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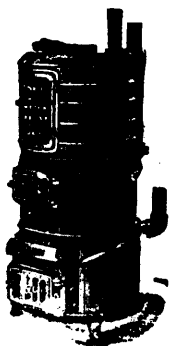
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BOILED RICE PUDDING :—Wash a cupful of rice in three waters, put it in oatmeal kettle and pour over it two cupfuls of water, stir in a cupful of raisins, let it cook half an hour, then add a quart of milk and a teaspoonful of salt, cook two hours more, serve with cream and sugar.

A NEW RECEIPT FOR SANDWICHES :—Cut home-made bread a day or two old in slices and trim off the crust. Pound chicken to a paste or mince it fine and dress it with a little mayonnaise. Spread this mixture on the bread and then roll it in a roll and place a slight weight upon it. When a sufficient number is prepared wrap them lightly in a napkin and put them in a cool place.

RICE WITH FIGS :—Boil one cupful of rice in two cupfuls of water for half an hour; add half a teaspoonful of salt; pour into a colander, if the water is not all cooked out, to let it drain; set it in the oven until the rice is white and dry; then set it in a steamer. Chop half a pound of figs fine, and stir into the rice; cover and steam twenty minutes; serve hot with a bowl of cream to which has been added four tablespoonfuls of sugar.

To restore abused velvet mix two tablespoonfuls of liquid ammonia with half a pint of hot water and apply it to the velvet with a stiff brush, rubbing it well into the pile so as to take out all the stains and creases. Then hold the velvet over a hot flat iron until the steam raises the pile and it is perfectly dry.

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The sand bag is invaluable in the sick room. Get some clean, fine sand, dry it thoroughly in a kettle on the stove. Make a bag about eight inches square, of flannel, fill it with dry sand, sew the opening carefully together and cover the bag with cotton or linen. This will prevent the sand from sifting out and will also enable you to heat the bag quickly by placing it in the oven or even on the top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid.

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY MARCH 29th, 1893.

No. 13.

Notes of the Week.

One of the funeral customs of Corea is, to say the least of it, peculiar. It is a social law which compels all loyal Coreans to wear a white hat for three years after the death of one of the royal family.

To guard against poisoning a law has been passed in Germany that all drugs intended for internal use must be put up in round bottles and those which are only used externally must be placed in hexagonal bottles.

Miss Frances Willard is awakening remarkable interest in England in the temperance cause. Attended by Lady Henry Somerset, she is visiting the leading cities, addressing immense and enthusiastic meetings, and organizing temperance movements.

Overawed by the storm of disapproval that came from the Christian Church, the World's Fair Committee on Ceremonies have receded from their purpose not to have any prayer in the opening exercises, and have decided to select some prominent minister to deliver the invocation.

Dr. Blaikie, Dr. McEwan, and Dr. Robertson, of Aberdeen,—ministers—with Messrs. Stuart, Gray, Brown, Douglas, and G. A. Mackenzie—elders—have been appointed corresponding members to the forthcoming Synod of the English Presbyterian Church at Manchester.

We are told that there is a tribe in Africa where public speakers in debate are required to stand on one leg, and are not allowed to speak longer than they can stand in that singular position. With all our boasted civilization there may be some points in which the savages surpass us.

The Primitive Methodists of England are this year celebrating their missionary jubilee. The celebration has taken the practical form of a Jubilee Fund, which, it is hoped, will amount to £50,000. This sum will be used for the extension of mission work at home and abroad, the formation of a chapel loan fund, the extension of the college, and the increase of the superannuation fund.

Dr. Joseph Parker, London, says: "Tens of thousands of families do not know where to turn for bread. Starvation is the inevitable fate of countless numbers. Amidst all this desolation and sorrow, the clergy of the Established Church are discussing whether the Lord's Supper should be taken before breakfast or after it. Oh! the madness! This is the tomfoolery that makes infidels and scoffers."

