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Whole No. 1209.

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### NOTICE.

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

**WALTER R. ROSS,**  
Synod Clerk.

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

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## Synod of Montreal and Ottawa.

The Synod will meet, D.V., in St. Andrew's Church, city of Sherbrooke on the second Tuesday of May next, at 8 p.m.

All papers intended for the Synod should be in the Clerk's hands, at least ten days before the date of meeting.

The Business Committee will meet in the Church, on Tuesday afternoon at 4 o'clock.

The usual travelling privileges will be secured; and members are reminded of the necessity of obtaining receipt for fare paid, from each separate road travelled on.

Members are asked to communicate with Rev. W. SHEARER, Sherbrooke, as to attendance and accommodation, at their earliest convenience.

K. MACLENNAN,  
Synod Clerk.

Levis, March 30th, 1895.

## SYNOD OF HAMILTON & LONDON.

### NOTICE.

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

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

W. T. McMULLEN,  
Minister of Knox Church

Woodstock, Feb. 25, '95.

## SYNOD OF HAMILTON & LONDON.

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

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

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

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

WM. COCHRANE,  
Clerk of Synod.

Brantford, March 15th, '95.

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Dishes should be arranged for washing and washed in the following order: Glass, silver, cups and saucers, and finally plates and dishes. The rule is to always wash the cleanest first, and to wash a few at a time. Two pans should be used, one for washing and one for rinsing, and the water in both should be changed as soon as it becomes cool or dirty.

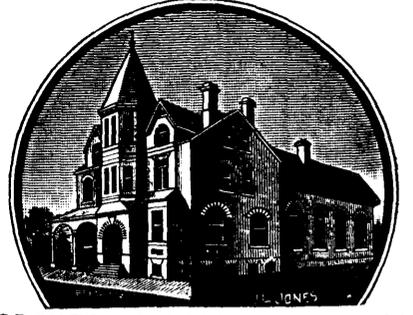
A woman noted for the frothy lightness of the mashed potatoes served at her board, confesses to no secret in its preparation, "except, perhaps, the pinch of baking powder which I add along with the little milk and butter that everybody puts in." She has the mixture beaten hard and fast with a fork, and one or all of these things contributes to a most successful whole.

Apples and Cream.—Pare and slice fresh, mellow, sweet apples and pour over them sweet cream. Dust very lightly with sugar and serve for a breakfast dish with or before the cooked grains.

Bohemian Sandwiches.—This sandwich is excellent. The filling used for it consists of cottage cheese, olives and Worcestershire sauce, the proportions being one dozen olives to one large ball of cheese, and the sauce to taste. Pit the olives and chop them fine, then mix with the cheese and seasoning.

Prune Pie.—Prepare the prune as for custard, and to each cupful of fruit add a cupful of thin cream or rich milk, the yolks of two eggs, well-beaten, and four table-spoonfuls of sugar. Whip the whites separately, flavor with pineapple and cut into it the prune just before it is put in the oven. Line a pie-dish with thin paste, pour in the prune, and bake quickly. Over the top spread the white of an egg, beaten with a table-spoonful of sugar and also flavored with pineapple. Return to the oven to brown.

Hickory Nut Cookies.—Beat your eggs very light, whites and yolks separately. Into the yolks stir in two scant cupfuls of sugar and then the beaten whites. Add a pint of flower, a heaping teaspoonful of baking-powder, and a pint of nuts cut in small pieces and rolled in flour. Mix quickly and thoroughly, and drop a small spoonful at a time upon greased and floured pans. Place half a nut on the middle of each cookie and bake in a very moderate oven twenty minutes. In the place of hickory nuts use raisins, seeded and chopped, coconut or currants. These cookies will keep a long time if they are untouched.



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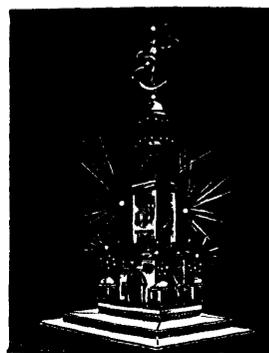
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, APRIL 10th, 1895.

No. 15.

## Notes of the Week.

The endowment fund for the Aged and Infirm Ministers of the church has now reached the sum of \$147,560. It recently received from the late Mr. Wright, of Colborne, a legacy of \$9,000 and another of \$3,000 from the late Rev. Lachlan Cameron. When the endowment reaches the sum of \$180,000, Sir Donald Smith has promised to add \$20,000, making it the round \$200,000.

The time for the great annual gathering of bodies ecclesiastical and many other kinds of bodies is again drawing near. The General Assembly of the Presbyterian Church North meets in Pittsburg at the end of May and officials are now busy making ready and intimating arrangements with railway, steamboat companies and others. Our own Assembly meets in June. The Christian Endeavor in Boston early in July. Steps are being taken to have the Pan-American Congress meet in this city. And so on, it will be now for some months. Congresses, Synods, Conferences, Assemblies and conventions of all sorts will be in full blast.

The *Herald* and *Presbyter*, of Cincinnati, is quite right when it says: "No more dangerous controversy has ever been precipitated on this continent than that now raging in Manitoba over the school question. Twenty years ago the Province was Roman Catholic, now it is overwhelmingly Protestant." It goes farther than the case warrants when it adds that "the excitement is so great, and the contention so bitter, that a religious civil war is threatened." We are Anglo-Saxons, and our way to fight out our battles is by patient, persistent, but constitutional means. This battle, serious, and pregnant with the most weighty and far-reaching results, will be fought out in that way.

On the question of Disestablishment in Scotland the *British Weekly* says: "The true centre of the movement for religious equality is the United Presbyterian Church. There has been for years a growing sense in the minds of men belonging to other communions that the United Presbyterians have been throughout, absolutely and magnificently right. It warms one's heart to think of the invincible fidelity to principle, even when it turned against interest, which has marked that Church's history. The political storm has left the United Presbyterians as a whole, unwavering, and it is to them rather than to the Free Church, that the friends of religious equality may look for the last line of defence."

The *British Weekly* in a late number says some very plain things about the Rev. Dr. Rainy's defects as a leader, as seen in the movement against Church Establishments by the State. It refers to his lack of organising power in a general and vigorous use of the press, and enlisting the sympathy and interest of others who might be helpers now and continue his work after him. It says: "No leader surely does his part who has not a quick and friendly eye for those who are to come after him, who does not eagerly welcome them to his intimacy and his confidence, who does not seek to lay upon them their full share of the burden, who does not realize the incalculable importance of taking into possession whatever is new and luminous, and forcible in the rising mind of his church."

Those who have read and laughed and wept by turns over the fascinating pages of the "Bonnie Brier Bush" will be glad to read from its author this note which appears in the *Bookman*: "I have already written additional Drumtochty sketches, which will fill about a third of a volume similar to the 'Brier Bush,'" and I see my way to

the other two thirds. When that volume is finished I shall finally abandon Drumtochty, because I shall have exhausted the available types; and to go on would be to make bricks without straw. I should like to write a story dealing with the darker side of Scottish life—and there is a darker side that I have not yet touched—but that is a big task and a difficult one. In the meantime, I shall try my hand at other stories, dealing with phases of English life, quite different from anything in the book."

The Board of Foreign Missions of the Presbyterian Church in the United States of America makes the following statement of the finances to March 1st, 1895.

Appropriations made May 1st, 1894.....	\$1,000,000 00
Appropriations added to March 1st, 1895.....	23,521 71
<b>Total appropriated.....</b>	<b>\$1,023,521 71</b>
Less amounts appropriated and not needed...	1,705 00
<b>Total appropriated.....</b>	<b>\$1,021,816 71</b>
Deficit of April 30th, 1894.....	101,597 79
<b>Total needed for year.....</b>	<b>\$1,124,414 50</b>
Received from all sources to March 1st, 1895	465,791 98
<b>Amount to be received before April 30th 1895 to meet all obligations.....</b>	<b>\$ 658,622 52</b>
Received last year, March 1st, 1894, to April 30th, 1894.....	407,876 20
<b>Increase needed before the end of the year.</b>	<b>\$ 250,746 32</b>

The *Presbyterian Witness*, of Halifax, referring to a remark made in our columns some time ago stating the readiness of Presbyterians in this Province to be bled by wandering beggars of all sorts, for all kinds of objects, commends the greater caution shown by Presbyterians in the Maritime Provinces. It says: "Of the Presbyterians in the Maritime Provinces we can speak much more favorably than this. They are generally very cautious as to the person who shall have access to the pulpit, and as to the object to which they shall devote their money. We do not ourselves hesitate to warn our people against encouraging irresponsible *sorners* who go about seeking money for their own purposes. Sometimes we have had to discourage in very severe terms persons who professed to be evangelists; but generally speaking the people are commendably cautious, and can be trusted to keep clear of worthless and knavish characters."

The Manitoba Separate School question continues to absorb a very large measure of public attention. While there is a considerable difference of opinion as to whether there really is any well founded grievance, and while those who think there is and some who think there is not suggest several different ways of getting over the difficulty, there is, in Ontario at least, very great unanimity of opinion against any Federal interference with Manitoba. Judging from the tone of the press generally, there appears to be felt an uneasy, dark, foreboding fear that, if the Federal Government interferes in this case, there is no telling how soon other grievances may be discovered in the other provinces, for which with equally good reason its interference may be sought by the same overbearing power which is demanding it in this case, and whose demands it is feared may be yielded to. No matter what party may be in power, it is seriously felt by all sober thinking people, that Federal interference is an exceedingly dangerous weapon to play with, and that the present is a crisis of more than ordinary gravity not only for Manitoba, but as regards the whole future of the Confederation. Whatever Manitoba's final action may be, it has certainly acted wisely in taking time to consider calmly the whole situation before taking another step.

On the 2nd inst., under the auspices of the directors and faculty of Chicago Theological Seminary, the Rev. James Orr, D.D., Professor of Church History in the United Presbyterian Hall, Edinburgh, Scotland, began a course of ten lectures on "Recent Phases of German Theology." These lectures are not only open to the students, and immediate friends of the Seminary, but also to theological professors and ministers of other denominations in the city and vicinity. A warm invitation is extended to all. The lecturer, a graduate of the University of Glasgow, has had a brilliant career as a scholar. In the university he seems to have swept all the prizes in his departments of study before him. He is spoken of as one of the most distinguished students in Mental Philosophy in the University of Glasgow during the last twenty-five years. He is the author of "The Christian View of God and the World," now in the second edition, which he delivered as a course of lectures on the Kerr Foundation.

The Session of Knox Church of this city has issued a very attractive circular of memorial services which began in the church last Sabbath to be continued by a social reunion on the 11th, and by services next Sabbath. On the 7th the preachers were Rev. D. H. Fletcher, D.D., and Rev. Wm. T. Ball, and on the 14th, the pastor, Rev. Dr. Parsons will preach a children's sermon in the morning, and make a presentation of Bibles. At 3 p.m. a Sabbath School anniversary will be held, at which former superintendents and Rev. Alex. Gilray will give addresses. In the evening Rev. Professor McLaren will preach. The card contains the dates 1820, 1844, 1895 and the following historical memoranda:—September 1820, first permanent Presbyterian services, November, 1820, Committee chosen for organization, December 25th, 1820, present site of the church decided by Jesse Ketchum; December 20th, 1844, Union of Presbyterian Church of York with Knox Church; April 16th, 1880, Rev. Dr. Parsons inducted pastor. On the outside of the card are interesting cuts of the first church, built of brick in 1821; the same church as enlarged in 1844 and burnt in 1847; and of the present handsome structure, which so narrowly, a few days ago, escaped the same fate.

In gruesome contrast to the extravagance and display made at the marriage lately of Miss Gould in New York is the fact that in that city are one hundred thousand women working from twelve to sixteen hours a day for an average wage of sixty cents and less; and other thousands, men, women and children, are literally dying for want of sufficient and proper food and clothing, even though they labor night and day. Significant in this connection is the fact that at the time this marriage occurred a resolution was introduced and adopted in the Legislature of the State of New York which reads as follows:

Whereas, There are 100,000 women, on many of whom families are dependent, employed in New York City, whose average wages are 60 cents a day, while a large proportion receive much smaller sums; and

Whereas, From this terrible and unprecedented condition of affairs arise untold misery, immorality and crime; and

Whereas, The oppression and suffering of these women arouse our deepest concern as legislators, and our every feeling of compassion and gallantry as men; therefore, be it

Resolved, That the Speaker of this Assembly appoint a committee of five with power to hold public hearings in the city of New York to look into the nature, extent, and, as far as may be, the causes of this great evil, said committee to make report to this Assembly at the earliest possible date, with suggestions for remedial legislation.

There is a volume of painful suggestion in these incidents and others like them for those who are perplexed and distressed over the solution of the dark social, the labor and moral problems of the time which never cease to force themselves upon the notice and the hearts of all who are concerned for the good of their fellowmen.

## Our Contributors.

### THE TOWN ON THE STRAIT.—III.

BY BERTRAM HEYWOOD.

The inhabitants of Pictown (as the Town on the Strait may be called), or at least the male portion of them, labour under a profound impression that the affairs of our great Dominion would speedily be reduced to a chaotic condition were they not to bestow upon politics their closest attention. Whether it be a peculiarity of the Celtic nature that the science of government has for its special attractions, the writer is not certain. There can, however, be no question that in Canada a large proportion of the highest offices of State are held by Gaels and Gauls. Now, every citizen of our old-fashioned town keenly realizes the fact that, in the possession of a vote lie dormant great possibilities, and these he is not prepared to throw lightly away. Further, as a voter he forgets not that he is one of the—at election times—sovereign people, and he is careful to let those who anxiously seek his favour see that he knows it, and so there ensues on his part much shrewd playing for private profit, and anxious study of public questions. In this he receives valuable assistance from the party organs of the district. These are two in number, the one flying the *Standard* of the great N.P., the other being the *Advocate* of Reciprocity. By the dwellers in the more remote country districts, especially up in the Duketown Hills, the editors of these journals are popularly supposed to have a stand-up fight whenever they meet, and their strife is constantly imitated by their rural subscribers. To be sure the fervency of the party journalists is not supposed to be altogether disinterested, but in this it only resembles the more the zeal of a considerable number of highly respected persons everywhere.

In matters political there is one radical difference between Pictown and other communities. The latter exhibit a fierce interest in politics only during the crisis time of a general election, whereas, in the former, such a feeling prevails all the time. Whenever and whenever a few men meet together, politics form the one unvarying theme for discussion. Even into the business interests of the place politics intrude. In other towns not far distant when it is a question of inducing new industries to locate there, the rule is.

"Let Whig an' Tory a' agree."

Here, however, a different law prevails, and one reason why there are so few enterprises of any extent at work in the old town is because political *antimus* prevented the men of wealth in the place combining. It may seem an exaggeration, yet it is true that the party leaders in the place will try to prevent a man of an opposite political creed getting a contract that would bring employment to not a few families. Such a short-sighted policy can have only one result, viz., the decrease of trade and population, and the increase of poverty. Such intense political feeling as we have spoken of is characteristic of the whole district in which the Town on the Strait is situated. It is fostered by "heelers" and has prevailed for many years. It has even entered into the churches, and the term "Kirkman" is very nearly synonymous with "Tory," and that of "Antiberger" with "Grit." In fact, about forty years ago such names were the regular designations of the parties.

The leading politicians of the town have carefully encouraged the notion that church morality and political morality are two entirely different things. A man is not the less esteemed because he is exemplary in the discharge of religious duties, e.g., going to church, Sunday School teaching, etc., and in politics trying all he can, by hook and by crook, to make the most out of it. The church and politics are two entirely separate fields of action and the same code of morals is not meant for both. By two facts the old town is flattered into believing that its in-

fluence in politics is a paramount one. One is that a member of the Senate is always a resident and the other that the M. P. for the country is a Cabinet minister. This gentleman is a wonderful illustration of the adage, "Nothing succeeds like success." The initial letters of his degrees and honors very nearly embrace the alphabet. To the cause he represents (a cause whose merits we are not discussing), the town is kept faithful by the judicious, yet crafty, endeavors of these individuals. As a general election approaches, rumours that a new wharf, or drill shed, or something else is to be constructed become rife and allure the voter to cast his suffrage for the "right man." The more stubborn are attended to by personage whom we will call "crooked," and whose financial dealings at such times are often on a large scale. After the election is over hopes of the government doing anything for the town vanish into thin air. To such an extent has this deluding system been carried that instead of "hustling" to advance its interests in a business like way the place exists in hope of Government patronage. Repeated disappointments occasionally rouse a storm of anger and then something is done. Thus a promise of a new post office held out to the town for some four elections is beginning to take form. A site for it has been bought, the cellar dug, and in about ten years time it is believed the roof will be on it. Meanwhile the party paper prints a very nice engraving of the "new post office as it will appear when completed" about every three months.

Now and again a deputation of farmers gets a free excursion (wines included) to the Northwest ostensibly to report on the suitability of the country there for agriculture, but in reality as a small return for their loyalty to the party. Employment for their younger sons is also provided on the government railway and steamboats after their fitness for such positions has been duly certified to head-quarters by the local committee composed entirely of grocers, tailors and lumbermen.

But we fear we have neither time nor space to tell, nor our readers the patience to read about many other interesting features of the political atmosphere of Pictown and the surrounding district. We might briefly say that it is a Scott Act town, and that about the time of the municipal elections the candidates all pose as ardent temperance reformers and advocate prosecution of all liquor sellers. During the rest of the year about sixteen illegal bar-rooms are permitted to do pretty much as they choose. The clergy are the only ones who try to close them up.

But this is the worst that can be told about the old town. Its many excellencies and the virtues of the great majority of its citizens more than counterbalance its failings. Indeed many places in the Dominion have all its faults and only a few of its virtues.

That the day of prosperity, of liberation from party thralldom, and of progress may soon return to it is the wish of all who know it and who look back to its homes, its schools, and its churches with sincere regard and who count the influences they lived under whilst they dwelt there the sweetest and best in their life.

(Concluded.)

### CANDIDATES FOR FOREIGN MISSION WORK.

BY A NORTH-WEST MISSIONARY.

The following letter from one of our Home Missionaries, laboring in the Northwest, we commend to the careful consideration of our readers. Coming as it does from one of our Home Missionaries, we may assume that there is no want of sympathy with that great work, nor want of information as to the actual conditions in the North-west, yet he says that we are practically keeping up with the North-west work, just because the Home Mission Committee is doing what we have maintained the F.M.C. should do.—[Ed.]

