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Creamed Mushrooms.—Clean twelve large mushrooms and put them in a buttered shallow pan setting them cup side up. Sprinkle with salt and pepper and dot over with butter; add two-thirds cupful of cream and bake ten minutes. Serve on slices of toast.

Broiled Swordfish.—This is a very rich fish. Wipe slices of the fish and season with salt and pepper, then broil ten to twelve minutes. Serve with horseradish sauce. Cream one-third cupful of butter with a wooden spoon, add a tablespoonful of grated horseradish, one-half teaspoonful of made mustard, a saltspoonful of salt and two tablespoonfuls of hot vinegar.

Farina Pudding.—The spring dessert that is familiar to most housekeepers is a mould of farina pudding served with preserved strawberries or pineapple and cream. The World says: "What is not so familiar, perhaps, to some of them is the method to take away the solidity of this pudding, rendering it light and creamy. A young woman noted for her delicate farina moulds gives this recipe: To one quart of milk add four tablespoonfuls of farina and a pinch of sugar. Boil in a double boiler until slightly thickened, and immediately upon taking from the stove stir in the stiffly beaten whites of three eggs, after which mould."

Mutton Chops.—Use six French chops, cut one and one half inches thick and split in two without separating the bone. Cook one heaping tablespoonful of butter and one teaspoonful of onion juice for five minutes; remove the onion, add four tablespoonfuls of mushrooms chopped fine and cook five minutes more. Add a tablespoonful of flour, three tablespoonfuls of stock, one teaspoonful of parsley, a saltspoonful of salt and a speck of cayenne. Spread the inside of the chops with this mixture, press together lightly and broil in paper cases for ten minutes. The paper used for the cases may be white letter paper and it should be folded round the chop and then twisted together.

Spanish sauce was served with the mutton and made in this manner: Cook a tablespoonful each of chopped carrot, onion and celery and two tablespoonfuls of butter together for five minutes. Add a heaping tablespoonful of chopped raw lean ham and cook five minutes longer. Now add two tablespoonfuls of flour and brown. Pour on slowly two cupfuls of consommé, add a bit of bay leaf, a sprig of parsley, five cloves and a blade of mace. Simmer half an hour and strain.

The Domestic Monthly gives a few recipes that will tempt the flagging spring appetite, among which are the following:

Rhubarb Charlotte.—Cut stalks of rhubarb until you have a quart measure full. Then cook with just enough water to cover until very tender. Add sugar to taste, from two to three cupfuls, a scant tablespoonful of butter and the grated peel of a lemon. Then add the well beaten whites of two eggs. Pour into a glass dish, cover with whipped cream and eat ice cold.

Rhubarb Pudding with Meringue.—One quart of milk, one cupful of stale cake crumbs, four eggs, four tablespoonfuls of sugar, saltspoonful of salt. Mix crumbs, salt and sugar together, then add the milk and well beaten yolks. Mix well and bake. It should be done in about three quarters of an hour in a moderate oven. Then take from the oven, cover first with sweetened stewed rhubarb, second with a meringue made from the beaten whites of the eggs and three tablespoonfuls of powdered sugar. Return to the oven for five minutes. Eat hot or cold.

Sour Milk Molasses Cake.—One-half cupful of sour milk, one-half cupful of molasses, one cupful of sugar, one-fourth cupful of lard or butter, one teaspoonful of ginger, one-half teaspoonful of cinnamon, one-half teaspoonful of cloves, one-half cupful of raisins seeded, two and one-half cupfuls of flour, one-half dessertspoonful of soda. Heat sugar, butter, molasses and spices together till lukewarm, beat for ten minutes, then add the sour milk in which the soda has been dissolved, then the flour, last the eggs. Bake in a broad, shallow pan.

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Thomas Payne King, one of the famous "Six Hundred" of Balaklava, who since became a miser, dropped dead in the streets of Wichita, Kan., recently.

Miguel Norena, the famous Mexican sculptor, died in the city of Mexico recently from typhus. He was the designer of the great statue of Cuauhtemoc, on the Pasco de la Reforma, and leaves many other monuments to his genius.

The first published work of Robert Louis Stevenson was a booklet in thin paper covers, entitled "The Pentland Rising," and brought out in Edinburgh in 1866. A copy of this small and now rare pamphlet was lately purchased by a bibliomaniac for \$40.

A LAUGHABLE MISTAKE.

Two ladies entered a book-store recently and the younger asked the clerk for a book called "Favorite Prescription." The puzzled attendant was unable to comply with her request and she left the store disappointed. Inquiry elicited the fact that she had overheard a conversation between two literary ladies in which "Favorite Prescription" was mentioned with extravagant praise, and had jumped to the conclusion that it was a book. She now knows that Dr. Pierce's Favorite Prescription is a sovereign cure for the ills and "weaknesses" peculiar to women, for she has been cured by its use.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JUNE 6th, 1894.

No. 23.

Notes of the Week.

The reports from the various Boards of the Southern General Assembly show satisfactory progress, notwithstanding the financial stringency of the year past. The propositions of the Birmingham Conference in reference to co-operation between the two Assemblies in the work for Freedmen was rejected.

The Second Convention of the Sunday Schools of the Mexican Republic has just been held. There were present thirty delegates, one of whom travelled on foot twenty-two leagues. Six denominations were represented, and a hundred different Sunday schools. Nine states sent delegates, and a lively interest was shown.

The General Assembly of the Southern Presbyterian Church has refused to entertain the proposition of the Northern Presbyterian Church in favor of Union. The old sectional feeling is perhaps not dead yet. It may also be that the troubles in the Northern Church on the subjects of Revision and the Higher Criticism have had the effect of impairing confidence to some extent.

George Williams, who founded the Young Men's Christian Association fifty years ago, has been knighted by the Queen of England in consideration of his great and successful service for the good of his fellow-men, so that he is now Sir George Williams. The title, though intended to be an honor, will add nothing to his fame. His reputation will rest upon higher ground—upon the wonderful results he has accomplished for God and man through the great institution of which he was the originator.

The vote in the General Assembly, last Saturday, on the appeal of Prof. Smith, ought to convince every one that the Presbyterian Church will maintain the position taken at Portland two years ago and at Washington last year. The strength of the Briggs and Smith party is far less than appears on the surface; because it is very certain that not one-half of those voting to sustain Dr. Briggs last year and Dr. Smith this year agree with them. Some believed that their views could be tolerated with safety, and others thought the sentences too severe.

The United Presbyterian General Assembly met at Albany, Ore., on Thursday, May 24. The annual sermon was delivered by the retiring Moderator, Rev. James Bruce, of Andes, N.Y. Addresses of welcome by city officials and responses finished the session. The church, according to its latest reports, has 115,272 members, 939 churches, 1,141 Sabbath schools, 7,309 ministers and elders. The work of the Assembly was attended to expeditiously and in usual order. Reports from Home and Foreign Missions, Church Extension, Publication and Freedmen were satisfactory, showing progress and effectiveness of administration.

The General Assembly at Saratoga by a vote of nearly four to one has taken measures to have the property of the Theological Seminaries under the control of the Assembly, and made a trust of the church. It has also decided that the election or transfer of Professors shall be subject to the approval of the General Assembly. This is the outcome of the declaration of independence by Union Theological Seminary under the leadership of Dr. Briggs. The whole church ought to control the property exclusively used for its benefit, and to have control of the teaching in which all parts are equally interested.

It is now nine years since Mr. Gladstone thought that the British Empire had reached the condition of being large enough. Since then several very considerable bits of territory have been added to it in various parts of the globe, and still the land hunger appears to be unsatisfied and unappeasable. A treaty has just been concluded with the King of Belgium whereby Britain has secured another slice of Africa, to be added to her already large possessions on that continent. The significance of this last acquisition lies mainly in its enabling Britain to build on her own territory, as the occasion may call for it, a railway from Cape Town in the far south, to Cairo in the north. Obtaining this is considered to be a fine piece of diplomacy, and is said by the press to have stirred up the envy of both France and Germany to no small degree.

Everyone at all interested or informed about Christian activities knows of the London May meetings. But very few, we fancy, have any idea of their number and variety. What a fever-heat of excitement and activity the Christian public of London must be kept in during that carnival month, shall we call it? These meetings are a wonderful testimony to the beneficence of Christianity, and even of its divine origin, for they are all connected more or less closely with forms of unselfish, active goodness, and nothing earthly only has ever in human history produced such splendid examples of unselfish love for mankind. Here are the names of but a few of the meetings held, taken at random from *The Christian World*: The Baptist Union, four or five meetings; Total Abstinence Association, Anti-Sunday Travelling Union, the Children's Home, National Temperance League, Bible Christian Missions, the Reformatory and Refuge Union for Women and Children, the Wesleyan Missions, three or four meetings; the Liberation Jubilee, several meetings; the Presbyterian Synod, Church Missionary Society, the Bible Society, the Sunday School Union, and so on *ad infinitum*. Are they not, as we have said, a splendid exhibition of Christian beneficence?

Gatherings for study and intellectual and spiritual improvement are more and more becoming a feature of the summer season, and it is most gratifying to notice that those for Bible study and conference on Christian work again take a prominent part in the programme. The Northfield conferences will be held as usual during the summer of 1894, and the varied character of these will furnish new opportunity for many to enjoy their rich spiritual as well as educational advantages. The first of these, the Young Women's Conference, will be held at Northfield, Massachusetts, June 22-28. It will be conducted by the International Committee of Young Women's Christian Associations. The next, the World's Student Conference, will be at Northfield from June 30th to July 10. This conference is held at the invitation of Mr. D. L. Moody for the ninth successive year, and represents, without question, one of the leading factors of the religious life of the colleges of America. The third and last of the series, the General Conference of Christian Workers, at Northfield, August 1-13, held under the direction of Mr. D. L. Moody, is the oldest of all Northfield conferences, and will bring together many men of power and ability, Mr. Moody himself taking charge of all the services.

Last Sabbath was a high day for Crescent street church, Montreal, long known as Cote street. It was the celebration of its jubilee. It has during all its history been one of the conspicuous Presbyterian churches of the Dominion. It had its origin in the religious movements in Montreal arising out of the formation of the Free Church in Scotland in 1843. The first organization was formed in May, 1844. Only four still remain of those connected with it at its organization. It has had a succession of able and influential men as pastors or temporarily supplying its pulpit, the Rev. Mr. Bethune, Rev. Dr. Robert Burns, Rev. W. C. Burns, Rev. Drs. MacGillivray, Donald Fraser, Robert Burns, late of Halifax; MacVicar, and Mackay whose pastorate began in

1879. It has had in its membership, and still has men whose names are known all over the Dominion for large-hearted liberality, such as the late Messrs. Jno. and Peter Redpath, the late Joseph Mackay, Mr. James Ross and several others. In the morning Rev. Dr. MacVicar preached from Duet. viii. 2 and gave, what it is good from time to time to give, a sketch of the way by which God had led the church during these fifty years. At 4:15 a communion service was observed, and in the evening the Rev. James Wells, D.D., pastor of the Free church of Pollockshields, Glasgow, preached from the second chapter of the second book of Kings. He commands an easy, natural, graceful delivery, and in the unfolding of the many brilliant thoughts and ideas suggested by the text, became especially interesting by his apt illustrations.

In a late number of the *Christian World*, of London, Eng., is a brief outline of a correspondence between a minority opposed to the election of Mr. Thos. Spurgeon to the pastorate, and the majority as represented by the deacons and elders. It is a model of Christian courtesy and good feeling. The spokesmen of the minority represented 600 members. They entertained a very sincere regard, they said, for Mr. Thos. Spurgeon, and recognized his many estimable qualities, but could not see that he, they considered, possessed the qualities indispensable for such a position. Many voted for him from sentiment, because they could not oppose his father's son. At last the dissentients proposed a compromise after Mr. Spurgeon's election, suggesting that as their new pastor would, like his late father, require an assistant, Rev. Dr. Pierson should be invited to become his colleague. This would, they said, preclude exhaustion, give increased variety and richness to the teachings of the pulpit, and add to the efficient working of the manifold organizations that find their centre and impact at the Metropolitan Tabernacle. Dr. Pierson was no party to this proposal, and while the office-bearers expressed high appreciation of him and his services to their church in its time of need, they could not see their way to fall in with the arrangement proposed. The correspondence concludes: "We regret our inability to meet the views of yourselves and the friends you represent, and trust you and they will give in the future, as in the past, your hearty support to the church and its many institutions."

The religious public of Toronto has been greatly stirred by the visit last week and addresses on behalf of the Jews of Revs. J. Wilkinson and A. Adler, of the Mildmay Mission, London, England, and Revs. Hermann Warszawiak and Cohen, of the Hebrew Mission of New York City. The multitudes who flocked to these meetings afternoon and evening from the first, furnished a remarkable evidence of the great hold Mr. Warszawiak has taken of the people of Toronto himself, and of the interest he has awakened in Christian work among the Jews in the United States and Canada, and wherever it is carried on. Work among and on behalf of the Jews has been a specialty for upwards of forty years with the Rev. Mr. Wilkinson and his familiarity with it, and with the teaching of the Scriptures with respect to them, made his addresses specially interesting. Mr. Adler has been largely engaged in the distribution of the Hebrew Scriptures in Russia, and gave a brief but vivid picture of the state of things in that vast empire as regards the Jews, and their eagerness for copies of the Scriptures. Mr. Warszawiak's account of his work among the Jews of New York City, on the evening of Wednesday, his appeal for the Jews in the afternoon, and especially his sermon on Tuesday evening on, "His name shall be called Wonderful," were all such as we should think none who heard them will ever forget, or could fail to be powerfully influenced by. All the members of the deputation were greatly and most favourably impressed by the interest of the thousands who filled to overflowing Association Hall which, the last evening, could not nearly hold all who sought admission and evidently Toronto is an exception to most large cities as respects its interest in the Jews.

Our Contributors.

CONCERNING DISGUSTED PEOPLE.

BY KNOXONIAN

Looking over the newspapers you sometimes see letters signed "Disgusted Conservative," "Disgusted Liberal" and "disgusted" citizens of various other kinds.

Besides the people who have become disgusted with their political affiliation there are disgusted Presbyterians, disgusted Methodists, and perhaps a few in all the other denominations who are not in as happy a frame of mind as a Christian should be and might be.

If we knew all the facts about disgusted people, perhaps we would not waste much sympathy upon some of them. What are the facts in a good many cases.

A DISGUSTED TORY

is not unfrequently, a man who has become dissatisfied with his party mainly because he could not get what he wanted. Perhaps he wanted the nomination for his constituency. Years ago, when Sir John Macdonald was on one of his election tours, the old leader slapped this friend on the back in a familiar way and told him that he hoped to see him in Parliament before long. Perhaps the Premier added that he wanted just such clever fellows in Parliament to help him to fight the Grits and give the country good government. From that time forward the innocent man set his heart on Ottawa. He thought of Ottawa by day and dreamed of Ottawa by night. He imagined himself in the Commons defending Sir John and demolishing the Grits. The general election came round but his friends did not send him to Ottawa. In fact they did not even nominate him and the disgust of the good man went up ninety degrees above zero. Then he wrote a letter to the newspapers and signed himself "Disgusted Conservative."

Another patriot wanted an office of some kind from Sir John Thompson. Sir John had no office to give him. Forthwith he became disgusted and wrote a letter to the papers saying that he would have nothing more to do with the old parties. "It is needless to say he signed the letter "Disgusted Conservative."

Another specimen of the disgusted family is a typical man. He belongs to the class that Sir John Macdonald used to nurse and humour. Sir John was good at that kind of exercise. Sir John Thompson does not excel in the nursing and humoring business. The patriot sorely misses the nursing and humoring. He feels out in the cold. When he can stand it no longer he writes to one of the papers saying that he has given his last Conservative vote and that henceforth he will be found in the ranks of the Patrons or the P. P. A. Of course he signs his letter "Disgusted Conservative."

The man who professes to be disgusted because Sir John Thompson is a Roman Catholic is beyond the pale of discussion. If any Methodist wishes to turn Roman Catholic he has an undoubted right to turn. We may not admire the transition, but the man has a perfect right to make it.

DISGUSTED GRITS

are made much in the same way as disgusted Tories. They wanted something from the party and because they could not get it they rushed into print with the solemn declaration that they had given their last Liberal vote. They stopped taking the *Globe* and borrowed the next number from a neighbour to see if the paper was in mourning and Sir Oliver Mowat out of office. They are astonished to find that the *Globe* appears as usual and that Sir Oliver refuses to go. Then follows letters on fees and on separate schools and extravagance and on the general wickedness of the old parties. Of course these letters are always signed "Disgusted Liberal." The correct facts of the case often are that the "disgusted Liberal" who writes so pathetically about his last vote wanted the Government to do some wrong or doubtful thing for him. The Government refused and the patriot at once rushed into the newspapers, made his dying declaration about his last vote, declared that he intended to join some of the new combinations and of course signed his communication "Disgusted Liberal."

The old campaigners who used to manage elections before the election law came into force could "fix" that last vote in five minutes so that it would not be the last one. In the good old times when twenty or thirty thousand dollars were sometimes spent on a single contest disgusted Liberals and disgusted Tories were not nearly so numerous as they are now.

THE DISGUSTED PRESBYTERIAN

is usually a man who tried to "run" his congregation or minister and found he could not do it. Sometimes he is a man under discipline. Not unfrequently he is a man who wanted office and could not get it. For some reason or another he becomes disgusted and strange to say as the disgust increases he begins to doubt the validity of infant baptism, or to admire the Episcopal service or to gush about the superior zeal of the Methodists or the alleged holiness of the Plymouth Brethren. The disgusted Presbyterian is a queer fellow.

THE DISGUSTED METHODIST

we do not know much about. It is said that when some Methodists get a little up in the world and want to combine the maximum of shoddy with the minimum of religion they always join the Church of England. We don't know how that is, but we have known some cases that looked suspiciously that way. In such cases it is more blessed to give than to receive.

There are various other kinds of people who pretend to be disgusted; but time is up and we must stop.

MORAL—Never take much stock in people who pretend to be disgusted with other people quite as good as themselves.

A NOVEL HOTEL IN EDINBURGH.

BY MISS FRANK DAVIS.

I wonder if there ever was, or is another like it? From all that I have ever seen or heard of hotels, to me it seems entirely unique.

It was recommended to us as "a quiet family hotel, being conducted on temperance and religious principles." We found it all that and more, luxurious and supremely comfortable; as far from any of my previous ideas of a "Temperance Hotel" as anything could be conceived, for in our own country, I am sorry to say, the very name precludes all idea of either. It is on a convenient part of Princes Street, just opposite the Post Office, a few moments' walk from the station. In all its ordinary appurtenances, there was nothing out of the ordinary; pleasant, cheerful rooms, good beds, especially good food and service. The tables were always profusely decorated with flowers, not those stiff abominations, hot-house bouquets, where the poor flowers are jammed in, to the utter loss of any individuality or beauty, but lovely natural and graceful arrangements which had a home-like look. In fact, home-like is the most fitting term I can apply to all the arrangements of the hotel, and a Christian home, to all intents and purposes.