By the death of Rev. William Peddie, D.D., senior minister of Bristo church, Edinburgh, on 23rd ult., says the Christian Leader, the "father" of the denomination has disappeared. He was in the 88th year of his age, and 65th of his ministry, and with the exception of Rev. Dr. Smith, parish minister of Cathcart, was the oldest Presbyterian minister in Scotland. A son of Dr. James Peddie of Bristo-street Associate congregation, he became his colleague in 1828. Whilst a good expository preacher and a faithful pastor, it was in the church courts his ability was chiefly displayed. He was long a leader in presbytery and synod. Well read, especially in French theological literature, he for many years edited the denominational magazine. He had a large store of anecdote and fine sense of humour, and could tell a story well.

Last week's Galt Reformer contained the following reference to a deceased minister, well known to many of our readers: Rev. Dr. John Thompson, who will be remembered as the pastor of Knox church, Galt, 26 or 27 years ago, died on March 1st, at Forest, Morayshire, North of Scotland, aged 74 years. Dr. Thompson was here three years, going to the Fourth Church, New York, and later to Scotland, where he settled as the pastor at Inverallen, in Abernethy Established Church Presbytery. He retired from the ministry a few years ago. Rev. Dr. Jackson received the news of his death on Wednesday.

A Montreal writer says: "Now that anniversaries are the fashion, it is worth while to remember that we are approaching the centennial of Sir Alexander Mackenzie's famous journey to the Pacific ocean. On the 9th of May he set out from the forks of the Peace river, where he had wintered, in order to be ready early in the spring and, after many hardships and perils, he was able to record his success on the rocks in these terms: "Alexander Mackenzie, from Canada, by land, the 22 July, one thousand seven hundred and ninety-three." We have good reason to hold this hardy explorer in grateful remembrance, for to him we owe in part our possession of a Canada that extends from ocean to ocean." And let us not forget that he was long our fellow townsman.

Some French newspapers of wide circulation and considerable influence having lately asserted that Lord Dufferin, the English ambassador, came over to France with £120,000 in his possession for the purpose of bribing French newspapers, of corrupting French politicians, and of breaking up the friendly understanding between France and Russia, he thought proper to notice the criticism at the annual dinner of the British Chamber of Commerce in Paris. "The money," said Lord Dufferin, "seems to have gone the way of Balak's present to Balaam, and to have produced, instead of the promised blessings, a fine crop of particularly incisive and unremitting criticisms. The fact is," he continued, "that since I arrived in Paris I have not spent a sixpence that has not gone into the pocket of my butcher and baker, or of that harmful necessary lady, the avenger of the sins of Adam, whose bills every householder who values his domestic peace pays with alacrity and without examination—I mean the family dressmaker!"

Says the Philadelphia Presbyterian: If figures are reliable, the churches of the land instead of losing ground are greatly in advance of the growth of the population. During the past ten years our population has increased 25 per cent. while the Presbyterians, Congregationalists, Baptists, Methodists, Lutherans, and Episcopalians have multiplied 42 per cent. or two-thirds more than the population. In these six leading evangelical denominations, the communicants number 10,210,000, or represent a population of over 25,000,000. If we add the other denominations, including the Roman Catholics, we have a membership in all the Churches of over 20,488,797. Christianity is advancing at a rapid rate. If its friends continue true to its genius, it is bound to dominate the nation. Infidelity may prate about its decline and rationalism may depreciate its power, but it moves on to fresh conquests year by year, especially in its purer and more evangelical forms. Aggressive work must never be relaxed. The inspiring motto upon every denominational banner should be, "America for Christ."

PULPIT, PRESS AND PLATFORM.

Century Magazine: Tact can afford to smile while genius and talent are quarrelling.

Ram's Horn:—There are people who claim that they want to go to heaven, who are careful to keep as far away as they can from a warm prayer meeting.

United Presbyterian:—They must be exceedingly grotesque Christians, who pray sincerely and fervently in private and at the family altar, and teach their children to pray, "Thy kingdom come," and yet, with abundant means, contribute nothing to the missionary work of the Church!