I trust that the Church will respond in

such a way, both with money and advice, that the Foreign Mission Committee, can with unanimity recommend the sending out of every man who in their judgment would be an approved workman.

I do not believe the question of money ought to hinder us as a Church from sending out, into the Foreign field, every good man we can get hold of. There is plenty of money in the Canadian Presbyterian Church. I believe if we throw the responsibility on her, she will not throw it off; if we trust her, I believe she will respond to the trust. I don't believe the Presbyterian Church, will ever quietly look on and see the mission workers suffering for the necessaries to keep them in form for efficient service; much less do I believe that the Lord of the Harvest would call over from India, China, etc., for workmen and then refuse to maintain them when he got them there. A man's support in the Foreign field is just as certain as his call to the Foreign field. If the Church believes that God is putting it into the hearts of certain men to go to Foreign work, she may just as reasonably believe that God will put it into the hearts of others of His servants to support them when there. If any part of the work is God's, it is all His. To me it seems not so much a question of the support of men in the work, as, first of all: does God speak to us as a Church, asking us now and without conditions to send more men into the mission fields we as a Church have undertaken to evangelize? Would sending the men as they offer themselves force the Church any sooner to a sense of her responsibilities? Is the comparatively small force in the field a reason for the small contributions to the foreign work? I know there is a deficit. Does that mean that we have been going too fast? I don't think any one would say that. Is it intended to suggest that a change of policy would be beneficial? It might be. Perhaps we have been keeping too near the shore in the shallows, when all the time the command intended for us was "Launch out into the deep." I know that as a Church we are peculiarly situated, having such a vast Home Mission work. This at any cost must not be neglected. I think, however, we might say that even now we are supplying every district with men and the means of grace irrespective of where the money is to come from, or how. "In 1881, in all the West just 2 congregations, in 1894, 52 congregations, gain 400 per cent," and the money has always been forthcoming. So that I almost think that if we were to send to the Foreign Field all qualified men who offer themselves we would simply be following the policy in regard to Foreign Missions which practically is now being followed in Home Mission work.

I trust that the F. M. C. and the Church as a whole may be "filled with a knowledge of His will" in this matter.

### MURMURS FROM THE MISSION FIELD.

BY T. B. STEWART.

Much is being written in your columns on the subject of supply to our mission stations in the West. Those of us who know somewhat of the needs will not blame the Superintendent even if he may have used strong language when addressing the students. Much has been written of the hardships connected with the work—too much perhaps. The experiences of "Student" in a late issue are very rare indeed. Mission work in the West is no sinecure, of course. Who expects it to be? Who wants it to be? Those who expect to earn a living easily had better keep out of the ministry. But if we, who are old, find mission work, bracing, invigorating and attractive, young men have nothing to fear.

But my object in writing this was to call your attention to hardships of another kind; hardships peculiar to lay catechists, the men who stay in the field. Students may have a rough shake up now and then, but it is only for six months or a year at most, when

they retire into the lap of *Alma Mater* and the privileges of city life. Instead of this let them suppose that we are moved to another field and imagine the horrors of house hunting. After spending all our spare time for six weeks, perhaps we are forced to accept a suspicious looking building six or eight miles away from our work and thankful for that. Then let him think of plastering, repairing, white-washing, cleaning, building necessary additions, moving family and fixings some twenty or thirty miles, all without missing a service of any kind, and without entering on the bug business, he would have his practical knowledge considerably increased. Students who can silently fold up their tent and as silently steal away know nothing of such matters. But I do not complain of this, it seems a necessary consequence of occupying a new country.

I do not complain either of the work or the pay. The Home Mission Committee are doing all they have the means to do and doing their work wisely and well. My two complaints are of another character and whether you think fit to notice my introduction or not, I hope you will allow me room to express them through the Presbyterian press, because (and that is my first grievance) we catechists, have no other means of reaching the higher courts of the Church. We have no voice or vote either in congregation, Presbytery or Synod, and yet are expected to attend each at our own expense. Some of us, who have enjoyed this privilege for many years in the past, feel a decided hardship to sit like stone monuments in a church court, straining our ears to catch the whispering monotone of modern practice, and may not say *Speak out*. Very few elders attend either Presbytery or Synod in the West. In other words the clerical influence is predominant and although we all had votes there would be no danger of over-balancing Will Dr. Laing, so prominently connected with church law, or Dr. McVicar, so prominent as the elders friend, or some other member of Assembly, inimate proceedings whereby some status may be accorded us in the inferior courts of the Church while under obligation to attend them.

But to be brief, there is yet a more serious hardship that we have to endure, one that could be remedied by legislation, but one that is not experienced by students or ordained missionaries. "We never have the privilege of sitting down at the Lord's table." Speaking for myself, this is my fourth winter in Manitoba, and only once have I enjoyed this privilege, and that was accidental. I arranged the communion in our congregation, to take place during the visit of my son-in-law from Ontario, who supplied in my place, thus allowing me to enjoy this precious ordinance along with my family and people, a blessed breathing spell that I look back to with gratitude. Usually, of course, when the Moderator of session is dispensing the ordinance in the catechist's field, he takes his place. Many a time on such occasions has the writer sympathized with the Psalmist when he said: "My soul thirsteth for God, for the living God, when shall I come and appear before God?" When I remembered these things I pour out my soul in me, for I had gone with the multitude. I went with them to the house of God, with the voice of joy and praise. With such thoughts crowding in upon him, as he enters the village church, thoughts of his own field and the dear ones sitting in the banqueting house, thoughts of past communion seasons and their precious associations, need it be wondered at if the Catechist makes a very poor substitute for the educated and eloquent gentleman whose place he is expected to fill? According to our constitution as a Church we have no hope of enjoying this privilege, until we are called up higher, where, thank God, no imperfect legislation shall debar the humblest saint from the Father's Table.

But there is another thought. Besides feelings, there is the question of fitness. I submit that we are not so well qualified for our

Teacher and Scholar.

April 14th, 1895. } WATCHFULNESS. { Matthew xxiv. 42-51. GOLDEN TEXT—Mark xiii. 33. MEMORY VERSES.—144-146. CATECHISM.—Q. 17, 18.

Home Readings.—M. Mat. xxii. 1-14. Tu. Mat. xxiii. 1-36. W. Jno. xii. 20-50. T. Mat. xxiv. 1-28. F. Mat. xxiv. 29-41. S. Mat. xxiv. 42-51. Su. Mark xiii. 1-37.

Our lesson this week is a portion of an address delivered by our Lord to His disciples alone. The greater part of the day had been spent in the temple courts in a final effort to persuade the rulers and the people to accept Him as the Messiah, and so save both themselves and the nation. The effort was in vain, and after solemn warnings the Master left the temple for the last time, with the disciples who directed His attention to the massive foundation stones of the holy structure, and were told that the day is coming when these shall not be left one stone of these upon another. Then, as He sat in Olivet, they come to Him privately and ask Him for fuller particulars as to these things. His answer is a long and difficult one, chiefly owing to the fact that the distinction between what refers to the destruction of Jerusalem, and what refers to His coming again in glory, is not clearly marked. One thing, however, is clear: the portion of the Lord's answer selected for study, sets forth the duty of watchfulness on the part of Christ's disciples in every generation. The lesson very naturally falls into two parts:

I. Watchfulness Enjoined.—"Watch!" The Greek noun is derived from the perfect tense of the verb "to have been aroused from sleep," and expresses not a mere "act," but a "state" of wakefulness and watching. "Therefore," i.e., in view of what has just been said—"for ye know not," etc.—the first reason assigned why we should watch. Ignorance of what an hour may bring forth is the reason why watchers are employed in any sphere where watching is being done, and should produce alertness in the Christian, especially when it is his Lord's coming of whose time he is ignorant. "If the good-man," etc.—the second reason for watchfulness on our part. Ignorance of an impending burglary lulls the master of the house into false security and easiness in watching, therefore, we should be specially alert against unwatchfulness—"be ye ready," etc. A third reason for watchfulness is found by implication in v. 46, 47, and 50, 51. When our Lord returns, as he certainly will, He will reward those who have been watchful and punish those who have neglected to watch.

II. Watchfulness Explained.—Our Lord makes clear what we are to understand by watchfulness, by means of an illustration or parable; watchfulness is the characteristic of the faithful servant, lack of watchfulness that of the evil servant. "His Lord hath made ruler . . . to give them meat in due." Christ has given to every man his own work, but the feature of all His service is to minister to others. Christ has no place for drones among His servants. Every man ought to be a worker, and further every man ought to do his own work in its proper time. "Blessed . . . servant . . . so doing," i.e., the watchful servant. Watchfulness therefore implies a recognition of three facts, viz.: 1. That Christ has given each of us his own duty to perform. 2. That the essence of that duty is to minister to others of the things of Christ with which He has entrusted us. 3. That we must be prompt in doing the work assigned us. "But . . . evil servant," i.e., the servant lacking in watchfulness. He ignores these facts and thinks and acts only for his own selfish gratification. By watchfulness, then, Christ meant, not gazing up into heaven for signs, not lamenting the fact that other servants are careless, not idly speculating as to the time of our Lord's coming, but faithful performance of duty, as if the Master Himself was ever present. Doing whatsoever our hand finds to do with all our might, with hope and joy in the thought of His coming. Let us not narrow the idea of the Master's coming. He comes to every one of His servants with the power of the Holy Spirit, with opportunities and open doors for service, in the crises of their lives, at death—and He will come to judge the world. His comings are always sure, yet always unexpected, wherefore let us be watchful.

The Rev. A. T. Love, of St. Andrew's Church, Quebec, preached in St. James Square Church on Sunday morning; and Rev. T. F. Fotheringham, M.A., of St. John, N.B., in St. Mark's Church, morning and evening.

TESTIMONY TO EVANGELIST MEIKLE.

The Sessions of the Presbyterian Churches of Hamilton invited the Rev. William Meikle, M.A., the Evangelist, to conduct a series of meetings in the city with a view to deepen the spiritual life of God's professing people and arouse the careless and impenitent to thoughtfulness and lead them to a decision for Jesus Christ.

Mr. Meikle commenced his work early in November last, and has conducted meetings in each of the eight Presbyterian Churches in the city. These meetings have been largely attended, quietly conducted, characterized with deep seriousness, and have resulted in genuine conversions and spiritual fruitfulness.

Mr. Meikle is a well educated Christian gentleman, is a devout student of God's Word, has a clear intelligent conception of the great scheme of human redemption, and preaches the doctrines of grace with fulness and convincing power. He presents sin and salvation to the minds of his hearers, in a direct, earnest manner, peculiarly fitted to reach heart and conscience and lead to thoughtfulness, penitence and prayer.

His teaching gave satisfaction to the pastors and Sessions of our Church. While asserting that there is a place and need in the Church, for the special work to which he has devoted himself, and in which he has been greatly honored of God; he strongly impresses on his hearers the duty and privilege of honoring the ordinary means of grace by a faithful and devout attendance on them. He loyally seeks to aid the pastors and strengthen their hands in their arduous and responsible work. His work in this city during the last four months will be thankfully remembered. We regard him as a manly, honest, intelligent preacher of the Gospel of Jesus Christ. On behalf of the Presbyterian Union Committee,

D. H. FLEICHER, Chairman.

Hamilton, Ont., March 5, 1895.

A LETTER FROM FORMOSA.

MR. EDITOR,—I send translation of a letter lately received from Rev. Tan-He, pastor of Sin-tiam Church in Formosa.

To many of your readers who heard my own words and have a right to know, permit me to say I have not failed thus far in fulfilling my vow to send to Doctor Reid yearly, while I remain on this side the ocean, the fifty-dollars necessary to support one native Bible-woman. Humbly and with a full heart do I thank the personal friends who have all unasked freely and voluntarily helped me in this. The God of Formosa will reward you; 1895 is before us and fast fleeting. Anyway, every way let us toil on and try to help the Lord's work all over the world.

Sincerely yours, ANNIE STRAITH JAMIESON.

Chatham, 26th March, 1895.

TRANSLATION.

DEAR MRS. JAMIESON,—I have received your letter asking about the Bible-woman. The two here at Sin-tiam, Ko Ha-so and Kho Jim-so, are very zealous Christians. Unless seriously ill or otherwise impossible for them to come they never fail to be in their places with us on Sabbath. They visit families in the neighborhood and conduct worship with them, singing and praying in the houses.

I give you one example of their work. A woman here had been in poor health for three years. Her relatives spent a great deal of money on native druggists, priests, etc., but, all in vain, she was constantly ill. The Bible-women visited there and witnessed for the truth. They told the family it was because they worshiped idols and lived in sin that such trouble was brought on them, and that if they would repent, put away their idols and worship the true God He would send help and they would have peace. They gave up their idols, did as the women exhorted them to do, and soon the sick one recovered.

Thus our Saviour Jesus used these two Bible-women as His instruments to bring that family to Him and help His church here.

Wishing peace to you and yours, TAN HE.

all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found him true to his promises. But when I found that it was good to be united to that mighty and merciful friend in the days of prosperity, I have found that it was still more my interest to be united to him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you, or your priests, have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones. But it is when I was attacked by the last terrible sickness that I felt the necessity of having that mighty and merciful Friend near me as my Physician. With Peter I cried, "Lord, save me."

And you can come and see with what merciful and mighty hand He has come to my help and cured me! You may imagine my surprise and my sadness, when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the Church of Rome of which you are a Bishop. For, what had these priests of Rome to give me to take the place of that divine friend and physician, Jesus the Son of God, that I might forget that He was my only hope, my only life, my only Saviour, my only refuge? What had they to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I was not only forgetting my terrible sufferings, but was changing those sufferings into feelings of unspeakable joy? When I was sick and unable to answer the arguments of your ambassadors, I have refused to see them. I asked my people to turn them out of doors in the most unceremonious way. For I was really indignant. But, to-day, thanks be to God, I am well and able to meet and answer you. If you were sincere in your efforts to bring me back to your church, come to-day and show me my errors. I am able to hear and answer you. I will open you all the doors of my house, and I will be the most happy man in receiving you in my humble home and giving you all the honor and respect due to your high position and to my own personal esteem for you. If you show to the people that I am wrong, I will ask your pardon for what I have said and done against the Church of Rome, and I will again submit myself to your Pope. But if you cannot show that, I will, with the help of God, so long as I live, continue to show to our dear countrymen that the Church of Rome, with her priests, bishops and popes, is nothing else but that antichrist, that man of sin of which the gospel speaks when it says:—"Let no man deceive you by any means; for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity does already work. Only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved."

Truly and respectfully yours, C. CHINQUY, D.D.

The London Advertiser says: Rev. Wm. Burns, of Toronto, is in the city in connection with arrangements for the General Assembly of the Presbyterian Church of Canada. This Dominion gathering, one of the most important of the year, meets in London in June.

work thus debarred from a privilege which all Christians hold to be absolutely essential. Many of us are living under such evil influences, such worldly surroundings, as demands the constant witness of a glowing spirituality. How are freshness, fervor and force to be sustained? True, in addition to the ordinary channels of grace, we have an occasional visit from our dear Superintendent, which, like a breath from heaven, seems to cheer and tone us up for a time. His kindness, his glowing enthusiasm, experience and intense spirituality, are absolutely indispensable to the spiritual well-being of the missionaries under such influences as I have indicated. But still more is needed. The missionary should have the opportunity of obeying the dying command of the Master he serves. "Do this in remembrance of me." I submit that a high condition of spirituality is impossible, unless we, by faith, are "made partakers of His body and blood, with all his benefits to our spiritual nourishment and growth in grace." As preachers and Christian workers we are not what we might be, we are not what we ought to be, not what we wish to be, because we are denied participation in an ordinance, essential to the very life of Christ in the soul. The Lord works by means and sends the Holy Spirit through regular channels. This hardship might be remedied by a simple vote of Assembly. Why should elders of the Church, who have been for years preaching and preparing young people for communion—men who know the spiritual condition of the congregation better than any other—why should they be unfitted for breaking bread among their beloved people, feasting with them and drawing all the inspiration and encouragement which the ordinance is intended to convey?

Will some friend of Home Missions bring this matter before the Assembly or suggest some way by which this hardship may be overcome?

Carman, Man., March 15th, 1895

REV. CHARLES CHINQUY, D.D., TO ARCHBISHOP FABRE.

During his last severe illness, which so nearly proved fatal, it was published, Dr. Chinquy writes, "by the priests of Canada and the United States that I was dead after having made my submission to the Pope, and been reconciled to the church." Thereupon he published after his recovery a letter to Archbishop Fabre, portions of which we give below, and which show that the venerable and courageous doctor is still very much alive.—[Ed.]

Montreal, 65 Hutchison Street. 8th December, 1894.

To My Lord Fabre, Roman Catholic Bishop of Montreal.

MY LORD,—Your besieging me with your priests and priestesses, during my last sickness, is the reason of my addressing you this letter.

I am perfectly cured, my Lord; my bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only 30 years old, though I am in my 86th year. From the very day that I broke the chains which were binding me to the feet of the idols of the Pope, I put myself under the care of the best physician the world has ever seen. His name is Jesus! He is both the Son of God and the Son of Man. He came from heaven more than 1800 years ago, to save us from all our spiritual and even bodily miseries. His condition was that those who wanted to be cured by him should not invoke any other name but his own. For his apostle Peter wrote in his Testament these words:—"There is none other name under heaven given among men whereby we must be saved," Acts iv. 12. From the day I gave up the Pope to follow Christ, I have found more and more, every day, that the greatest joy, the greatest happiness in this world was to love and serve him. I have kept myself, then, united to him with

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.  
EASTER.

Day of all joyous days most holy,  
When, from the dark tomb's rocky portal,  
He, once the toiler meek and lowly,  
Came forth a Prince Immortal:  
The triumph of Thy morn we sing;  
Hail to our risen Lord and King!

Sad were the women's hearts that morning  
That wished the heavy stone's unsealing.  
To rest that dawn in sorrow scorning  
They saw the Angel kneeling  
Within that drear sepulchral prison  
And heard the message, "He is risen."

Straight, in amazement, quick returning  
To where His friends their watch were keeping,  
Their spirits with deep fervour burning  
Their joy all grief o'erleaping,  
"The Lord hath conquered death," they said,  
"He lives whom now ye mourn as dead."

Hope, the apostle's fear o'erriding,  
Anon themselves the Master meeting,  
With doubts dispelled, the Spirit guiding  
They gave the world this greeting,  
"He who Himself a ransom gave  
Now lives omnipotent to save."