The first thing that we noticed out of the usual order of hotel life, was the grace before meals, a ceremony which was never omitted, for if the host, Mr. James Darling, was absent, detained by some of his many philanthropic occupations, some guest took his place at the head of the table, when every head was bowed, even the most thoughtless seeming to imbibe the atmosphere of the place and preserve an air of seeming reverence at least. I remember one most amusing incident. A commercial traveller, one of the bustling see-it-all-in-a-moment and catch-the-next-train kind, not being aware of this peculiarity of the hotel, as soon as his soup was served, attacked it hurriedly, noticing nothing around him, when his attention was attracted by the sudden hush, and then the voice of supplication. The face of that traveller was a revelation, and if you ask me how I know, I can only do as the little boy did (who was "fairly caught" with the same question from his teacher, when he told tales on his school-mate after prayers), and answer "I saw him." Don't imagine that the religious atmosphere of this hotel is at all oppressive or obtrusive, and that none but the clergy and temperance "cranks" patronize it. The only difference I observed between guests there and at other

hotels was an air of greater refinement and culture and a more general desire for the pleasure and convenience of each other. It seemed to be a rendezvous for quiet, intelligent, intellectual people, who wished a retreat and rest from travel for body and mind, and were sure of meeting congenial spirits.

For a party of ladies travelling alone it must have been just perfection. Such parties were always there, having the appearance of being very much at home and thoroughly comfortable. Numbers of bright, chatty young maidens, principally Americans, chaperoned by lady-like, middle-aged ladies, whose composed, business-like air, inspired confidence in their capability for what they had undertaken, were to be met there.

We spent three delightfully restful Sundays there, always having the feeling of having got back home when we arrived, to be met by the hearty welcome of the host, and the beaming face of that fine specimen of manhood the head-waiter. Afterwards when Sunday arrived, after a week's hard work of travel and sight-seeing, we often wished ourselves back at the Regent Hotel, Waterloo Place. The head-waiter and factotum, is "a host in himself," large, portly, dignified, yet genial and genuinely solicitous for the comfort of the guests, with his bright ruddy face beaming with good nature and warm-hearted, though respectful interest; a man to inspire one with confidence at once, that whatever was his special department would be scrupulously looked after. He has been a fixture there for a great many years, and if ever I am fortunate enough to go back to Edinburgh and the Regent Hotel, I hope to be greeted by his honest face.

To give you an amusing idea of this most imposing magnate (only second in dignity to the famous two who serve you off solid silver plate, at the "Old Ship Hotel," at Brighton, England), let me quote from the letter of an American clergyman who was very much impressed with the whole hotel: "On entering the large, brilliantly illuminated and well-filled dining-hall, I was met by the magnificent specimen of the major-domo, who ushered me to my seat with such royal port as seemed to compress me into the quintessence of littleness; then with a tone and gesture equal to Burke at his best before the House of Parliament, he informed me that the proprietress desired to see me in the office at the close of dinner. I do not believe that if I travelled all my life I should ever cease being awe-struck before a hotel magnate, but this was a little the most superlative example of infinite majesty ever presented to my naked eye."

It was a most sociable place for those who wished to be sociable. Immediately on grace being concluded, there arose a perfect buzz of conversation on all sides, experiences of all kinds being exchanged, amusing anecdotes, repartee of the brightest and sharpest, advice about next day's outing, etc. Such a contrast to most English and Scotch hotels, where meals are eaten in the most profound and dismal silence, each one seemingly afraid of the sound of his own voice; and of course not on speaking terms with his next neighbor, even though said neighbor may have been sitting at his elbow for a week, without a certificate of four or five grandfathers at least.

During dinner at Darling's it was not unusual to hear some gentleman call out a question from one end of the room to some one at the other, all listening for a moment, interested in the answer, which was more than likely to be of equal moment to all. Dinner over, the company broke up into little knots, chatting together, or continuing some absorbing discussion all through the corridor. At ten every night, in the large parlor, there were evening prayers, conducted by the host, or any guest, transient or otherwise who would preside, the musical part efficiently led by Miss Darling, a magnificent contralto singer, one of the foremost in Edinburgh, who also presided at the organ if no substitute were found available. I do not ever remember being more impressed by any religious ceremony in my life, not even excepting the service in Westminster Abbey. In a hotel, in a great and historic city, to see that large staff of servants, the neat maids in their prim white caps and aprons, the waiters in full evening dress, file in so quietly, take their places in

their allotted corner so decorously and join in the worship of family and guests, was certainly something novel in the extreme.

The chairs were arranged in circles round the room, and not one ever seemed to be vacant. There were two hymns sung, in which every voice in the room seemed to join, the melody and magnetism being perfectly thrilling. Then a short scripture lesson with a few simple, pithy comments by the host, or some willing guest, then a short season of prayer, several voluntarily taking part; all so quiet, yet so impressive as never to be forgotten. All the guests were informed of this privilege, and, though never urged to attend, were made very welcome. Men of the best talent in Britain and the United States have taken part in these exceptional devotional exercises. Sunday evenings, after the ordinary meetings were over, many remained to enjoy a fine musical treat. Miss Darling's rich contralto rolling out in some of the grandest solos from the best oratorios. To many hundreds who have enjoyed them, the memories of those services of song must be reminiscences of pleasant reunions of congenial spirits, made doubly interesting by the peculiar environments.

A clergyman who had stayed at the Regent for months speaks of those nightly gatherings as "wells in the desert;" another as "a channel of grace and perpetual joy;" another says, "this worship throws over the hotel a charm marking it as a Christian home. From that home altar waves of blessing have rolled out to the ends of the earth, borne by the ever-changing company of visitors from all parts, who there found that the worship of God was not confined to so-called holy places or times, and that at no time, and nowhere, was it more fittingly offered or more welcome to God, than at the evening hour around the hearth in the home. It was always a disappointment to me, when Mr. Darling called on any one else, even of his frequently distinguished guests, to take part. I do not remember any occasion of his reading the Scriptures wherein I did not obtain a new light on some verse or verses. I never had a similar experience with any one else's reading."

Speaking of Mr. Darling's personality, a distinguished lecturer in an Edinburgh College, who had made his home at the Regent for months, says: "One seemed to feel that he was carrying on the hotel more to give employment to others, or to afford means to assist others, than for any personal gain. He was a father to the servants and a friend to the guests, a man with a big heart. His ever cheery smile and the warm grip of his hand gained your liking ere he said a word, and when he spoke it was generally to tell you some good news of the rescue of some poor drunkard, or to enlist your sympathies in a bereaved family. The only thing he said nothing about was the immense sacrifice of time, and the substantial help in money that had come from himself. Of his prayers, one calls them "humble, fervent, direct, always asking for some definite thing."

Another clergyman says, "those who were brought into intimate and frequent intercourse with him, felt his example acting on them as a moral tonic, and making it easier for them to do good."

A casual guest once aptly remarked that "Mr. Darling truly made room for Christ at the inn."

He was a man of unbounded energy; it would have taken a man of sound health and steady zeal to have followed in his footsteps for a day. His charities were as numberless as they were unostentatious, ministering to poor and destitute in garrets up five pairs of stairs, in cellars and in those dreadful regions the closes in the Old Town; picking up waifs and strays, allowing nothing to hinder his benevolence; even washing them himself, clothing, feeding and putting them in the way of earning; even then not losing sight of them. He was a great favorite with the news-boys, who would flock around him in numbers on the streets, many of whom he had rescued from squalor and degradation. Even over the "roughs" in the closes he had great influence, always being able to quell any threatened disturbance.

To give you some idea of the magnitude of the work of this useful man, he was an elder in Broughton Place church, a member of the Parochial Board, Edinburgh Total Abstinence Society, Band of Hope, (distance being no drawback; if he could help in forming one, being one of the founders of those in Kirkcaldy, Falkirk, Stirling, Jedburgh and many other towns,) the Gospel Temperance and Scottish Temperance League.

He was the originator and founder of the Millerhill Home Mission, carrying the whole expenses cheerfully all its earlier years, his own family frequently helping in the musical parts of the service. This mission consists of four villages, about fifty houses in each, so you may have some idea of the extent of the undertaking. He often went out there in the afternoon and spent the time up to the hour of the meeting in house-to-house calls, getting the audience interested and gathered.

He was also a director in the Carrubber's Close Mission, and here he found his saddest work among the degraded. He was a great organizer of meetings, possessing also a wonderful power in securing acceptable speakers for the weekly assemblies, and not yet satisfied that he had done enough, would go out into the alleys and slums and use all his great gift of persuasion to induce them to come in. He is said to have been the first man to wear the blue ribbon in Scotland, and scores of grateful reclaimed ones testify to his winning power to uplift and help.

He was also connected for years with the Drill Hall free breakfast movement, no weather being too cold or stormy to detain him from being one of the earliest there, one of his daughters leading the choir and holding herself ready to talk with any young enquirers of her own sex, and help to lead them to Jesus.

These are some of the well known acts of this wonderful, many-sided man, but what of the endless private and secret charities unknown even to the members of his own household? Is it at all a wonder, that keeping a hotel, he should keep a peculiar one?

Edinburgh sustained a great loss by the death of this good and useful man which took place the year after we were there; his remains being followed by one of the largest processions ever seen in that city, embracing a great number of its most distinguished citizens, and public men from different parts of Great Britain, and an immense concourse of the general public; the hundreds of weeping poor gathered at every side street, testified to the love they bore him and the sorrow they felt at his loss.

The hotel is still conducted on the same lines by Miss Jane Darling. The American clergyman's letter, before referred to, gives such a capital description of her, that I venture to take the liberty of quoting from it again. His visit was made after Mr. Darling's death. Here is what he says: "The lady proprietor was a keen, sweet, active, demure little woman, illustrating in perfection that happy Scotch combination of shrewdness and piety. At once you saw that she had an 'eye to business,' and as quickly that 'her eyes were homes of silent prayer.' Her first remark seemed as natural as the note of the bird in the woodland. 'Will you conduct hotel prayers to-night? Since my father's death a week ago, we have had to depend on the guests in the house.' Such a hotel should thrive, and I sincerely hope that the 'happy Scotch combination' may be prospered and that I may be privileged to again enjoy the hospitalities of that home-like hotel and be charmed by her grand voice soaring aloft singing God's praises."

Hamilton, Ont.

The present King of Siam, a few years since lost his wife and sent to the missionaries for a New Testament, saying he had lost faith in his own religion, as he could find nothing in Buddhism to console him in his great grief. It might cost him his crown and even his life to change the state religion; but does not this look as if Siam was "not far from the kingdom of God?" Some of the Siamese princes have received a Christian training in Edinburgh.

THE CHILDREN'S AID SOCIETY.

AN APPEAL.

Mr. Editor,—The enlarged sphere and the extent of the claims of the work of this society, opened up by the passage of the Children's Protection Act, have made it absolutely necessary to obtain a more commodious and suitable "shelter." To meet these demands the Board has rented the large house on Adelaide Street, formerly used as St. James' Rectory. But considerable expenditure is necessary in preparing it for the purposes of a Shelter, and there is required, in addition, very much in the way of furniture.

The society has, in the past, depended entirely upon voluntary contributions, and it is the desire of the management to continue to do so in the future. The City Council has made an appropriation of two thousand dollars, but the amount is wholly inadequate considering the character and extent of the work. It is expected that there will be an average of from forty to fifty children in the Shelter pending their being placed out in foster homes. The work is of a nature that will appeal to all persons who desire to see the neglected children of the city cared for and placed in homes where, under the kindly and moulding influences of family life, they will grow up to be useful and respectable members of society, instead of degraded members of the criminal classes. A number of cots is required, but it is intended to appeal especially to the Sabbath schools of the city to supply these, and it is felt that Sabbath school scholars will gladly respond. The society, therefore, appeal to the general public to provide the funds necessary for properly equipping the Shelter and for carrying on the greatly enlarged work now lying open to the society's hands.

We pledge the management to see that all possible economy is used consistent with the efficient carrying on of the work of rescuing the unfortunate, neglected children of our city.

Already the society has been the means of cheering the hearts and brightening the prospects of a number of children by placing them in comfortable Christian homes. But the public generally has little conception of the great number of children who need the paternal care which the "Children's Protection Act" enables only this society to exercise, and of the vast benefits which are certain to accrue, both to the children themselves and the community at large. Many children are now practically waiting for the society to do for them as it has done for those already placed out, and many homes are being opened to receive them, but the society can bring together the waiting child and the open home only as the generous public will aid with the money needed for the somewhat complicated and delicate work it has undertaken.

May we not ask for a prompt and generous response? Do not expect a collector to call, but send your contribution to the treasurer of the society, A. M. Campbell, Esq., room 25, Confederation Life Buildings, Toronto.

J. K. MACDONALD, President.

J. EDWARD STARR, Secretary.

Toronto, May 5, 1894.

The Dominion Bank, whose twenty-third annual general meeting is reported in another column, makes at the end of what has been a trying year to nearly all such institutions, a good showing. Its Reserve Fund is now equal to its paid up capital, being one million five hundred thousand dollars. The payment quarterly of dividends will undoubtedly, as is said in the report, be a convenience to many shareholders, especially so if the hope expressed by the directors, be realized of being able to pay three per cent. quarterly. It will be a high testimony to the careful management of the bank, and of the excellent character of the business done by it if this hope is attained. The General Manager, managers and agents, inspectors, and other officers of the bank were accorded a vote of thanks for the efficient performance of their respective duties. Sir Frank Smith, Vice-President, was congratulated by his fellow directors on the honour recently conferred upon him by Her Majesty. The following gentlemen were elected as directors for the ensuing year: Messrs. James Austin, William Price, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott and Sir Frank Smith who at a subsequent meeting of the directors was again elected Vice-President and Mr. James Austin, President for the ensuing year.

Christian Endeavor.

WHY AND HOW DOES GOD PUNISH SIN.

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

June 10th.—Ps. 1: 1-6; Rom. 5: 12-21.

We may be enabled to discuss this subject more satisfactorily if we clearly understand what sin is. What is it? It is a discord; it is an abominable defect; it is disagreeableness to the law; it is the non-observance of the law; it is the missing of a mark or aim; it is the stepping over of a line; it is disobedience to a voice; it is falling where one should have stood upright; it is the diminishing of that which should have been rendered in full measure. "Sin is any want of conformity unto, or transgression of, the law of God." Bunyan's description of it is very vivid.

"Sin is the living worm, the lasting fire; Hell soon would lose its heat could sin expire. Better sinless in hell than to be where Heaven is, and to be found a sinner there. One sinless with infernals might do well But sin would make of heaven a very hell."

1. Why does God punish sin?

(1). Because every sin has in it the essence of disobedience to law—Divine law. It has sometimes been said that the punishment inflicted upon Adam was out of all proportion to the gravity of the sin—the eating of a little fruit from a tree in Eden. Apart altogether from the fact that Adam knew that he was standing on trial for humanity, his offence was a very heinous one, for his spirit of disobedience was very manifest. He had been specially warned not to do what he afterwards did. God punished Adam's sin then, and He punishes the sins of others now because He hates it, and must show His displeasure with it. He must vindicate His law and His principles of eternal justice. However trifling a sin appears, it is the breach of a law which must be honored.

(2). God sometimes punished sin for the reformation of the offender. By the prophet Jeremiah the Lord sent this message to Israel: "Thine own wickedness shall correct thee, and thy back-sliding shall reprove thee" (Jer. 2: 19). While God hates sin He desires to bring the sinner to repentance, hence the punishments which are inflicted upon the sinner are intended to remind him of his folly, and to bring him to a realization of his true condition before God. God has no pleasure in the death of the wicked, therefore He sometimes pulls the sinner up sharply, so that he, knowing his dangerous condition, may be induced to turn away from his wickedness.

(3). Sin is sometimes punished as a warning to others. "When the scorner is punished the simple is made wise" (Prov. 21: 11). As Paul indicates, illustrations of this truth can be found in the history of God's dealing with Israel in the wilderness (1 Cor. 10: 5, 6; Heb. 3: 10-11).

II. How does God punish sin?

(1). If the term will not be misunderstood, we would say that He punishes it reluctantly. The prophet Hosea will help us here. The sins of Ephraim had been many and grievous, and it would seem as if the sword of destruction were unsheathed, but God said, "How shall I give thee up, Ephraim?" (Hosea ii. 8.)

(2). Sometimes God punishes sin through the operation of natural law. There are sins which are punished in this life. If a man get into a drunken brawl and lose an eye, he may repent and be forgiven, but the eye is not restored.

(3). When warnings have been unheeded, when invitations have been slighted, God may punish the sinner by cutting him off from the land of the living. (Prov. xxix. 1.)

(4). Sins which God does not punish in this life He may punish in the world to come. "My lord Cardinal," said Anne of Austria to Richelieu, "God does not pay at the end of every week, but at last He pays."

But this subject has a brighter side, and so we gladly call attention to the fact that God has punished sin already in the person of Jesus Christ, and thus has provided a way whereby the sinner may escape the wrath and penalty due for sin. Christ is prepared to answer for the sin of every one who, by faith, flees to Him for refuge.

SUGGESTIONS FOR PRAYER.

The Melville Presbyterian Church of Montreal (whose pastor, Rev. J. MacGillivray, B.D., and one of whose members, Mr. Robert Greig, none who attended the Montreal Convention will forget), has a very suggestive card. This card is a calendar, and opposite the name of each day is placed the name of some member of the society, for whom all the members agree to pray on that day. Opposite each of the Sundays are these two words alone, "Our Church." The neat topic card issued by this society contains on one page additional suggestions for daily prayer, once published in the *Golden Rule*. Such a list should appear on many topic cards, and we therefore reprint it here:

Believing that God will grant a special blessing in answer to united prayer for definite objects, the prayer-meeting committee requests you, as a member of our society, to remember in prayer, every week, the following objects on the days named:

SUNDAY.—Our church, our pastor, that by means of the services to-day, Christians may be strengthened and souls may be won to Christ.

MONDAY.—Our society of Christian Endeavor, its officers, the prayer-meeting and its leader; that we may all remember that we are servants of Christ.

TUESDAY.—Our Sabbath school, its officers and teachers; that the teaching and the life may prove the truth of the gospel.

WEDNESDAY.—Our church prayer-meeting; that we may all see and do our duty in regard to it; that all Christians may bring forth much fruit through abiding in Christ.

THURSDAY.—The young people in our church who have not declared themselves on the Lord's side; that they may soon know and own Christ as their Redeemer and Lord.

FRIDAY.—The members of our church that are "shut in"; that Christ may be "all in all" to them. The children; that they may be kept "from the evil."

SATURDAY.—All who are working for Christ at home or in foreign lands. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—*Golden Rule*.

TWENTY THOUSAND ENDEAVORERS.

This is the estimate of the Cumberland Presbyterian General Assembly's Bureau of Information and Statistics, and the figures are eloquent with denominational promise and possibilities. What a stupendous work for Cumberland Presbyterianism might an organized band of 20,000 young laborers for the Lord accomplish! Let the General Assembly adopt the suggestions of the Bureau and thus organize for definite, practical action this superb company—more than one-tenth of the entire membership of the denomination. Our devotion to the cause of Christian Endeavor can not be questioned, still we must confess that so far as the general work of the denomination is concerned the Endeavor Society is largely an unused power. It ought no longer to be so. These young people are able and willing to do great things for the church of their love and choice. They are waiting for marching orders. Let the Assembly give these orders lovingly but clearly, positively, authoritatively and wholly in accordance with Presbyterian polity.

