, D. M. McKay, B.A., and F. Roxburgh, B.A., equal. Dunbar Scholarship, \$30, G. Duncan. For students of second year, theology:—Elizabeth Scott Scholarship, \$75, J. A. Dow, B.A. J. H. Cameron Scholarship, \$60, and Knox Church, Toronto, Scholarship, I., \$60, W. M. Burton, B.A., and A. S. Ross, B.A., equal. Knox Church, Toronto, Scholarship, II., \$60, T. A. Bell, B.A. Loughrie Scholarship, \$50, and Heron Scholarship, \$30, D. L. Campbell, B.A., and H. Cowan, B.A., equal. Boyd Scholarship, \$30, A. Mullin, B.A., E. W. McKay, B.A., and W. L. Atkinson, equal. For students of third year, theology:—Bonar Burns Scholarship, \$80, and Fisher Scholarship, I., \$60, R. A. Mitchell, B.A., J. McNicol, B.A., equal. Fisher Scholarship, II., \$60 and R. H. Thornton Scholarship (memorial), \$60, E. A. Henry, B.A., S. Whaley, B.A., equal. Jane Mortimer Scholarship \$50, and Cheyne Scholarship, \$30, T. McCullough, R. Pogue, and J. C. Forster, equal. Prizemen. Special prizes:—Clark Prize No. 1—Proficiency in New Testament Greek, Lange's Commentary—R. A. Mitchell, B.A. Clark Prize, No. 2—Proficiency in Old Testament Hebrew, Lange's Commentary—A. W. Craw, B.A. Brydon Prize—Special examination on the subject of the Perseverance of the Saints: \$30—J. D. Morrison. Examination for the degree of Bachelor of Divinity:—Rev. J. McNair, B.A., Waterloo, passed the first department. Rev. R. G. Murison, B.A., British Columbia,

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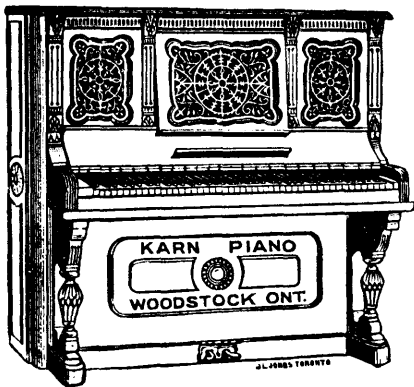
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passed in both departments, and the degree by action of the Senate was conferred upon him. Graduates. Principal Cave presented diplomas to the following graduates:—J. H. Borland, M.A., J. Burnett, B.A., A. L. Budge, B.A., J. C. Cameron, B.A., J. A. Cranston, B.A., A. W. Craw, B.A., Andrew Edgington, J. Ferguson, B.A., C. C. Foster, F. A. Henry, B.A., W. T. Hall, John McLean, S. McLellan, J. A. Mackenzie, Lachlan McLean, N. D. McKinnon, John McNeal, B.A., T. McCullough, J. D. Morrison, B.A., R. A. Mitchell, B.A., Donald Martin, R. Pogue, W. G. Smith, P. Tinkham, W. J. West, B.A., S. Whaley, B.A.

MONTREAL PRESBYTERIAN COLLEGE ANNUAL CONVOCATION.

There was a large gathering in the David Morrice Hall of this college on the evening of the 3rd inst., the occasion being the annual convocation. The Rev. Principal MacVicar presided, and on the platform were Sir William Dawson, the college professors, and a large number of ministers and others from the city and from a distance. The successful students were by their professors introduced as they came forward to receive their degrees and honors amid applause from the audience. Sir Wm. Dawson introduced the candidates for university scholarships, and in doing so dwelt upon the value of university training as a preliminary to a theological course. The benefit of giving a broad general culture to the theological student would be felt by the student himself, by the Church and by the world.

The Rev. Dr. MacNish presented the students of the Gaelic class and referred in an appropriate manner to the death of Dr. Blackie and what he had accomplished for the Gaelic language and literature.

The degree of Bachelor of Divinity was conferred upon the following:—The Rev. W. M. Tuffis, B.A., the Rev. C. G. Pidgeon, B.A., and the Rev. J. R. Munro, B.A. These gentlemen were presented by the Rev. Prof. Scrimger.