Inspired since then with power unceasing,  
The Church of Christ has ever given  
No word, whose steady light increasing  
Shall guide men's sons to heaven,  
More sure than this, that Jesus reigns  
Who burst of sin and death the chains.

And so whilst Easter bells are ringing  
Whilst birds their carols loud are chanting  
Heaven's choirs and ours unite in singing  
"Our songs shall not be wanting  
To tell the triumphs of the King.  
Sing! all ye ransomed hosts. Oh! Sing!"

Written for THE CANADA PRESBYTERIAN.  
DEFICITS IN THE FUNDS: THE  
CAUSE.—I.

BY R. A. DIX.

THE CANADA PRESBYTERIAN has of late contained frequent references to the growing difficulty experienced in obtaining sufficient funds for the mission and other schemes of the Church. I say "growing" difficulty, because I believe that we have had a very perceptible growth in this direction. Times have been hard lately, I know; but that will not account for all of this growth of which I speak: nor has the period of growth been limited to the hard times.

Side by side with statements of the difficulty, we have had suggestions for its cure. The claims of these schemes are urged upon the people, and they are pressed to adopt better financial systems.

Not very long ago, I was present at a congregational meeting when some discussion of a pressing financial problem was in progress. One of the elders called attention to the general profession of belief that "the silver and the gold" are the property of the Head of the Church, and at His disposal. "Now," said he, "we are supposed to be doing His Work; and if we find that He does not give us money enough to do it with, it seems to me that the first thing we have to do is to find out why."

I am impressed with the idea that a good searching, cross-examination sort of an enquiry along that line might help—well, say, as much of the Church as was left after the enquiry was finished.

After all, you know, the matter comes down to the basis of the above-quoted statement. If the Church has not the money to carry on its work, the reason must be simply that the Church does not deserve to have it—is not fit to be intrusted with it.

The statement may sound harsh to some ears; but I am unable to see how it is to be materially modified if the Bible is to be retained.

What is wrong with the Church? you ask. Let us consider one or two points. I read the other day in these columns (in an article by Dr. Robertson, I believe) a statement like this: "The Church is a unit—a body—not a sand heap." It certainly ought to be. Now, who rules this body; who controls this unit? The General Assembly? "Not much!" as the rude boys say. Neither is it ruled by Synods, by Presbyteries, by Sessions.

Do these bodies, generally, approve of the things which are done in the Church every day? Do they approve of that wholesale, strait-out gambling (with human lives as counters) which I am told is coming into fashion lately, and which is known as the insurance plan of providing for the payment of Church debts? Do they approve of the creation of those debts for the building and furnishing of luxurious temples? Do they approve of the spirit which votes systematic beneficence "slow," and goes in for raising money by socials and bazaars, and worse devices yet?

These things are done continually—done openly, in the face of day. It follows that they are approved of by the real rulers of the Church.

Let me give an incident. It happens to be the only one of the kind in my own experience, but I do not suppose it is unique. I went into one of our churches to hear an address from one of our foreign missionaries, home on furlough. He made a direct and earnest appeal for a comparatively small contribution, annually, for the support of a native teacher in his field. He put the matter plainly and forcibly; yet in no way as dictating duty to the people. Everyone there, who believed in the preaching of the gospel at all, must have been convinced that the money was really needed and would be a means of great good. So far as I could learn, and I had an excellent opportunity to find out, no one even proposed to try to get a response to that appeal. Yet at that time, in that congregation, some of the "earnest workers" were engaged on a scheme having for its object the tickling of congregational vanity and the gratification of the sensuous side of congregational nature. I had reason to believe that the solid people of the congregation, the "old guard," looked with disfavor on the project; but the "workers" succeeded. The annual cost of the said scheme has totalled just about six times the amount the missionary asked for. No one need be surprised at the sequel. The cry in that congregation to day is: Why send money away for missions, augmentation, and so forth, when we cannot pay our own debts?

Written for THE CANADA PRESBYTERIAN.  
HOW TO USE THE HOME STUDY  
LEAFLET.

BY REV. T. F. FOTHERINGHAM.

The aim of the *Home Study Leaflet* is, as its name implies, to promote the home study of the lesson. It cannot do this unless both teachers and parents take a little trouble to use it effectively. Numerous testimonies come to us of the marked improvement in knowledge of the lesson before coming to the class, which has resulted from its faithful use, and in almost every case in which the expected results have not been attained the teachers have failed to use the means which it has placed in their hands. We assume that all earnest superintendents and teachers are willing to persist patiently in a method of work if they are hopeful of achieving by it more effectively the end of Sunday-school instruction, namely, a better knowledge of the Word of God.

Any teacher may use the *Leaflet* with the best results, even if no other in the school has adopted it. He must, however, show the scholars that he esteems it very highly and attaches great importance to receiving the answers regularly and neatly written. He should conscientiously take or send it to absent scholars, and always insist upon receiving "excuses" from absentees. He should take the answer home, mark their respective values very carefully, note them in this class register, and comment upon them in an encouraging way next Sabbath. He should speak of them when calling upon the parents of his scholars, refer to the answers given by their children, and awaken their interest and sympathy. At the end of the quarter some small recognition, such as a bright card with a note on the back of it

stating why it was given, should be presented to all who obtained fifty per cent. of the total marks for the three months. He should also urge those who have shown interest and ability to enter for the Quarterly Examination of the scheme of Higher Religious Instruction (See Syllabus under Department 1).

The best results, however, will be attained when the school as a whole adopts the *Leaflet* as part of its organized work. The superintendent or some one specially appointed, should oversee the distribution of the *Leaflets*, their collection, the record of names, announcement of these to the school and award of "Merit cards" to those who have shown diligence. A "Home study" secretary would fill a very important post in a well appointed school. Frequent reference should be made from the desk to questions and answers, so as to keep up the enthusiasm and induce the less enterprising to take part.

The following plan has been adopted with excellent results. A committee of two was appointed (changed quarterly) to read and value the answers from the whole school. Each teacher was furnished with a large and strong envelope, marked with his name and the number of his class, into which he put all the *Leaflets* handed in by his scholars. These class envelopes were handed to the examining committee who reported next Sabbath, and the results were read out from the desk. At first only the brightest scholars and the most active teachers will take part, but gradually the whole school will be drawn into the plan if a few are wise and persistent in their efforts.

When the *Home Study Leaflet* was first issued three years ago, very few lesson helps contained questions for written answers, now no good series is without them. But we claim for this "Home Study" series a superiority over all others in cheapness—the *Westminster Lesson Leaf* costs five cents and the *Westminster Question Leaf* twenty cents, making twenty-five cents for what we give for five; in omission of the Bible lesson, thus compelling scholars to bring their Bibles to school, in the "excuse for absence," which is a constant reminder of duty and helpful to the teacher in his "pastoral work," in clearness and accuracy of exposition, in aptness of the Scripture references, and in the use of outline maps, a most useful feature, entirely original and peculiar to the "Home Study" series.

Samples of the *Home Study Leaflet*, *Quarterly* and *Teachers' Monthly*, in quantities sufficient to supply the whole school, will be sent free on application to the Convener.

St. John, N.B., 107 Hazen St.,

Written for THE CANADA PRESBYTERIAN.

## GOD'S HIDDEN ONES.

BY REV. JOSEPH HAMILTON.

This is an age of Christian movement, and action, and show; yet even in this age God has his hidden ones. Some time ago a gardener was showing me his rich and rare and beautiful flowers. Then he said he had one bloomer that he specially prized which he wanted me to see. So he took me to an obscure corner of the garden, where he stooped down, and began to scratch up the surface of the soil. I noticed a little white stick, stuck in the ground there; that was to mark the spot where the flower was to be found. So the gardener removed a little of the soil, and exposed a gnarled and twisted and dirty looking root. That was the flower which he prized so highly. It had no attraction for me; I saw in it no beauty, or promise of beauty whatever. But the gardener knew that in that unattractive root there was a germ of beauty, and he prized it not so much for what it was then as for what he knew it would become by and by. So he covered up the root carefully again, and marked the spot where it lay concealed; to him it was full of interest and promise, though all others might pass it heedlessly by. And so God has His hidden ones. He prizes them

highly. The world may pass them by; even discerning and discriminating Christians may pass them by. Men look on the outward appearance, but He looks on the heart. He knows the possibilities that slumber in every one of His own; He sees their undeveloped beauty. So He hides them safely, knowing that the showers of His grace will nourish them, and the sunshine of His love will call them forth from their obscurity in due time.

Toronto.

## MR. GLADSTONE ON CHRISTIAN INFLUENCE.

In a lengthy article which Mr. Gladstone has contributed to the "People's Pictorial Bible," speaking of the spread and adaptability of Christianity to the human race, he says:—

"The religion of Christ is for mankind the greatest of all phenomena, the greatest of all facts. It is the dominant religion of the inhabitants of this planet in at least two important respects. It commands the largest number of professing adherents. If we estimate the population of the globe at 1,400,000,000 (and some would state a higher figure), 400,000,000 or 500,000,000 of these, or one-third of the whole, are professing Christians; and at every point of the circuit the question is not one of losing ground, but of gaining it. The fallacy which accepted the vast population of China as Buddhists in the mass has been exploded, and it is plain that no other religion approaches the numerical strength of Christianity; doubtful, indeed, whether there be any which reaches one-half of it. The second of the particulars now under view is perhaps even more important. Christianity is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. In the area of controversy it can hardly be said to have a serious antagonist. Force, secular or physical, is accumulated in the hands of Christians in a proportion absolutely overwhelming; and the accumulation of influence is not less remarkable than that of force. This is not surprising, for all the elements of influence have their home within the Christian precinct. The art, the literature, the systematised industry, invention, and commerce—in one word, the power of the world are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations."

In speaking of modern criticism, after paying respect to the modern critics, the ex-Premier adds:—"We may still ask whether their tone and temper, speaking generally, has been such, say for example in Germany, as the Christian community was entitled to desire and even to demand. Have they proceeded under the influence of sentiment such as would govern one who was endeavouring either to wipe away external impurities or to efface spurious manipulations from some great work of a famous artist? Not the mind only, but the finger also, of such a man is guided by tenderness and reverence throughout. Has this been the prevailing and dominating spirit of the critical negations of the last half-century? Sweeping judgments, in answer to such a question, are not to be delivered without breach of propriety and of charity, except by students both widely and accurately versed in the subject-matter."

The Australasian Methodist Missionary Society has fallen fortunate heir to the English Wesleyan work in Fiji and Samoa, and besides has carried the Gospel to New Guinea, New Britain, and to the Chinese in Victoria and New South Wales. The last report tells of 974 churches (buildings) and 568 other preaching places; 26 missionaries; 76 native ministers; 80 catechists; 10,095 local preachers, teachers, class leaders, etc.; 33,376 native members and 6,205 on trial; 2,018 schools, with 40,875 pupils; and 118,817 attendants on public worship.

## Missionary World.

THE NEW TESTAMENT PRESENTED TO THE EMPRESS DOWAGER OF CHINA.

Although the brilliant festivities projected for the sixtieth birthday of the Empress Dowager were mainly abandoned, the war did not interfere with that presentation of the Scriptures, notice of which our readers have been led to expect.

The committee decided that it would be better to present only the New Testament rather than the whole Bible, and selected the version known as the "Delegates" as the most scholarly and suitable for the purpose. It was the gift of ten thousand nine hundred Protestant Christian women in China, and, with its caskets, cost more than \$1,100. The Testament did not arrive on the Birthday, November 7th, but was delayed till the 12th, an opportune time, as it proved, for Queen Victoria's present was sent in on the same day. The presentation was made through the British Ambassador and Col. Denby, Minister for the United States.

A letter to accompany the gift was written by Mrs. Richard, of the United Scotch Presbyterian Mission, and an introduction, to aid in understanding the Testament, was prepared by a scholarly Chinese Christian. The volume was printed at the press of our mission in Shanghai under direction of Mr. McIntosh, and is said to be "beyond question the finest work ever turned out by any press in China." It was put to press in April and delivered to the committee Oct. 29th. The Book is described as follows:

"It is royal quarto size, 10 x 13 x 2 inches, is printed on the finest paper procurable, and in the largest size of movable, metallic type. The border around the page is of gold. The printing alone cost over \$275. The book is elegantly bound in solid silver boards made in Canton. The ornamentation is bamboo and birds in relief, and the workmanship is exquisite. 'Complete New Testament,' in large characters of solid gold, is riveted to one corner of the cover. In the center is a gold plate, on which is the inscription, 'Classic of Salvation for the World.' The back is old-gold plush. The book was enclosed in a solid silver casket, lined with plush. The casket rested in a plush covered box and this in a teak-wood case. The Chinese say that the bamboo is an emblem of peace, the birds are messengers; the design, therefore, conveys to the Empress Dowager a 'Message of Peace' from her Christian subjects." The silver used weighed twelve pounds.

The following is a copy of the letter which accompanied the gift:

To the Empress Dowager's Most Excellent Majesty:

MADAME.—Your Imperial Majesty having, by divine appointment, undertaken the government of China in times of unparalleled internal and external trouble, and having by your great energy and wisdom restored profound peace throughout the whole Empire and established friendly relations with all nations, has called forth the admiration not only of your own subjects but those of other nations, far and wide as well.

Among the many just laws which your Majesty has established, not the least is that which commands the same protection to your Christian subjects as to those of all other religions; therefore, we, a few thousand Protestant Christian women throughout the various provinces of your Empire, though mostly poor, cannot let the auspicious occasion of your Imperial Majesty's 60th birthday pass without testifying our loyalty and admiration. We do so by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are at the root of their temporal prosperity and power. On

this account we hear it is a custom in the West to present empresses, queens, and princesses with a copy of this book on happy occasions in their lives.

We Christians in your Empire constantly and fervently pray that your Highness and all the members of the Imperial household may also get possession of this secret of true happiness to the individual, and prosperity to the nation, so that China may not be behind any nation on the earth. We also fervently pray that your Imperial Majesty may long be spared to help, by your wise counsel, in the government of China, and when your work on this earth is finished, you may have a happy entrance into the glorious home prepared for all those who carry out the beneficent will of heaven.

We remain, with the profoundest veneration, Madam, Your Majesty's most faithful subjects,

THE WOMEN OF THE PROTESTANT CHRISTIAN CHURCH IN CHINA

The same day of the presentation, a eunuch from the palace called for "one Old Testament and one New Testament" at the book store of the American Bible Society in Peking. The Emperor had sent for them. Surely, here is a subject for prayer meetings this month.—*Woman's Work for Woman*

### CHEERFUL GIVERS

There lived in a little village an old man and woman who were very poor. They both earned their living by weaving. By working hard they could earn about four shillings a week. By being very careful they managed to live on this sum. They had no debts, but not a penny to spare.

One day they returned home from a missionary meeting, feeling very sad. They had nothing to give.

"Wife," said the husband, "doesn't it make you feel badly to feel that we haven't a penny to give for the heathen? We both know how blessed it is to have a Saviour, yet we cannot help to spread the news."

"I've been thinking about it," she said; "if we only knew a way to earn a little money. There is what we put aside to bury us, but it wouldn't be right to take it; for then somebody else would have to pay for funeral expenses; and as for eating less than we do now, that is impossible; for then we should get sick, and other people have to take care of us. I don't see any way."

"We must tell the Lord about it," the old man said. And then it was time for family worship, and they knelt down to pray.

Two months afterward, one cold winter morning, there came a knock at the minister's door. When he opened it there stood the old woman, her face bright with joy.

"I've brought our money for the missionaries," she said. My husband and I are so glad to show somebody the way to the Saviour." Then she unwrapped a large piece of paper, and carefully counted five pennies.

The minister was surprised; for he knew that these two people were very poor. How could they spare even five pennies? But she had a joyful story to tell.

"Why, we wanted to give something, and we didn't see how; so we asked the Lord about it, and he put it into our hearts to save the potato parings. We have to use a dozen small potatoes in a day, for it is about all we have to eat. Well, I dried them and kept them in a bag until I got a nice lot, and this morning I took them to a neighbour who keeps pigs, and she gave me five pennies. We are so glad to give it."

Then the old woman, nearly eighty years, limped away leaning on her cane, her face aglow. Her pastor said he could not keep back the tears as he looked at the five pennies. "O thou faithful God!" said he, "how well these children of thine have understood thee. And by and by thou wilt give to them good measure, pressed down, shaken together, and running over."

—*Pansy, in The Way of Life.*

### PULPIT, PRESS AND PLATFORM.

Rev. J. G. Shearer: Christians ought to be the salt of politics, and exercise their franchise for good men. A Christian man need not necessarily vote for a Christian aspiring to political office, in preference to a man not a Christian, but it is a disgrace to any community to elect men to make laws who do not live pure lives.

Sunday-School Times: Living is daring. We are often told that we must dare to do, or we shall go down. Difficulties must be dared, dangers must be dared, or we shall accomplish nothing, and fail of the purposes of our existence. Are we sometimes afraid to dare to do? But we dare to be, and being is itself an awful responsibility. While we hold on to life, we dare to be. Let us not stop half-way, but complete the round of duty by daring to do as well as to be.

Rev. W. J. Robinson: I will simply say that the secular press which issues a Sunday edition is, and must of necessity be, against the Christian Sabbath. It must resist every effort to conserve the Sabbath. It must, and it does, use all its influence to remove laws from the statute book which protect the Sabbath. The logical position of the Sunday papers, and the logical sequence of their toleration by our communities, is the complete secularization of the Holy Day.

Central Presbyterian: How soon and surely the snow is stained and blackened by the earth on which it falls! Soon the soot falls with the smoke, or the stain rises from the ground beneath, or the trampling of busy feet defiles all the dazzling purity and destroys the beauty. A pitiful sight is a human soul blackened and trampled by the world's sin. Heaven's best gifts are abused and stained by the world. Is there anything we receive from the Father that we do not corrupt and defile?

United Presbyterian: It is a grand thing to have a church home, but it is possible to make an improper use of it. A man who spends all his days sitting in his comfortable and luxurious home, doing nothing except to enjoy his surroundings, proves himself unworthy of such a home. It is only to the helpless invalid that the privileges and comfort of the home, without its duties and responsibilities, are accorded. We make the most of our church home when we do most to make it the centre of religious activity.

Presbyterian Witness: So far as Manitoba is concerned we must treat her as we would like to see Nova Scotia, New Brunswick, or P. E. Island, or any other province treated. Give her leave to settle her own affairs in her own way. There is not in our Dominion a more intelligent or high-spirited people than the people of Manitoba. Any attempt to force them to do what they regard as wrong will be disastrous. If the policy pursued towards the minority seems harsh and unfair, give the majority time and they will set it right.