Rev. C. B. Pitblado: Without doubt the Christian Endeavor movement may now truly be called international in its character. One of the most pleasing features of the Montreal convention was the word of greeting brought by Dr. Clark from Endeavorers in Australia, Japan, China, India, Syria, Turkey, Spain, France and Great Britain to their brothers and sisters in Christ on this continent, and how the hearts of that vast audience burned with a strong realizing sense of the universal brotherhood of man, as they listened to Dr. Clark. "One is your master, and all ye are brethren." And is it not inspiring to think of the millions of young hearts in over thirty evangelical denominations, in every realm of the globe who are banded together under one common leader and for one common purpose. Listen! Can you not hear the tramp, tramp, tramp of the countless throngs of Endeavorers marching on to conquer the world for Christ.

Pastor and People.

A LOST HERITAGE.

BY ELLEN HAMLIN HUTLER.

There was a day—one day in seven—
When earth's grim gateways turned towards heaven,
And fair winds from the future bore
The rest of God to us once more.
Time's reign seemed brief, his promise great,
And Love ruled Death and Sin and Fate,
O peace, too heavenly to dwell!
With busy life, farewell, farewell!

There was a day when chains and bands
Fell from our weary feet and hands,
When God's own hush on toil was laid
And all the wheels of labour stayed;
When man might, for an hour, assuage
His thralldom with his heritage.
But now he knows himself too blest
With one bright, kingly day of rest!

There was a day when learned men
Laid by the tome, the chart, the pen,
And, reverent, walked upon the strand
Of the unknown and beckoning land.
One quaint, old Book they coned anew,
One blessed tale they held more true
Than all their lore; but culture sneers
At this lost day of early years.

There was a day made sweet and strong
With gentler speech and holier song.
In soft, green pastures we were fed,
By still, celestial waters led;
But now a broader life inspires
New pleasures, hopes, demands, desires—
Why should we meditate and pray
On this, the world's glad holiday?

There was a day once set apart
To serve the restless, breaking heart,
To draw us near our Father's breast,
To teach us that His will is best.
At even we were wont to feel
Dear forms from heaven around us steal;
Must we forget these sacred things
For this strange manna progress brings?

O God, with anguish-smitten eyes
We watch Thine angels leave our skies;
We see the grim gates close, and lo,
No more the winds prophetic blow!
Cursed by the toil that may not cease,
Mocked by the mirth that knows not peace,
The soul, imprisoned, starving, prays,
"Give back our blessed day of days!"
—*The Congregationalist.*

Written for THE CANADA PRESBYTERIAN.

THE GRASS OF THE FIELD.

BY W. H. M.

A great modern writer, who beyond any other man in any age or country, has profoundly and minutely studied nature in all its phases, and who had been fitly called "the high priest of the beautiful," makes much of the fact that landscape as such never exercised a strong influence on any pagan nation or artist, and that the Bible is distinguished from all other ancient literatures by its delight in the beauty or sublimity of natural scenery. Whenever nature is alluded to by the ancients, it is either agriculturally, sensually, fearfully, or superstitiously, any higher sensibility being rarely exhibited. On the other hand, every reader of the Bible can recall numberless expressions showing the deepest sympathy with, and the most intense delight in, natural things, for their own sakes, quite apart from their human associations. The sacred writers give souls to the rocks, the forests, and the streams. Isaiah speaks of the cedars of the mountain rejoicing over the fall of the king of Assyria. And in the Psalms we read that the floods lift up their voice, the hills clap their hands, the mountains skip like rams, and the trees of the wood sing for joy. The great Hebrew prophets never tire exulting in the majesty of the hills, the roaring of the waters and the tempests; and the beauty and tenderness of their references to the quieter aspects of nature have gone to the hearts of generations. "The cedars of God:" how loving the phrase! and how these men made all things voiceful with praise to Him! "Mountain, all hills, fruitful trees, and all cedars, praise ye the Lord." Light and darkness, sunshine and tempest, the rugged mountains—all created things—expressed the power and majesty of Jehovah, and were His servants and messengers; "He maketh the winds His messengers, and His ministers a flaming fire." It is He who "sendeth forth springs to the valleys," that the wild asses may quench their thirst; He plants the cedars of Lebanon, where the birds make their nests, and "the high mountains are for the wild

goats," and "the young lions seek their meat from God." In the New Testament the same feeling is present, though not so prominent (the hearts of all being intent on one supreme matter). Christ has not left us without witnesses to His appreciation of the beautiful, and His sense of the divine care for the smallest creature, or the slightest blade of grass that springs by the wayside. And, like the prophets, He found nature rich in spiritual symbols and analogies.

So this love of nature, so intense in the prophets of God and in the Son Himself, would seem to be a peculiarly sacred feeling, and closely bound up with, if not a part of true religion. And it is not one of the least distressing signs of the times, that for a small pecuniary advantage, we so ruthlessly destroy natural beauty. But what is it we do not make merchandise of in our struggle "to get on in the world?"

It is high wisdom, I think, for all of us (even though there be "no money in it") to strive, with what powers we have, to keep or gain the priceless faculty of admiration and reverence for the handiwork of God, as He unfolds it day by day in leaf, flower and cloud. We are so apt to pass by all these things with the careless glance of thoughtless admiration, which sees nothing new because it sees nothing that cannot be taken in at the first glance. I confess I do not feel, nor even understand, that intense delight in nature experienced by the poets and many persons of high poetic feeling. Yet I believe that the practice of close and accurate observation would reveal to many of us, apathetic though we be, the secret of their ever-active admiration and wonder, and thus increase the joy of living beyond what we dream of. Few will understand Mr. Ruskin when he says: "On fine days when the grass was dry I used to lie down on it, and draw the blades as they grew with the ground herbage of butter-cup or hawkweed mixed among them, until every square foot of meadow or mossy bank became an infinite picture and possession to me, and the grace and the adjustment to each other of growing leaves, a subject of more curious interest to me than the composition of any painter's master-piece." Here we have one extreme of rational and artistic admiration. The other extreme of total blankness is well illustrated in the case of a "thoroughly educated" young lady, who confessed to me that she did not know on what kind of a tree acorns grew.

Yet, if we take time, and give ourselves to it, (having due consideration for other claims,) we may all of us deepen these sacred sensibilities of our nature, and hear for ourselves "the voice of God upon the waters," and the "God of glory thundering even upon many waters;" for "He sitteth as King at the flood."

One should begin his observations during some of the calm, balmy days of early April, when the "river of God is full of water," and the grass is yet brown on the hillside. There is a strange charm, after the winter is past, in watching and listening for the beginnings of life, in catching the first glimpse and sound of it; even though your reward be to see only brown fields, and a leafless landscape, and to hear only the murmurous oozing of the soft sod, the rippling of the streamlet in the meadow, or the distant splash and gurgle of the tiny waterfalls among the rocks, and high above all the loud cry of the crows and glossy blackbirds. "The time for the singing of the birds is come," the mystery of life is beginning anew, and we know that a few weeks will

"Bring orchis, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulips dashed with fiery dew,
Laburnums, dropping-wells of fire."

But even now the tender grass, more beneficent and beautiful than these, is springing forth, and is soon to be glorious on lawn and field. The grass of the field! How little it is regarded by us, yet how wonderful is God's adaptation of that embroidered carpet of the earth to all our needs, and how it "girds the hills with joy," from the time the delicate spires spring, multitudinous, enamelling the landscape, to the time they wave and dance upon the autumn plains and hillsides with "shaking threads of fine aborescence, each a little belfry of green bells all a-chime."

THE INSTABILITY OF THE PASTORATE.

This is a distressing subject to contemplate, but good may be done by looking steadily at the facts. In New England the settled pastor has become an exception. The custom is to hire the minister for a year, on his good conduct, as it practically means.

A Presbyterian friend of mine received a call from a very respectable church in New England, and was about to accept, when he learned that there was to be no installation service, and only definite hire for a year, when he somewhat indignantly declined the call.

But not only in New England is the pastoral tie dishonored. A letter came lately to me, saying: "Mr. — came to see me to-day. He is Stated Supply, and has done an excellent work: sent to the church by the Synod. He received notice suddenly and unexpectedly, that at a meeting where only those that were 'in it,' knew what was going on, it was voted that he was *not wanted any more*. Yet the church was never in its history so prosperous as it has been under his ministry." This case falls under the jurisdiction of the Synod.

My friend writes me again: "So in a little church near by they had a minister, a Stated Supply, a capital man and an admirable preacher, who had an enthusiastic Young People's Society of Christian Endeavor, and who has had a revival lately, in which about twenty souls were gathered in, and they have *turned him out*. Is not this a case for Presbyterian investigation?"

I remember well how a certain co-presbyter of mine managed this thing. It is perhaps forty years ago. The minister concerned, who himself related the incident to me, is living yet, a Doctor of Divinity, now over eighty years of age, and after a most fruitful and vigorous ministry, wearing the medal of H. R. to his name. If he reads the *Evangelist* (as no doubt he still does), he will recall the scene as I depict it. In his parish, which was a large rural one, was an elder of much capacity and of preponderating influence, who might have filled out Dr. Cox's description of Robert J. Breckinbridge before the latter became a preacher, "A ruling elder, yes, sir, a very ruling elder!" The style and bearing of the man was such that he was familiarly called, "The Governor." He was in the habit of dismissing the pastor at the close of the third or fourth year, and sometimes oftener. Well, at the close of the third year (as I think) the Governor came to his pastor and said to him, no doubt with a becoming preface: "Mr. S., I think your usefulness has about culminated here, and that the time has come for us to have a change. Now the pastor was an impressive sort of man, of large mould, and with a voice of sonorous power, and he opened to the Governor about thus: "Mr. P., this is not unexpected to me; I learn that it has been a habit with you at the end of a certain time to give your pastor the notice you have given me. Now I have only this to say to you, that if you attempt to carry this any further, or make me any trouble, I will bring you before the Session for discipline, and failing there, I will arraign you at the bar of the Presbytery as a man who is a troubler in Israel."

I give the spirit of his words, the effect of which was immediate and magical. It ended with the Governor becoming a firm friend of the pastor, and a reliant supporter during many succeeding years of blessed revival and spiritual work. This was evidently a case for pastoral management.—*New York Evangelist.*

FAMILY WORSHIP.

We hear many a wife and mother say: "Yes, I feel that it is the right thing to do, and I long to have it a regularly established custom in my family; but my husband is so hurried he cannot stop for it." Now, I do not believe that there is one husband and father in our city who, if he really was impressed that it was a matter of vital importance, could not in some way make time for it. But if he is not so impressed, what is the mother's duty in the matter?

I well know as we live our lives to-day there seems little time to spare between the

hurried breakfast and the train. I really know of no way but to rise a bit earlier and snatch a moment before the breakfast hour. Will the service not be acceptable even if we kneel girded, as were the Israelites the night before their flight?

We have but to decide whether or not we believe family prayers to be of sufficient importance to our children and ourselves to make this sacrifice of our comfort and inclination. What shall we gain from it? Surely, for ourselves an uplift for the day, the starting of our work upon a little higher plane, an added assurance of help whenever we shall find need, and the setting straight of what has already gone awry, for our children and the stranger who may be within our gates the proof, if proof be needed, that our religion is first and foremost in our hearts, a thing of which we have no cause to be ashamed, no desire to keep in the background, that we may rely upon our God for help in all we are to do and meet throughout the day. If, then, into the little service we put what is best in ourselves, will not the children, even though they receive no immediate benefit, recall the hour and circumstances after they have gone away from us—possibly some word, or prayer, or verse, and because of it be kept or helped in ways we dream not of?

Many have testified that the influence of their father's or mother's prayers heard at such a time has gone with them all their lives; the memory of some petition has come to them in hours of temptation, and has been just the restraining power most needed at the moment. The thought, too, that every day in the home the family prayer is offered for them, has often been a comfort and encouragement to them while fighting their battles with the world elsewhere. Of course, there is the danger of its becoming a mere form, and so in time growing distasteful and irksome, but that lies in our proper power, it seems to me, to prevent.

All that has been said of family prayers may be as well said of the custom of saying grace at meals. "Among Telugus no heathen family sits down to a meal until each one has put his offering into his idol's dish, which always has its place by the fireside. This is done at every meal by old and young." Surely it seems as if we might say at least a word of acknowledgment for God's daily blessings.

With both these customs it is so much easier if we commence them with the starting of the home. I so well remember the first meal in my own home. We had been boarding, and the change to a quiet, cozy table set for two brought such a sense of happiness that I said, voluntarily, "What do you feel like doing?" Without a moment's hesitation came the reply, "Giving thanks!" And from that moment the practice was kept up.—*The Congregationalist.*

The church and the higher education have long been in the closest association. The Christian Endeavor Society and the higher education are in closer association than the church and the higher education. For the Christian Endeavor Society is a society of young people and the higher education belongs especially to young people. The church belongs to all. The Christian Endeavor movement arouses many persons to seek the higher education, and the higher education in turn ministers to the efficiency of the Christian Endeavor Society. The turning of the heart to God through human means, not infrequently means the turning of the mind to seek the highest and best culture.—*Charles S. Thwing.*

Professor Henry Morley, LL.D., died at Carisbrooke, Isle of Wight, on Whit-Monday, in his seventy-second year. He began with the practice of medicine in Shropshire, became interested in educational questions, turned journalist, became English lecturer, first at King's, and afterwards at University College, editing meanwhile the many volumes that bear the stamp of his care.

The English Presbyterian Synod agreed to send representatives to join the committee of the Established, Free and United Presbyterian Churches of Scotland, appointed to assist in the preparation of a common hymn book for use in the various Presbyterian Churches.

Missionary World.

FOR CANADA PRESBYTERIAN.

LETTER FROM REV. NORMAN RUSSELL, INDIA.

Mussorie, Himalaya Mtns., May 2, 1894.

DEAR FRIENDS,—Only those who have experienced the scorching, shrivelling heat of the plains of India during the months of April, May and June, can fully realize the feeling of relief and prayer of thankfulness with which we climb up into the cool breezes that blow across the Himalaya hill-stations. Five of our missionaries, Misses Calder, Duncan, Turnbull, Mrs. Russell and I, are spending the summer in Mussorie and we expect to be soon joined by Miss McKellar. All of us are more or less broken down; we have run away from the plains with a double purpose of escaping the heat and trying to recuperate.

Mussorie is an old hill-station dating away back before the mutiny, in fact it was owing to the presence of a great many of the officers' wives and children here in the hills that the massacre of that awful summer of '57 was not a great deal worse; the hills at that period formed a refuge in a double sense. It would require a pretty clever man to describe the geography of Mussorie; it is built on part of a mountain chain from either side of which spurs run out in different directions. The highest point is Landour which really forms a separate station and is occupied chiefly by the military and I might add missionaries, for it is on this hill that most of the societies have their hill houses. The altitude of Mussorie is about 6,000 feet, Landour being 1,000 feet higher. I cannot begin to describe to you the general appearance of the place, it does not make the slightest pretension to regularity; bungalows are perched here and there on the hill-sides wherever nature, assisted by excavations, offers enough level ground to erect four walls. The houses are built in some cases almost on top of one another, in fact it would be no difficult feat to jump from the verandah of one on to the roof of the next. The whole place is a maze of narrow pathways amidst which it is almost impossible to thread your way. A friend's house may be so near to you across a gorge that you can see in at the windows and yet it may require an hour or more hard tramping to reach it.

From the top of Landour on a clear day you get an uninterrupted view of one hundred miles or more of the snowy range in the mighty gorges, of whose frozen sides are born the cool breezes that bring new life and vigor to the fever-heated refugee from the plains. Though even here we do not get away from the Indian sun, and must wear sun helmets all day, yet morning and evening we can go for delightful walks, in which the beautifully wooded hill-sides and gorges round about abound. It is most delightful also, and especially to us who are so much shut off in Central India, to have the society of so many excellent people for the summer months. Amongst these we were specially pleased to find our good friend Dr. Kellogg who, with Dr. Hooper of the C.M.S. and Mr. Lambert of the L.M.S., is engaged in re-translating the Bible into Hindi. Dr. and Mrs. Woods, also our new missionaries, preceded us about a month in coming to Mussorie, and are living not far from us with the genial pastor of the Union Church, Mr. Evans. Quite a number of the American Presbyterian Missionaries are also spending the summer here, in fact Mussorie forms a part of their large field. We find that they, and in fact most of the missionaries in Northern India, deem it wise to spend at least a portion of every year in the hills; perhaps we would have had less sickness in our own mission had we followed their example.

Mussorie is famous for its schools for European children. Woodstock one of the finest girls' schools in India, is under the management of the American Presbyterian Mission and has been the Alma Mater of not a few of its missionaries. It has a beautiful large building situated on a wooded slope just across the valley from where we were staying, and its hundred or more young lady pupils

look very happy and healthful, especially for European children in India. Another school that we have visited is Dun-Edin, situated just beneath and within a stone's throw of our bungalow. It is a school for the children of people of limited means; some pay only \$1 per month, some nothing at all. The school is otherwise supported entirely by voluntary subscription. It has had a peculiar history; started amidst much adversity, it finally lost its all by fire. This calamity, however, proved a blessing in disguise; the distressing circumstances called out many friends, among whom was a wealthy gentleman, who gave them sufficient to buy their present home. One of the directors told me that though often at the very end of their resources they had never yet gone into debt. They have at present about eighty children, but have to refuse many more from lack of means. I spent an afternoon with them two weeks ago, in their Christian Endeavour meeting, and seldom have I heard more earnest prayers from the lips of even older children than these little ones offered up for guidance and help. Such an institution is, to my mind, a great blessing to India, and I wish there were many more like it; it is just fitted to the needs of a class that is often very worthy but through force of circumstances has sunk into poverty; the poor English and East Indian community.

Mussorie is also not without its mission work, conducted by several missionary bodies and also by private individuals. The hill men are a peculiar people, strong, robust but densely ignorant and superstitious. The other day I visited one of their villages where we held a little service; they listened well and seemed interested, but I could see from the questions they asked me afterwards that Brahmin influence and Hindoo idolatry had gained a considerable hold over them. There is another work in which some of our Canadian people may be interested. In the hills we do not travel in carriages, the men usually walk or ride and the ladies are carried in dandies, a sort of cloth seat slung between two poles and which is carried on the shoulders of coolies. As it requires from three to six men for each dandy, a not inconsiderable crowd of them gathers outside of the church every Sunday morning and evening, in fact the congregation is sometimes almost as large outside as inside. On Sunday evening I stopped to have a talk with these men while service was going on. I found a young man busy preaching to them, who gave his name as John Alexander; he is a hill man by birth and speaks the Paharrie tongue or language of the hills. He tells me that he is supported by the Y.P.S.C.E. of St. James Square church, Toronto, and I was pleased to see that the people listened to him with evident interest. I have not had opportunity of talking with him privately, but I am sure he must be doing a good work as he is under the immediate supervision of Dr. Kellogg.