The Rev. Prof. Clark Murray, LL.D., presented the Rev. S. Lyle, B.D., of Hamilton, Ont., for the degree of Doctor of Divinity. The Rev. T. Snyder, B.D., M.A., Ph.D., of Preston, Ont., was presented for the same honor by the Rev. Prof. Coussirat, D.D., M.A. The degree was also conferred honoris causa upon the Rev. John Crombie, M.A., Smith's Falls, presented by the Rev. A. B. McKay, D.D., the Right Rev. Bishop Cridge, Victoria, B.C., and the Rev. Daniel Macdonald, missionary of Elate, New Hebrides.

Mr. D. Hutchinson, B.A., was the valedictorian. He dealt with what Christianity has done and will do for the world, described the present age as one of keen questioning and doubt, but Chris-

tianity though assailed need not fear examination. He also expressed the sincere good wishes of his class to one of its members who had offered his services as a missionary to the heathen.

The Rev. Dr. Crombie addressed the graduating class, urging them to entirely give themselves up to the work and to be willing to go wherever they were sent.

Dr. MacVicar mentioned the great progress the college had made and said:—Two hundred and sixty-three volumes were this session added to the library, chiefly through the kindness of Messrs. David Morrice and A. C. Clark, to whom were tendered cordial thanks. The library has been more fully used than in any previous year, about a thousand volumes having been taken out by professors and students.

Eighty-four students were enrolled during the past winter, and their general health, diligence and success were highly gratifying. Eleven have completed the curriculum and received their diplomas.

We now close the twenty-eighth session of this college. We began in 1867 with little or nothing but a few plain desks and book cases, containing the nucleus of what has already become a valuable library of over twelve thousand volumes. Our present buildings, library, scholarships and endowments testify to the large hearted liberality of the founders and benefactors of the institution, and the outcome of the work of the classrooms has kept pace with this generosity. We have now upon the roll of our alumni over two hundred and thirty names, and of these more than a hundred and fifty are serving the Master within the bounds of the Synod of Montreal and Ottawa.

At the time of the inception of the college it was found well nigh impossible to provide missionaries and ministers for Eastern Ontario and the valley of the Ottawa and the Province of Quebec. It was urged by our founders, on the floor of Synod and Assembly, that the difficulty could be removed and these evils averted by training men for the field within the bounds in this metropolitan city and in alliance with our great Protestant university. It was contended that loyal Presbyterians would not fail to respond to the call of duty in this matter, and the soundness of the argument thus advanced, more than a quarter of a century ago, is shown to-night by the facts which I have just stated.

We have, by the grace of God, more than met the destitution then so clamant, and we have done so, and mean to continue to do so, in a way which secures general approbation. In a true patriotic and cosmopolitan spirit we unite various races in our class-rooms, men speaking five or six different languages, and thus seek to bind together in Christian harmony the diverse elements of our youthful nation. Accordingly we have lectures in English, French and Gaelic. In Ontario alone there are said to be at least twenty congregations in which a knowledge of Gaelic is indispensable and it is unnecessary to say how extensive the demand is for French.

Yet the college is in no sense provincial or local. It is the very opposite. Its faculty, senate and board of management breathe a healthy spirit of true catholicity. It is as broad as the Word of God in its aims, views and aspirations. To us home and foreign missions are one—only two departments of the one great enterprise. We therefore rejoice in being faithfully represented by our alumni in England, the United States and all the Provinces of the Dominion, as well as in foreign countries. Our students are drawn from this wide area, and our graduates are pastors in chief cities and towns, from Quebec to the Pacific Coast, as well as vigorous missionaries in some of the roughest and hardest fields in the Dominion, East and West. A large number of our most energetic men are settled in the North-West, and no fewer than fourteen of our students were last week appointed to Manitoba and British Columbia to act as missionaries during the summer, while two of our professorial staff are to lecture in the Manitoba College at the same time without drawing their salary from that institution.

Thus we make a considerable contribution to the enlightenment and spiritual good of that great and growing country. And we must never forget those of our number who have borne the gospel to foreign lands, to Asia, India and China. Their faith and self-sacrifice deserve commendation upon all occasions. But while thus pre-eminently missionary in our activity we have taken advantage of every modern improvement in pedagogics or of the science and art of teaching, and have not disregarded hints and suggestions from friend or foe, from the pulpit, the pew or the press. One other word in this connection, I respectfully remind you that it belongs to the teachers of public schools, high schools and the professors in faculties of arts, to train young men in English, Latin, Greek, philosophy, and so forth. It goes without saying that the more thorough the culture in all that is elementary and preparatory the greater will be our pleasure and success.