Orange Sentinel: All these encroachments were not the work of one year, or even of ten years. The Jesuits never go to work in a Protestant country in that way. Slowly, steadily, but surely, the work has been done, and it is only when emboldened by the apathy of the Protestants that a great forward movement is made, such as the Jesuit Estates' Bill, or the present demand for so-called remedial legislation in Manitoba. For the benefit of Rome, the first-named piece of legislation was defended in the interests of Provincial Rights, and such is Rome's poor opinion of the Protestant's majority's intelligence that the second case, that of remedial legislation, is demanded in spite of Provincial Rights.

## Christian Endeavor.

THE ENDEAVOR SOCIETY'S THREE VICTORIES THROUGH CHRIST.

BY REV. FRANK N. RIALE, PH.D.

Problems that a nation or a religion have to solve from time to time, do not come by accident. There is as much a natural sequence to them as there is to the blade, the ear, and the full corn in the ear. The history of Christian Endeavor is no exception to this. Without at all going into the philosophy of the trying struggles in our fourteen years of growth, it is certainly of the deepest interest to look back over the great problems that we have met, and to see how we have come off more than conquerors through Christ who has so loved us.

The first storm we encountered, which for a time seemed destined to wreck our little bark, was the cry that Christian Endeavor was a menace, more than a means, to full and active church-membership. Many felt that the society blocked up the way into the church, by half unconsciously disseminating the feeling that it was a little church in itself. Doubtless there were in individual societies that did thus become blocking logs in the flume through which the young life of the Sunday school flowed into the church. But, thanks to the wisdom of the leaders, they went to Christ. By their consecrated work, together with the good judgment and prayerful thoughtfulness of the "larger church," the storm ceased; so that to-day there is hardly a ghost of a shadow of such criticism throughout the wide earth.

The next problem that the Society had to meet was that of denominational loyalty. We all recall it well; for the noise of the battle has hardly yet entirely passed from us. Sectarian earnestness feared that the simple catholic faith of this young band of valiant workers, upon whom God had so wonderfully poured out His Holy Spirit, would destroy the denominational interests, and so thwart the plans of Providence. Many a strong and conscientious leader felt that each church should care for the lambs of its own flock, in training them "for Christ and the Church." "One fold and one shepherd" seemed that "far-off divine event," which should not be interpreted too literally, or approached too rapidly, lest we blight the bud of holy promise. But again in our hour of most trying need God raised up those that prayerfully and valiantly fought our battles for us. It seemed that united we must stand for the Lord, if we would conquer in our struggle for the right. Out of this larger faith has come what was predicted, a deeper denominational interest; so that the most loyal Endeavor worker to-day is also the one most loyal to his own Church.

The third problem that we had to face met us about two years ago. It was feared by many that we were overlooking one of the greatest objects of the Christian life, in the consecrated enthusiasm that came from the magnetism of the mass. "Go ye into all the world" many said was not so much the purpose of the Endeavorers, as simply spiritually to "eat, drink, and be merry" and feel that our Christian responsibility had then been met. We were twelve years old when this danger faced us; but, like our dear Master at the like age in his earthly years, we looked up and said as he, "I must be about my Father's business, and carry the good news around the entire earth." Then we saw, as the Church has always felt, that mission work was the mighty work. When we knew this truth, right soon did we set about it; and at once such a missionary spirit was born in the hearts of the Christian Endeavorers that it has ever since become their noblest trait. Never has the Society been more enthusiastic, more consecrated, and both inwardly and without more prosperous, than during these last twelve months, during which we have been making the Saviour's parting words the central purpose of our life.

Thrice, then, has the Lord met us in our troubles, and thrice "have we come off more than conquerors through him that loved us," because we have ever gone forth, not in our own strength and wisdom, but with Him as our guide whose banner over us is love, and whose life within us is joy and peace.

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 10TH, 1895.

JUST as we go to press a circular from the Rev. Dr. Warden reaches us *anent* the Pointe aux Trembles Schools, giving an account of a most interesting communion season observed there, and of the prosperity and work of the school. It also mentions the serious illness of the Principal of the school, the Rev. J. Bourgoin, and that \$4,000 are urgently needed before the end of April, to close the year free of debt.

ALL the editorial fraternity, of the male persuasion, especially, and a vast number more over the whole country, are on the tiptoe of expectation for the coming *Woman's Globe* to appear on the 18th inst. We have no fear but that the result will amply justify the brightest expectations of what our Canadian women are able to do in getting up a number of the *Globe* which will equal at least, if it does not surpass, the very best that has ever appeared of that veteran in the field of Canadian journalism.

THE Rev. Dr. Briggs will hardly feel flattered, or can think his cause helped by the *denouement* which has taken place in the case of the Rev. Dr. Ecob, of Albany, N. Y., who forsook the Presbyterian Church because of the Assembly's action in his case and who has lately publicly rejected the evangelical doctrine of the Atonement. He and the Rev. W. E. Brundage, who leaves the Methodist Church, are to establish a liberal church without a creed, that will be virtually Unitarian. It is sometimes the case that our friends are our worst enemies.

ASLIP of memory, in our issue before last, led us unwittingly to overlook, in the list of names we then gave, which have been proposed for the moderatorship of next General Assembly, two, than whom none of those mentioned have done longer, or, in their own line, more valuable work for the Church, or by character, or competency in every way, are better fitted to fill, and even adorn, the Moderator's chair. We refer to the names of Rev. Dr. Proudfoot, of London, for so many years an esteemed lecturer in Knox College, and that of the Rev. Dr. Torrance, of Guelph, whose financial and statistical returns compiled by him for many years for our blue book, have been marvels of pains taking labour and accuracy.

DEFICITS in our Church funds, or, indeed, in any other, are very unpleasant things, and when they become chronic, are not only unpleasant, but may grow both formidable and dangerous. The Home Mission Committee, therefore,

acted very wisely, all will admit, in taking prompt and effective measures to lessen, and if possible, altogether avert that threatened in connection with Home Missions. We trust the committee will be met in a generous spirit. We are glad to record as a help the following sums received by Rev. Dr. Cochrane: Sherwood Free Church, Paisley, Scotland, £100; McCheyne Memorial Church, Dundee, Scotland, £36; New College (Edinburgh) Missionary Society, £50; Kelvinside Free Church, Glasgow, £10 17s. 8d.

THE Brantford Ladies' College is known for the excellence of its musical department, and we are pleased to see it mentioned that the following young ladies, after having obtained a very high percentage of marks, have passed successfully the Board of Examiners of Victoria College of Music, London, England—the first three into the senior grade in Harmony and Counterpoint, and the four following into the junior grade in Harmony:—Miss Fanny Murdoch, Miss Irene White, Miss Maude Smith; Miss Mildred Jackson, Miss Anna Wisner, Miss Grace Shepherd, Miss Isabelle Howe. Dr. Cochrane has also received intimation that Miss Jean Patterson, of New Westminster, B. C., a former pupil, has been selected out of a large number of applicants as teacher in the public schools of New Westminster.

EVERY reliable testimony to the good work done in any of our Ladies' colleges should be gladly welcomed because of the important place they occupy and the work they are doing in connection with and in a sense for the church. The visitors appointed by the Synod of Toronto and Kingston, Rev. Dr. Fletcher, of Hamilton, and Rev. John Neill, of Toronto, have just been spending some time examining the pupils of the Ladies' College, Brantford, of which Mrs. Rolls is the lady principal, and they speak in the warmest terms of the exceptionally high standard reached by the the pupils in all the branches they examined. Mrs. Rolls and her efficient staff received from them well-merited praise for the thorough grounding of their classes in the several departments under their charge.

THE interesting communication in another column from one of our catechists in the North West, following so closely upon the able argument made by Mr. Fraser in our last issue for their being invested with power to dispense the sacraments, reveals that, so far from being able to administer the sacraments, they have not, in the cases where the practice prevails of the catechist supplying the place of the ordained minister who does it, the privilege of even participating in the observance of this ordinance. We should hope that the hardship made known in this case is not a very common one. Whether it is or not, surely such measures should be taken as will effectually avoid the necessity for a continuance of such a deprivation to our catechists as this so hurtful to their spiritual life, and which the more earnest and faithful and spiritually minded they are, is all the more keenly felt.

THE annual meeting of the W.F.M.S., to be held in this city next week, notice of which is given in our advertising columns, is looked forward to over the whole Church with interest only equalled by the meeting of the General Assembly. This occasion brings so many delegates from all parts of the Western Division of our Church, the object of it is of such importance, it is conducted with such ability, and the history of the Society has been one of such continuous and almost marvellous growth, that it is well calculated to excite a sacred enthusiasm over the whole Church. We doubt not the coming meeting will be equal to, if it does not surpass in numbers and interest any previous one. Such has been their record almost uniformly in the past. In only one respect have we ever heard that these meeting failed somewhat or could be improved, and that is in the one particular of all who speak at them, speaking so as to be heard by all present. Some have not the volume of voice, or distinctness of enunciation to make themselves heard over a large church, even when they try, but others who might be, fail to be heard because of not making sufficient effort. It is unnecessary to point out how greatly this

mars or even destroys the profit and pleasure of the gathering to those who have travelled, perhaps, hundreds of miles to hear and carry away with them to their home-society the stimulus to be got at such a large annual rally of ladies all deeply interested in the sublime object they are engaged in. A word to the wise is sufficient.

IN addition to the circular of Dr. Cochrane *anent* the Home Mission deficit our readers will not fail to notice also that respecting the important work of French Evangelization. In addition to the interest which belongs to Home Mission work this has an interest peculiar to itself, because of the great importance to us politically and nationally of the religious, moral and intellectual condition of our French Roman Catholic fellow-subjects, and which is at the present moment forcing itself upon our attention in such an emphatic manner in connection with the school system in Manitoba. The amount required by this department of our work by the end of the present month is a large one, the prospects are bright and brightening, let them not be darkened by any want of interest or of liberality to enable the Committee to fill old fields and go in and occupy the new ones inviting it to enter them.

WE have often heard the desire expressed by those who have profited by the lectures, of the Rev. Dr. Proudfoot, that he would put into some permanent form his valuable lectures on Homiletics, Pastoral Theology and Church Polity, with which the students of Knox College have now for so many years been favored. We are glad to know that this desire is likely in so far to be gratified, we hope before any great length of time elapses. The scriptural basis on which the eldership as it is found in the Presbyterian Church rests, the elder's place and functions, whether ruling or teaching or both, although the subject of many treatises, are not yet so fully established and clearly defined as they might be. This is a subject to which the doctor has given much attention, and should he take it up, his clear, logical faculty, his strong grasp of any subject he undertakes to deal with, and capacity for forcible expression of his views, would lead us to expect, should he deal with it, a presentation of it which would be in every respect most thorough and satisfactory.

EVERYONE admits the great importance of the kind of books which children read, and all who have paid any attention to the subject known, along with a great deal that is good, how much undesirable literature, to put it mildly, is to be found in many of our Sabbath school libraries. We are glad to see a proposal made, which to us appears in every way feasible, to meet a want in this direction. It is proposed by Mr. D. Sutherland, of this city, to publish a set of ten missionary biographies to be put up in small form of two and a half by three and three-quarter inches, containing 125 to 150 pages, done up in a neat pasteboard case interestingly and simply written for children from seven to twelve years of age, and the whole set to cost two dollars, provided he can secure one hundred advance orders, so as to guarantee him against any actual loss in the first instance, and the money to be paid only when the books are ready. Such an undertaking is well worthy of support, and once the proposal of it is made known, there should be no difficulty and we hope there will be none to prevent its being carried out at an early day. Could any thing be better to put before the minds of children, or more interesting than a series of biographies of such names as Dr. J. G. Paton, McKay of Uganda, John Williams, Hudson Taylor, etc.

## KNOX COLLEGE CLOSING.

THOUGH not strictly speaking a part of the College, yet the annual meeting of the alumni is so closely connected with it that we give at the outset of our brief account of the closing of the college proper, a notice of that also. A goodly number of students were present at the meeting of alumni on the afternoon of Wednesday, the third. The Rev. John Neil, vice-president, owing to the decease of the late Professor Thompson, occupied and discharged well the duties of the chair. Many and touching allusions were made to the high Christian character and ability of the late president.

The first thing brought before the meeting was the financial position and management of Knox College *Monthly*. Though improving financially and now on a paying basis, there is ample room yet for improvement, especially in the way of paying up over-due subscriptions, which if it were done would greatly relieve any present difficulty in the way of its more efficient management. Substantially, the editorial arrangements continue as in the past.

The question of holding another post-graduate session, or conference of ten days or so, such as has already been held, was discussed, and it was resolved that in January of next year such a conference should take place. In addition to professors, the names of a number of others, ministers and laymen, were mentioned to be asked to take part in the conference. The subjects to be treated, and an outline of a programme to be perfected by a committee having charge of the matter, was generally agreed upon.

At the evening session a conference was held upon the vexed question, introduced, by previous arrangement, by the Rev. Alexander Gilray, on "How best to secure the settlement of pastoral charges." That the subject is a living one was made evident by the large number who took part in the discussion. It was felt to be surrounded by difficulties, and both these were pointed out and hints of ways out of them suggested. In addition to an increase of spiritual life in the Church, as being most necessary, it was suggested that probationers should be appointed to vacancies for some months, rather than for a Sabbath or two; that a limit should be set by Presbytery to the length of time a vacancy should be allowed, and also a minister kept on the probationer's list; that every application for preaching by vacancies and by ministers should come only through a Synod Committee appointed to take charge of this matter; and that there should be an increase of Presbyterial oversight and control. The opinion was expressed also that the present general preference for young over old men is a passing or transitional state of things and will in time work its own cure. The general trend of discussion conveyed the impression that the question, though a difficult one, is not yet hopeless. The large committee of the church entrusted with it was referred to, and it is hoped that its labors may result in some definite and feasible way out of the difficulty the church is now in as regards this matter. The Rev. Dr. Somerville was elected to represent the alumni on the Senate of Knox College and Rev. Peter Straith, M.A., of Innerkip, was chosen president of the Alumni Association for the ensuing year.

The closing exercises of the college proper began on the afternoon of Thursday in the Convocation Hall, which, as is usual on such occasions, was completely filled by the students and their friends, and ministers in the city and from a distance. The Rev. Principal Caven presided and beside him on the platform were the professors and members of the College Board. The Principal addressed the audience and students about to graduate and leave the college halls, naturally referring to the loss the college had sustained in the death of the late Professor Thompson and bearing the highest testimony to his character, his high attainments and qualifications as a professor. He then called upon the Rev. John Neil, who, as acting president of the Alumni Association, presented through Mortimer Clark, Esq., as chairman of the College Board, to the College, on behalf of the alumni, a portrait of the late Professor, which he unveiled, done in oil by Mr. Forster, whose work in the excellent portraits of Principal Caven, D.D., and of the late Professor Young, already adorns the college walls. Mr. Neil in happy terms bore the warmest testimony as a friend and fellow student to the ability, worth and excellence in every respect of the departed professor whom to know was to admire and love. Mr. Clark in brief but suitable words, in the name of the College Board, accepted the portrait presented.

Rev. Professor Maclaren proposed for the degree of D.D. the name of the Rev. Edward Graham, a former alumnus of the college, but now and for many years resident in California, which was done in his absence by Principal Caven. The Rev. D. M. Ramsay, B.D., who has temporarily been performing a part of the work of the late Professor Thompson, presented for the degree of B.D. Rev. R. G. Murrison, B.A., now of British Columbia,

who acquitted himself with marked distinction in the examination required for this degree.

The Rev. W. G. Wallace, chairman of the Examining Board, read the results of the examinations just closed, which he said showed a distinct advance in the answers given over those of some previous years. The students graduating, whose names have already appeared in the daily press, and which we will give in full next week, were called up in turn and presented by the Principal of the college with their diplomas amid the cheering of their fellow-students.

In the evening a closing public meeting was held in Old St. Andrew's Church (the Rev. Dr. Milligan's) which was well filled with friends of the college and students. The Rev. Principal Caven again presided, and with him in the pulpit were the Rev. Professors Maclaren and Gregg and Rev. Dr. Milligan. After devotional exercises the Rev. Dr. Caven specially addressed the graduating students, in his usual happy and impressive manner, in view of the work to which they had devoted themselves, the qualifications they should seek for it, and the manner in which they should do it, and conduct their life.

Very instructive and stimulating addresses were also given by Mr. John A. Patterson, Barrister, and Rev. J. A. Turnbull, LL.B., of West Church;—the former on the adapting by ministers of their pulpit ministrations to the present, felt, everyday needs of their hearers, and the importance of setting before themselves high ideals of personal character and work; and by the latter on "The Right use of the Word of God as the Instrumentality by which the Minister is to do his Work." The meeting was closed by the Rev. Professor Gregg pronouncing the benediction.

#### HOME MISSION DEFICIT.

THE following letter has been sent to all the Ministers and Missionaries of the Church. It speaks for itself and lays before the Church a state of things as to Home Missions and missionaries which should be felt by every member and adherent of our Church, and promptly acted upon, especially by those 250 congregations and mission stations which up to date had given nothing to the fund. Let it be remembered that in addition to the loss our missionaries will sustain by the deficit in the Home Mission Fund, many of their congregations are unable to give what they have promised, causing thus a double loss to those little able to bear it, and in addition to this and the argument of brotherly sympathy for those who must suffer, if this deficit is not made up, let it be felt by all, that the Church is bound in honour to keep its engagements and make good its promises to the missionaries we employ.—[ED.]

MY DEAR SIR,—At the recent meeting of the Home Mission Committee, it was found that the entire contributions received up to 25th March, were \$18,500 less than the amount of the claims due at that date. But for moneys sent by the British churches, the deficit would have been \$26,000.

Presuming that there may be received from congregational contributions, not yet forwarded, the sum of \$8,000 (which is a very generous estimate), the additional sum of \$10,000 remains to be provided, if the Missionaries are to be paid in full, as they ought to be.

In view of these facts the Committee passed the following resolutions:

"That in view, according to an estimate made, of a probable deficit of \$10,000 at the close of the year next month, the Committee agree to pay meantime, to the several Presbyteries, 75 per cent. of the claims passed for this half year now ending, and on the first of May to distribute *pro rata* the amount which may then be in hand, in the earnest hope that special efforts may be made by Ministers, Sessions and congregations throughout the Church, so that sufficient funds may be forthcoming by the 1st of May to enable the Committee to pay the grants in full.