Union Church is our spiritual centre. As you will see by its name it is interdenominational, only the Church of England and the Methodist having churches of their own. There are two services on Sunday and a Sabbath school, the pastor, Mr. Evans, preaching in the morning and Dr. Kellogg in the evening. On Wednesday evening the Society of Christian Endeavour meets; and for the ensuing half year Dr. Woods, our Canadian missionary, has been chosen president. It is an interesting and active society of young people. On Thursday evening we have the regular congregational prayer-meeting, and it is a most blessed privilege, especially to those of our number who attend nothing but Hindi services the whole year round.

Though there is much that might prove interesting had I more time and space, I have already made my letter sufficiently long. A hill station always draws a mixed multitude and in its train all the thousands and one peculiar things that belong to India, shopkeepers, pedlars, and tamasha-walas. This state of things will last for about six months when almost the entire community, shopkeepers and all, will migrate to the plains and leave Mussorie and its few perennial inhabitants to the loneliness and cold of winter. I am thankful to say that we are all attaining the object of our visit to the hills, and hope to return strong and well to our work at the beginning of the rains.

Faithfully yours,
NORMAN H. RUSSELL.

PULPIT, PRESS AND PLATFORM.

Phillips Brooks: Only he who puts on the garment of humility finds how worthily it clothes his life.

Bible Reader: We believe in mixing religion and politics, provided religion is put in politics and not politics in religion.

New York Observer: To speak the truth without reserve is right, but to speak it in love is equally imperative if its utterances are to carry convincing power.

Lutheran Observer: There is a prevailing propensity among many persons to obtain things cheaply, and they are ever on the alert to secure "bargains." But it is a painful reflection that often the bargains are the result of wronging the poor.

Herald and Presbyterian: Some one says that gentleness is the best dress for a journey, and is never out of style at home. It is the best oil to prevent friction, the best salve to heal bruises, the best provender for a long journey, the best testimonial to a good character.

Cumberland Presbyterian: "Pray that I may have the grace to stay at home." It was a volunteer missionary, a young woman, who made this request. She had offered herself to the Board of Missions of her church and, being physically too weak to go, she had been rejected, and her prayer was for grace to yield to the inevitable. To the truly consecrated Christian, called to service, it is harder to stay than to go. Why should it be esteemed heroic for the divinely called Christian to go as a foreign missionary?

Zion Herald: He is considered a fool who tries to act up to the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christlike—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making!

J. Hudson Taylor: What can you give to hungry people when you are yourself starving? Empty words and doctrines won't save the world; it must be the living Christ; it must be the power of the Holy Ghost. I do not want to be misunderstood; no one values doctrines more than I do. I have not a bit of sympathy with the people who would do away with creeds. But this I do say, that mere head knowledge of truth, however pure it may be, will do nothing without life in the soul—without the power of the Holy Ghost. And when we can speak in that way, we shall not find unimpressionable hearts anywhere, I believe. I do not mean to say that you may expect to save every one in this way. Even the Lord Jesus did not do that. But I am satisfied that we shall not go anywhere with our heart filled with the love of Christ without seeing fruit to eternal life.

Rev. R. E. Knowles: We have recently heard much criticism through the press against the CANADA PRESBYTERIAN of Toronto. And why is it called bigoted and intolerant? I protest in the name of Presbyterianism against the alleged reason. That paper has a right to its views, and its views are these, that we are not called upon to recognize as a sister church one which scoffs at the ecclesiastical existence of our own. I am as liberal as any man toward the Catholic Church, but I say that a church of the history and standing of our own, does not need to ask condescending favors of any other church, high or low, Protestant or Catholic. Besides, it is time that this liberality became mutual, and until the Catholic Church is prepared to meet us half way, it is folly to clamor for expressions of fraternal feeling which we know all too well can never be returned.

Teacher and Scholar.

June 11, 1894. THE WOES OF THE DRUNKARD. {Pro xviii 1894. } 29 35.
GOLDEN TEXT.—Look not thou upon the wine when it is red.—Prov. xxiii. 31.

This lesson, which occurs in one of the appendices to the first main collection of the book of Proverbs, may be regarded as a connected short poem conveying a warning against intemperance.

I. Characteristics of the Drinker.—In a series of animated questions, six features are referred to, which in the answer are ascribed to the drinker. Woe and sorrow are literally interjections (R. V. margin), Who hath cause to cry oh, and to say alas. Sometimes woe and sorrow darken the life because of matters beyond the control of the individual, but the drunkard brings them on himself. The characteristics which follow may be regarded as some of the woes alluded to. They are both mentally and bodily, for drink leaves its mark on the entire nature. The sorrow of the drunkard is not limited to remorse on his own account, or the bitterness of realized degradation. It should be the more intense because of the sorrow his conduct causes to his family and friends. Again, drinking begets contentions. The mind stupefied by drink is usually under no restraint as to either giving or taking offence. Like the fool, the drunkard uttereth all that is in his mind, and with his inflamed passion and weakened will, is often ready to find ground of quarrel where no offence was intended. The babbling may refer to his sorrowful complaint (R. V.) over the losses which he is thus inflicting on himself. The contentions lead on with very slight provocations to drunken brawls, in which wounds and bruises that have no justifying cause are incurred. Redness (R. V. margin, darkness) of eyes, refers to the dim obscure vision which is the accompaniment of the drunkard. The answer which connects these characteristics with drinking (v. 30) indicates the tendency drink induces to prolong indulgence in it, and to seek satisfaction in what is increasingly intoxicating. Long carousals (Isaiah v. 11.) will be followed by seeking after mixed wine, which has its intoxicating power increased by spices and drugs, probably the strong drink of Scripture.

II. The Deceitfulness of Drink.—The attractiveness of the wine-cup to the eye and taste (v. 31) is contrasted with the real issue of indulgence in it (v. 32). The description indicates those characteristics of wine which make the very sight of it a temptation to the drinker. The red wine (that which shows itself ruddy) is most highly esteemed in the East. To give its color (lit. eye) is to sparkle in the cup. The sparkles or bubbles are like the pupils of little eyes, and their formation when wine is poured out, is regarded as a sign of its strength. Another quality highly appreciated by drinkers is mellowness, that is, the property of going down the throat smoothly (R. V.) with no feeling of roughness. To him who indulges, these things seen or called to mind, make even looking on wine a source of temptation. With all this attractiveness of appearance it is like the brilliant-colored, flashing-eyed, smoothly gliding serpent, and in the sequel poisons with the serpent's bite. More specifically, it is likened to the sting of the adder, the most venomous of serpents. In the East, which is wofully cursed with poisonous reptiles of all kinds, the impressiveness of these images would be very vividly realized. What is at the first a pleasing stimulus, leads on at last to a goading, unquenchable fire of desire and a ruined life.

III. Consequences of Drink.—It attacks directly what is highest in man, blunting the moral sense and defiling the imagination so that the drunkard readily gives way to the lower lusts of his nature. It attacks the intellect, dethroning the reason, so that the heart of the intoxicated person utters he knows not what. All manner of incoherences and perversities may be given forth. The recklessness is seen not only in utterances, but in actions. Regardless of danger, he is as one that seeks sleep in the midst of a strong sea, where a stupid, careless sleeper may easily fall overboard. Or he is like one in great exposure, asleep at the mast-head, where the rocking and reeling are much more violent. The striking imagery indicates the great actual danger of the drunkard, together with his utter insensibility to it. This is further indicated by the words put into the mouth of the drunken one. He ridicules the admonitions of his friends. Warned of blows and wounds, he expresses a drunken insensibility to bruises. His resolve to seek the cup again after the drunken stupor is slept off, strikingly shows the uncontrollable appetite, which will trample over everything to reach strong drink.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 6TH, 1894.

READING over the debates in the heresy trials that took place at the American Assembly, one cannot help saying what a pity it is that all this time, labour and undoubted talent should not be employed in a more useful way. The man who occasions and encourages protracted litigation in the church of God, takes a tremendous responsibility upon himself.

OUR Methodist neighbors have a minister who claims that he was ordained as an evangelist and can therefore do as he pleases. That brother will soon find his mistake. If there is only one church that does not allow its ministers do as they please, that church is the Methodist. And their neighbors respect them all the more because they respect their own laws.

THE Patriarch of *The Interior* says, "The rule is that a writer cannot be an orator, nor an orator a writer. A few men have cultivated both arts successfully, though I know of no highly effective orator or writer who is both." Did you never hear of a man named William Ewart Gladstone who has been a highly effective orator and writer for half a century. He lives in England and has been connected with the government of that country.

THERE never was a dispute in a congregation or Presbytery or between two Christian men that more grace might not have settled without an appeal to any ecclesiastical or civil tribunal. The principles of the New Testament if fairly applied can settle any quarrel. The trouble is that when men begin to fight from motives of personal hate or love of victory, they forget all about the New Testament, or use it only to fortify their own position.

SIR JOHN THOMPSON did a wise thing last week when he granted a respite to the condemned man, Mackwherrel. The evidence on which the prisoner was convicted was not conclusive beyond all reasonable doubt. The Crown always has immense advantages in court over a prisoner with little or no money. It is almost impossible for a poor man to retain the highest legal talent and collect evidence as the Crown can always do. Such being the case, it is well to proceed slowly when a human life is at stake.

PRINCIPAL GRANT should keep anonymous letters and post cards he receives about that interview with the *Globe* and publish them in the form of a book along with those received during the Plebiscite campaign. Nobody has any idea of the amount and richness of the anonymous literature of this country. The number of manly, good people who think it a Christian duty to stab in the dark

with an anonymous post card is simply marvellous. People in private life have no idea of the wealth of our anonymous writers.

HIGH class British statesmen never allow political differences to interfere with their social intercourse. Mr. Balfour, the Opposition leader, and the very ideal of a high-toned Tory, was at Mr. Asquith's wedding the other day, and along with him were a goodly number of his strongest supporters in the House. Our Canadian political warfare is modeled mainly after the Home Rule style, rather than after the British idea. In fact, some of our people do things that would make an average Irish Home Ruler blush to the roots of his hair. Is it any wonder that British statesmen look upon Colonial politics with dignified contempt. We have the lowest Home Rule tactics unredeemed by the physical courage of the Irish Home Ruler.

THE old commonplace about "laying aside all party differences and working for the common good of the country," is being finely illustrated at Washington just now. Some of the senators of both parties have laid aside party differences, but they are working not for the good of the country. They are arranging the tariff to suit their own individual interests. Democrat and Republican senators linger in loving embrace over fiscal arrangements that will make them rich while the country fairly staggers under the weight of depression largely caused by delay and uncertainty in regard to the tariff. Pilate and Herod have ceased to speak about party in order that they may fix the duties so that they and their friends may become millionaires. "Sink all party feeling and work for the good of the country" is a fine enough phrase, but, as a matter of fact, some men never need watching so much as when they talk about the common good of the country. In that respect they exactly resemble the professing Christians who are always talking about "abolishing denominational differences." Always watch the man who is everlastingly talking about meeting on a common platform and abolishing all denominational distinctions. Nine times out of ten he is the most accomplished sheep stealer in the community.

IT was scarcely necessary for Dr. Torrance to tell us, as he did in our last issue, that Dr. Laing is not the author of the Book of Forms in the sense in which Forbes is the author of the Digest. We saw the Book of Forms several times when it was in course of preparation and are reasonably familiar with its progress through committees, presbyteries and General Assembly. Dr. Laing was convener of the Committee of Assembly that had the work in charge, and like every other convener had to do the heavy end of the work. The question, however, is not who made the book but what does section 100 of the book, mean. It reads thus:—The Moderator is a minister and is chosen at each ordinary meeting by an open vote. Now we know on the best possible authority that after careful consideration of the language to be used the word "is" was inserted in this section instead of "shall" or "must" for the express purpose of leaving the matter open—for the express purpose of doing exactly the opposite of what Dr. Torrance says the section does. The authors simply stated the facts—they gave no instructions much less did they lay down a hard and fast rule. They said the Moderator is a minister and he is elected by open vote at each ordinary meeting, but were very careful not to say he "must" or "shall" be a minister. But supposing they had laid down a rule the Synods would not then be bound to elect a minister as Moderator. The Book of Forms was adopted and approved by the Assembly as a "useful guide" and nothing more. A "useful guide" is not a rule of law.

WE give a parting word or two about the General Assembly, and to satisfy enquiring friends. Those going to the General Assembly from Ontario and Quebec must do so on the Standard Certificate plan, that is, buy a first-class ticket, get the Standard Certificate from the agent filled up and signed, hand this certificate to Mr. Burns on arrival at St. John. The revising officer will certify if the 300 attend and the return will be free. Commissioners from the Northwest will travel on all-round tickets. They will get a certificate from their Presbytery clerk, which, with a sight of their ticket, will suffice. Commissioners in the Maritime Provinces and others visiting the General Assembly, will re-

ceive certificates from the Presbytery clerk, which will enable them to get their tickets counted among the "300." All tickets and certificates should be handed in to Mr. Burns, as soon after arrival as possible, so that arrangements may be made to have the revising officer attest the whole. Remember the excursion to Boston, \$7 return. Excursion to Grand Pre, Halifax and intermediate points and return, \$4.50 to Halifax. Other side trips are granted to stations on the C. P. R. Folders bearing this information are found at all stations. Special rates from Hamilton, London, Paris, Ingersoll, St. Thomas, Chatham, Windsor, Sarnia, Mt. Forest, etc. See that you have an envelope and card with your name on it which to put your certificate.

"WOE unto you when all men speak well of you," is one of the woes that Rev. Principal Grant need not fear. It is rather hard for a clergyman to know how to act at an election time. If he says nothing and does not even vote, he will almost certainly incur the dislike or contempt of strong partisans on either side; and he is sure to bring upon himself hatred, or even persecution from one side or other if he dares to have or express an opinion on political matters and act upon it. The Principal not only has opinions upon the present state of things in the Province politically, but has dared very frankly to express them, and what is worse, they are likely to have a good deal of weight in the issue of the contest now going on. For this he has incurred the wrath of one of the rather notorious minor journals of this city, which from time to time has honored Principal Caven also with its diatribes. In this case, as usual, not having arguments, it takes to its more congenial work of calling names. Principal Grant is too well known, especially as one who glories in being a Canadian, to be hurt by such exhibition of coarse malevolence. There are some journals of such a character that one would be ashamed to be commended by them which it is an honor to have against one, and that referred to is conspicuous amongst that class. It can hurt neither Principal Grant, nor Mr. Meredith, nor Sir Oliver Mowat to call them names, which, do it who may, is a very small occupation, and is on the face of it a confession of weakness.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES, NORTH.

WE now give a more complete, though necessarily very brief synopsis of the proceedings of this greatest member of the large Presbyterian family. This is the one hundred and sixth Assembly which has been held; its meeting place was Saratoga, and the new Moderator, Rev. Dr. Mutchmore of the Philadelphia *Presbyterian*. After a brief opening address business was proceeded with. The report of *The Church at Home and Abroad*, which corresponds to our *Record*, but larger and four times the price, gave its circulation as 18,542, which is a marked advance, and the future looks hopeful for an increasing circulation. It may be said here once for all that the "hard times" are referred to in almost every report as affecting unfavourably the incomes of all the Boards.

The report on Church Unity, which refers to a proposal for the federation of the various Presbyterian churches, was presented by Rev. Dr. Smith. A concentration of common work is designed, leaving every member of the federation to retain its distinctive individuality, its jurisdiction and its rights. This report and its recommendations were remitted to the standing committee on church polity.

The report on Sabbath Observance gave a comprehensive review of the present state of the Sabbath question, what had been done during the year, and noted the chief hindrances to the proper observance of the Lord's day. We have already in a former issue referred to this. We have also noticed the next report, that on the relation of the theological seminaries to the Assembly and how this was settled. This was one of the difficult, complicated and keenly debated subjects which came up for consideration.

An overture on the reunion of the churches North and South was reported and a committee of nine was appointed to confer with a like committee of the Southern church, which before the Assembly rose replied courteously to the proposal, but declined for the present to entertain it.

Ministerial Relief, corresponding to our Aged and Infirm Ministers' Fund, was reported on. As here, that fund appears to have to contend with much apathy and indifference. Contributions to it have for years past been diminishing. This year 3,798 congregations made no contribution to it. Of \$150,000 required, only \$90,000 was given and the expenditure was \$20,000 over receipts, which was met fortunately by the surplus of last year. The sum available for each recipient is about \$300 annually.

The Judicial Committee on the appeal from the decision of the Presbytery of Cincinnati in the case of Rev. Dr. Henry P. Smith, caused much discussion. We can only say here that, in all its main features it corresponded to the now famous case of Rev. Dr. Briggs, and ended with the same result. Christian work among the Freedmen of the South is an important department of Home Missions. The report upon this was very encouraging. It has a large income. The work during the year had gone on very successfully. Over two hundred new churches have been formed during the year. The Woman's Executive of the committee had raised \$40,000. Next year \$250,000 are asked for this object. There are hopeful indications that the time is coming when the negro race in the United States will reach a high level.

The Board of Education has charge of assisting theological students through their education. The number of candidates for the ministry is increasing, but the board has had a difficult and trying year. During its course nine hundred and seven men have been aided, but the grants had to be reduced. The fund received nothing from four thousand churches and but for legacies received the deficit would have been very large. \$150,000 are asked for next year.

Home Mission work there as here is great, arduous and vital; though having to speak of difficulties the results for the year have been full of encouragement. The number who, through Home Mission work, have joined the fellowship of the church within the year was 13,368, contributions from churches and schools, despite the widespread and great depression, have been nearly as high as in former years. The Woman's Board in connection with Home Missions had raised \$66,000, yet an actual deficit for the year is left of \$147,000, which though serious is not discouraging. An earnest plea was made for greater liberality, so that next year there might be raised \$1,238,000 for carrying on this great department of work. Of the various and immense foreign populations, work among the Jews is singled out as being full of promise.

The Foreign Mission report presented much that was calculated to awaken both anxiety and encouragement. Trouble has arisen in Korea, Persia, Syria, and in Japan the reaction against foreigners is ominous. Records of progress and usefulness are, however, encouraging. In mission schools there are, 30,460 pupils, in the mission field 30,453 communicants, 635 American missionaries are in the field, 1,741 native agents, of whom 145, are ordained missionaries and 54 new missions have been established. The total receipts for the year had been \$843,411, leaving an adverse balance of \$102,000. The Woman's Society had raised \$324,000, which, along with Sabbath Schools and Young People's Societies, had made least decrease in contributions.

The Board of Publication and Sunday School work reported through Rev. Dr. Breed. The chief purpose of this board is to advance the work of the Sabbath School, to care for and train the young aright, and to interest them in the careful study of the Scriptures. This board alone reports this year an increase in contributions which amounted to \$94,000, giving it a total income of \$168,000.

Church Erection, a scheme now fifty years old and of the utmost importance in many ways, reported through its board. There is also a Manse Fund of more recent origin. Last year 158 churches were aided and \$80,000 advanced, while gifts to the amount of \$7,000 were made; \$15,000 had been granted to forty applicants for aid to build manses. For next year \$150,000 are asked.

The Board of Aid for colleges had during the year suffered a decrease of about \$29,000, but notwithstanding has done excellent work, several colleges and academies having with its help been liberated from an incubus of debt. Several important recommendations proposed were adopted on behalf of the board, which asks for next year's work \$150,000.