Finally, the results of the past session and of our past history are such as should inspire us with thankfulness and courage. But we cannot stand still. We must go forward. With such a record as we have already made why should not the college rise to far greater eminence? Many of our scholarships are not endowed, and they are not as large and as numerous as they should be. Our general endowment is quite inadequate for purposes of annual revenue. We should have endowed foundations for special lectureships enabling us to take advantage of the talent and learning of the Church and of the gifts of specialists beyond Canada. We should have travelling fellowships by which distinguished students might visit other seats of learning for post-graduate studies. We should have all the appliances by which to

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

BIRTHS.

At St. Lambert, on the 8th inst., the wife of the Rev. Murray Watson, of a son.

At Bellevue House, 87 Bellevue avenue, Toronto, on April 9th, to Mr. and Mrs. J. A. McAndrew, a daughter.

MARRIAGES.

At the residence of the bride's parents, on April 3rd, by Rev. T. R. Scott, B.A., Mr. Robert H. Wiggins, of Dennington, to Jennie May, daughter of Mr. Alex. Ross, Dalesboro, N.W.T.

At the residence of the bride's parents on April 3rd, by Rev. T. R. Scott, B.A., Mr. Wm. B. Anderson, of Dalesboro, to Agnes, daughter of Robert Hume, Dalesboro, Ass., N.W.T.

DEATHS.

At the Manse, Mattawa, on April 5th, 1895, Norman Stevely, youngest child of the late Rev. D. L. Mackenzie, aged one year and six months.

In Vancouver, B.C., on the 4th of March, 1895, Malcolm Alexander MacLean, J.P., in the 51st year of his age, a native of Argyleshire, Scotland.

meet the universal demand for thoroughly equipped men from the university. May the Lord constrain and enable his people to provide these things in due course. Amen.

The proceeding were closed by the pronouncing of the benediction by the Rev. Dr. Lyle.

OBITUARY.

Rev. Robert Anderson, D.D., minister of St. George's Road U. P. Church, Glasgow, Scotland, and father of Rev. R. S. G. Anderson, B.D., Worcester, died at his residence in Hillhead, Glasgow, on Tuesday, March 18th. Dr. Anderson was ordained in 1858, so that he was in the 37th year of his ministry. His first charge was in Ceres, Fifeshire, and from there he removed to Milnathort. About 14 years ago he accepted a call to St. George's Road U. P. Church, Glasgow. Here he labored with much success. Four months ago, owing to failing health he had applied for a colleague and successor, but no appointment had yet been made. Dr. Anderson was 68 years of age at the time of his death.

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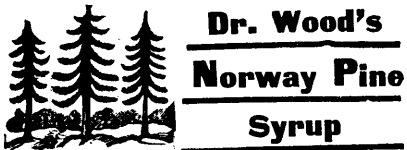


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Rev. Dr. J. Cameron Lees is a trustee under the will of the late Prof. Blackie.

"The Life of the late Principal Cairns," by Rev. Dr. A. R. MacEwen, will be published soon.

A volume of letters and reminiscences of the late Rev. Dr. Andrew A. Bonar, edited by his daughter, will appear shortly.

Rev. George William Lawes, missionary in British New Guinea, is about to receive the degree of D. D. from Glasgow University.

Inverary Presbytery has adopted an overture calling on the Assembly to consider Prof. Drummond's "Ascent of Man," and vindicate the honor of God's Word.

There is a general feeling in favor of Rev. David Kinnear of Dalbeattie for the moderatorship of the U. P. Synod, an office for which he had been nominated more than once.

The real work of inquiring into the Armenian affairs continues to be done by the special commissioner of the Daily Telegraph. The horrors he tells of are almost beyond belief.

Mr. Asquith has delivered a speech in support of the second reading of the Welsh Disestablishment Bill which his opponent, Sir Michael Hicks-Beach, describes as an intellectual treat.

Mr. John Christie, for 54 years teacher of the Geddes School, Culross, died on 22nd inst. after a brief illness. Mr. Christie was a distinguished teacher, and was much beloved by all classes in the locality.

Rev. Dr. Wells was the chief speaker at a largely attended public meeting in Kilmarnock at which a resolution was unanimously adopted in favor of union with the United Presbyterian Church.