"The Committee being exceedingly solicitous that the amounts to be deducted from the grants of Missionaries should be as small as possible, requested the Convener to prepare a special circular to all congregations and mission stations, setting forth the urgent need of the fund at the present crisis, and that Dr. Robertson be instructed to spend the time between now and the end of April in visiting congregations in Ontario and Quebec, laying before them the state of the fund, and securing Sabbath collections, and subscriptions by personal canvas, so as to enable the Committee as far as possible, to make good their promises to the various Missionaries. In addition to this the members of the Committee pledge themselves to obtain additional contributions to the best of their ability from the congregations within their respective Presbyteries."

An examination of the books showed that on the 25th of March, 250 congregations and mission stations (the latter aided by the fund), had sent nothing whatever, while in the case of many the contributions sent were less than last year.

May I therefore earnestly request:

1. That Ministers and Missionaries bring the state of the fund before their congregations at the earliest opportunity, in order that those who have neglected sending in their contributions may do so at once, and that a special appeal be made to congregations that are able to increase their contributions beyond what they have already sent.

2. That Ministers and congregations desiring to secure the assistance of Dr. Robertson in addressing their congregations or collecting moneys to meet the deficit, correspond with him forthwith, and that the representatives of the several Presbyteries on the Home Mission Committee, cordially co-operate with him in his efforts, and personally visit congregations, that he may be unable to reach.

Whatever can be done *must be done quickly*. The contributions received during the month of April will determine whether the grants are to be paid in full or not.

Yours very truly,  
WM. COGHRANE,  
Convener Home Mission Committee.

## Books and Magazines.

SHORT STUDIES IN ETHICS, an Elementary Text-Book for Schools by Rev. J. O. Millar, M.A., Principal of Bishop Ridley College, Toronto, the Bryant Press. Price 50 cents.

"This book," the author tells us, "has grown out of periodical addresses to my own pupils." Ten years experience has convinced him of the necessity of such teaching as is here given. It consists of twenty-four short chapters on as many subjects, written in simple language, abounding in apt illustrations, and so interesting, practical and easily mastered. It begins with Duty and ends with Conscience and between are treated such subjects as, "Truthfulness," "Purity," "Profanity," "Industry," "Self-Control," "Character." It is well calculated to be useful in the school or family and we heartily commend it.

As inspiring sketch of the life and character of the late Dr. A. J. Gordon, written with warmly sympathetic interest and affection, and accompanied by an admirable portrait, is the article which Dr. Pierson, his intimate friend and collaborer, opens *The Missionary Review of the World* for April. This sketch is followed by a last article, from the pen of Dr. Gordon on "The Apostle Columba," accompanied by photographs of the cathedral and other buildings on the island of Iona, the centre of the apostle's labors for the evangelization of Ireland and Scotland. This number of the *Review* also contains a series of extremely interesting articles upon the empire of India. The International Department contains valuable articles on "Higher Education" and "Present Status of Missions in Theological Seminaries." The Editorial and General Intelligence Departments contain, as usual, a vast amount of recent news and judicious comments concerning the affairs of the kingdom at home and abroad. Funk & Wagnalls Company, 30 Lafayette Place, New York City.

Among the subjects discussed in the April number of the *Presbyterian* and *Reformed Review* are "Christianity and the Experimental Method," "The Messianic Idea in the Prophets," "The Formation of the New Testament," "Origin and Composition of Genesis," W. G. T. Sheld, "The Latest Ecclesiastical Movements in Germany," by able and well known contributors. To these and other articles are to be added a large number of books reviewed in "Recent Theological Literature," under the heads of Exegetical, Historical, Systematic and Practical Theology, and others under the heads of Philological, Oriental and General Literature. MacCalla and Company 237 9 Dock Street, Philadelphia.

Besides its usual bill of first class fare, *Harper's Magazine* for April contains as special features, all fully illustrated except the last: "Personal Recollections of Joan of Arc," that subject of never-failing interest; "Our National Capital," by Julian Ralph; "Paris in Mourning," by Richard Harding Davis; "Club Life Among Outcasts"; "Venice in Easter"; "Autumn in Japan"; and "Recent Progress in the Public Schools," by W. T. Harris, U.S. Commissioner of Education. The short stories are three in number, and striking poems three. The Editor's Study and Drawer are interesting, and as usual suggestive. Harper & Brothers, New York, U.S.

*The Treasury of Religious Thought*, for April, completes a volume which may compare not unfavorably with any earlier one. It begins with a sermon on "The Compulsion of Love," by Rev. W. F. Anderson, a successful pastor. The other sermons and notes of sermons are by representative men, and of a high order. Dr. Brown, of New Haven, gives the third of the series of essays on "Two Decades of Religious Progress." The number contains a full and valuable index of the sermons, texts, authors, and articles of the year 1894-95. The editorial suggests the ideal of a Christian magazine, and foreshadows improvements contemplated for the next volume. E. B. Treat, 5 Cooper Union New York.

## The Family Circle.

### THE EARLY PRIMROSE.

Mild offspring of a dark and sullen sire!  
Whose modest form, so delicately fine,  
Was nursed in whirling storms  
And cradled in the winds.  
Thee, when Spring first questioned winter's sway,  
And dared the sturdy blusterer to the fight,  
Thee on this bark he threw  
To mark his victory.

In this low vale the promise of the year,  
Serene, thou openest to the nipping gale.  
Unnoticed and alone,  
Thy tender elegance.

So virtue blooms, brought forth amid the storms  
Of chill adversity; in some lone walk  
Of life she rears her head,  
Obscure and unobserved;

While every bleaching breeze that on her blows  
Chastens her spotless purity of breast,  
And hardens her to bear  
Serene the ills of life.

—Henry Kirke White.

### TAKEN IN TIME.

'The carpenters are about done. They've made quick work of it I must say. They'll be able to quit to-night.'

Farmer Hill came into the cheese-room, in which his wife was busy, to tell it. She turned to him in mild surprise.

'Why, without cutting that door?'

'Well, I did mean as much as could be to have that door cut, and the hole between the pantry and kitchen to put the dishes through without walking round. But you see the men have made such good time, that I thought it would be best to let 'em go, as it's Saturday night, and not break into another week.'

'Yes, of course,' said Mrs. Hill, with the ready acquiescence she always gave to her husband's decisions.

'I'm going to have it done, though,' went on Mr. Hill with energy, 'and it ought to have been done long ago. I shall have the men back here before long, for I've about made up my mind to have a wind-mill set this fall. Folks say it's a grand thing for saving work. The boys and men are tired of pumping water for the horses. It's getting too late in the day for such old-fashioned methods. I believe in keeping up with the times.'

Mrs. Hill was so entirely in sympathy with all his plans and arrangements that no thought of complaint crossed her mind as she carried a load of milk pans around to the spring house. A beautiful little rivulet which bubbled through one corner of the backyard had been turned to valuable use for dairy purposes. But the singular obtuseness of all common-sense convenience often shown by old-time country folk had led the builders of the substantial farmhouse to place the kitchen door on the other side.

'Wait. I hadn't got through yet,' said her husband, following her to the spring house. 'My, you have got a lot of nice-looking butter there! No wonder your butter always brings the best prices anywhere round. But I'm going over to the funeral, and I guess you'd better go 'long.'

'Oh, I can't,' said Mrs. Hill, shaking her head decisively. 'I'd like to real well, but there's so much to do.'

'Nonsense! Call those big girls of yours and let them take hold a little.'

'They do. They do all the sweeping; but I can't leave the dairy work to anyone else. Poor Sarah Duff! Seems as though I ought to go to her funeral.'

'Go'n get ready, mother. I'll call Harriet.'

'Oh, never mind that. They like to have a little time for study, and they ought to. I can leave it for a while.'

'Hawwah, then.'

'No. She has enough to do in the kitchen.'

He stood and watched her while she put the finishing touches to the pats of butter, and then walked with her around the house. Her steps lagged behind his brisk ones, and as she reached the back porch she sat wearily down on the lowest step.

'I don't know as I'll go, James. I don't feel quite up to it.'

'That's your mistake, mother. You get yourself dressed and the ride'll do you no end of good.'

Thus urged, Mrs. Hill, after fifteen minutes, appeared at the back door ready to take her place in the smart buggy which her husband drove around. He talked away with great animation as usual, but before long seemed suddenly struck by her unusual silence.

'Ain't you well, mother?'

'Oh, yes, about as usual. I seem to have kind of a tired feeling most of the time lately, but I s'pose it's because I'm getting old. We can't always be young, you know.'

'No,' said Mr. Hill. But any complaint from his wife was such a novelty that he ceased his talk, and, pretending to look critically at the grain field of a neighbor, stole a few glances at her face.

He was not an observant man; had not, perhaps, in the daily round of harmonious home life, taken a keen look at the face of anyone there for a year, and a feeling of dismayed surprise arose in his heart as he marked the worn features, the depressed expression and the thick sprinkling of gray in the soft hair.

'Ain't you well, mother?' The question was repeated with more of meaning in the tone.

'Why, of course I am, James. Don't you know what a worker I've always been?'

At the gathering of the neighbors for the country funeral, Mr. Hill, leaving his wife at the door to make her way into the gloomy parlor, in which one more pair of weary hands lay folded in rest, went to find a place to tie his horse. Men talked in subdued tones of crops and stock until the signal came for the beginning of the service, when all gathered as near as possible within the reach of the voice of the minister. Mr. Hill found himself crowded against a corner of the house, close to the end of a long porch which was filled with chairs, occupied by women, while from an open window came sounds which told him that the children of the woman who lay resting were within.

They were of all ages, as he knew. There was the babble of a toddling child happily too young to know what dread meaning lay in these strange doings. And Mr. Hill's heart turned sick at sound of the wailing cry of girls like his own. What if such a thing should come to his own home? How could any one have anticipated this of the woman who had been such a power in her family? Who could have believed that she was in need of this rest.

The short service ended, the neighbors were invited to take a last look at their friend. As Mr. Hill stood waiting for the crowd about him to disperse, an undertone between two neighboring farmers' wives distinctly reached his ears through the low hum.

'A dreadful thing for them poor girls.'

'Yes, indeed. What'd she a'thought if she'd had time to think of it?'

'Such an ambitious woman as she always was! Never thought any work too hard for her.'

'No, and I'm inclined to think that's where the mistake came in. I believe Sarah Duff'd a' been alive to-day if that husband of hers had had a grain of sense. She kept on until she broke down all at once.'

'How do you mean? He was always good to her.'

'Yes, in a way. But he let her work and slave without ever trying to make things easy for her. If I should say right out, I should say 'twas that pump in the shed that was the death o' Sarah Duff.'

'You don't mean it!'

'Yes, I do. I've seen her a-workin' away at the old pump—stiff and heavy and hard and wheery, till there didn't seem a breath of life in her. I never thought much of it till I went for a spell down to my sister's in town, and see the way they have

things fixed. Nobody in that house o' hers raises a drop o' water 'cept to drink. It all comes through pipes. But folks in the country don't have such fixin's. They cost money, and flesh'n blood's cheaper'n money.'

'But there's a new pump set in now.'

'Yes,' with a short, mirthless laugh, 'it'll make things easier for the second wife.'

Mr. Hill rapidly made his way out of reach of the voices, and found himself in the current which passed on to the parlor. Before he realized it he stood beside the dead, and in one glance took in the expression of ineffable peace. But the weary look had not been quite smoothed out by the kindly finger of death, and sharply into his heart smote the idea that it was like what he had seen in his wife's face as he had furtively scanned it that day. It seemed to rest there now as she sat near the coffin. Making a signal to her, he drew out of the house and toward the buggy.

'Ain't we going out to the cemetery, James?' she asked as he untied the horse.

'No; I think I can give you a more cheerful ride.'

He drove home by a road that she had always liked, and on reaching home told her to lie down. She laughed, and he went to find his daughters.

'Girls, do you know mother's all run down and tired out, and that if we don't look out she'll be the next one to go?'

It seemed a cruel bomb to drop into the light hearts.

'Why, father, is anything the matter? Whers's mother?'

'No, stay here; there ain't anything the matter, perhaps. It's only I want it stopped before the matter comes.'

There was a long talk,

'I've begged mother time and again to let me take the dairy work,' said Harriet. 'She says it's too hard for girls.'

'We'll make it easier, then. We'll make everything easy for you and for her. We must get her away from home for a change, girls.'

'She won't go.'

'Let's go and tell her she must. She's lying down.'

'Lying down!' said Janet, with a laugh. 'Look there.'

Mother in her working dress was walking around in the dairy house. Father took her arm and brought her in.

'Mother,' he said, 'I am going over to Reuben's next week to see about that business between him and me. I shall have to go again three weeks after. I want you to go with me, and stay between whites.'

Mother's face flashed, but she shook her head.

'I couldn't do it,' she said. 'I don't say but what it would be pleasant to make a good visit to Sister Ruth, but I couldn't be ready. I shouldn't want to go looking shabby, and I don't need anything new here at home. It's the girls' time for wanting things.'

'Oh, yes, yes,' said the father half irritably, 'but it's the girls' time for taking care of you and they know it. Some girls know it too late.'

'Don't bother now, father,' urged Mrs. Hill. 'It would take a week of fussing and hard work sewing for me to get ready, and would do more harm than good.'

Another talk, and a conspiracy against mother was proposed, so astonishing and so delightful that Harriet could not repress a shout of laughter.

'It'll cost money,' she said.

'There are more valuable things than money,' said father, taking out his pocket book. And the girls grew sober, realizing how strongly he felt all he was saying as he laid out one \$50 bill, then another, saying:

'Send for anything she wants ready-made, so there won't be any fussing. Then she can't help herself.'

For a week mother was sorely puzzled at the whisperings and the sly glances, sur-

prised at sudden hugs and bursts of laughter from Harriet, half inclined to feel angry at seeing plainly that something was going on which no one would tell her.

At the end of that time a small trunk was delivered at the door. It contained a black silk dress, wrap and bonnet, and other accessories to a neat toilet.

'That's the secret of all those measurements I had to take last week for that wrapper,' said Harriet, pointing to them. 'Will you ever forgive yourself, little mother, for the way you growled at me? You see we girls are getting too old for you to be mistress here any longer, so you might as well give in to it at once.'

The result was that the mother, more pleased than she would admit, was, as she told her friends at the end of her journey, fairly hustled out of the house before she knew what she was about.

She came back with renewed strength and spirit for the dear home duties. But those duties had been so lightened by tender care and thought for her that she declared there seemed nothing to do.

The wind-mill which had been planned to save the labor of the men, had been relied upon as a helper for women also, and kitchens and washrooms were well supplied with faucets and drains. Doors wern cut, and everything else done which could save the labor of hands and feet.

'It costs a little money,' said Farmer Hill, 'but I'm not one to count money before flesh and blood, and I'm willing to declare most men think as I do only they don't happen to think in time.'

### BRITISH SAILORS.

At a moment when the press of Paris and Berlin was villifying British seamen for brutality and inhumanity in connection with the *Elbe* disaster, British seamen off the harbor of New York were displaying an act of bravery in which they imperilled their lives. A Yankee schooner, named the *Josie Reeves*, had become unmanageable, and was adrift opposite Long Beach. She had nine men on board, who signalled for help. Their death was almost certain unless relief came. By and by the *Teutonic*, herself missing, came along, sheathed in ice, and unable because of the weather to cross the bar. She saw the signals, and in the midst of that fierce hurricane four of her crew went in a lifeboat to the rescue. The water froze white as it dashed over them; but the men struggled in vain to reach the schooner. The oars became so clogged with ice in the row-locks that they became practically useless. They were forced to return to the *Teutonic* badly frozen—one of the men's arms was useless through frost. The hearts of the nine men on the little *Josie Reeves* sank as they saw the failure. But the *Teutonic's* captain was not going to abandon them. He undertook a dangerous piece of seamanship. The *Teutonic* was sailed right up to the schooner, and for a moment her great bulk stood broadside against the fierce hurricane. In the momentary harbor of refuge thus created the *Josie Reeves* was enabled to launch her dory, and the crew quickly crossed the short distance and were taken in safety on board the *Teutonic*. That fierce anti-British sheet the *New York Sun*, editorially says to Captain Cameron, of the *Teutonic* and his men, "We raise our beavers high." The pages of British maritime history are illumined with thousands of such instances. The Paris and Berlin editors who slander British seamen as inhuman and brutal possibly never have stood on the rocky shore of Albion and seen fishermen and sailors man the lifeboat and risk their lives to save wrecked sailors in peril of death on some cruel reef. The thought of asking whether they were British or foreigners was never expressed. But lives were to be saved even at the expense of their own, and they were saved. No people in the world are more sensitive than the British to infamous charges of the kind levelled at British sailors, because of the *Elbe* incident, and no charge can be more unjust and untruthful than that. The British sailor has his faults, it is true, but he is brave in danger, reckless of his own life where others are in peril, and generous to his adversaries, and it is these qualities which have put him in the forefront of the sea voyagers.—*Monter Transcript*.

## Our Young Folks.

### BABY'S THINGS.

Hide the little boots away,  
Boots wherein your darling's feet  
Pattered through the busy day,  
Making all your life complete,  
But the feet are still to-day—  
Hide the little boots away.

Hide the little cap from sight;  
There are now no baby eyes,  
Gladdened by its tassel bright,  
Laughing out in glad surprise,  
Dear sweet eyes are closed for aye  
Hide the little cap away.

Hide the dainty coat from sight,  
For he'll scarcely need it now,  
With his dimpled arms so white,  
And this silence o'er his brow—  
Little empty coat of gray  
Put it with the cap away.

Hide the precious form from sight  
With these other useless things;  
Lay it 'neath the blossoms white,  
For he's won his cherub wings  
And the feet shall never stray,  
That are so white and still to-day.  
—Thalia Wilkinson.

### THE LOST SMILE.

A POEM IN PROSE.

Once upon a time there was a little girl who was always bright and smiling, and everyone who saw the gay and happy smile of the little maiden felt bright and cheerful for the moment, and smiled also.

But one morning the smile was gone, and the little maid stood sad and forlorn because she could not smile any more. She went to the door and called to the wind:

"Wind, wind! Thou hast been blowing all night around my window. Hast thou stolen my smile?"

The wind replied, "Not I, not I; but I am going on a little journey and will make inquiries."

He rushed away, and came back again; but alas! he brought no news of the smile.