The Committee on Theological Seminaries reported through Dr. Dinsmore. In all there are in connection with the church thirteen theological seminaries, of which Princeton takes the lead with 233 students, and McCormick next, with 212 students. In the former sixty-two and in the latter fifty graduated. The committee reports harmony and peace and a successful year.

One cannot read the reports of this great American Presbyterian Church without being impressed by the magnitude of its operations, the vigour and zeal with which they are prosecuted, and the large number of splendid men in every sense, giving their talents and energy and faith and patience, with the vast multitude of members behind them, to carrying on the work of God in that great country; nor, if one thinks at all, can one but be almost overpowered by the thought of the greatness of the issues for the country and for the church of Christ depending upon it. The prayer of the whole church in Canada for her is that the Lord may more and more bless her and make her a blessing in her own country and to all lands.

FOREIGN MISSION COMMITTEE.

THE F. M. C. met on the 22nd and 23rd May. There were present, Mr. Hamilton Cassels (Convener); Drs. Grant, MacVicar, Moore, Wardrope, Mungo Fraser, J. B. Fraser, A. D. MacDonald, J. D. Macdonald, and Messrs. Milligan, Barson, J. A. MacDonald, Currie, Jeffrey and MacKay.

Both Mr. Wilkie and Miss Jamieson, who have just returned from India, on account of health, appeared before the committee, and reported themselves as very much improved by the trip home, and expect to return at an early date.

Mr. Wilkie gave a very interesting account of the condition and work amongst the Mangs. He baptized 58 adults during the year, and very many more are seeking baptism, but he considered it best to delay. They are very poor, many of them homeless, living under a tree, or an abandoned lime-kiln, open on all sides but shelter above. They have 17 or 18 Sunday schools amongst them, often held under a tree, and the number of Sunday schools is limited only by the supply of workers.

Mr. Wilkie has picked 14 of the most hopeful of the converts, varying in age from 17 to 22 years, and has them engaged in a course of study, in order that they may become workers amongst their own people. They are very much persecuted, especially by the heathen priesthood, but they are willing to suffer for Christ's sake. Our missionaries are striving to teach them certain industrial arts, in order that they may provide for themselves. This is the more needful, inasmuch as they by becoming Christians lose their former occupation, which was drum-beating at marriages and other festive occasions.

The work in Formosa is in a hopeful condition. Mr. Gauld reports that during a visit to the churches on the Western Coast, he was greatly interested to see shops closed on the Lord's Day in heathen cities, when closing the shop one day in seven means to these converts a great deal of sacrifice.

The work in Honan is becoming exceedingly interesting, enquiries coming from many quarters. Two more baptisms are reported by last mail. Much prayer should ascend for this work, which seems to be on the eve of a great ingathering. It will be in the Lord's time.

The serious condition of Mr. Goforth's son made it unsafe for Mrs. Goforth to undertake the journey alone, so Mr. Goforth comes too, which he says is about the most difficult thing he ever did, to leave the mission at this time, when the work is so great and the laborers so few.

Amongst the Chinese in B.C., the work is more and more encouraging, because the churches at the different points where the Chinese are found are beginning to take hold. Mr. Winchester and Mr. Colman are very earnest in their endeavors to open up new centres of activity.

The work amongst the Jews is opening up wonderfully. The Jews are on the way to their own land, returning in large numbers every year; the Exodus has begun. The discouraging thing to report is that whilst in our two missions in Palestine and Montreal we expended nearly \$3,000, less than \$900 came into the treasury. The friends of the Jews must awake, and should remember that whilst there are many side schemes starting, our own missions have the first claim on our liberality.

The following resolution, adopted by the committee speaks for itself as to the state of the finances:

"Having heard Dr. Reid's financial statement, the committee find that the expenditure for the year has greatly exceeded the revenue; that instead of the balance on hand at the beginning of the year, there is a debit for a large sum advanced by the W. F. M. S.; that a considerable sum had to be spent as interest on advances; and that there is no prospect of increased revenue being received for the current year. It is therefore resolved that no expenditures be incurred this year beyond what are absolutely essential, that no buildings in addition to those actually commenced or authorized in our estimates be erected, and that our agents in our various mission fields be notified of this, so that they may confine themselves strictly within the estimates that have been authorized, and open no new stations whereby any additional expenditure would be incurred."

R. P. MacKay.

The Ram's Horn. The only people who have much difficulty about believing God's word are those who are not willing to live the way it directs.

Books and Magazines.

The *Canadian Magazine* for May is a very readable number. The Comic Ballads of Homer, the first article, will attract the attention of lovers of the classics. Interesting articles on subjects peculiar to our own country or continent are: "A Sun Dance among the Sarcees," by A. C. Shaw; "Memories of Bathurst," by E. B. Biggar; "The First Plantation in Newfoundland," by J. F. Morris Fawcett; and Wm. Ogilvie, F.R.G.S., continues his interesting illustrated story of travel and exploration "In North-western Wilds." A remarkable article is Rev. W. C. Blackstock's "Ghosts of the Living and of the Dead," the writer presenting much reasoning and many incidents to prove the probability that ghosts do appear, and ghosts not only of the departed persons but of the living also. "With Two Canadians in Algeria," is the title of a copiously illustrated and well-written article by Alan Sullivan. Other articles are "Popular Superstitions," "The Royal Academy of Arts," "Narcissus's Friends," "French Journals and Journalists," and poetic contributions of varied merit. Ontario Publishing Co., Ltd., Toronto.

The *Century Magazine* for May well sustains its place among its competitors. An interesting article is the first, a sketch of Dagnan Bouveret, the painter, and of some of his work; "Pudd'nhead Wilson," by Mark Twain and Cceur D'Alene are continued, "A Loan of Half Orphans," by Thomas A. Janvier, in two parts, is begun in this number, to be finished in next. "Hunting an Abandoned Farm in Upper New England" is a suggestive title of a pleasantly written, appreciatively illustrated sketch. "Bookbindings of the Past" is for book-lovers and its rich illustrations will be appreciated by them; "Across Asia on a Bicycle," with its illustrations, will have great attraction for all cyclists. A reminiscence of bygone days is "The Capture of the Slave Ship Cora," the last slaver taken by the United States, by William Hall; "The Imitative Functions and their Place in Human Nature," by Josiah Royce, treats of an interesting subject as usual; "Topics of the Times," "Open Letter," and "In Lighter Vein," bring up the rear and are suggestive. The Century Co., New York.

We have but to mention the titles of the May number of *The Arena*, and to say that they are written by serious, earnest and thoughtful men, for our readers to see that this is a most important and instructive magazine. It is not to be expected that everyone will agree with all the conclusions reached in so many papers on important subjects now agitating the public mind, but there is much suggestion in them and valuable thoughts presented. The following are the titles of some of the more important papers: "The Religion of Lowell's Poems," by Rev. M. J. Savage; "The Ascent of Life," is continued, James R. Cooke, M.D., gives us "The Power of the Mind in the Cure of Disease"; "Heredity," by Helen H. Gardiner; "The Philosophy of Mutualism," by Prof. Frank Parsons; "How to Deal with the Saloon Evil," is a symposium. The number closes as usual by reviews of many new books of the day. The Arena Publishing Company, Boston, Mass.

St. Nicholas for May begins with a sea story to be continued "Decatur and Somers." An interesting article is that of H. S. Conant on "Some Ancient Musical Instruments," with full illustrations. The fifth paper on the quadrupeds of North America entitled "A Few of Our Fur-Bearers," is also well illustrated. "Recollections of the Wild Life," are continued. So also is "Jack Ballister's Fortunes." Brander Mathews contributes a very pleasant sketch of Washington Irving, accompanied by an excellent likeness. "A Four Leaved Clover in the Desert," is by Mary Hallock Foote and is to be continued. These with poems and many other short and spicy things complete this number. The Century Co., Union Square, New York.

The *Critical Review* for April contains a large number of short sketches on important subjects suggested by books written upon them. The longer and more important articles are "Hutchinson Stirling's Darwinism," "Benzenger's Hebraische Archaeology," "Prothero's Life and Correspondence of Arthur Penryn Stanley," "Kafan's, the Truth of the Christian Religion," "Powick's, a Dissertation on John Norris of Bemerton," and Professor Flint's History of the Philosophy of History. Brief notices of late works, and a record of select literature classified under various heads complete this number of a review which will be prized by students. Edinburgh: T. & T. Clark, 38 George St.

The *Manitoba College Journal* for March also reaches us somewhat late. It begins with a pleasant reference to the summer session about to be opened and the expected arrival, to take part in, of Revs. Dr. Caven and MacLaren. Besides the usual local and gossipy items which give zest to a college journal, it contains articles "The Parliament of Religions," "Cornell University, its Foundation and Governing Principles," "The Poetry of Erin," "Atheism," "Reminiscences of the last Quarter Century," continued, and "From Montreal to Bombay," by Jean H. Russell, Manitoba College, Winnipeg.

The *Theologue* is the Halifax, Presbyterian College organ. It is neatly got up, pleasant in type and paper to the eye. The March number contains an interesting contribution. "The Oriental Pulpit," by the late Prin. McKnight. Other articles of interest and value are "Is the Salvation Army a Church," by Rev. Prof. Pollok, D.D., "Our Summer School," by Rev. D. M. Gordon, B.D., "The Story of the Labrador Mission," by J. D. MacKay, and "Preparation for Life," by Prof. James Seth. The usual local and College notes fill up a very readable journal. The Presbyterian College, Halifax.

The *Missionary Review* for May does not lag behind its predecessors. The editor-in-chief well sustains his share in the magazine, both in editorial department and in the Literature of Missions, which is well furnished with interesting contributions. A sketch of the late Rev. Dr. Nevius, of China, will be widely read. In the International department will be found a symposium on Japan, in which several well-known and competent missionaries take part. The whole number is up to what we now expect from this magazine. Funk & Wagnalls, 30 Lafayette Place, New York.

The Family Circle.

THE DYING MAN.

Thro' waving woods when fields were green
And birds were singing gay,
And all thro'out the land was seen
The flowery pomp of May,
A young man wander'd sad and slow;
His face spoke of a deepening woe
That darken'd all his way.
To him the singing of the birds
Was sadder than all human words.

"Oh, not for me the joy of spring!"
Thus spoke he with a sigh—
"So young, so very young, and yet
They say that I must die;
That ere the autumn chill and drear
Hath wasted to another year,
I in my grave shall lie.
Alas! 'tis hard, so hard, to go
And leave the sun and stars below.

"Tears, tears—I often feel them swell
With sudden burst of heart.
O earth, we never know so well
We love, till we must part.
I love the leaf, the brook, the grass,
The bee, the bud, the bird—alas,
That love should sear and smart!
Ah, how I love each little thing
Because I shall not see the spring!

"And more I love as days go by.
To-day my faltering foot
Would scorn to crush the wounded fly
Or bruise the helpless root.
For I must die the same as they.
And how could I, then, stoop to slay?
How pluck the unripe fruit?
For oft I wring my hands and cry,
Because, unripe, myself must die.

"I know they say that better things
Await on high the just—
Joy welling up from purer springs
All undefil'd by dust.
But still I love earth's lake and wood,
And God himself pronounced them good.
Besides, I laid my trust
In dreams I wove ere sickness came,
Glad dreams of love, and life, and fame.

"Well, perhaps 'tis best for God is just;
But oh, 'tis hard to know
That I must bid farewell, in dust
To lay this body low;
And hear no more the breeze at noon,
The nightingale beneath the moon,
Or see the roses blow.
Dear God, forgive this rebel's sigh,
For it is hard, so hard, to die!"

The summer pass'd; the singing birds
Sang wild 'neath southern skies;
But hectic flush and faltering words
Had mark'd death's sacrifice.
The wasted form grew weaker fast,
They laid him 'neath bare boughs at last
'Mid autumn's tears and sighs.
Ah, when the birds came back again
He did not hear their joyous strain.

—Jas. A. Tucker, in *The Week*.
University College.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULF MACHAR.

CHAPTER II.

SOME DARK DAYS.

That was the last talk that Marjorie and her father had for a good while. The chill that Mr. Fleming had taken that evening produced serious results. He felt so ill next morning that the doctor had to be summoned, and, in spite of all he could do, the attack developed into inflammation of the lungs, accompanied by a touch of bronchitis, to which he was constitutionally liable. For days he had to be kept perfectly quiet, while the doctor came every few hours and watched his patient's progress with great anxiety. Marjorie was distressed and anxious, though she scarcely realized the danger, being accustomed to her father's severe colds and attacks of bronchitis. By his express desire she went to school as usual and tried to study her lessons, though not by any means with her usual success. But when she hurried home from school, with an anxious heart, eager to know how her father felt now, and how Rebecca thought he was getting on, she was much more inclined to hover about the sick room, attempting the superfluous task of assisting the capable and experienced Rebecca in attending to the patient's comfort, than to set to work at the lessons which had never seemed so dry and difficult before. But she knew it worried

her father when she neglected her studies, and the doctor had said that much depended on keeping him perfectly quiet, so Marjorie toiled away over French verbs and German adjectives and still more tiresome sums, with a very half-hearted attention, glad when they were done and she was free to sit by her father or carry him the nourishment that Rebecca prepared. The short November days had never seemed so dreary, and the solitary meals seemed so uninviting that, but for Rebecca's energetic remonstrances, Marjorie would have half-starved herself.

"It's just too ridiculous," that sensible handmaid would declare, "for you to be fretting yourself sick, when you ought to be saving up yourself to cheer up the master; an' then, when he's gettin' well, you'll be taken down sick next, worryin' him to death almost!"

This consideration never failed to have its effects on Marjorie, when nothing else would make her feel like swallowing the food that seemed as if it would choke her.

But at last the doctor announced that he thought his patient out of danger, and that, with care, he might soon be restored to his usual state of health. Marjorie's relief and delight were so great, and the reaction to overflowing spirits so strong, that Rebecca had to be constantly warning her not to excite or fatigue her father by too frequent expressions of her satisfaction at his slowly returning strength.

One cold, bleak November afternoon, two or three days after the turning-point, she was walking home from school with her friend Nettie Lane. Marjorie was in her brightest mood, as she talked of her father's improvement. During the time when she had been feeling oppressed by anxiety, she had shyly avoided speaking of his illness, as far as it was possible for her to do so; had answered inquiries as briefly as possible, and had even avoided Nettie herself, from instinctive dread of Nettie's too ready and often thoughtless tongue. But now, with a natural desire for sympathy, she talked freely and hopefully of her father's daily increasing improvement.

But Nettie was not so sympathetic as might have been expected. At home she had heard it confidently predicted that Mr. Fleming "would not get over it," and people are often unwilling to admit their judgments to be wrong, even in such matters. So Nettie looked rather important, and remarked that her mother had said that appearances were often deceitful, and, any way, Mr. Fleming was in a very "critical condition."

"And I guess, "critical" means something pretty bad," added Nettie, "for that was what the doctor said before our baby died."

"But Dr. Stone says he thinks papa will soon be all right again," said Marjorie, keenly hurt by Nettie's blunt and unfeeling words.

"O, well! you never can tell what doctors mean by that," she added sententiously. "Mother thinks, any way, you ought to realize the danger more; for she says it would be dreadful if he were taken away while he is so unprepared."

(To be continued)

WITCHCRAFT.

This age is essentially one of progress. We are fond of congratulating ourselves on the great advances made in science, and the mechanical arts during the present century. To take a single example, look at the improved means of travel and communication we enjoy; the application of steam and electricity to the needs of modern life has worked wonders. Our whole material world has undergone a mighty revolution. But another great change has also come over us, perhaps not so palpable, but not less significant or desirable than the one just noted. The old superstitions, as they existed in the last century, have almost entirely disappeared. We are not now content to account for natural phenomena or anything else by reference to time-honored traditions. Education and the spread of gospel teaching, against which superstition can no more stand than darkness before the rising sun, have also lent their beneficent aid in overthrowing this giant outgrowth of mediæval ignorance. But when we consider the long period of

years during which the great fabric of superstition was reared, and the tenacity with which men cling to these old traditions, learned in childhood, it is a matter of no small wonder that we are now as free from their trammels as we are. Few men can be found to-day with half the credulity of even the learned of the Stuart period.

To take one instance quite within the memory of men still living, belief in the possibility of witchcraft was rather the rule than the exception. But we must go back to the sixteenth and seventeenth centuries to find this superstition at its height. Then it was accepted on all sides as a fact indisputable. Everyone believed in witches, the king and court, clergy, lawyers, and scholars, as well as the common people, avoided them, dreaded their baneful power, and rejoiced in their execution. Even Lord Bacon admitted their possibility.

Many passages of Scripture were believed to prove the existence of witches, and to justify the harsh measures adopted for their suppression. James I., in his work on "Demonology," stated his conviction that in permitting a witch to live, they committed "odious treason against God," doubtless having in mind Ex. 22. 18, "Thou shalt not suffer a witch to live." Also Lev. 19. 32, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them;" In the new Testament, however, new light is given on the subject. Paul includes "witchcraft" in a long category of the "fruits of the flesh." We may, therefore, believe that the sin consisted, not in the possession of supernatural powers, born in the individual, but rather the claim of possessing such powers. The case of Simon of Samaria recorded in Acts i. 8, 9, will serve as a good illustration. At a later time, when Paul preached to the Ephesians, "many of them also, which used curious arts, brought their books together and burned them in the sight of all men; and they counted the price of them and found it fifty thousand pieces of silver." Thus the spirit of Christianity from the beginning has been opposed to all such practices. But through ignorance and false teaching, abuses crept into men's minds on this question as on many others. The church itself taught the existence of witches, and they soon became in the popular opinion an undoubted fact.

If we accept this definition of witchcraft as reasonable, it will readily be seen that only a step lay between considering witches as those who possessed unearthly powers, and imputing such powers to others who might be expected to deny them for fear of the penalty. If some evil came upon a family or village, such as an epidemic of disease, frequently a witch would be found and held accountable for the whole trouble. Perhaps some defenceless old woman, living alone, whose eccentric habits gave evidence of her certain guilt, would suffer death at the stake, and the villagers would once more breathe freely. Every witch had a familiar spirit among the lower animals, and besides had a power of changing into an animal at will. Two of Shakespeare's "weird sisters" in "Macbeth" were under the power of a toad and fox respectively—paddock and graymalkin. Whatever else may be thought of these old superstitions, this may be said in their favor, that they have greatly enriched and beautified much of our literature. The Elizabethan writers all made use of this means, and there are very few poetical works of that period which do not contain some reference to witches, fairies, or brownies, or some other creatures of the imagination. Shakespeare was no exception. He clearly recognized the utility of these aids in developing the plots of his dramas. We could almost as easily understand "Hamlet with Hamlet left out," as we could if we omitted the ghost of Hamlet's father.

The laws against witches, at that time, were particularly severe. Death was the penalty, but that was not all. The most excruciating torture was inflicted in order to wring from the poor victims a confession of their guilt. And, strange as it may appear, many persons acknowledged crimes which it was quite impossible they could ever have committed. This may have been,

as one has suggested, to escape further torture and suffer death rather than live any longer under the odious imputation of witchcraft. The most unjust and inhuman efforts were made to secure the conviction of accused witches. Persons unqualified to testify in ordinary trials were thought quite competent to give evidence against them. A yearly average of five hundred executions of witches took place during the reign of James I., when the population of England was but a fraction of what it is now. In-
ano asylums were then unknown, and many suffered death for witchcraft who would now be looked upon as fit subjects for such institutions. These included not only women but sometimes men also. During the Wars of the Roses, charges of witchcraft were frequently made for political purposes against persons of high degree. Among others the Duchess of Gloucester and Jane Shore were accused, and even Edward IV. and his queen did not escape.