Presbyterian Witness:—Public men often have to complain of popular fickleness and ingratitude. To-day on the crest of the popular wave; to-morrow down in the very "trough of the sea!" The best course is to set no store by mere popular applause, but loyally to do one's duty.

The Interior: The Jewish child, reading the history of his race, comes to regard the name Christian as involving all that is cruel, wicked and dreadful. We must make allowance for the impressions of history—and show him that Christianity is all that is merciful, pure and loving.

United Presbyterian:—"The care of all the churches," must have been a heavy burden for Paul, and yet it is a blessed thing to bear just such a burden. To feel no responsibility for the welfare of the Church is to have no part in the work of the Church, and that means to have no share of the blessing that comes only through service rendered for Jesus' sake.

Presbyterian Churchman:—Public prayer should embody the ordinary wants and wishes of the Christian people. Above all, prayer should be devotional, its thought should be spiritual, its language simple, its form a direct dealing with God, its function the voice of the Church there assembled, its force deep, earnest conviction touched all over with holy and tender emotion. It will be acknowledged that such prayer would far surpass the cold correctness of any form, and prove a real transaction with Heaven, and a true means of grace to the people.

Cumberland Presbyterian: Honest work, honest words, honest dealing—that would be a good motto for a young man to begin life with. You may be dishonest without speaking a word or taking a dollar out of any man's pocket. It is dishonest to slight your task; to be satisfied with anything short of doing your best. The school-boy who goes to his class with a lesson but half learned is laying the foundation of a dishonest habit. Thoroughness is honesty—faithful preparation for every work. Let your ambition be to do work that will stand the test of time and endure in eternity.

Rev. R. M. Donaldson: But no amount of money given meets all the responsibilities of the Christian. We need to respond to the question: "Who is willing to consecrate his service unto the Lord?" God who only uses his money as a means, cannot be expected to accept it as an end. He desires first the willing mind, to discern the need; then the willing heart, compassing the need; then the willing hand, open and generous with the resources of supply; and last the willing feet, to bring head and heart and hand in the way of new opportunities for service. Neither time, talents nor wealth are one's own; not even his body. All these are Christ's, for he is Christ's. How can I hold anything back from him? How can I think it a hardship to share his work?

S. S. Times: Right-doing is a very simple thing, but right-doing is not always an easy thing. A straight line is the shortest line possible between any two given points; yet, as a practical matter, it would be easier to draw a dozen crooked lines than one straight one in off-hand drawing. All of us can see the way of right living, but who of us can walk in that way without wavering?

Herald and Presbyterian:—A great deal of wisdom, patience, tact and grace is needed to train up a child "according to his way" or "the way in which he should go." All children are not alike. The native disposition of each must be studied, and the trainer must remember how he himself felt and thought when he was a child. He must adapt his training to child life as it is, and not try to deal with the little ones as if they were men and women. Above all, he must realize that in this responsible work he is a co-worker with God. The great common Father is deeply interested in the young. They are the hope of the Church and the world. If we seek His help, He will give it. He will send His Spirit to impart to us the wisdom we need, and to operate upon the heart of the child, so that its nature will be, in a true sense, that of the Lord."

Dr. J. Monro Gibson:—We have only to remember that the "earth is the Lord's, and the fullness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends, in however humble a manner, to replenish the earth and bring out its fullness to benefit the world or any of its inhabitants, he is engaged in the Lord's service, and may do, and ought to do, what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether he is ministering to bodily or intellectual or spiritual wants, whether he is making shoes or sermons—and it is far better work for God to make a good shoe than a poor sermon—pictures or pins, provided only he is doing some good in God's world, he may, and ought to, look upon his work as service rendered to the great Ruler of the world and King of men, and therefore may do it, not only without interfering with, but in fulfilment of, the claim God makes on the supreme devotion of the heart and life.