Then the little maid went to the edge of the brook: "Brooklet," she said, "I sat a long time yesterday on the bank; didst thou drink up my smile?"

"I only drink the sun," was the brooklet's reply.

So the maiden looked up to the sun that stood high in the heavens. "Hast thou my smile, O Sun! Thou shinest so brightly?"

But the sun replied: "I have bathed in the rain, therefore do I shine so brightly."

Shaking her head the little maid said: "Now I must ask others."

Walking sadly along she soon came to a house where she saw Death. She heard the voices of those who wept and saw the dead one smiling. "Dost thou steal the smiles of the living that thy children may smile?" she asked of Death.

"No!" he said; "my children have their own smiles because they need weep no more; I do not take the smiles of those who still can smile."

To Sleep, as he was fleeing from her, the maiden called: "Art thou fleeing from me, because thou hast my smile!"

"No!" he replied, "I am fleeing from thee because thou hast lost it; when thou hast found it I will come back again."

Patiently seeking, the little maiden wandered on, and soon came to a cave where Mother Time sat spinning with her distaff fine strands of silver-gray hair.

"Art thou spinning my smile in with thy threads, that they glisten so brilliantly?" cried the little girl.

"Oh, if I only had it!" said Mother Time. "A smile makes gray hair so beautiful. But back there in the cave the little boy Forgetfulness is lounging about, and before the entrance to the cave the maiden Hope is keeping watch; perhaps one of them may have it."

But alas! they also knew nothing about the smile. The little boy had only a cooling drink in his jug, and Hope had only an evergreen twig in her basket.

"Go, ask Wisdom," advised Mother Time.

Wisdom sat with thoughtful brow and

gazed with searching eyes upon the questioning child. "I have nothing to do with smiles; I only know," was the reply.

The little maid turned away, and saw Wisdom's gentle neighbor, Experience, with her wise, clear and friendly eyes. "I miss my smile so much," she said. "Hast thou perchance taken it away?"

"I?" said Experience, "how could I do so? I make people wise, and he who is wise smiles. It is not I who took it. But have faith in me, and do not seek thy smile in the outside world. At home thou must find it if thou wouldst find it at all."

So the little maid started sorrowfully on her homeward way, asking only Care, whom she met, about her smile. But Care replied, "Thou hadst it not when I came to thee."

And so, sad and weary, stood the little maid at eve again before her door; and on the threshold crouched a slovenly, cross-looking old woman. It was Discontent.

"Thou hast stolen my smile," said the maiden. "Tell me, is it not so?"

"If thou knowest, why asketh thou?" replied Discontent, grumpily, and slouched away like one who on God's wide earth knows not how to make anything good or fair.

Discouraged the little maid entered her home. She had not found her smile, and when illness came to her, she said not a single word, and only looked sadly, questioningly up at her. But illness read the inquiry in the timid eyes and said, "I am not the thief, I have not stolen thy smile. I only make people weary."

The little maiden was now very uneasy about her smile, but gave it up for lost. So when Pain came, she wept and said: "Now it is all over; now that thou hast come I shall never find my smile again. At first I did not think of thee, but now I know thou wert the one who stolest my smile from me."

"I only borrowed it to make it softer and more beautiful. See! a tear sparkles in it now. Now it has become the pearl of a human heart. Here take it back."

"Ah!" cried the maiden, bitterly, "the people will no longer smile when they see the smile that has known thee."

"But something much better will happen," comforted Pain; and so saying she kissed the little one on her lips. And so she received her smile again.

And the little maid was happy that she had found her smile once more, and smiled always when she met any one. To be sure, as the little girl feared, the people no longer smiled on account of the smile that had become acquainted with pain; the tears shone too brightly through it for that. But every one who saw the smile blessed it. And that was better than all else.—From the German.

### THE LOST BABY.

Maggie, the seamstress, nurse, and the general waiting maid, was cleaning up her rooms preparatory to the advent of another girl. While busy about making her beds she put the baby, for safe keeping, out on the piazza in a large basket, sure that no harm could befall it there, and as its cry could easily reach her while at her work, she felt quite secure as to its safety. The mother of the child had gone out for a brief absence, and when the time she was expected back arrived, Maggie went out to see the baby and how it was getting on.

The basket was empty. Maggie looked everywhere to find the child. She ran down the front steps to the gate and found it open. At the same time she descried her mistress in the distance coming home. Without doubt the baby was stolen, but how could Maggie take to the mother such a message as that?

She went back to the house to make another search. A movement among the rugs in the dining-room arrested her attention and there, under the table, asleep in the arms of Leo, the St. Bernard dog, lay the baby. Leo knew the child was not perfectly

safe in the piazza, so he had brought it in and was guarding it.

The mother came in to find her baby well taken care of and tears streaming over Maggie's face because of her joy in finding the baby unharmed.—*Ex.*

### THE NATURE OF RELIGION.

A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served."

### PRESBYTERY MEETINGS.

**SUPERIOR:** This Presbytery met in St. Andrew's Church, Fort William, on Tuesday March 12th. Mr. Omand was appointed Moderator for the ensuing six months. Mr. Murray reported for the committee appointed to purchase books and inaugurate the circulating library scheme, stating that they had selected and purchased a number of volumes, which would be in the hands of the members of the Presbytery in a few days. He also indicated the way in which these books would circulate. On motion of Mr. Rowand, the report was received and adopted, that the Rev. Dr. Robertson was nominated Moderator of the General Assembly. Rev. S. C. Murray, of Port Arthur, and Mr. W. A. Mather, of Keewatin, were appointed commissioners to the General Assembly. It was agreed not to approve of the first remit, having reference to the graduating students and ministers from other churches giving one year's service in the mission field, nor of that anent Aged and Infirm Minister's Fund. The remit on amalgamation of certain committees was considered and on a motion it was agreed that we do not approve of the remit as it stands; but desire that the General Assembly retain a separate committee on temperance. Mr. Murray reported for the Home Mission Committee, giving estimated requirements for the ensuing six months, and recommendations in regard to supply of missionaries for the various missions within bounds. The report was received and adopted. Mr. Nairn reported for the committee appointed to examine the proposed Book of Praise, recommending that the Presbytery express approval of the resolutions passed by the General Assembly. On motion the report was received and adopted. Mr. Omand made a statement in regard to Manitoba college, and urged the claims of that institution on the members of the Presbytery. Mr. Murray also spoke on the subject of augmentation, advocating its claims. Mr. Nairn submitted the report on Systematic Beneficence, indicating the methods in use in the various congregations of the Presbytery for raising money, and making the following recommendations: (1) That suitable literature on this subject be procured and distributed amongst members and adherents of the churches; (2) That pastors preach during the year on the subject; (3) That the Presbytery recommend the managing boards of individual congregations to meet once a month and consider finances of congregation; (4) In order that money raised for the schemes of the Church may be increased and more equitably apportioned, a general missionary society be established in each congregation, and that sessions assume general oversight of the distribution of money. The report was received and the recommendations considered seriatim and adopted. Mr. J. A. Stewart submitted an excellent report on Sabbath Observance, indicating the more flagrant forms of Sabbath violation, and suggesting remedies. The report was received and adopted.—W. L. H. ROWAND, Clerk.

**CHATHAM:** This Presbytery met in Zion Church, Ridgetown on March 11th. The evening was spent in a conference on the State of Religion. Mr. Davidson was elected Moderator for the ensuing six months. Dr. Battisby presented the report of the Home Mission Committee and it was agreed to continue Mr. Greathead as supply for Dawn, etc. Mr. Larkin reported from Buxton, etc., and it was agreed that the supply of the field be left in the hands of Dr. Battisby and Mr. Larkin. Messrs. Becket, Battisby, A. Currie and R. McDonald were appointed to prepare a minute regarding the late Mr. King and brought in a minute which has already appeared in our columns. Mr. Nattress offered, in view of the financial straits of Colchester mission and of the needs of the Home Mission Committee, to undertake the supply of the field for the summer months, which offer was thankfully accepted and the field handed over to his care. The annual reports of the Presbyterial branch of the W.F.M.S. was read and the thanks of the Presbytery were tendered to the ladies for their generous aid. Mr. Gilchrist reported moderating in a call at Leamington which resulted in favor of Mr. J. Hodges, B.A., of Tilbury Centre. The call was unanimous and a stipend of \$900 per annum was promised. After hearing the commissioners the call was sustained and it was agreed to hold an adjourned meeting

in St. Andrew's Church, Chatham, on the 26th inst. to dispose of the same. Commissioners appointed to the General Assembly were: Drs. Jamieson and Battisby and Messrs. Colter, Larkin, McLaren and Nattress, ministers; and Messrs. R. McDonald, J. McDonald, Haggart, Gladstone, Stewart and McLean elders. Reports of Standing Committees were read, received and adopted as follows: Sabbath schools, Mr. McKay; Systematic Beneficence, Mr. Nattress; Sabbath Observance, Mr. Hodges; Hymnal, Mr. Larkin; State of Religion, Mr. Hunter. It was agreed to ask \$250 per annum from the Augmentation Committee for Blytheswood, etc. The Assembly's remits were then considered with findings as follows: 1st 22 one years probation in the mission field for graduating students and ministers received from other churches, agreed to. 2nd. Jewish Committee, not agreed to. 3rd. Aged and Infirm Minister's Fund, agreed. 4th. Amalgamation of certain committees, agreed.—W. M. FLEMING, Clerk.

**HAMILTON:** This Presbytery met on March 29th. Commissioners to the General Assembly were appointed, viz., ministers, Drs. Fletcher Laing and Revs. Messrs. Ratcliffe, Lyle, Wilson, Grace, Bryant, Barclay, Dr. Fraser, Burson, Fisher; elders, J. Charlton, Lawin, McQueen, W. Wilson, Moses, Leckie, A. J. McKenzie, J. Black, Leitch, Gillespie, F. Reid. A call from International Bridge to Rev. P. L. Langill was accepted; the induction was appointed for Tuesday, April 2, Mr. Crawford to preside, Mr. Wilson to preach, Mr. McCuaig to address the pastor and Mr. Burson the people. The grants to seven supplemented congregations were resolved upon for presentation to the Augmentation Committee. The application of Mr. H. O. Beavis to be received as a minister was approved; also similar applications from Rev. W. Donald, of Los Angeles, Cal., and the clerk was instructed to issue circular letters. Rev. P. A. Tinkham, having attended Knox College for the session now ending, as required by last Assembly, was received as a minister. The reports of Standing Committees were submitted and sent on to the Synod. A resolution was adopted and was forwarded to the Attorney General and the members of Parliament representing the constituencies within the bounds asking that no permission should be given in the charters of Radial railways for carrying on traffic on the Lord's day.—JOHN LAING, Clerk.

### HEALTH AND HAPPINESS.

HOW IT WAS FOUND BY A LANARK COUNTY LADY.

She Had Suffered for Years From Weakness and Pains in the Back—Sciatica Complicated the Trouble and Added to Her Misery—Her Health Almost Miraculously Restored.

From Brockville Recorder.

On a prosperous farm in the township of Montague, Lanark county, lives Mr. and Mrs. Joseph Wood, esteemed by all who know them. Mrs. Wood was born in the village of Merrickville, and spent her whole life there until her marriage, and her many friends are congratulating her on her recovery to health and strength after years of pain and suffering. When the correspondent of the RECORDER called at the Wood homestead, Mrs. Wood, although now not looking the least like an invalid, said that since girlhood and until recently, she was troubled with a weak back which gave her great pain at times. As she grew older the weakness and pain increased, and for nearly twenty years she was never free from it. About a year ago her misery was increased by an attack of sciatica, and this with her back trouble forced her to take to bed, where she remained a helpless invalid for over four months. Different doctors attended her and she tried numerous remedies said to be a cure for her trouble, but despite all she continued to grow worse. She was advised to try Dr. Williams' Pink Pills, but she had dosed herself with so many medicines that her faith in the healing virtues of anything was about gone, and she had fully made up her mind that her trouble was incurable. At last a friend urged her so strongly that she consented to give the Pink Pills a trial. Before the first box was all used she felt a slight improvement, which determined her to continue this treatment. From that out she steadily improved, and was soon able to be up and about the house. A further use of the Pink Pills drove away every vestige of the pains which had so long afflicted her and she found herself again enjoying the blessing of perfect health. Eight months have passed since she ceased using the Pink Pills, and in that time she has been entirely free from pain or weakness, and says she is confident no other medicine could have performed the wonder Dr. Williams' Pink Pills have done for her. She says: "I feel happy not only because I am now free from pain or ache, but because if my old trouble should return at any time I know to what remedy to look for a release."

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

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**Woman's Foreign Missionary Society**

Presbyterian Church in Canada.

WESTERN DIVISION.

The Nineteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in

**The Central Church, St. Vincent St., Toronto**

—ON—  
Tuesday, Wednesday and Thursday, April 16th, 17th, and 18th, 1895.

Sessions will open on Tuesday at 3 p.m., on Wednesday at 10 a.m. and 2.30 p.m., and on Thursday at 11 a.m. and 2.30 p.m.

The Board of Management will meet in the School-Room on Thursday morning at 10 o'clock. Devotional meetings will be held in the Church on Tuesday afternoon at 3 o'clock, and on Thursday morning at 10.30.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee presiding, will be held in Cooke's Church, on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Dr. Gillespie, of New York, the Rev. J. F. Smith, M.D., of Honan, and the Rev. J. Fraser Campbell, Central India.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded not later than the 12th of April to Miss GEORGE, 277 Jarvis St., Toronto, Convener of the Credential Committee. Attention to this request will greatly assist and oblige the Billeting Committee.

Members and delegates are urged, even though coming a short distance, to procure certificates to travel at reduced rates from the ticket agent at starting point and signed by him; they will also require to be signed by Mr. Shortreed, at Toronto. For further information see April Letter Leaflet.

## Ministers and Churches.

Mr. Tolmer has declined the call to Leamington.

Owing to continued ill-health the Rev. J. B. Duncan, Parry Sound, has asked to be superannuated.

The Rev. Wm. A. Hunter, M.A., of this city, preached in St. Andrew's Church, London, last Sunday.

Rev. E. D. McLaren, B.D., of Vancouver, B.C., preached in the Presbyterian Church, Brampton, Sunday.

Dr. Kenneth Fenwick, a leading Kingston physician has donated \$2,500 to the general hospital of that city.

Rev. Alex. Russell has received a unanimous call from Hepworth, Cruikshanks, and Shallow Lake in the Presbytery of Owen Sound.

The Rev. W. S. Jordan, B.A., of Strathroy, conducted the anniversary service in Albert Street Presbyterian Church, Sarnia, last Sunday.

The Rev. S. Lyle, B.D., of Central Church, Hamilton, has had the degree of D.D. conferred on him by the Montreal Presbyterian College.

Rev. Isaac Macdonald has accepted a call to Glamis and was inducted on April 3rd., which fills all the vacancies in the Presbytery of Bruce.

Rev. Mr. Strachan has been pastor of the Presbyterian Church at Rockwood for nineteen years. The congregation celebrated the 19th anniversary last Monday.

Rev. Dr. Battisby, Moderator of the Synod of Hamilton and London, leaves at the end of June for a three months' tour through Europe and the East, going as far as Jerusalem.

The Rev. Dr. Macdonald, formerly of Thorold, Ont., now of Grafton, North Dakota, president of the State C. E. Union, is doing excellent work in connection with the society.

The sudden death is announced of Mr. Wm. Thom, an elder in St. Andrews Church, Quebec. Deceased was Principal of the commercial college in the ancient capital, and was deservedly held in high esteem.

The Presbyterians of Windsor are just now considering the rebuilding of their church, lately destroyed by fire. It is likely a much larger church than the old one will be erected and the Frontier City expects to be able to boast of having the finest church in Western Ontario.

The Rev. C. J. Cameron, Brockville, who has already gained an enviable reputation as an amateur photographer, has just finished three platinum-bromide pictures, 16x20, of the late Mrs. J. W. G. Watson, which certainly reflect great credit on his artistic ability.—*The Times*.

With the consent of the Presbytery of Kingston, the resignation of Rev. Duncan McEachern, pastor of the Presbyterian Church, Napanee, will be held in abeyance for three months, in hopes that by the end of that time his health will be improved sufficiently to enable him to retain his pastorate.

The Rev. R. E. Knowles, of Ottawa, who is travelling in the Southern States for the benefit of a throat affliction, finds the country beautiful, the women also beautiful, but it is surprising to find that the people still sigh for the old days of slavery, and think that the slaves should not have been set free.

The congregation of St. Mark's Presbyterian Church, Toronto, recently presented their pastor, Rev. J. G. Stuart, B.A., who has left his present pastorate to take charge of the South London Presbyterian Church, with an easy chair, desk, easel, and illuminated address. His departure will be keenly felt by the congregation.

Anniversary services were held in St. Andrew's Church, Merriton, on March 17th. Able and eloquent sermons were preached by Rev. S. Lyle, D.D., of Hamilton. The offerings on the plate amounted to \$188. Under the pastorate of Rev. Jas. Bryant this congregation has prospered very much. The membership has increased by 100, and it is now a self sustaining congregation with a beautiful church.

The delegates of the Brockville Presbytery to the General Assembly are as follows:—Ministers, G. MacArthur, D. G. S. Connery, Donald Stewart, S. S. Burns, H. McDiarmid; elders, John McCaughy, John M. Gill, Andrew Carmichael, Hugh Montgomery, Wm. Reid. Rev. Mr. Fleck was nominated as Moderator of the Synod of Montreal and Ottawa, and Prof. D. M. Gordon for Moderator of the General Assembly.

A special meeting of the Presbytery of Quebec was held on the 20th ult., in Hampton Presbyterian Church, Megantic, for inducting Rev. A. F. MacQueen into the pastoral charge of the congregation. The Moderator of Session, Rev. J. MacLennan, presided, and preached to a large congregation, after which the usual questions were answered and the venerable pastor was received, and suitably addressed by the Rev. W. Shearer, of Sherbrooke. Rev. J. Steele, Massawppi, addressed the people.

At a recent meeting of the London Presbyterian Council, composed of the ministers and members of the sessions and boards of management, the principal general business was the striking of committees and the making of preliminary arrangements in connection with the forthcoming

meeting of the General Assembly in that city in June. From the spirit in which this important matter is being taken up, it is certain that London will determine to make as favorable an impression as possible upon this influential body who are to honor that fair city with their presence.