To show what the legislators of that time thought about this question we might quote from an Act passed in James' reign, partly, it is said, out of respect for the sentiments of the king who had made a special study of the subject, and had formed some very decided views on it. Stripped of its legal phraseology, the enactment was as follows:—"If any person should use any invocation of an evil spirit or conjure, employ, entertain, feed or reward such spirit, or should take any dead body or part thereof to be used in witchcraft to the injury of another person, such offender was declared a felon." This law remained on the statute books until 1736. Many hundreds were convicted under its provisions, and the record of state trials for the period contains many interesting reports of proceedings.

But the most remarkable story of witchcraft, strange to say, had its scene of action on this continent: and not only so, but it occurred in the most enlightened and cultured part of the New World—the State of Massachusetts. Mr. Paris, a minister of the gospel, living at Salem, had a daughter and niece fall ill. The physicians failing to understand the case, suggested that the young ladies must have been bewitched. Suspicion soon pointed to three old women who were promptly arraigned and convicted. From this small beginning the fever spread with great rapidity until the whole State was seized with the mania for ferreting out and securing the conviction of witches. Nobody was safe. Men suspected their dearest friends and nearest neighbors. The prisons were filled with those on whom the dread charge was laid. But the suddenness with which the panic subsided was not less wonderful than the way in which it had commenced. A general reaction and revulsion of feeling set in over the whole State. The Governor pardoned all prisoners confined on the charge of witchcraft. Prosecutions ceased at once. Everyone condemned the policy that had been followed. A fast was proclaimed that they might beg the forgiveness of God for the errors of His people "in a late tragedy raised by Satan and his instruments."

It was not until twenty years after this that the last witch trial took place in England. Then solitary men, here and there, sprang up who began to preach, and write, and argue against such an unreasonable belief. The tide began to turn, and now the last vestige of witchcraft, as it existed two centuries ago, has disappeared. So it has been with all great reforms of whatever kind that have advanced with right and justice on their side. So it will ever be. "Truth is mighty and will prevail."

—John M. Gunn, in *The Week*.
London, Ont.

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindoos, one-fifth Mohammedans; about two and a half per cent. are Buddhists, while Christians have only about eight-tenths of one per cent. of the population. On the other hand, while the Hindoos and Mohammedans have increased only ten and seven-tenths per cent., the Christians have increased twenty-two and sixteen hundredths per cent.—a much larger increase than the rate of population.

Our Young Folks.

THE CHILDREN'S ROOM.

How peaceful at night
The sleeping children lie,
Each gentle breath so light
Escaping like a sigh!
How tranquil seems the room, how fair
To one who softly enters there!
Whose hands are those, unseen,
That smooth each little bed?
Whose locks are those that lean
Over each pillowed head?
Whose lips caress the boys and girls?
Whose fingers stroke the golden curls?
Whose are the yearning eyes,
And whose the trembling tear?
Whose heart is it that cries,
Beseeching God to hear?
Whose but the mother's, in whose face
Love shows its sweetest dwelling-place?
Here hopes in beauty bloom,
And Heaven sends down its light,
Which lingers in the room
Where mother says, "Good-night."
Softly treading by the sleepers there,
Her very presence seems a prayer!
—Exchange.

HOME FINANCE.

BY MRS ELLA F. M. WILLIAMS.

[The writer of this paper is an officer in the W. C. T. U., and widely known as an active worker in missions.]

A beautiful lawn with velvet-like grass, grand old trees and wondrous mountain views, is the centre of attraction to guests who visit Weston's Inn during August. Among the groups gathered there one afternoon last summer was one of college alumnae, who had chosen this quiet spot for their annual reunion. Old friendships had been enthusiastically renewed, reminiscences exchanged, and various plans and purposes in life brought up for comment and discussion. From the depths of a hammock Marion Van Alstyne had just been describing the home of an absent classmate, enlarging upon the exceeding richness of the furniture and the costliness and beauty of the various decorations, ending with the announcement, "If ever I marry I shall insist upon an establishment like that, where every room is a poem."

"But suppose your future husband's income will not admit of such an outlay?" queried Kate Armstrong, a bright-eyed, energetic young matron.

"It must," was the firm reply. "I could not enjoy life if my home was not perfect in all its appointments."

"Nor I, if my husband was worried and embarrassed by my extravagant demands," was the quick retort.

"But surely, Kate," said one whom the girls were wont to call Her Ladyship, "you must recognize the advantages of living among beautiful surroundings, and one would better sacrifice in other ways than to have a disagreeable and unlovely home."

"Quite true, my dear, but simple furnishings are not necessarily disagreeable, nor a home unlovely because it lacks a mortgage! I would dispense with silken draperies and costly carvings in my house, if having them was likely to carve fresh wrinkles on my husband's forehead."

"You always had peculiar views," said Her Ladyship, "but one must have things like other people or drop out of society."

"If I did, I would not drop down, but up, into a society where originality and independent honesty were at a premium," was the quick response.

"Girls," interposed Mary Wallace, "do you remember Ida Gray, who left college the year before we did?"

"Yes," "Of course," "Certainly," came from various members of the group, Marion Van Alstyne rousing herself to add, "What a lovely room she had! Such an artistic display of beautiful things! She would never agree with Kate's theories."

"I am not so sure about that," was the quiet reply. "I visited her last winter and was much interested in studying her financial methods. You know she was called home from college owing to her father's sudden illness, and after his death his fortune was found to be so involved that little was left for the

family. As her mother was an invalid, it fell to Ida's share to interview the lawyers and arrange all matters of business, and she says she then learned how important it is for every woman to understand the art of keeping accounts and to know exactly the receipts and expenditures of her family. Two years after her father's death she married a physician, whose practice in a suburban town was not then yielding him more than \$2,000 a year."

"How could she do it?" interrupted Marion Van Alstyne.

"Because she was a sensible girl, who cared for the man himself and not his money," exclaimed the irrepressible Kate.

"Hush, girls, I want to hear how they managed," said a quiet little lady, who had already been waiting five years for a certain young lawyer to better his financial condition.

"I was sure it would interest you," answered Mary Wallace, rather significantly, as she resumed her story. "A rich uncle of Ida's, as his wedding gift, offered to pay for the furnishings of the house, and she might have chosen elaborate furniture. But she talked it over with the doctor, and they both agreed that it would be wiser to buy plain, substantial articles that would look well, wear well, and be in keeping with their probable income."

"I suppose they have cretonne curtains and all sorts of impossible dry goods boxes trimmed with cheap muslin," sneered Her Ladyship.

"Indeed, no," laughed the story-teller. "Nothing of that sort. In fact, there are very few hangings of any kind, for the doctor insists on free entrance for sunlight. Ida says he would not live in a house with small windows or on the shady side of the street, and as for 'dry goods boxes,' all their furniture is of hard wood, plain but substantial. There are plenty of books, for both of them had made a point of collecting copies of their favorite authors before marriage, and have added some every year since. There is no \$10,000 picture, but several good engravings and photographs, and flowers everywhere. The doctor says a clean room, with books, flowers and sunshine, cannot help being attractive, however simple it may be furnished. As to fashionable and costly bric-a-brac, he declares he can see plenty of that in other people's houses, and he likes a little individuality in his own."

"However, what I really started to tell you about is their regular, every-day way of living. Ida says that, at first, she wished to postpone their marriage until the doctor's income was larger, but they talked it over and figured it out, and finally adopted what she laughingly calls their 'financial policy.' She says its two foundation stones are, 'Never get into debt,' 'Always put away the Lord's money first.' Every Saturday night one-tenth of every dollar received during the week goes into a strong box made for the purpose, and is never used except for church, charitable or missionary work."

"Why, that would be two hundred dollars to give away every year," interrupted Her Ladyship. "They must be a pair of cranks. It is all well enough for poor people to give away one-tenth of what they get, and it would not amount to much, anyway; but two hundred dollars is ridiculous. Just think how dreadful it would be if I had to give away one-tenth of my large income!"

The look of horror on her face, and the absurdity of her argument were too much for the gravity of her listeners, although Her Ladyship actually kept awake a whole hour that night trying to decide why they all laughed at her characteristic speech.

"I asked Ida if they could afford it," continued her friend, "and she assured me that they never missed it at all, because it was never counted as their own, and they find it the greatest comfort to have a fund to draw upon for charitable purposes. The doctor is getting to be so popular now that their income is increasing, and they are planning to give a larger percentage than at first. They always call this the 'Lord's money,' and Ida says the very name has been a help to her when she has sometimes been tempted to embezzle a little of it for what seemed a desirable expenditure, and for which there was not quite enough ready money in the family purse."

After this tenth is taken out, a certain per cent. of the remainder is put into the bank, and the rest goes for household expenses, and financially they are equal partners in the whole concern."

"Then Ida does not have an allowance?" asked one of the ladies.

"No; she told me she tried that plan for a while, but liked this way better, as they both planned their expenditures together, and the doctor was so careful to consult her about his own personal share."

"Who ever heard of a man who consulted his wife about his own personal expenditure?" exclaimed Marion Van Alstyne.

"The doctor evidently does just that," was Mary Wallace's response; "and, for my part, I do not know why a man is not under as much obligation to consult his wife about his purchase as a wife is to interview her husband about her hairpins and Easter bonnet! She told me the question of hospitality caused her some anxious thought at first, but she had learned that the people whose friendship it was really worth while to cultivate disliked a grand crush as much as she did, and greatly preferred her quiet evenings with books, conversation, microscope or music. I do not recollect ever spending a week more pleasantly anywhere, or meeting so many really nice people. It is a genuine home, with no shams and no attempt to 'keep up appearances,' and they are the happiest persons that I know."

"What a horrid life for poor Ida! She might as well be buried alive," sighed Marion Van Alstyne, as she rose from her hammock to answer the summons to tea.

However, the lawyer's special friend was observed to be quietly writing Ida's address in her note book, doubtless with the laudable intention of seeking fuller information concerning topics especially interesting to a prospective partner in the legal profession.—*Congregationalist.*

A PROSPEROUS YEAR.

Annual Meeting of the Toronto General Trusts Company.

Steady and Rapid Growth of Transactions.

The twelfth annual meeting of the shareholders of the Toronto General Trusts Company was held at the company's office on the corner of Yonge and Colborne streets, Toronto, on Monday, the 25th May, at 12 o'clock noon.

In the absence of Hon. Edward Blake, the President, Mr. John Hoskin, Q.C., LL.D., occupied the chair, and among those present were: Messrs. E. A. Meredith, LL.D., Vice-President; W. H. Beatty, George A. Cox, J. D. Edgar, Q.C.; Edward Galley, George Gooderham, Emilinus Irving, Q.C.; Robert Jaffray, J. W. Langmuir, A. B. Lee, G. W. Lewis, Mr. Macdonald, J. Kerr Osborne, William Ramsay of Bowland, Scotland; J. G. Scott, Q.C.; James Scott and T. Sutherland Stayner.

Mr. Langmuir, the Manager, was appointed secretary of the meeting, and the report of the directors for the year ended March 31, 1894, was read as follows:—

TWELFTH ANNUAL REPORT.

The directors of the Toronto General Trusts Company have pleasure in submitting their annual report, accompanied by the usual financial statements showing the business operations of the company for the year ended March 31, 1894. The shareholders will be gratified to find that these statements show that the progress and growth of the company's business during the past year have been greater than in any previous year of its prosperous history.

The value of new estates and work assumed by the company during the past twelve months is \$2,550,506.65, as compared with \$2,000,212.38 during the preceding year. This large addition to the company's business brings up the aggregate volume of assets remaining in its charge at the close of the year (after the distribution of estate funds to beneficiaries and the closing up of other matters) to very nearly ten million dollars, not including trusteeships for bond-holders.

The varied character of the new work assumed by the company during the year is seen in the following summary:

Administration of intestate estates	\$ 178,610 68
Administration of estates with will annexed, etc.	755,823 39
Executorships and trusts under will	1,063,067 30
Trusteeships	122,519 73
Guardianships	16,223 00
Receiverships	19,000 00
Committeeships	9,818 75
Investment agencies	343,450 00
Estate management agencies	43,279 76
Total	\$2,550,506 65

While the steady and rapid growth of the company's transactions as executor, administrator, trustee, etc., affords cause for much satisfaction, it

necessarily increases in a corresponding degree the duties and responsibilities of the company, which were further enhanced by the large amount of trust funds remaining in the company's hands for investment. To adequately cope with this largely-increased volume of business it became necessary to entirely reorganize and increase the staff of the office and to divide the work into two distinct branches, viz., the estates and agency department and the investment department. The new system has now been in operation since the close of the financial year, and your directors have pleasure in reporting that it works most satisfactorily, and that with such additions from time to time as may be found necessary it seems capable of meeting all future demands on the staff.

During the past, as in former years, the company has assumed the position of trustee under mortgages made by corporations to secure their bond or debenture issue. The company's duty was simply to see that the issue of the bonds or debentures was correct and regular, and that the holders of the bonds or debentures were secured the benefit of the assets covered by the trust deed, and in none of these cases has anything been advanced by the company upon the mortgages, bonds or debentures, nor has it assumed any part whatever of the mortgage liability. The directors feel it right to make this explanation as to the company's liabilities in such cases, in order to remove a misapprehension which seems to exist in the public mind on the subject, as in recent articles which have appeared in our papers it is erroneously assumed that at least in one of these cases the company had incurred serious pecuniary liability; in fact, that it had loaned a very large amount of its funds to the corporation, instead of, as was the case, simply becoming a trustee for the lenders.

The number of estates which have come into the company's hands during the past year is very large, but not a few of these are estates where the assets are very trifling and where the amount of compensation which the company received is altogether inadequate for the work performed. Filing, however, as it does, the position of a public corporate trustee, your directors have not felt justified in declining, except in very special cases, to undertake the management of these small estates. It has accepted them, however, rather as a matter of accommodation than for the sake of reward.

The profit and loss sheet, herewith submitted, shows the revenues of the company for the year and the various sources from which they were obtained, and also the expenses of management.

The net profits for the year, including \$2,983.74, balance brought forward from last year, as will be seen, amount to \$56,096.11, out of which your directors have declared a dividend of 10 per cent. on the paid-up capital stock, absorbing \$21,787.36. The reserve fund has been increased by \$15,000, and now stands at \$240,000, and there has been added to the contingent account the sum of \$15,000, which increases that fund to \$33,325.78. The unappropriated balance at credit of profit and loss amounts to \$4,308.75.

All which is respectfully submitted.
JOHN HOSKIN,
Vice-President and Chairman Executive Committee.

J. W. LANGMUIR,
Manager.

The adoption of the report was moved by Vice-President Hoskin, seconded by Vice-President Meredith, both of whom congratulated the shareholders on the continued prosperity of the company, which was all the more gratifying at a time when commercial depression is so prevalent. Reference was also made to the misapprehension which seems to exist to some extent in the public mind in respect to the charges of the company, and it was shown that the aggregate compensation of the company for the management of the estates which had passed through its hands during the past year was at least 20 per cent. under what would have been charged by individual executors and trustees.

It was also pointed out that under the new Surrogate Court rules executors and administrators are required to pass their accounts within eighteen months of the issue of probate or letters of administration, when compensation for management of the estate is fixed by the Judge.

The report was unanimously adopted. The usual resolutions of thanks to the Directors, Executive Committee, President, Vice-Presidents and the Manager and staff were adopted.

Owing to a vacancy on the board a by-law was passed authorizing the appointment of the Manager of the Board of Directors, with the designation of Managing Director.

The election of directors was then held and resulted in the re-election of the following gentlemen: Hon. Edward Blake, LL.D., Q.C., M.P.; E. A. Meredith, LL.D.; John Hoskin, LL.D., Q.C.; W. H. Beatty, W. R. Brock, George A. Cox, B. Homer Dixon, J. J. Fey, Q.C., George Gooderham, H. S. Howland, Emilinus Irving, Q.C., Robert Jaffray, A. B. Lee, J. W. Langmuir, Sir Frank Smith, J. G. Scott, Q.C., James Scott and T. Sutherland Stayner.

At a subsequent meeting of the board the Hon. Edward Blake was re-elected President and Messrs. E. A. Meredith and John Hoskin, Vice-Presidents.

One serious difficulty in the way of using excessively high steam pressures is that the attendant heat renders lubrication uncertain and unsatisfactory. To substitute graphite for oil in such cases would afford relief. Hence the value of a device lately invented for automatically feeding graphite to a steam engine cylinder. The material is first pulverized, and then discharged in a dry powder at a rate easily regulated from a cup on the cylinder.

Fairport Harbor, Lake Co., Ohio. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.:



Gentlemen—I cannot tell you how my wife has improved since she began the use of your "Favorite Prescription," coupled with "G. M. D." She has no more trouble with falling of the womb, and she never feels any pain unless she stands too long. She has no bearing-down pains since she began the use of your remedies. She does nearly all of her own housework now, but before she commenced taking your remedies, she could hardly walk across the room.

I do not know how to thank you for all the good your remedies have done her, for the best doctors had given her care up as incurable.

Yours truly, ALFRED LEWIS.

PIERCE Guar-antees a CURE OR MONEY RETURNED.

USE THE

"SUCCESS"

WATER FILTER,

which absolutely destroys all animalcules, microbes, dirt and impurities of every description, and makes the water

Germ-Proof and Clear as Crystal.

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University Affiliation for Degrees in Music. Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, Medals. Equipment, Staff and Facilities Insured.

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CALENDAR of 112 pages, giving particulars of all departments mailed free.

EDWARD FISHER Musical Director.



When writing to advertisers please mention THE CANADA PRESBYTERIAN.

It is a significant fact, says the Missionary Herald, that Hindoos, Mohammedans, and Parsees in India so clearly recognize the value of the Christian Sabbath that large numbers of non-Christian natives are applying for membership in the "Lord's Day Union."

Our Communion Wine "ST. AUGUSTINE" (REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed. Cases of 1 dozen bottles, \$4.50. Cases of 2 dozen bottles, \$5.50. P. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont. SOLE GENERAL AND EXPORT AGENTS. Mention this paper when ordering.

Ministers and Churches.

The Rev. R. M. Hamilton, formerly of Eglinton, has been called to Lakesfield.

Mr. Wm. McLeod filled for some weeks lately the Presbyterian pulpit of Fort Qu'Appelle.

Mr. Donald McMillan, of Dunwich, recently celebrated his 50th anniversary as a Presbyterian elder.

Mr. E. Garrett, of the Witness, Bradford, has been elected to the eldership of the Presbyterian Church.

The Presbyterian congregation of Oil Springs and Oil City, Ont., have extended a call to Rev. C. H. Daly, B.A., Queen's University.

The Rev. Dr. Williamson, Vice-Principal of Queen's University, Kingston, Ont., has been elected a fellow of the Royal Society of Canada.

The induction of the Rev. James Ballantyne, B.D. into the pastorate of Knox Church, Ottawa, will take place on the evening of Monday, 11th inst.