The Interior: Not one in a thousand of those who take the Bible as the man of their daily counsel either know or care about the "theories of inspiration" over which scholastics debate, and when there is an opportunity for it, abuse each other. Christians now recognize the Bible, in the same way and by the same evidences as the Westminster Assembly recognized it, as the Word of God—and that is sufficient. All such plain and devout readers perceive that it was given at sundry times and in diverse manners, because, so the Scriptures say of themselves, and the fact is on the face of them. David says, Psalm lxxviii, that the divine truth was handed down from father to son orally, and what was thus carried down from generation to generation by the voice of parental love was the Word of God. Some of it was revealed in visions, some of it by an audible voice, some of it by the providences of history. The heart and center of the Old Testament was engraved on tables of stone by God himself, on Sinai. That part of it was not left to human hands. But these scholastics have managed to embroll the Church over their theories. We wish every man of them were serving the Master on our foreign fields, or in home mission churches. "Satan finds some mischief still for idle hands to do."

Our Contributors.

THE GROWTH OF OUR HOME MISSION FIELD.

BY KNOXIAN.

If the members of the Home Mission Committee are in the habit of looking backward, some of them must have peculiar sensations, as they distribute student missionaries from the Atlantic to the Pacific. Perhaps they are so busy and so much puzzled with trying to balance the income and expenditure that they have no time to moralize about the past. Present duty in the committee room is more important than past adventures in the mission field. The Church cannot live on her history, nor can the work done thirty years ago in Huron and Bruce take the place of work that must be done now in the far away prairies of the North-west. The forward look is the right one for a Christian worker in any department; and it is specially necessary in mission work. What any of us used to do long ago is not a matter of as much consequence as what we ought to do now.

While the members of the Home Mission Committee must therefore attend strictly to business, this week we outsiders can call up the past and moralize and criticize and condemn and praise, and suggest—in fact do any useless thing we deem proper. It is a delightfully easy thing to do nothing, take no responsibility, and talk about the men who are doing the work. It is like sitting on the stand on a sunny day looking at a lacrosse match. You get all the fun and none of the knocks.

Thirty years ago in round numbers, Kincardine or Clinton seemed about as far from Toronto for Home Mission purposes as Winnipeg seems now. The Rev. A. D. McDonald, Convener for that part of the home field, used to come down upon Knox College in much the same style as Dr. Robertson comes down upon the colleges at the present time. Dr. Robertson is the ecclesiastical Van Horne of the North West. The railway Van Horne rules in matters of trade and commerce, and our Van Horne attends to things Presbyterian. Each is a most pronounced success in his own line, and our Van Horne is just as efficient as the other. In those days Walkerton or Paisley seemed as far away as Regina now seems. The "Soo" was almost if not altogether unknown and a young man sent there would think far more about the journey than any enterprising young man would think at the present time about going to the Pacific Coast. Red River at that time seemed farther away than China seems now.

Let no one suppose that the Home missionaries of thirty or forty years ago were lacking in zeal or pluck, or power of endurance. Perhaps they were just as good men in these particulars as any of their successors. But things were different. The country was new. Railways did not run to many places and there was little travel. It is much easier to go to Winnipeg now than it was to go to some points in Huron, Bruce, or Grey in the early days. It is easier to go to China now than it was for ex-Moderator Wardrop to ride from his home in Queen's when he entered that university fifty odd years ago. This contributor endured more hardness riding twelve miles on a stage coach in a certain part of the Home Mission field six thousand miles on the Canadian Pacific railway a few months ago. Railways have made a revolution in the country, and the revolution is as much felt in Home Mission work as anywhere else. All the same, it does seem strange to hear the Home Mission Committee talk about Prince Albert and Banff and places on the Pacific coast as familiarly as the old Conveners used to talk about the mission fields of the Presbyteries of London and Huron and Bruce and Grey. And the strangest part of the business is that places two or three thousand miles away do not seem more distant than places a hundred miles away seemed a quarter century ago.

Those were the palmy days for a stu-

dent missionary. The field was small compared with the present one, but the number of students was relatively smaller. Knox was the only source of supply, and a Knox "theolog" who had not two or three Conveners after him for the last two or three days of the session was not considered of much account. Any such thing as a student missionary having to seek work was unknown. A considerable number of Ontario pastors had a group of mission stations in their immediate neighbourhood that they were cultivating into congregations, and between the demand for curates and missionaries, and private arrangements for supply, every man who could preach was in demand, and even those who were not much gifted in that way could get work if they wanted it.