Rev. Mr. Tait has accepted a call to the Presbyterian Church at Union. He will be inducted into his charge on the 18th of April, when Rev. Mr. McRae will deliver the charge to the preacher, Rev. Mr. Rogers propound to him the usual questions, and Rev. Mr. McIntyre will deliver the address to the people.

The members of St John's Church, Cornwall, at their anniversary tea meeting presented Mrs. Samuel Cline with a complete set of solid silver in a polished oak cabinet, as a grateful recognition of her services as president of the Ladies' Guild for thirty-three years. The presentation was made, on behalf of the congregation, by Rev. Dr. McNish, the pastor.

St. Andrew's Presbyterian Church, Windsor, of which the Rev. J. C. Tolmie is pastor, was burnt recently. The church was erected in 1884 but since the arrival of the present pastor it has been unable to accommodate the attendance, and it was proposed to extend it where the manse stood. The loss on the building is estimated at \$17,000, organ \$3,000, and is covered by insurance to the amount of \$11,200 on the building and \$2,000 on the organ.

A missionary lecture of great interest was given one evening lately in the North Pelham Presbyterian Church by Rev. Mr. Mitchell, of Thorold, under the auspices of the newly formed W. F. M. S. Auxiliary. The subject was the career of Dr. Paton among the cannibals of the South Seas. A set of finely colored slides just received from England, displayed through the magic lantern, together with choice selections by the far-famed choir of the church, added greatly to the interest and enjoyment of the large audience.

The evangelistic services which were held in the Presbyterian Church, North Pelham, for four weeks were brought to close on a recent Sabbath evening. Rev. Mr. Roger, pastor of the congregation, was assisted part of the time by Messrs. Bryant and Greenfield, and during the closing weeks by Rev. J. W. Mitchell. The attendance has been good and interest deep. The movement has been notable for the number of young men who have been impressed and who have decided for Christ. The pastor has, in all, received about fifty names. Christians in North Pelham have been greatly cheered and strengthened.

Miss C. McKinnon, of Queen Hill, having decided to make her future home in the Province of Manitoba, a large number of the North Bruce congregation, recently, assembled at the manse to show in some measure that they appreciated the valuable services rendered, and the sacrifices made by her and her brother in connection with the early history of the congregation. Indeed, it is a well-known fact that to them is due the credit of having been the originators of what is now a prosperous congregation. Miss McKinnon was presented with a well filled purse accompanied by a kindly worded address to which the Rev. H. McQuarrie, in Miss McKinnon's behalf, appropriately replied.

The sacrament of the Lord's supper was dispensed in St. Andrew's Church, Sherbrooke, Quebec, on Sabbath, March 30th. It was a red-letter day in the history of the church. The attendance was by far the largest in its history; but the chief feature was the receiving of forty-nine new members. Three of these were by certificate from other churches; the balance were on profession of faith. This large addition to the membership was the result chiefly of a series of special services, which had been held in the latter part of February and early part of March, under the leadership of Messrs. Elliott and Butts, evangelists. Rev. John Henry Elliott was an Ontario boy in his early days; his home being near Brampton. His preaching is earnest, evangelical and sound. His methods of conducting a revival are much the same as those used by B. Fay Mills in Montreal a year ago. The Synod of Montreal and Ottawa meets in this church in May.

For the past two years the Rev. Alfred Fowler, B.A., has been engaged in evangelistic work, part of the time as Synod evangelist for Manitoba and the Territories. Mr. Fowler has been laboring for some time in Ontario and has just closed a successful series of services in the Presbyterian Church, Collingwood. He has been spoken of very highly in places where he has labored and his style of meeting is such as not to conflict with Presbyterian ideas and usages. Rev. John Hogg, pastor of North Church, Winnipeg, speaks thus in the *Winnipeg Free Press* of a series of services held in his church last October: "Mr. Fowler has conducted his work with admirable good sense and ability, his methods do not conflict with Presbyterian ideas, his preaching was likeable and the results were beneficial." The Collingwood *Enterprise* thus comments on his work: "The Rev. Mr. Fowler is a pleasing vocalist, as well as a talented and convincing speaker, and his services have been very much appreciated here." Mr. Fowler will now take a rest and change from constant speaking, and will go to British Columbia for three months and take charge of the James Bay Presbyterian Church, Victoria, while the pastor, the Rev. P. McF. Macleod, is on a trip to Europe.

The fourteenth annual meeting of the Peterborough Presbytery (W. F. M. S.) was held in Port Hope, Feb. 12th and 13th. The pre-

sident, Mrs. James Craick, of Port Hope, presided. About fifty delegates were present. There were three sessions on Tuesday. The morning was occupied with the transaction of business. In the afternoon Mrs. Harvie, of Toronto, gave an address on "Our Mission Schools in the North West." Mrs. Graham, of Lakefield, corresponding secretary gave a report of the work accomplished during the year, showing the total membership to be 671, total amount contributed \$1,552.33. Mrs. R. A. Mulholland, Port Hope, in a short address, gave the delegates a warm and hearty welcome. This was responded to by Mrs. Fowlds, of Hastings. A public meeting was held in the evening, when addresses were given by Rev. A. McWilliams, of Peterborough, and Rev. J. Goforth, of Honan, China. The sessions on Wednesday were occupied in hearing "papers" which were contributed by Mrs. Sutherland, of Warkworth, Miss Dickson of Peterborough and Miss Miss S. B. Greely of Colborne. President, Mrs. N. F. McNachan, Cobourg; Vice-Presidents, Mrs. Sutherland, Warkworth and Miss M. Dickson, Peterborough; Corresponding Secretary, Mrs. W. M. Graham, Lakefield; Record-Secretary, Miss Craick, Port Hope; Literature Secretary, Miss A. Nichol, Port Hope; Treasurer, Mrs. J. F. Clark, Port Hope.

## THE LATE REV. WILLIAM KING.

At a meeting of the Presbytery of Chatham in Mount Zion Church, Ridgetown, March 12th, 1895, it was moved by the Rev. J. Becket, seconded by the Rev. A. Currie, and resolved that the Presbytery at this its first meeting after the death of the Rev. William King, one of its oldest members, would hereby express the sense of loss that we the members of Presbytery, feel we have sustained in the demise of our late brother and father.

We feel that in our departed co-presbyter we have lost one of more than ordinary ability, and one who both as a man and a minister of the gospel consecrated his gifts for the glory of God in advocating the cause of the oppressed in the dark days of American slavery. He has left behind him a name worthy of an honored place on the world's roll of heroes. His was a life of sacrifice having given of his means and energies in no stinted measure for the temporal and the spiritual welfare of those whose cause he had espoused with almost unbounded enthusiasm.

While we miss the sight of his venerable form, the sound of his eloquent voice, and the benefit of his counsels in our church courts, we are cheered by the thought that our loss is his gain, and that having finished the work given him to do he has now entered into the rest that remains for the people of God.

## FRENCH EVANGELIZATION.

In the face of obstacles and difficulties inseparable from the work of French Evangelization, the increasing attendance of Roman Catholics at the regular services, the growing number of inquirers after truth, and of conversions in our mission fields during the past quarter are worthy of note and cause for thanksgiving.

The mission day-schools are a necessity in many places for our scattered French Protestants as well as a most effective means of evangelization. There is no attempt to conceal their missionary character. The reading of the Scriptures and the inculcation of the principles of the Gospel are an important part of the daily work, and yet

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one-half and more of the pupils attending them come from Roman Catholic homes. This is good evidence of their appreciation by the people and of a desire for something better than the public or parish school provides, and all the more so because of the very unsuitable and inferior character of our buildings and equipment. In some places the numbers would be larger if the people were free. Not far from Quebec a school was opened last fall in the house of our Colporteur. The attendance of Roman Catholics very soon ran up to twenty-five. The private opposition of the priest availing nothing he declared from the altar that the sacraments of the Church would be withheld from all parents who sent their children to the heretic's school. This had its effect. "What does he want?" asked a father of a family. "He will not provide proper education for our children and will not permit us to send them where they can get it. Must our children be brought up in ignorance like the rest of us? Many of them are now running the streets and go to no school." "Some of those who have accepted the Gospel from me have asked me for any sake to not make it known so great is their fear of the priest in this place," says the colporteur.

The attendance at present at Pointe-aux-Trembles is one hundred and seventy-three, ninety-four coming from Roman Catholic homes. Three young ladies of the advanced class and ten former pupils of these schools, some of whom have Normal School diplomas, and also fifteen young men, three of whom are in the 5th class at Point-aux-Trembles, and the others pursuing their theological studies or teaching, have already made application to be employed by the Board as teachers, missionaries and colporteurs during the coming summer. These should all be appointed in order to supply schools and fields ready and waiting and asking for them. Some of these fields have not seen the face of a missionary for six months, the Board being unable to provide winter supply. How glad they will be if they can have, if only for a few months again, some one to lead and guide them in the way of truth.

Will the Board appoint them? Certainly it will, unless forced by lack of means to give up what has been won and stand still when in answer to prayer and toil a forward movement is possible.

If congregations or friends that have not sent their contributions to this scheme would yet do so promptly, there need be no cause for alarm. To these we respectfully appeal.

To meet liabilities for current quarter (ending 30th April) on account of salaries for missionaries and teachers, and close the year free of debt, the sum of \$11,000 is yet required.

Having made known the need and believing that it will be duly met, we leave the matter for your co-operation. In name of Executive,

Yours sincerely,

D. H. MACVICAR, D.D., LL.D., Chairman.  
S. J. TAYLOR, Secretary.

Montreal, March, 1895.

**PRESBYTERY MEETINGS.**

**REGINA.** A pro re nata meeting of this Presbytery was held on March 12th. The meeting was to receive and dispose of the Home Mission report in order that the convener might attend the Synodical Home Mission Committee on the 15th. The grants for the past half year and also for the current six months were read and passed. Messrs. McKay and Muirhead, with Dr. Robertson, were appointed to visit Ohlen field, to secure, if possible, better organization and more liberal self-support. The report re supply of mission fields was received and adopted. A resolution was received from Moose Jaw, asking Mr. Ledinghams re-appointment and as Mr. Ledinghams

expects to receive an appointment in the foreign field in June, it was decided to secure other ordained supply for April 1st. Petitions were read from Battleford and Indian Head in favor of Rev. Alex. Robson. He accepted the one from Indian Head. An application from Rev. G. A. Laird, B.A., to be received and given work was referred to Synodical Home Mission Committee. The reports re the change of boundaries of Wapella, Welwyn, Lansdowne and Green Valley fields were received and it was agreed that the changes suggested be made. The report re augmented congregations was passed as read. It was agreed that the ordained missionaries in Grenfell, Whitewood, Lumsden, Balgonie and Ohlen be re-appointed for 2 years. On Wednesday the Presbytery met for regular business. Applications from Lansdowne, Whitewood and Moosomin for loans from the Church and Manse Building Fund were received and recommended. Dr. Robertson was nominated Moderator of the next General Assembly. The commissioners appointed were Messrs. McLeod, Halstrand, Matheson, Campbell and McKay; ministers: Messrs. Bompas, Motherwell, Anderson, Fotheringham, and John McCalla, elders. Mr. Campbell referred to Mr. Robson's work and it was agreed that we as a Presbytery heartily commend Mr. Robson's enterprise re Prairie Witness and urge that it be given the hearty support of the members of Presbytery in every possible way. The reports of the standing committees for the year were read and ordered to be sent to the conveners. An application was received from Rev. S. O. Irwine, a minister of the Methodist Church, asking to be received as a minister of the Presbyterian Church, upon examination of his certificates, etc. It was agreed to ask leave of General Assembly to receive him as a minister of our church. Mr. MacLeod submitted a deliverance re Mr. Campbell leaving the Wolseley field, and it was ordered to be inserted in the minutes. "Whereas, it has been decided that the tie now existing between the Rev. Alexander Campbell, B.A., and the mission field of Wolseley shall be severed at the end of the current month, therefore be it resolved:—That the Presbytery express its hearty appreciation of Mr. Campbell's faithful, untiring and pre-eminently successful services as evidenced by the very satisfactory reports of work from year to year, the building of churches and other material progress that has been made. The Presbytery is deeply sensible of the value of the work done by Mr. Campbell, both in the mission over which he presides, and in various capacities outside the boundaries of his own field, as well as his judicious and exceedingly helpful advice, always so freely given, and records its earnest hope that in the providence of God he may soon find a congenial sphere of labor within our bounds.—J. W. MUIRHEAD, Clerk.

**VICTORIA:** The regular meeting of this Presbytery was held in St. Andrew's Church, Nanaimo, on March 5th, with a good attendance of members. The greater part of the time was occupied with the consideration of the Home Mission report. Reports from mission fields showed field supply and considerable progress during the past year. Arrangements were made for the future supply of all the old fields and one new one composed of the three Islands of Gabriola, Hornby and Deanman in the Gulf of Georgia. Owing to the absence of the convener consideration of the work among the Indians and Chinese was deferred until a meeting to be held on the 1st of May at Nanaimo. Among additional items of more general interest the following may be noticed. Mr. R. G. Munson's term of appointment expiring in April, it was agreed at his request to grant him the usual Presbyterian certificate, Mr. Munson intending to visit Britain during the summer, and to make application to have his name placed on the Probationer's List, whenever he may desire, and recognizing his valuable services. A unanimous call, addressed to Mr. Alex. Tait, in Chicago for the past 18 months, from the congregation of Comox, with provision of \$500 towards stipend and manse, application being made for a grant of \$200 from Augmentation Fund. The call was sustained and the induction appointed to take place on the 15th of April next. Mr. D. A. MacRae to preside, Mr. D. McIntyre to preach, Mr. D. A. MacRae to address the minister, and Mr. J. H. Rogers the congregation. Mr. Tait, who was present, intimated his acceptance of the call. Proposed changes in the constitution of St. Andrew's Church, Victoria, were ratified. An application for a loan of \$700 towards church erection at Union was recommended to the Board of the Church and Manse Fund. Reports from Standing Committees were presented and adopted and ordered to be transmitted to the conveners of the Synod's committees on the same subjects. The following commissioners to the next General Assembly were appointed: Dr. Campbell, Messrs. D. A. MacRae and D. MacRae, ministers; and Messrs. Thomson, Fell, T. M. Henderson, Victoria, and Mr. Copeland, Collingwood, Ont., elders.—D. MACRAE, Clerk.

**SAGGEN:** This Presbytery met in Gothic Church, Harrison, on March 12th. Mr. Miller was appointed Moderator for the next six months. The reports sent down from the General Assembly were considered. I. One year's service in mission field. The recommendation was adopted. II Hymnal (1) Resolutions 1, 2, 3, 7, 8, 9 were approved. (2) Resolution 3. While in hearty sympathy with the addition of these versions of the Psalter, disapprove of the selections as forming the first part of the new Hymnal. (3) Approve of resolution 6 with the exception of clause 3. With respect to clause 4 recommend the omission of verse 2 from hymn 520. (4) Recommend an index of Scripture texts on which the hymns are based. III. Amalgamation of

certain committees. The recommendation was adopted. IV. Jewish work, consider it undesirable, at the present, to appoint a separate committee. V. Aged and Infirm Ministers' Fund. Recommend that every minister, on being ordained, be strongly urged to connect himself with the fund. Nineteen honor certificates, for repeating Shorter Catechism, were granted. Rev. Mr. Aull gave in the Home Mission report, which was received. The Presbytery agreed to ask for \$150 from the Home Mission Fund for Drayton Mr. McKellar, on behalf of Cedarville and Esplin, requested that a student be sent this summer, also, to these congregations. The request was granted. The supply of the mission fields was left in the hands of the Home Mission Committee. Mr. Munro gave in a carefully prepared report on the State of Religion, which was received and adopted. Mr. Stewart gave in the report on Sabbath Schools, which was received and adopted. Ministers were appointed by rotation to the General Assembly. Rev. Messrs. Young, Aull, Miller and Munro were appointed; and elders, Thos. Cocil, Chat. Wilson, Geo. Turnbull and Alex. McPherson. It was agreed to renew the application to the General Assembly on behalf of Mr. George Scarr. The Rev. Fraser Campbell then addressed the Presbytery and others present, giving a most graphic and interesting account of his field and missionary work in Central India. A hearty vote of thanks was tendered him with the hope expressed that the Presbytery will be able to give greatly increased support. S. YOUNG, Clerk.

**BROCKVILLE:** This Presbytery met in St. John's Church, Brockville. Mr. Cameron obtained leave to moderate in a call at North Williamsburg and West Springs. Leave was granted the congregation at Oxford Mills to sell the land set apart for a grave yard. Mr. J. Fraser Campbell addressed the court on the condition and needs of India. Reports from Augmented charges were received and adopted. The Home Mission report presented by Mr. Stuart was of a most encouraging nature. A letter from Hutchison and Fisher set forth that a certain sum of money to be devoted to charitable purposes was left in charge of the Presbytery. Mr. Wright presented the report on remits. The following recommendations were adopted viz.—1. That graduating students should not be required to devote a year to mission work. 2. That a standing committee on Jewish missions should be appointed. 3. That ministers should not be compelled to connect themselves with the A. I. M. F. 4. That the amalgamation of certain standing committees is desirable. 5. The proposed Book of Praise, consisting of Psalter and selections from the Psalms be incorporated in the Hymnal, and that the selections be numbered as are Psalms in the Present Children's Hymnal. 6. That the Psalter and Hymnal be accompanied by a suitable index. 7. That Mr. C. J. Cameron be permitted to forward two hymns composed by his late brother to the Assembly's committee with a view to their insertion in the new Hymnal. The congregation at Winchester got leave to sell their old church. Mr. Conery's report on Sabbath Observance showed an improvement in the matter of the proper observance of the Lord's Day. Mention was made of the loss sustained by the church in the death of Mr. James Thompson, of Cardinal, and deep sympathy was expressed for the bereaved family. The reports on the State of Religion and Sabbath Schools were received and its recommendations adopted. Mr. Fleck was nominated Moderator of the Synod of Montreal and Ottawa and Prof. D. M. Gordon of the General Assembly. A committee was appointed to arrange for a conference at the next regular meeting at Spencerville on the 2nd Tuesday in July.—G. MACARTHUR, Clerk.