The third Free Church Congress has met in Birmingham under the presidency of the Rev. Dr. Charles Berry, of Wolverhampton. Dr. Monro Gibson takes part in the proceedings, officiating at the observance of the Lord's supper.

Through the kindness of a friend, all the students attending the United Presbyterian College during the current session have been presented with a copy of Rev. James Kidd's "Morality and Religion." (Edinburgh: T. and T. Clark.)

The medical missionaries in Manchuria have had a busy time of late with Red Cross work among the wounded. Rev. George Douglas again reports marked respect paid by the Japanese to the missionaries, their converts, and their property.

It is proposed to commemorate the lord high commissioners of the Victorian reign by the filling in with stained glass of the ten-light window at the royal pew in St. Giles's Cathedral. Five commissioners have already taken a "light" each.

The new canal, which has been cut from the Elbe by the North Sea to Kiel on the Baltic, is sixty-four miles long, saves the dangerous passage round the north of Denmark, and will reduce the steaming distance from London to the Baltic by 238 miles.

The Christian Endeavor Society is making rapid headway in Scotland. The number of branches is now 160. It has been arranged to hold a national convention in St. Andrew's Hall, Glasgow, on the 22nd and 23rd April, when a proposal will be made to form a Scottish Union.

A GLENGARRY MIRACLE. THE STORY OF A YOUNG GIRL WHO THOUGHT DEATH WAS NEAR.

Her Condition That of Many Other Young Girls - Heart Action Feeble, Checks Palid, Easily Tired and Appetite Almost Gone - How Her Life Was Saved.

From the Cornwall Freeholder. Nothing in this world is more distressing, and unfortunately it is too common in this Canada of ours, with its extremes of climate - its almost arctic winters and summer days of tropic heat - than to see a young life fading away like a blighted vine.

hind. Not always is this the case, however. Fortunately science has discovered remedies to check the ravages of decline, when it has not gone too far. Recently, a case of this kind was brought to our notice, and the circumstances were so notable and attracted so much attention in the neighborhood that we felt impelled to inquire into them more fully and give them the benefit of as wide publicity as possible.

Henry Haines, who has for several years past acted as farm foreman for Mr. Daniel Currie, of Glen Walter, Glengarry County, has quite a large family, among them one daughter Mary, now about 18 years of age. Until her 12th year she was much as other children, fairly rugged and without sickness of any kind. Then of a sudden she became delicate and as the months went on her parents were afraid she was going into a decline. Her heart beat feebly; she was feverish and flushed, slept badly and had but little appetite. Doctors were consulted, who talked about growing too fast, and such common places, and prescribed different medicines, none of which, however, appeared to be of any permanent benefit.

Dr. Williams' Pink Pills are an unailing cure for all troubles resulting from poverty of the blood or shattered nerves and where given a fair trial they never fail in cases like the above related. Sold by all dealers, or sent postpaid, at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. See that the registered trade mark is on all packages.

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.

Our Communion Wine "ST. AUGUSTINE" PELEE ISLAND WINE. Chosen by the Synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles \$4.50. Cases of two dozen half bottles 5.50. F.O.B. Brantford, Ont. Supplied at St. John, N.B., by E. G. Scovil, our agent for Maritime Provinces, at \$1.00 a case extra to cover extra charges. J. S. Hamilton & Co., Brantford, Ont. SOLE GENERAL AND EXPORT AGENTS. Mention this paper when ordering.

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A GREAT BATTLE Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years. Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

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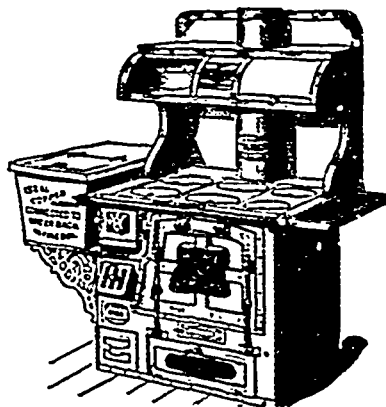
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NEBRASKA STATE BOARD OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition, Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.

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WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.

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WINTER FAIR, San Francisco, Cal., 1894.

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SALES TO JANUARY 1st, 1895, 299,327.

### MISCELLANEOUS.

The Moscow Armenians have collected a thousand pounds and sent it to the Anglo-Armenian Association.