The sources of supply have increased six-fold in a few years. If our information is correct the supply is quite equal to if not a little in excess of the demand. The student missionary now asks for work, instead of being asked to take it. Probably quite enough of work could easily be found for every effective man; the real problem is to find money enough to pay him. That is where the squeeze comes in.

Do we say that the former times are better than these? No. We say no such thing. We hope and pray that we may ever be delivered from uttering rubbish about the good, old times. The old times were a long way from being all good, and the present is a long way from being all bad. The idea we want to convey is that our Home Mission work has expanded marvellously in a few years and the Church must find more money to carry it on. Now do you see the point?

CRITICISMS OF MINISTERS.

BY REV. A. T. WOLFF, D.D. PH. D.

How often we are greeted with the remark, "Rev. Mr. Blank is leaving the church at Jonesville." "Why, what is the matter?" "Oh, some dissatisfaction in the congregation. Some of the people got down on him, and he has to leave." It is a sad fact that some such trivial conversation as the above is the explanation of a large percentage of the pastoral dissolutions in our Presbyteries. A small minority can usually effect a change in most congregations. The selection and retaining of a pastor is usually dependent on the mere matter of the personal likes and dislikes of the people. They seem to forget that God's ministers are God's messengers, sent directly to them, and that it is God himself who speaks to them by the mouths of his servants. They mistake entirely the nature of the ministerial calling. They look on the minister as a man who, on the Sabbath, is to entertain them with fine sermons, and to flatter their vanity by his good social qualities and polite palaver.

This is one great source of the criticism and fault-finding so prevalent in most Christian congregations. You will have to start out like Diogenes with his lantern to find a minister who is not the subject of fault-finding from some source. If it were not sad, it would be infinitely amusing to hear the criticisms of different people.

One minister is not pious enough; another is not social, doesn't visit enough; this one preaches too long, that one not long enough; this one speaks too loud, another raises and lowers his voice too often; one speaks too fast, while another is a slow coach. This one is proud, dresses too well; ah! but this man is slovenly. Another would do pretty well, but his wife has some great fault; this one is too flowery, that one too plain in his preaching. Mr. A— would do very well, but he reads his sermons, and I abhor a paper in the pulpit. Mr. B— extemporizes, and often gets his sermons slightly mixed in the delivery. One man is too bigoted, but the next man is too liberal.

These are not imaginary but actual criticisms which the writer has at different times picked up. But even if these criticisms were in a measure just, would it not be better not to express them about those whom God has called, and his Church

sent forth to preach the everlasting Gospel? If congregations wait for the gospel till they hear it from a perfect minister, they will never hear it. Some years ago a congregation in Virginia wrote to President Rice, of Prince Edward Theological Seminary, for a minister. They wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about that matter. They wanted one also, who could visit a good deal, for their former pastor had neglected that. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was that they gave their last preacher \$350, but if the Doctor would send them such a man as they described, they would raise another \$50, making it \$400. The Doctor replied immediately, and told them that they had better forthwith make out a "call" for old Dr. Dwight in Heaven, for he did not know any one in this world that answered their description; and as Dr. Dwight had been living so long on spiritual food, he would not need much for the body, and possibly might live on the \$400 they proposed to pay!

But seriously, when a man begins to backslide and to grow cold in the Master's service; when he begins to have a distaste for the service of God and the worship of the sanctuary, then he begins to look for occasions to take offence. The man who is looking for such occasions soon finds them, and very soon you hear him uttering the stale expression that has been in vogue for two thousand years, "I don't like that preacher." Then he blows the trumpet of criticism tries to form a party, or stays away entirely from the worship of God's house.