On the Sabbath before leaving for Calgary, the Session of St. Andrew's church, Perth, presented Mr. George Templeton with a beautiful copy of the Bible.

Mr. J. R. Dobson, B.D., has accepted a call to Cote St. Louis, Montreal; and his ordination and induction will take place on the evening of Monday, 11th inst.

On Sunday of last week the Rev. G. M. Milligan, B.A., conducted anniversary services in Knox Church, Owen Sound. The collections amounted to over \$300.

Mr. J. M. Machar, Q.C., lectured in Chalmers Church, Kingston, on Wednesday evening of last week on "the difference between mediæval and modern times."

Lightning struck the Presbyterian Church at Amherstburg Sunday. From the spire to the foundation the front of the church was shattered and the interior damaged.

The Rev. William Patterson, of Cooke's church, in this city, conducted the services in connection with the opening of a new church in Montreal, last Sabbath, June 3.

The Rev. M. Scott, of Campbellford, dispensed the communion to the members of the Presbyterian Church, Norwood, last Sunday week, when sixteen new members were added to the roll.

The Sabbath school authorities of Cooke's Church Toronto, are having a system of electric bells placed in the school room, connecting the superintendent's desk with the various class rooms.

Rev Mr MacVicar, missionary from China, gave an address in Cooke's church recently under the auspices of the W F M S and the Ladies' Mission Band. The lecture was illustrated by lime-light views of China.

Rev. J. H. Chase, pastor of the Presbyterian congregation in Onslow, is now on his way home again after a leave of absence which he spent chiefly in California. Mr. Chase's health has been benefited by the change.

A project is on foot, it is said with good prospects of success, looking toward the establishment of a new Presbyterian church in Ottawa, intended for Rev. T. W. Winfield. Further developments are looked for within a few days.

Work was commenced last week on the new St. Andrew's Church, Winnipeg. The site, a good one, cost \$4,500; the building has been contracted for at \$38,000. The managers hope to get the work complete and only leave a debt of \$20,000 on the church.

Principal Caven preached in the Presbyterian church, Portage la Prairie, on a recent Sunday evening. A large congregation listened with rapt attention to the sermon, which was full of gospel truth. His theme was the office and work of the Holy Ghost, his text being John 14: 16, 17.

The Rev. Frazer Campbell, missionary from India, who has been visiting his brother, Mr. Colin Campbell, clerk of the Supreme Court, left Macleod, Man., recently for the east. He was accompanied by Mrs. Campbell. The Rev. Mr. Campbell gave two interesting lectures while there and preached to a crowded church.

Rev. Wm. Patterson, pastor of Cooke's church, was in Winnipeg recently where he was invited to address the convention of Christian Endeavorers of Manitoba and the North-West, which met in that city on Thursday and Friday, May 24 and 25. He also lectured on Saturday evening, and preached at their services on Sunday.

Mr. Malcolm Fenwick, a missionary for four years in Corea, who has been on furlough for some months visiting his friends and lecturing in Canada and the United States, spent some days lately as the guest of Mr. and Mrs. McLeod, of Regina. On Sunday afternoon he gave an interesting illustrated talk on the customs, manners and religion of the Coreans.

Mr. J. C. Brown, M.P.P., New Westminster, B.C., has been presented with a complimentary address by his constituents on his retiring from local politics. He has made an excellent representative; and much regret is felt that his valued services are no longer available in the Assembly at Victoria. Mr. Brown is an active elder of St. Andrew's Church, New Westminster; and articles from his vigorous pen have appeared from time to time in these columns.

A meeting was held at St. James Square Church, Toronto, on Thursday evening last, at which nearly

all the Presbyterian Christian Endeavor Societies of the city were represented for the purpose of obtaining the opinion of the members of these societies on the proposed action of the General Assembly in regard to young people's work. The following resolutions were carried almost unanimously and were sent to the convenor of the Assembly's sub-committee:—(1.) While we rejoice at the endorsement of the Christian Endeavor Society by the Assembly's committee in its proposed recommendation, we feel that it would be unwise to establish a Westminster Guild (or League) of Christian Endeavor at the present time (2.) That the Assembly should be respectfully asked to endorse the Society of Christian Endeavor, with the addition to the constitution of a clause bringing the society more directly under the control of the session. (3.) That we express our approval of the proposal to limit the active membership to those who are members in full communion of some Evangelical church

HOMES FOR LITTLE CHILDREN.

HAVE YOU GOT A PLACE IN YOUR HEART FOR ONE?

A short time ago the Children's Aid Society of Toronto asked our readers for foster homes for the children rescued by them. The response was very general, but the requests were almost entirely for boys and girls from 10 to 16, and of those the greatest number were for girls. Already a number of applications have been filled, where everything was found satisfactory, and foster-parents and children alike are well pleased.

But there is another class of children; who have been almost entirely forgotten, and it is for those we now plead. These are the little babies, and children up to 4 and 5 years of age. The society has at present several such candidates for homes. They are mostly boys and are bright and happy little ones. Those desiring such children should apply at once, with letters of reference from their pastor, and two other people of well known standing, to the Secretary, 32 Confederation Life Building, Toronto.

PRESBYTERY MEETINGS.

The Presbytery of Maitland met at Belgrave, May 28th, Rev. A. Y. Hartley, Moderator pro tempore. The resignation of Mr. Law was accepted. In accepting the resignation of Rev. George Law of the pastoral charge of Knox Church, Belgrave, the Presbytery would express its appreciation of his diligent and efficient services in that congregation during the past ten years and also of its high estimation of his personal worth. It earnestly commends him to the guidance of the great Head of the church and prays that the blessing of God may rest upon him in whatever part of the vineyard he may be called upon to labour in the future. It was agreed that the charge be declared vacant on the first Sabbath in July. It was resolved that the connection between Whitechurch and Calvin Church, East Wawanosh, as a united charge, be dissolved on the second day of July next. That the congregation of Whitechurch be united to form one charge with that of Langside on the basis mutually agreed upon to take effect July 2nd. That the congregation of Calvin Church, East Wawanosh be united to form one charge with that of Belgrave on the basis mutually agreed upon to take effect July 2nd. Mr. Anderson was appointed Moderator of Calvin Church, East Wawanosh and Belgrave; and Mr. MacNabb, Moderator of Whitechurch and Langside Sessions. JOHN MACNABB, Clerk. Lucknow, May 30, 1894

The Presbytery of Toronto met on Tuesday the 29th of May. An overture asking the General Assembly to appoint a Board of Examiners to prepare a uniform series of questions to be used in all Presbyteries when examining candidates for license, was after considerable discussion laid on the table. It was agreed to make application to the General Assembly to receive the Rev. J. Forrest Somerville, a member of the Presbytery of Detroit, provided the necessary papers are forwarded in time. A call from East Church, Toronto, in favor of Rev. J. A. Morrison, B.A., of Listowel, signed by 283 members and 55 adherents, was sustained and ordered to be transmitted to the Presbytery of Stratford, of which Mr. Morrison is a member. A call from Brampton, in favor of Mr. W. C. Clark, licentiate, signed by 339 members and 52 adherents, was also sustained, placed in Mr. Clark's hands and accepted, and it was agreed to meet in Brampton for his ordination and induction on Thursday, the 28th of June, at 2 15 p.m. A call from Hornby and Omagh in favor of Mr. C. T. Tough, signed by 109 members and 20 adherents, was presented and sustained, and placed in Mr. Tough's hands. He signified his acceptance and it was agreed to meet in Hornby on Thursday, the 5th of July next, for his ordination and induction. Presbytery meets at 10 a.m., and the public service will be held at 2 p.m. The committee appointed to meet with Dunn Avenue in reference to the overcrowded condition of their church and on the possibility of finding accommodation in churches near, reported having made little progress. It was recommended that a committee be appointed to confer with Ruth Street congregation as to the selection of a suitable site for erecting a church, and that this committee be authorized to take such steps as may be deemed wise for enlisting aid for this congregation from congregations within the bounds of the Presbytery. The recommendation of the committee was adopted by the Presbytery. Mr. Martin's motion to appoint a Business Committee, to whom all matters coming before the Presbytery shall be referred, was carried; and the Moderator, the Clerk and Messrs. Martin, Johnston, Hossack, Aitken and Turnbull were appointed the first committee. It was agreed to make application to General Assembly on behalf of Messrs. Simmon and Eshoo, should these students still signify their desire for such application. Messrs. Macdonnell and Mackay were appointed to present their case. It was agreed to make an effort to meet the deficit in the Augmentation grants

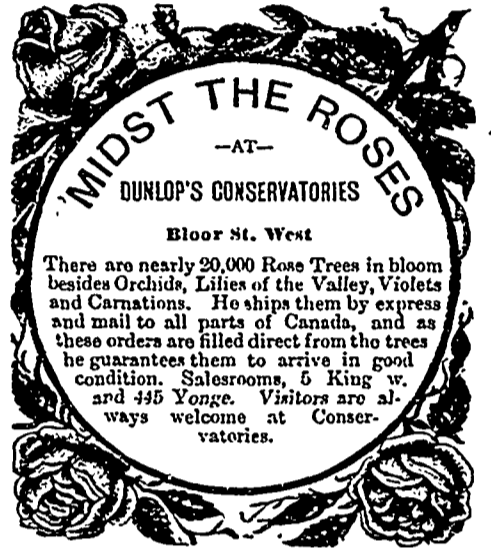
Of Good Watches

We make a specialty. Full lines from a reliable Niscol case at \$4.50 to our \$25.00 Chronograph. Every one guaranteed. Our watch repair department is a most satisfactory feature of our business and our patrons may rely upon their orders receiving our very best attention.

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throughout this Presbytery, and a circular is being prepared presenting the case before congregations and appealing to them on behalf of the Fund. Mr. Gilray presented the Annual Home Mission Report, and a large committee, with Mr. Gilray as convener, was selected for the next year. Should Mr. Clark accept the call addressed to him by East Church, the 53 charges of Toronto Presbytery will be all filled. The following commissioners will represent the Presbytery of Toronto at the approaching General Assembly: Revs. Wm. Reid, D.D., Clerk of Assembly; Prin. Caven, D.D., Wm. Gregg, D.D., Wm. MacLaren, D.D., D. J. Macdonnell, B.D., J. W. Bell, M.A., Wm. Burns, R. P. Mackay, B.A., J. R. Johnston, M.A., J. Campbell Tibb, B.D., D. B. Macdonald, Jas. A. Brown, M.A., James A. Grant, Jas. G. Potter, B.A., and H. E. A. Reid, B.A. Elders—Messrs W. B. McMurch, L.L.B., Hamilton Cassels, Hon. Geo. W. Ross, LL.B., W. Mortimer Clark, Q. C., J. K. Macdonald, James Turnbull, B.A., Alex. Low, J. J. Rae, Joseph Barber, Joseph Gibson, Arch. Cameron, John Aitken, E. C. MacLaurin, John Bain and Arch. Heron.—R. C. Tibb, Clerk.

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

PURITY



**BEST TO BUY
BECAUSE
BEST TO USE.**

THE SCOTTISH UNITED PRESBY- TERIAN SYNOD.

The meeting of this Synod, which to the whole of the U. P. Church is one of the great ecclesiastical events of the year, met in Edinburgh, its stated place of meeting, on May 7th. When all had gathered together, it was found that there were present 501 ministers, 11 missionaries, and 451 elders—a total of 963, while last year there attended 499 ministers, 11 missionaries and 460 elders—a total of 970. Rev. Dr. Kennedy, the retiring Moderator, presided, and conducted the usual devotional exercises. After the Synod was constituted, the junior clerk, Rev. Dr. Blair, Dunblane, read the names, sixteen in all, of ministers who had died during the year, the whole body standing as a mark of respect, while this was being done. Thereafter Dr. Kennedy delivered his retiring address, and in it made fitting reference to the losses of the bygone year, both in ministry and eldership, and paid an especial tribute to the memory of the late Mr. John Clark, of Paisley, "who both in life and death had been a generous benefactor to the Church." The Rev. Alexander Oliver, D.D., Glasgow, and Rev. David Kinnear, Dalbeattie, were proposed for the Moderatorship, when the former was elected. After being invested with the robes of office he took the chair, and delivered a very able and appropriate opening address. The report of the Rev. John Young, secretary of the Home Mission Committee, on general statistics of the Church, showed a total membership of 188,706, an increase of 1,631, and a total income for all purposes of £404,206, an increase on the preceding year of £31,584.

UNION OF THE FREE AND U. P. CHURCHES.

The principal business before the Synod on Tuesday was the reception of corresponding members from the Presbyterian Church of England and from the Free Church of Scotland. On behalf of the latter there appeared Rev. Dr. Walter C. Smith, Rev. Dr. J. H. Wilson, Rev. Dr. Lindsay, Lord Provost Russell, Sir Thomas Clark and Mr. D. M. Watson. In welcoming this deputation the Moderator said he hoped the necessity for deputations of that kind would very soon cease. Rev. Dr. Smith then delivered a witty, able and eloquent address, in which he spoke very hopefully of union between the Free and United Presbyterian Church. Lord Provost Russell also expressed his personal satisfaction at appearing there, really in the cause of union. The Moderator, in the name of the Synod, thanked the deputation very cordially for their fraternal greetings, and warmly reciprocated their ex-

pressions of brotherly feeling. He begged them to encourage the hope that such visitations would tend greatly to further the union to which they all looked forward, and which they all so earnestly desired.

FOREIGN MISSIONS.

Rev. James Buchanan gave in the report of the Committee on Foreign Missions. It showed that the Church carried on operations in Jamaica, Trinidad, Old Calabar, Kaffraria, Rajputana, Manchuria and Japan. In these fields there are 71 ordained European missionaries, 19 ordained native missionaries, 15 European medical missionaries, 31 Zenana missionaries, 3 European evangelists, 127 native catechists and evangelists, 393 native teachers, 105 native Zenana helpers, and 90 other native agents—in all 838. The ordinary income last year was £33,543 a decrease of £2,306, and the expenditure exceeded the income by £1,900, while the expenditure for this year is estimated at \$36,486. The report showed also considerable progress in all the fields, but more especially in Jamaica.

AUGMENTATION AND OTHER SCHEMES.

The total receipts last year towards the Stipend Augmentation Fund amounted to £15,300 7s. 10d., and the expenditure to £11,197 5s. 11d. The committee were enabled to declare a minimum stipend of £184, in addition to an allowance of £20 for house rent where no manse was provided. The average stipend is \$1,275. The report on the Aged and Infirm Ministers' Fund was not very encouraging, but that on the Manse and Debt Liquidation Scheme was more satisfactory. The report on the Widows' and Orphans' Fund showed that there are at present 366 members in the society, but that after making ample provision for all obligations, actual or contingent, there is a surplus of over £5,435.

DISESTABLISHMENT AND DISENDOWMENT.

The report on disestablishing and disendowing the Auld Kirk of Scotland was submitted by Rev. Mr. Martin, Leslie, who said they had well-grounded anticipations for an early victory for Disestablishment. He proposed that Sir Charles Cameron's Disestablishment Bill should be approved of generally; but this was bitterly opposed by Principal Hutton, who wished the Government to bring in a Bill "that would secure Disestablishment and Disendowment clean and at once through all the parishes, giving a justly calculated annuity to every incumbent affected by the change, but taking care that they did not bolster up, or re-establish, the very Church they were professedly disestablishing," and the great bulk of the Synod supported Principal Hutton. In his closing address the Moderator declared that "Disestablishment and Disendowment must be an essential condition of even looking at any proposal for Presbyterian union in Scotland, and that all attempts at union which did not take account of this must be futile, and deservedly so."

Dominion Bank.

Proceedings of The Twenty-Third Annual General Meeting of the Stockholders.

The annual general meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 30, 1894.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, C. Cockshutt, W. G. Cassels, William Roy, T. H. Walmesley, H. M. Pellatt, Henry Cawthra, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, William Hendrie, John Stewart, S. Risley, David McGee, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Lee, L. Lorne Campbell, etc.

It was moved by Mr. John Scott, seconded by Mr. John Stewart, that Mr. Jas. Austin do take the chair.

Mr. W. J. Baines moved, seconded by Mr. H. M. Pellatt, and

Resolved—That Mr. R. D. Gamble do act as Secretary.

Messrs. W. J. Baines and Walter S. Lee were appointed scrutineers.

The Secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:—

The directors beg to present the following statement of the result of the business of the bank for the year ending April 30, 1894:

Balance of profit and loss account, April 30, 1893	6,278 27
Profit for the year ending April 30, 1894, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	214,330 51
	\$221,338 78
Dividend 5 per cent., paid November 1, 1893	875,000 00
Dividend 5 per cent., payable May 1, 1894	75,000 00
Bonus 1 per cent., payable May 1, 1894	15,000 00
	165,000 00
	\$ 386,338 78
Carried to reserve fund	50,000 00
Balance of profit and loss carried forward ...	6,278 27

The reserve fund of the bank now amounts to one million five hundred thousand dollars, being equal to its paid-up capital.

Your directors would recommend that for the future, dividends be paid quarterly, commencing on

the first day of August next, and they hope the profits of the bank will enable the payment of three per cent. quarterly, equal to twelve per cent. per annum. This will be a convenience to the many small shareholders of the bank, to whom quarterly dividends will be a great accommodation.

The directors are sure that the shareholders will join with them in congratulating Sir Frank Smith, our Vice-President, on the well-deserved honor recently conferred upon him by Her Majesty.

The President, Mr. James Austin, and the Vice-President, Sir Frank Smith, are the only surviving directors of the original board of the bank. The General Manager, Mr. R. H. Bethune, has been its chief executive officer since the day it opened.

J. AUSTIN, President.

Toronto, May 30, 1894.

Mr. James Austin moved, seconded by Sir Frank Smith, and

Resolved—That the report be adopted.

It was moved by Mr. William Ramsay, seconded by Col. Mason, and

Resolved—That the thanks of this meeting be given to the President, Vice-President and directors for their services during the past year.

It was moved by Mr. W. S. Lee, seconded by Mr. George W. Lewis, and

Resolved—That the thanks of this meeting be given to the General Manager, Managers and agents, inspectors and other officers of the bank for the efficient performance of their respective duties.

It was moved by Mr. Gardiner Boyd, seconded by Mr. Henry Cawthra, and

Resolved—That the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the Chairman a certificate of the result of the poll.

Mr. C. Cockshutt moved, seconded by Mr. William Roy, and

Resolved—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott and Sir Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected President and Sir Frank Smith, Vice-President for the ensuing term.

GENERAL STATEMENT.