**PARIS:** The regular meeting of Paris Presbytery was held March 19th, in Zion Church, Brantford, the Rev. Dr. Cochran presiding in the absence of the Moderator, Rev. E. Cockburn. Mr. Burkholder, student laboring in New Dundee, Baden, and Wellesley village, reported on work there, and Mr. Dryden as commissioner from New Dundee was heard also. It was agreed to ask continuation of grant of \$5 per Sabbath for said field, and that control of services be left in the hands of Mr. Hardie and his session. Mr. McGregor was authorized to moderate in a call in Vencheyle and Collocon. Reports of Standing Committees were presented, viz., Sabbath Observance by Mr. Reid, Sabbath schools by Mr. Johnston, and State of Religion by Mr. McGregor, and that on Statistics by Mr. Hardie. It was agreed to ask continuation of grant of \$100 each to the augmented charges of Mount Pleasant and Bar-



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The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 153 Shaw Street, Montreal, Canada

"Gentlemen—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 122 pounds, but since

**HOOD'S Sarsaparilla CURES**

I began to take Hood's Sarsaparilla it has increased to 163. I think Hood's Sarsaparilla is a marvelous medicine and am very much pleased with it." J. ALCIDÉ CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.



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lord and Onondaga and Albetton. Dr. Jas. Robertson was nominated for Moderator of General Assembly. Commissioners to Assembly were appointed, viz., Dr. G. L. McKay, Dr. Cochran, Dr. McMullen, Messrs. Reid, Letch, and Johnston, ministers, and elders Herbertson, Barr, Wallace, Telfer, Carne and Alex. Hunter. The remit agent a year in the mission field was disapproved, also the remit agent special committee on Jewish mission was disapproved; that on the Aged and Infirm Ministers' Fund was approved; and that on amalgamation of certain committees disapproved.—W. T. McMULLEN, Clerk.

**Even Distribution**

Is what we are aiming at in saying so much about our great sale. We would like everyone to have a share of the generous Bargains we are giving. We, therefore, again extend a cordial invitation to all to attend that none may be unfortunate enough to miss such a money saving opportunity.

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On this Continent, have received  
**HIGHEST AWARDS**  
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**Industrial and Food EXPOSITIONS**  
in Europe and America.

SOLD BY GROCERS EVERYWHERE.  
**WALTER BAKER & CO., DORCHESTER, MASS.**



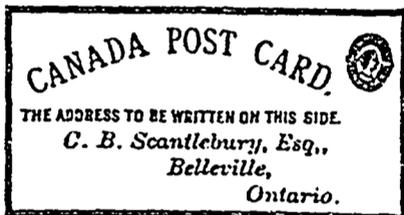
Dr. Wood's Norway Pine Syrup

A Perfect Cure for COUGHS AND COLDS

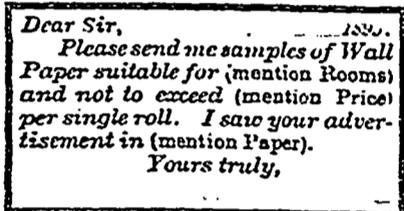
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes. Sold by all Druggists. Price 25 & 50c.

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YOU will receive by return mail samples of Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Ceiling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own fireside and with your friends to assist in the selection. You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—send you samples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc.; in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We Positively Guarantee Satisfaction. Can we say more? Our Mail Order Department reaches throughout the Dominion. We pay the express charges on all orders of a reasonable size. Full instructions with samples.

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But a Genuine Special Bargain Sale is now in progress at Spanner's. Everything must be sold to make way for large importations.

Ladies Gold Watches \$10.00 worth \$1.00 Ladies Solid Gold Rings \$2.00 worth \$2.00 Ladies Solid Silver Hair Pins \$1.00 worth \$1.00 Electro-Plated Dinner Plates \$2.50 worth \$1.00 & \$2.00 THESE GOODS MUST BE SEEN TO BE APPRECIATED.

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100 BOOKS FOR \$20.

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Cost 10, 20, 30, 40, 50, 60, 100 Vol.

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Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street.

Evening dresses and dress making of all styles made on the shortest notice.

British and Foreign.

The Spring exhibition of the Cincinnati Museum Association will be held from May 19 to June 30.

Professor Waldstein, an American, succeeds Dr. Middleton as Professor of Fine Arts in the University of Cambridge, England.

The Princeton Faculty have suspended "for the present" all athletic contests between Princeton and the University of Pennsylvania.

Mr. Thomas Greenwood, one of the ablest colleagues of Mr. C. H. Spurgeon, and a most useful member of many Baptist committees, died last week.

Ex-United States Senator Dawes has been lecturing on United States history and the principles involved and settled by the Civil War, at Dartmouth College.

Dr. Frederick Prime has been elected by the Board of City Trusts, of Philadelphia to succeed Dr. E. C. Hine as Professor of Natural History at Girard College.

In the Peruvian exhibit at the World's Fair there were a number of mummies and relics of the Incas, supposed to be more than three thousand years old.

MacMonnies, the sculptor, of World's Fair fountain fame, will design the bronze war chariot and horse which will surmount the soldiers' and sailors' arch in Brooklyn.

Two stained-glass double windows have been erected in St. James' U.P. Church, Paisley, in memory of the late Mr. Matthew Brown, with funds left for the purpose by his widow.

Manchester Presbytery, of the English Presbyterian Church, thinks the Synod should consider the propriety of re-arranging several of the Presbyteries in view of Church extension.

Inveraray congregation has been granted by Greenock Presbytery liberty of moderation in a call of a colleague to Mr. Meikle, subject to the sanction of the Home Mission board, from which aid is got.

The authorities of the Paris Louvre have been conducting a series of experiments as to the best background for sculpture, and have decorated the galleries which contain them with a light red color.

The unveiling of the Shelley memorial at Viareggio, where Shelley was drowned, and where his remains were cremated, was chronicled recently. It was erected by Italians, as was the tablet to Mrs. Browning at Florence.

The German emperor visited Prince Bismark at the home of the latter. He led the troops which passed in review before the ex-chancellor, and presented him with a sword. Speeches were made by both the distinguished personages.

Judge Read, of Philadelphia, has just decreed that all political clubs in that city which sell and serve liquor to members or guests break the license law of the State, which does not contemplate any such unlicensed retailing of liquor.

Rev. Theodore Meyers, at one time Hebrew tutor in the Free Church College, Edinburgh, and for the last twenty years superintendent of the Presbyterian mission to the Jews in East London, has resigned his office owing to advanced age.

The Presbyterians of Richmond, Va., are engaged in active efforts to secure the transfer of Union Theological Seminary to their city. No better location for it can be had, and it is highly probable that the institution will find there a permanent and influential home.

The death of Rev. Dr. Dale, of Birmingham, is a great blow to the Congregational body. Not in Birmingham alone, but throughout all England, he was recognized as a force for good. His influence in politics was not small, and much Mr. Chamberlain owed to it.

At the Methodist Conference in Logansport, Ind., at the communion service held March 27th, Bishop Warren refused to use the eight hundred individual communion cups ordered for the service, and the old custom of passing the cup through the congregation was continued.

During the year, closing March 1st, the missionaries of the American Sunday-School Union in the Northwestern district, under the supervision of G. F. Ensign, of Chicago, opened 929 Sunday-schools, having in them 3,494 teachers and 27,262 scholars. In aiding these and other schools to secure their permanence they made 5,835 visits, and distributed 6,137 Bibles and Testaments.

Glasgow U.P. Presbytery's statistics for 1894 show an increase of 741 in the communicants, of £397 in the ordinary income, and of £133 in the contributions for missionary and benevolent purposes. The total income was £101,054.

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

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

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

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

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

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

A movement is afoot in Aberdeen to raise a memorial of the late Prof. Robertson Smith in the form of a medallion portrait or bust in marble, and an annual prize in Semitic studies.

The attainment by Mr. James Hutton, teacher, of the sixtieth year of his eldership—ship Nicolson-street Church, Edinburgh, was the occasion of a congregational soiree at which he was presented with a purse of sixty sovereigns.

Greenock U.P. Presbytery's contribution to the Augmentation Fund in 1894 amounted to £184 less than in 1893, owing mainly to the death of Mr. John Clark of Largs, whose legacy, however, to the mission schemes will probably make up for the deficiency.

Perhaps

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

Meanwhile, and until a better one is produced, use

E. B. Eddy's Matches.

Our Communion Wine "ST. AUGUSTINE"



Chosen by the Synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles \$4.50 Cases of two dozen half bottles 5.50 F.O.B. Brantford, Ont.

Supplied at St. John, N.B., by E. G. Scovill, our agent for Maritime Provinces, at \$1.00 a case extra to cover extra charges.

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

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will find our Stock well assorted in

FINE, DURABLE AND STYLISH GOODS.

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Stylish and Durable Goods at Reasonable Prices.

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Surprise Soap



SURPRISE SOAP

LASTS LONGEST GOES FARTHEST.

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

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

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

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

Though the New Zealand Primitive Methodists are said to be but one per cent. of Australian Methodists, they have declined to adopt the basis of union proposed in Australia. The laity are much more powerful in the Primitive conference than in other Methodist councils, and are not willing to surrender their privileges.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

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FLORIDA WATER  
A Dainty Floral Extract  
For Handkerchief, Toilet and Bath.

### MISCELLANEOUS.

Dundee Presbytery has decided to give no pronouncement on the various plans for dealing with the drink traffic.

The recovery of Rev. Dr. A. K. H. Boyd has been sadly accompanied by the death of his wife, who faithfully nursed him.

Deserving Confidence.—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES, the well-known remedy for coughs, colds and throat troubles.

"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World, London, Eng.*

Mr. Moody is spending two months in ten days' missions throughout Texas. In the "City" twelve thousand people are accommodated at one time, and the choir is five hundred strong.

The business outlook in the United States as seen by the best authorities, is showing further encouragement. Better reports are received from all the great manufacturing and commercial centres.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy. Sold by all Druggists.

It has been decided by the first division of the court of session that as a parish manse can be turned into money, its value must be taken into account in the minister's return for income tax.

The late Prof. Blackie had two mottoes; first, "Speaking the truth in love," and second, "All noble things are difficult to do." They found abundant expression in the government of his life.

### COMMON SENSE

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

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

Prince Bismark received members of the German Reichstag and the Prussian Diet., who called to congratulate him on his eightieth birthday anniversary. The prince is manifestly enjoying the attention with which he is almost overwhelmed.

The death is announced from pneumonia of the Rev. Frederick Greeves, D.D., Principal of the Southland's Training College for Schoolmistresses. For thirty years he was one of the foremost preachers in the Methodist Church in England.

# RADWAY'S PILLS,

Always Reliable,  
Purely Vegetable.

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

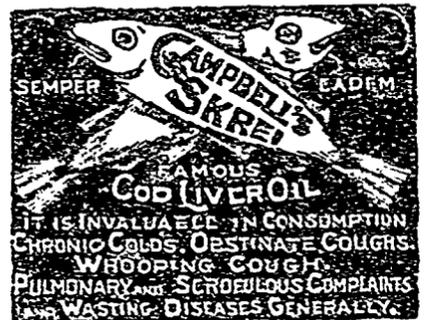
Sick Headache,  
Female Complaints,  
Biliousness,  
Indigestion,  
Dyspepsia,  
Constipation

### All Disorders of the Liver

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

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

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 49 St. James St., Montreal, for Book of Advice.



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COAL, ——— WOOD.  
LOWEST RATES.

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#### THREE GOLD

and ONE SILVER MEDAL  
THE WORLD'S INDUSTRIAL and  
COTTON CENTENNIAL EXPOSITION,  
NEW ORLEANS, 1884 and 1885.

#### HIGHEST AWARDS

NEBRASKA STATE BOARD  
OF AGRICULTURE, 1887.

#### DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,  
At Montgomery, 1888.

#### AWARD

Chattahoochee Valley Exposition,  
Columbus, Ga., 1888.

#### HIGHEST AWARDS

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

#### SIX

#### HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION  
CHICAGO, 1893.

#### HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,  
LONDON, CAN. 1893.

#### SIX GOLD MEDALS

MID-WINTER FAIR,  
San Francisco, Cal., 1894.

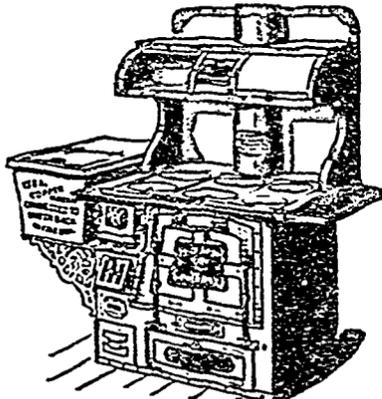
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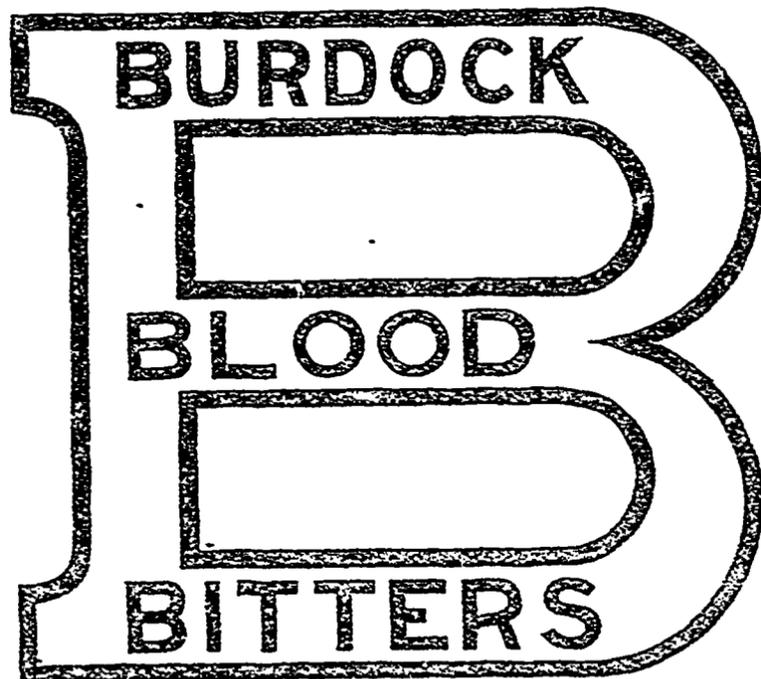
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Above Style Family Range is sold only  
by our Traveling Salesmen from our  
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throughout Canada and  
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Made of MALLEABLE IRON and WROUGHT  
STEEL and will LAST A LIFETIME  
if properly used.

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

### Bad Blood

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

### Rich, Red Blood

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

### Bright, Clear Skin

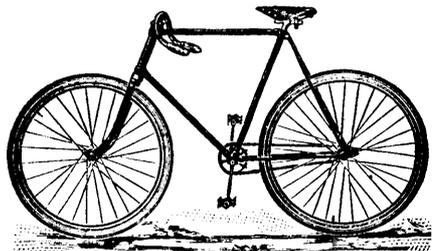
to the little ones. In cases of Dyspepsia, Constipation, Biliousness, Sick Headache, Scrofula, etc., after years of triumphant test and positive proof it is only necessary to say that

## B.B.B. Cures

**50c. Bargains in**  
**Bulbs and Plants**  
A Medium of Worth at Minimum of Cost  
No. B—15 Gladiolus, finest assorted, for 50c.  
" I—6 Dahlias, select show varieties " 50c.  
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" Window Collection, 2 each,  
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Mex. Primrose & Heliotrope " 50c.  
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Any 3 collections for 50c.; 3 for \$1.25; or 5 for \$2.  
By Mail, post-paid, our selection. A Sample  
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Pastry and Cakes made with the help of  
THE  
**COOK'S  
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**HOBB'S  
"STORMER."**  
"STORMER" in Prices.  
"STORMER" in Improvements.  
AGENTS WANTED.  
**HOBBS HARDWARE CO'Y,  
LONDON, ONT.**

Synod of Toronto and Kingston.

The Synod of Toronto and Kingston will meet in  
**St. Andrew's Church, Orangeville,**  
on Monday, 13 May, 1895, at 8 o'clock p.m., for Conference, and on Tuesday, 14 May, at 8 o'clock in the evening for business.  
The Committee on Bills and Overtures will meet in the Church at 4 o'clock p.m., on the 14 May.  
All papers intended for Synod should be in the hands of the Clerk, at least ten days before the date of meeting.  
Members and others, who have to attend Synod, will obtain Standard Certificates from the Station Agents, which will entitle them to reduced rates on their return, after they have been signed by the Clerk.

JOHN GRAY,  
Synod Clerk.

Orillia, 6 April, 1895.

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Everywhere.  
Sold Everywhere.  
Grown Everywhere.

**FERRY'S SEEDS**

Ask your dealer for them. Send for  
Ferry's Seed Annual for 1895.  
Invaluable to all planters and lovers  
of Fine Vegetables and Beautiful  
Flowers. Write for it—Free.  
D. M. FERRY & CO.,  
Windsor, Ont.

FOR TWENTY-FIVE YEARS  
**DUNN'S  
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THE COOK'S BEST FRIEND  
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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Richard's Landing, St. Joseph's Island, in September.
- BRUCE.—At Spenceville, on July 9th.
- BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
- BRANDON.—At Oak Lake, on May 14th, at 10 a.m.
- CHATHAM.—At Windsor, in St. Andrew's Church, on July 9th, at 10 a.m.
- GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
- GUELPH.—At Guelph, in Chalmer's Church, on May 21st, at 10.30 a.m.
- HURON.—At Clinton, on May 14th, at 10.30 a.m.
- HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9.30 a.m. Commissioners for General Assembly will be elected.
- KAMLOOPS.—At Vernon, on Sept. 3rd.
- LINCOLN.—At Beaverton, on Tuesday, April 16th, at 11 a.m.
- MAITLAND.—At Wingham, on May 21st, at 11.30 a.m.
- ORANGEVILLE.—At Orangeville, on May 7th, at 10.30 a.m.
- OWEN SOUND.—In Knox Church, Owen Sound, on April 16th, at 10 a.m.
- PARIS.—At Paris, on July 9th, at 10 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.m.
- QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
- REGINA.—At Regina, on July 10th.
- STRATFORD.—To meet on May 14th.
- SUPERIOR.—At Keewatin, in September.
- SAUGHER.—At Mount Forest, on July 9th, at 10 a.m.
- SARNIA.—At Sarnia, in St. Andrew's Church, on June 4th, at 11 a.m.
- TORONTO.—In St. Andrew's on first Tuesday of every month.
- VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd.
- WESTMINSTER.—In Cook's Church, Chiliwack, on June 4th, at 7.30 p.m.
- WINNIPEG.—At Winnipeg, in Manitoba College, on May 14th, at 2 p.m.

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