But who made you a judge? Or how will your neglect of duty improve either the minister or the church? Every preacher of Christ has many discouragements, and if you throw hindrances in the way or absent yourself from the sanctuary will you not add to those discouragements? Those who wish to see their pastor able, freer, more wholesouled and cheery, must hold up his hands. They must make him feel the stimulus of a warm earnest friendship. Nor will absence from worship cure these fancied ills. It only creates ill will and strife to the injury of the Church. Neither will it help your own soul. Christian graces cannot grow up and flourish under the deadly nightshade of dominant criticism. You have covenanted to worship Christ the Lord, and how will your absence from worship and your fault-finding please Him?

And may you not have to answer for these things at the judgment day? And how about your children, if you are a parent? You want to see them saved. But a single word of criticism of either the church or the minister may create in their minds a prejudice that will be the means of their eternal ruin. The ministers of Christ may in many ways fall short of your standard, for they are only "men of like passions" with yourselves. "But we have their treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv: 7. They who preach Christ, however imperfect they may be, are still the chosen vessels of the Lord, and he who hinders the work by invidious criticisms or drives a pastor from his church, incurs a fearful responsibility. It is also time for Presbyteries and Synods to say that minorities shall no longer rule the churches by getting up a little fuss and driving ministers from their pulpits, because forsooth, a few happen not to "like the preacher."

HOME RULE IN IRELAND.

"In discussing Gladstone and Home Rule for Ireland recently, the Rev. C. J. Cameron, M. A., Brockville, said: "If this bill will preserve intact the integrity of our mighty empire, if it will preserve in perpetuum the civil and religious rights of Protestant Ulster, if it will retain for Irish landlords the rights and privileges which they possess in every civilized nation of earth—which Roman Catholic landlords insist upon in the United States

and Canada to-day—which Mr. Parnell actually acted upon in Ireland while he led the National Party, then God Almighty speed that bill and bless the man who made it."

The above are eloquent words and the spirit which inspired them is worthy of all praise; but surely the speaker has read Mr. Gladstone's "bill," and if so he cannot fail to see that the bill does not do the very things which he refers to.

Ireland will be separated from the British Empire; the Protestant religion in Ulster seriously endangered; the education of the country placed under the hand of the Romish hierarchy; the land laws, which are the best in the three kingdoms, will be trampled upon, and the whole business end in social war.

Even the South has now become alarmed and the Synod of the Anglican Church with the Lord Primate in the chair, has hoisted the danger signal; but still innocent Canadians are hopeful, simply because a Gladstone is author of this bill. Out of 1229 Anglican parishes in Ireland 1190 refuse to accept the bill. Out of a population of 630,000 members of the Anglican Church, 30 members are in favour of Home Rule, and still peaceable men like Mr. Cameron will "if" and "if" such and such things occur, it will be all right.

There are over half a million of Presbyterians, who almost to a man are opposing the bill, with all the power and influence they can command, for they see that the principles for which their forefathers suffered death and imprisonment, are seriously endangered, and still there is sympathy with Mr. Gladstone and the Irish priesthood who are striving to extirpate the last remnant of civil and religious liberty in that priest-ridden island.

The Ulster agitation is at fever heat, and at the public meetings in Belfast, Dublin and Waterford, these are names I have never noticed before at such gatherings.

Before this appears in print the General Assembly of the Presbyterian Church in Ireland will have held a special meeting to enter their protest against this bill. The Methodists, Baptists, Unitarians and Congregationalists; have all spoken with united voice, and said, "We will not have this bill."

If such evidence will not convince well-meaning Protestant people in this country, we cannot help it; but they may live to see the day when they will seriously regret the position they have taken. K.

Toronto, March 21st, 1893.

AN OPEN LETTER ON SABBATH SCHOOL WORK.

It is generally agreed that the Sabbath School is a most important part of the church's work and that hitherto the church has not been as careful in looking after her interests in this respect as she ought to have been. There are many districts in which there are no schools—many in which the work done is in the crudest form, and even in the best regulated schools there is room for improvement in organization, and in the quality of the work done. It is matter for congratulation that the church now feels this need more than ever before.

In order to effect as great improvements as possible, the General Assembly has appointed a large representative Committee to attend to this interest, as other Committees look after other interests of the church.