Edinburgh has sent £1,000 to the centenary fund, of the London Missionary Society, and will probably give £600 more.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

Rev. Archibald A. Campbell, of Crathie, is about to receive the degree of D. D. from Glasgow University.

As a Remedy for Coughs, Hoarseness and Sore Throat BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease." T. DUCHARME. Chorister French Parish Church, Montreal. Price 25 cts. a box.

In an address to the Andersonian students of Glasgow, Professor D. Campbell Black has declared medicine to be no more an exact science than millinery.

Rev. James Denney, M.A., Broughty Ferry, is about to receive the degree of D.D. from Glasgow University. He got a similar honor lately from an American college. He lectured in St. John's, Glasgow, last week on Bevenuto Cellini.

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.

Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from.

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,

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation

### All Disorders of the Liver.

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.

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 419 St. James St., Montreal, for Book of Advice.

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## The Best Spring Medicine

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

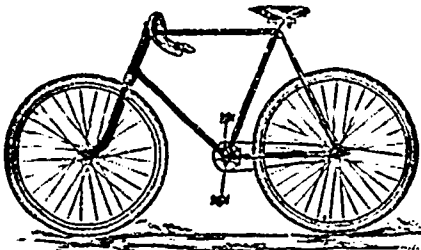
**Rich, Red Blood** Thus giving health and strength to resist the heat of summer and ward off the attacks of disease. For children its use is more than valuable—it is necessary in spring, and pleased parents testify that it gives life, health, strength and a

**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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**MORE WHOLESOME  
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Pastry and Cakes made with the help of  
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"STORMER" in Prices.  
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AGENTS WANTED.

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LONDON, ONT.**

**Synod of Toronto and Kingston.**

The Synod of Toronto and Kingston will meet in  
**St. Andrew's Church, Orangeville,**  
on Monday, 13 May, 1895, at 8 o'clock p.m., for Confer-  
ence, and on Tuesday, 14 May, at 8 o'clock in the  
evening for business.  
The Committee on Hymns 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 St. Andrew's  
Agents, which will entitle them to reduced rates on  
their return, after they have been signed by the  
Clerk.

**JOHN GRAY,**  
Synod Clerk.

Orillia, 6 April, 1895.

**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 8 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. SHERBROOKE, as to attendance and ac-  
commodation, at their earliest convenience.

**K. MACLENNAN,**  
Synod Clerk.

Levis, March 30th, 1895.

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**DUNN'S  
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GIVES HEALTH BY NATURAL MEANS  
KEEPS THE THROAT CLEAN AND HEALTHY.  
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Should be on every Piano or Organ. A limited num-  
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Send one dime for mailing. Address, Musical Guide  
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Free, which is alone worth the price.

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**MEETINGS OF PRESBYTERY.**

- ALGOMA.—At Richard's Landing, St. Joseph's Island, in September.
- BROCKVILLE.—At Spencer's Hill, on July 9th.
- BRUCE.—At Paisley, on July 9th, at 1:30 p.m.
- BRANDON.—At Oak Lake, on May 14th, at 10 a.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.
- HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9:10 a.m. Commissioners for General Assembly will be elected.
- KAMLOOPS.—At Vernon, on Sept. 3rd.
- LINESAY.—At Beaverton, on Tuesday, April 16th, at 11 a.m.
- MAITLAND.—At Wingham, on May 21st, at 11:30 a.m.
- ORANGEVILLE.—At Orangeville, on May 7th, at 10:30 a.m.
- OWEN SOUND.—In Knox Church, Owen Sound, on April 16th, at 10 a.m.
- PARIS.—At Paris, on July 9th, at 10 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.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.
- SALMON.—At Mount Forest, on July 9th, at 10 a.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.
- WESTMINSTER.—In Cook's Church, Chilliwick, on June 4th, at 7:30 p.m.
- WINNIPEG.—At Winnipeg, in Manitoba College, on May 14th, at 2 p.m.

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of the stages of Emaciation, and a  
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takes away the pale, haggard look  
that comes with General Debility.  
It enriches the blood, stimulates  
the appetite, creates healthy flesh  
and brings back strength and  
vitality. For Coughs, Colds, Sore Throat,  
Bronchitis, Weak Lungs, Consumption  
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**Castle & Son,**  
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PRICE 25 CENTS.

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

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