Liabilities.	
Capital stock paid up	\$1,500,000 00
Reserve fund	\$1,500,000 00
Balance of profits carried forward	6,278 27
Dividend No. 46, payable 1st May	75,000 00
Bonus 1 per cent., payable 1st May	15,000 00
Reserved for interest and exchange	83,070 39
Robato on bills discounted	33,443 31
	1,712,842 48
Notes in circulation	\$3,212,842 48
Deposits not bearing interest	1,060,834 86
Deposits bearing interest	8,615,630 31
Balance due to other banks in Great Britain	191,347 52
	10,776,351 29
	\$13,989,193 77
Assets.	
Special Dominion Government demand notes	\$ 248,747 15
Deposit with Dominion Government for security of note circulation	1,030,107 00
Notes and cheques of other banks	75,000 00
Balance due from other banks in Canada	311,353 58
Balance due from other banks in the United States	109,982 50
Provincial Government securities	865,615 65
Municipal and other debentures	381,025 20
	1,383,343 82
Bills discounted and current (including advances on call)	\$4,405,844 66
Overdue debts (estimated loss provided for)	\$9,177,180 30
Real estate	119,082 24
Bank premises	12,556 31
Other assets not included under foregoing heads	269,191 11
	5,308 55
	9,583,349 11
	\$13,269,193 77

R. H. BETHUNE,
General Manager.

Dominion Bank, Toronto, 30th April, 1894.

THE SATISFACTORY RESULTS OF AN INVESTMENT POLICY.

It must afford the policy-holders of the North American Life Assurance Company, Toronto, Ont., who took out investment policies ten years ago, and which are now maturing, great satisfaction to know that the results payable under their names are proving so handsome, and yielding their owners a good return.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's

Distress After Eating and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."
GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. 50¢ per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar



The following is but one of the many letters the company has received from holders of its investment policies:

"Truro, N.S., May 25, 1894.
"Wm. McCabe, Esq., Managing Director North American Life Assurance Co., Toronto, Ont.

"Dear Sir,—Your esteemed favor of the 18th to hand some days ago, announcing the results of this policy of mine, which matures on the 5th of June. I have the four options, each one of which is very gratifying, but I have decided to withdraw the entire cash value of the policy. This exceeds the estimate given when I took out the policy. I have been insured during the ten years for \$1 500 and now you return me more money than I paid in premiums, thus carrying my risk for less than the interest on the premiums. I only regret that I did not take Mr. Laver's advice, and take a policy for double the amount.

"I intend to take out a new policy for \$1,500, fifteen-payment. Will send the application for the new policy when I return the forms for this one. Meantime, I am, yours very truly,
S. D. McLELLAN.

China's teeming millions! Would you like to see them pass, thirty every minute? Then you must stand there, never tiring, never sleeping, closely watching, night and day, week after week, and month after month, for more than twenty years.—J. Heywood Horsburgh.

In another column will be found the twelfth annual report of The Toronto General Trusts Company, one of the leading financial institutions, not only of the City of Toronto, but also of the Province. Notwithstanding its short existence, it has come to be considered both a great convenience and an absolute necessity. On a perusal of the report it will be ascertained that the new business assumed during the year amounted to over \$2,500,000, and the gross assets in the hands of the company are nearly \$10,000,000. It is no wonder the company are being invoked by our wealthy men when the advantages which a corporate trustee possesses over an individual trustee are so numerous and so manifest. The corporate trustee is always present, always ready to act. He does not change his locality and you always know where to find him. He cannot die, and he cannot abscond. Add to this that the large capital and reserves of this trust company afford very substantial security for the faithful performance of its duties. These qualifications belong to corporate trustees in general, but the Toronto General Trusts Company has further special advantages which commend it to the public of Ontario. Its direct rate is composed of leading men in the commercial, financial, and legal community, all of them men of high character and standing, and many of them of considerable wealth, and its Manager, Mr. Langmuir, is in every way qualified to discharge the responsible and arduous duties devolving on him.

Ladies' Blouse Sets In Silver Gold Plate And Enamelled Just the thing for Summer.

John Wanless & Co.
ESTABLISHED 1840.
168 Yonge St., Toronto.

COME TO STAY
Can't be rusted. Feather lightness. Watch spring elasticity. Simply can't break. Sold everywhere.
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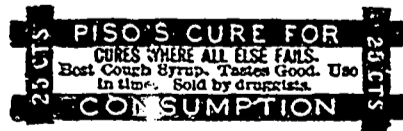
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Cremation, according to the report of M. Salmon, the Secretary of the French Cremation Society, has made great progress of late in France. So great has been the use made of the crematorium at Pere Lachaise Cemetery that the Society recommends the placing of a similar establishment in every one of the Parisian burial grounds. Members of the Society, for some reason, are not satisfied with the name usually employed to designate the destruction of the body by fire. At their last meeting they carried a resolution abolishing the name "Cremation Society," and adopting, in its stead the title "Society for the Promotion of Incineration."

British and Foreign.

Rev. Dr. Parkhurst, of New York, will sail for Europe on June 6th.

It is many years since such a spring has been enjoyed in Scotland as that of this year.

Columbia College was enriched last week by a gift of \$10,000 from its president, Mr. Seth Low.

Rev. John G. Paton, the missionary, preached at the Regent Square Church, London, April 29th.

The income last year of the Scottish Temperance League was £9,100, and the expenditure £8,983.

Rev. George H. C. McGregor was inducted into his new charge at Nothing Hill on the Queen's Birthday.

Mr. Erskine Orr, proprietor of the Greenock Telegraph, died on the 8th ult. at his residence, Kilmalcolm.

The Free Presbytery have decided to have a special collection in aid of the hospitals on the last Sunday in October.

Rev. Daniel Fisher, Dunfermline, was ordained to the pastorate of the U. P. Church, Pittenweem, on the 2nd ult.

Three United States Senators were born in foreign lands—McMillan in Canada, Pasco in England and Walsh in Ireland.

Lane Theological Seminary has elected to the chair of Church History Professor Henry W. Hulbert, now of Marietta College.

Mr. Peter Coats is to erect a separate home for nurses in connection with the new Paisley Infirmary. The cost will be about £10,000.

Rev. E. D. Fingland denounced late shopping on Saturday nights from the pulpit of St. Andrew's Free Church, Greenock, on the 29th ult.

It has already been found in New Zealand that where a temperance candidate has been in the field the women's vote has been given to him.

Mr. J. M. Barrie, the Scotch novelist, who is about to enter his 35th year, believes that the only author by whom he has been influenced is Carlyle.

In Australia no newspapers are published nor railroad trains run on the Sabbath. Telegraph offices are closed, and all business is suspended.

The Lord Mayor of London has remitted £3,600 to the Metropolitan Archbishop of Athens for the relief of the sufferers from the recent earthquake.

The British Commissioners to the Chicago Fair have issued their report, in which they declare that the Exhibition was the most magnificent since that of 1851.

The London Omnibus and Train Workers' Union are trying to bring about a twelve hours working day. Many of the men now work 14, 15, or even 16 hours a day.

The Duke of Veragua has made a gift to the Lenox Library of forty-six original documents of the Columbus family, which were exhibited at the Chicago World's Fair.

Mr. Herbert John Clifford Grierson, M.A. has been appointed professor of English literature ("The Chalmers Chair of English Literature") in the University of Aberdeen.

The Presbytery of Inverness, on the 8th ult., adopted an overture calling upon the General Assembly to take steps towards the publication of a new edition of the quarto Gaelic Bible.

The Superintendent of Indian affairs reports there are 5141 Indians remaining in New York State. These red men embrace the Cayugas, Onondagas, Oneidas, Senecas and Tuscarora tribes.

At the meeting of the English Presbyterian Synod Rev. A. Gordon represented the Canadian Presbyterian Church and the Synod commended that church to the liberality of the churches in England.

The church erected at Paisley in memory of the late Mr. Thomas Coats, by his widow and family, was opened on the 13th ult. It is for the use of the Storie Street Baptist congregation, and cost £100,000.

The public exercises of commencement week at the McCormick Theological Seminary, in Chicago, began Sabbath evening, April 29th, with a memorial service for the late Professor Edwin Cone Bissell.

The works constructed at Glasgow, at a cost of £100,000, for the purification of the sewage of the city before passing into the river Clyde, were formally opened on the 2nd ult. by Lord Provost Bell in presence of a large company. The works cover an area of nine acres.

Minard's Liment Cures LaGrippe.

The total number of lives reported at Chicago as lost through the last severe storm on the lakes recently is twenty-six, and the number of lake craft, mainly schooners, known to have been sunk is twenty-eight.

Rabbi Gottheil, of New York, speaking on the Young Men's Hebrew Association, says: "We initiated the Y.M.C.A., but we left out what is the real secret of its success—religion. All its branches are subservient to Christianity."

It is just 30 years ago that the Bishop of London's Fund was established by the late Dr. Tait. Since then the fund has expended £230,000 on clergy and lay agents, £130,000 on mission rooms, and £320,000 on church building.

Professor Drummond has an idea that a party of boys of the Glasgow Boys' Brigade should be sent to this country to give exhibitions of drill to American lads, who, the Professor says, go through their drill in a slovenly fashion.

At the opening of Peckham Rye Park on Whit-Monday, Mr. John Hutton, chairman of the London County Council, stated that during the last five years, 1,000 acres had been added to the open spaces of London, at a cost of £100,000.

The sixty-seventh commencement exercises of the Western Theological Seminary were held May 3rd, in the First Presbyterian church, Allegheny, Pa. The graduating class is composed of twenty five men. Among them is Youan Yoseph Aurahani, a Persian.

The British Museum has books written on bricks, tiles, oyster shells, bones and flat stones, together with manuscripts on barks, on leaves, on ivory, leather, parchment, papyrus, lead, iron, copper and wood. It has three copies of the Bible written on the leaves of the fan palm.

Four Scotchmen are at present Mayors in New Zealand. Mr. Matthe, of Shellharbour, is a native of Whitburn; Mr. Barrie, of Lismore, a native of Carmylie; Mr. Taylor, of Rockdale, a native of Cumnock; and Mr. Scouller, of Marrickville, is also a native of Whitburn.

The Duke of Westminster roughly values the inheritance of his heir-at-law (young Lord Belgrave, now 15 years of age) at £16,000,000 sterling, and complains that if the Death Duties proposed in the Budget are adopted his heir will have to pay to the Crown no less than £1,300,000

Mrs. Hammond, wife of the late Dr. William G. Hammond, chancellor of the St. Louis Law School, on April 13th donated her husband's entire library of historical legal works to the law department of the State University of Iowa, of which Dr. Hammond was chancellor for thirteen years.

The Cornell University Christian Association maintains a representative in Japan to do Christian work among the educated young men of that country. The name of the Cor-

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A FEW RELIABLE AGENTS WANTED.

well missionary is R S Miller, a graduate of the class of '88, and he has now been in Japan nearly four years. He resides at Tokyo. Cornell is the only university in the United States that supports a foreign missionary.

At the Glasgow sittings of the Reformed Presbyterian Synod, lately, the Rev. Dr. Matthews, General Secretary of the Presbyterian Alliance, gave an interesting account of visits he had recently paid to the Reformed Presbyterian and other missions in the Turkish Empire. He described at considerable length the efforts made by Russia to get hold of Syria and Palestine, and through them of the Mediterranean, all in the interests of the Greek religion. Dr. Kerr, in moving a vote of thanks to Dr. Matthews, spoke of him as the Prime Minister of the Presbyterian world.

How absurd to try to make two men think alike on matters of religion, when I cannot make two timepieces agree!—Charles V.

JAMES E. LESLIE, Richmond street, Toronto, writes:—"It affords me great pleasure to attest to the benefit I derived from your Guaranteed Acetic Acid in a case of Pleurisy. It was decidedly effectual; nothing more need be said. I have also recommended the Acid Cure system of treatment to many of my friends, and in no case has it failed. You are at liberty to give this certificate publication."

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I remain, Gentlemen,
Yours sincerely,
Marion Vincent.



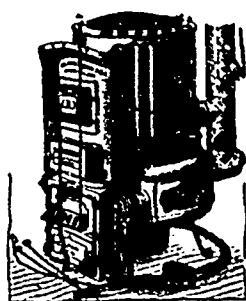
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REV. ALEX. GILRAY,
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It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made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

**ALEX. GILRAY, 91 Bellevue Avenue,
Toronto, 26th Nov., 1893.**

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MISCELLANEOUS.

Porcelain originated in China.

Queen Victoria employs four doctors.

Every trade in China has its patron saint.

Grecian women had longer feet than the average man has now.

Zola is, it is said, shocked at the realism of the latest English books.

The Siamese instruments of torture are, we are told, made in England, and bear the trade mark of a prominent Birmingham firm.

There are said to be in England 120,000 barmaids of licensed public houses, whose hours of work average from fifteen to eighteen on week-days and from seven to nine on Sundays, with only one Sunday off per month.

Philip D. Armour, Chicago's richest citizen, employs 12,000 persons, pays \$6,000,000 or \$7,000,000 yearly in wages, owns 4,000 railway cars, which are used in transporting his goods, and has 700 or 800 horses to haul his waggons.

By the device of an Italian seismologist, an earthquake shock is, we are informed, made to light an electric lamp for a quarter of a second, causing the face of a chronometer to be photographed and thus registering the precise time.

A congress of archaeologists at Rome is proposed for 1895, to be held at the time the International Fine Art Exhibition is to be open. Special excavations laying bare the rest of the Palace of the Caesars are suggested as an attractive function.

MR. JOHN HENDERSON, 335 Bathurst street, Toronto, was cured many years ago of a complication of diseases at the Saltcoats Sanitarium, Ayrshire, Scotland, where our remedy is largely used. At home his people were never without it.

The following represent the best meats for children, in the order of their digestibility: Cold mutton, mutton chops, venison, tenderloin, sirloin steak, lamb chops, roast beef, rabbit meat and chicken. Veal, pork, turkey, goose and duck should be excluded from the children's bill of fare.—*Popular Health Magazine.*

HOOD'S AND ONLY HOOD'S.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache. Try a box.

The tunnels of the world are estimated to number about 1,142, with a total length of 514 miles. There are about 1,000 railroad tunnels, 12 subaqueous tunnels, 90 canal tunnels and 40 conduit tunnels, with aggregate lengths of about 350 miles, 9 miles, 70 miles and 85 miles respectively.

A FORTUNATE GIRL.

THE SUBJECT OF SINCERE CONGRATULATIONS FROM HER FRIENDS.

Was Thought to be Sinking into a Hopeless Decline—How Her Restoration to Health Was Brought About—An Example Worthy of Imitation by Other Young Ladies.

From the Sherbrooke Gazette.

A number of reports have reached the Gazette office of marvelous cures effected by the use of Dr. Williams' Pink Pills. To satisfy a legitimate public curiosity about a fact which, if true, should be proclaimed to suffering humanity, the Gazette requested a reporter to go to Rock Forest and investigate the facts in the case of Miss Maggie Simpson, who was said to have been restored from a very low condition.

The reporter took the afternoon train for Rock Forest, and, after a short walk from the C. P. R. station, reached Mr. James Simpson's home, situated on a well cultivated farm beautifully located on the banks of the Magog River.

Upon communicating the purpose of his visit the reporter was informed by Mrs. Simpson that her daughter was, at the time, absent at the Sherbrooke Convent where he might easily interview her. She spoke with the warmth of genuine grati-

tude of her daughter's cure, strongly corroborating the facts obtained later from the young lady herself. She told him she lost no opportunity to recommend the Pink Pills, and that, as an immediate result, Miss Delaney, a near neighbor of theirs, had also been recently rescued from premature decline by their use.

Upon his return to Sherbrooke the reporter called upon Miss Maggie Simpson at the Congregation de Notre Dame Convent. Miss Simpson is a handsome blonde of seventeen years, of prepossessing manners and winsome address, whose clear, rosy complexion, full round merry face and bright eyes are a source of delight to the beholder. Miss Simpson had no hesitation in candidly stating what had brought her to her present happy state of health, of which she is the very picture. She expressed herself as follows:

"Since the age of fourteen up to last spring I had been gradually losing health and strength, without our doctor being able to do anything to help me. For a year preceding my case got to be desperate. I was constantly troubled with headache; my lips were of alivid paleness and sometimes perfectly blue for want of blood; I had to gasp for breath upon the least exertion; I had become a living skeleton and had lost my strength to the extent that I was unable to walk up stairs. I had become discouraged when my doctor could not offer any relief and I found that I was rapidly sinking into a hopeless decline.

"A friend recommended Dr. Williams' Pink Pills, but I had tried in vain so many different kinds of medicine that I lost confidence in any further experiment. Very fortunately my mother insisted upon my trying the pills. It was but a short time before I could see that they were doing me good. I continued to use them without interruption, and when I had taken six boxes I was completely restored to my former perfect health and strength. My mother, however, insisted that I should continue the use of the pills until I had used nine boxes. These I had finished taking some time last summer.

"When I returned to the convent, at the opening this autumn, after a long absence through my illness, those girls who had previously known me were astonished at the transformation that had taken place. I frequently have occasion to be amused by the amazement of former friends and acquaintances that I now chance to meet. I can tell you I don't lose an opportunity of recommending Pink Pills to them. I always keep a box on hand, and whenever any of my convent friends are ill I am always ready with a sure remedy. When the girls, as they often do, make the remark to me, "Oh, Maggie, you are a fortunate girl to be so happy and jolly," I tell them I am making up for lost time."

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Simpson, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, the tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic dysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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I CURED A HORSE of a bad swelling with **MINARD'S LINIMENT.**

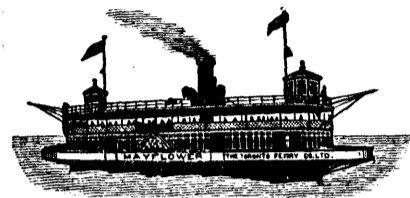
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The National School of Elocution and Oratory will hold its Summer Session from July 5 to August 15.
Sunday-school Congress will be held from August 13 to 24.
Physical Culture Classes during July and August.
German Classes commence July 3.
The Park contains 100 acres of forest and greenward; over 200 cottages, two large hotels, general store, telegraph offices, post office, etc. The Park Temple, the most unique structure in America, will hold about 6,000 people. Grounds lighted by electricity. Excellent beach for bathing and boating. Grand Trunk Station on the grounds.
Steamers *Eurydice* and *Greyhound* will make regular stated trips between Toronto and the Park.
Illustrated Programmes, giving full particulars on all points, may be had at the Methodist Book-Room, Toronto, and from Mr. B. C. Fairfield, St. Catharines.
NOAH PHELPS,
President, Merritton.
W. C. WILKINSON,
Secretary, Toronto.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.
BRUCE.—At Paisley, on July 10th, at 11 a.m.
BROCKVILLE.—On July 9th at 1:30 p.m.
CALGARY.—At MacLeod, Alberta, on Sept 5th, at 8 p.m.
CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m.
GLENGARRY.—At Alexandria on July 10th.
GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10:30 a.m.
HURON.—At Brucefield, on July 10th, at 10:30 a.m.
KAMLOOPS.—In St. Andrew's Church, Endorby, on Sept. 10th, at 10:30 a.m.
LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m.
MAITLAND.—At Wingham, on July 17th, at 11:30 a.m.
MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on July 10th, at 10:30 a.m.
PARIS.—In Ingersoll on July 10th at 11 a.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on July 3rd, at 9 a.m.
QUEBEC.—In Sherbrooke, on August 28th.
REGINA.—At Regina on July 11th.
SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m.
SAUGEN.—In Knox Church, Harriston, on July 10th, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WINNIPEG.—At Winnipeg, on July 10th.
WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.



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" " 16.....Lake Superior....." " 27
" " 23.....Lake Winnipeg....." July 4
" " 30.....Lake Huron....." " 11
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" " 14.....Lake Nepigon....." " 25
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