One of the first and chief difficulties in Sabbath School work is—the securing of competent teachers—It is asking a great deal of any congregation to furnish out of the rank and file of its membership, twenty or thirty teachers who are really competent to teach, and that under the unfavorable conditions our Sabbath School Buildings usually afford. To be a competent teacher in any circumstances requires preliminary training, and to that end the Committee has laboured in two directions.

(I) In preparing a course of higher religious instruction, and trying to induce as many as possible to read the Course systematically and stand an examination at the end of the year. About 1000 have been reading the Course this last year,

Christian Endeavor.

EASTER SERVICE.

BY REV. W. S. M'TAVISH B.D., ST. GEORGE.

APRIL 2.—John 11: 25; John 14: 19.

We need not wonder that Gregory Nazianzen spoke of Easter as "The royal day of days." Neither need we be surprised to read that the primitive Christians observed this day with great gladness. In early times when two Christians met on Easter morning one said, "The Lord is risen," and the other responded, "The Lord is risen indeed." Some of the Christian emperors signalized the day by setting free all those prisoners who were guilty of minor offences. By all classes, therefore, criminal and Christian alike, the day was looked forward to with unusual interest.

Easter morning reminds us of that sublime event, that stupendous miracle—the resurrection of Christ. This event, though in its very nature one of the most incredible, is yet one of the best attested facts in all history. The enemies of Christ took every precaution to prevent His sepulchre from being tampered with by human hands. They sealed a great stone over it and set a watch. "Vain the stone, the watch, the seal." Christ burst the bars of the grave and rose a conqueror. He showed Himself alive after His passion by many infallible proofs. On eleven different occasions He appeared to His friends. The disciples went into the very city where He was crucified and there proclaimed the story of His resurrection. If their statements were untrue they had all to lose and nothing to gain by making them. In honor of His resurrection the Sabbath day was changed from the last to the first day of the week. Not only so but we have one day—Easter—which specially commemorates this glorious event.

We should remember that the resurrection of Christ differs from that of all others who have been raised from the dead. All the others, even the three whom Christ raised up, had to pass through the throes of dissolution a second time. But when Christ passed through the grave He emerged, so to speak, upon the other side and entered upon a new life and changed conditions. To the apostle John He appeared on the lonely isle of Patmos and said, "I am alive for evermore." The doctrine of Christ's resurrection suggests one or two practical and comforting reflections.

(1). His resurrection ensures ours. Because He rose we, too, shall rise. Because He lives we shall live also. "Now is Christ risen from the dead and become the first-fruits of them that sleep." (1 Cor., 15:20). He, the first ripe Sheaf, has been waved before the Lord as a token of the great harvest that shall yet be gathered in. When Lord Nelson was buried there were thirty trumpeters stationed at the door of St. Paul's Cathedral. With instruments of music in their hands they waited for a signal. When the signal was given, they blew a loud, united blast. But those trumpets did not wake the dead. However, what those thirty trumpets did not do for one dead man, one voice shall do for all the nations. "They that are in the grave shall hear the voice of the Son of God and shall come forth." Death will be as impotent to retain us as it was to hold our Lord.

(2). This doctrine should lend us new support. What is Jesus doing for us now? Let the words of the hymn answer:

"He lives to bless me with His love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to bless in time of need."

The opening Lecture of the Summer session of Manitoba College will be delivered by Rev. Dr. King in Convocation Hall, on the evening of Tuesday, the fourth of April, at 8 o'clock. The classes will meet for lectures on Wednesday morning, and students will be expected to be in attendance from the first. The College is to have the assistance of Professor McLaren, D.D. of Knox College and Professor Scribner D.D. of Montreal College, for the first part of the session. There is the promise of a good attendance.

"Son of Temperance" and the "Templar" both oppose the plebiscite, and W. H. Howland, the President for many years of the Ontario Alliance, recognizing that the Sons of Temperance and the Royal Templars combined formed a majority of the temperance workers of the province, resigned from his office rather than have the appearance of being in opposition to a majority of his allies. Since that time the Grand Division of the Sons of Temperance voted down a proposition in favour of a plebiscite, and refused to appoint delegates to the Alliance. At the Grand Council of the Royal Templars the proposal for a plebiscite was withdrawn, and a petition to the Local Legislature for such prohibition as is within their power was endorsed. They also adopted a resolution for the calling of a provincial convention to get a representative expression direct from the people. A plebiscite is not a temperance measure. At best it is but a mere expression of opinion, and is of no force to compel action, and may be used as a political engine to the injury of the opposite party. The plebiscite taken in Manitoba in favour of prohibition by a very large majority, has resulted in nothing but disappointment. The action of the Government of that province in petitioning the Dominion to grant prohibition is in direct opposition to the resolutions adopted at the temperance convention called whilst the House was in session, the action of the Government being rightly gauged by them as a direct evasion of their responsibility by referring it to the Dominion. The ground taken by the advanced prohibitionists to vote only for that candidate or party who will make prohibition and its enforcement the supreme issue is the only reasonable and efficient platform upon which all who truly desire prohibition may unite. The rapid adoption throughout the country wherever presented is an earnest of its speedy acceptance as the general policy of the temperance people of this province in the near future.—JAMES THOMPSON, Treasurer Advanced Prohibitionists.

Toronto, March 13, 1893.

A DETECTED FRAUD.

Mr. Editor,—Since our letter appeared in your columns, we have learned of three persons who were victimized by the Collector (?) described in that letter. We also heard of a lady on whom he called and was refused. To this lady and one of the others, he gave a fictitious name and address.

The Board of Management would be much obliged if everyone who has paid this man money, or has been called upon by him, and refused to give him money, would immediately write to this office. Yours truly, J. STUART COLEMAN, Sec'y for Children's Aid Society, Room 30, Confederation Life Chambers, March 14th, 1893.

MEETINGS OF PRESBYTERIES.

The regular quarterly meeting of the Presbytery of Paris was held in St. Paul's Church, Ingersoll, Mar. 14. Rev. W. S. M'Tavish presided as Moderator. There was a full attendance of members. Among the more important items of business were the following: A call from Onondaga and Alberton in favour of Rev. W. Reid lately from Scotland, was submitted by Mr. Tolmie, Moderator of the session, largely signed and accompanied with a promise of \$850 stipend with a manse. The call was sustained and it was agreed to apply for a supplement of \$100 from the augmentation fund. Mr. Reid accepted the call and the induction take place on the 28th inst. in Onondaga, the Moderator of Presbytery to preside, Mr. G. C. Patterson of Embro to preach, Mr. Myers of Norwich to address the minister and Mr. Tolmie of Brantford the congregation. The report of the Woman's Foreign Mission Presbyterial annual meeting was read by the clerk. Great gratification was expressed at the results shown for the year, and the clerk was directed to convey to the society a suitable expression of the Presbytery's gratification. Mr. Hardie submitted a very full and instructive report on the statistics of the Presbytery, which was ordered to be printed for distribution and ministers were directed to call the atten-

tion of their congregations to the facts brought out in said report. Commissioners of the General Assembly were appointed as follows:—Dr. Cochrane, Messrs. McKay, Tolmie, Straith, Hutt and Myers, ministers, and Messrs. A. Marshall, Alex. Hunter, George Bryce, James Hunter, Jas. Bell and Adam Spence, elders. A telegram was received from the Presbytery of Sarnia intimating Mr. Leitch's acceptance of the call to Waterford and Wingham Centre. The induction was appointed to take place at Waterford, April 5th, the Moderator of the Presbytery to preside; Mr. Reid to preach, Mr. Sinclair to give the charge to the minister and Mr. Myers to address the congregation. A motion was submitted by Mr. Hutt proposing that the Presbytery overture the General Assembly to make total abstinence a condition of fellowship in the Church. After some time spent in discussion it was agreed to defer the further consideration of the subject till the next meeting in Knox church, Embro, July 4th at 12 o'clock noon. Mr. D. M. Gordon, B. D., minister of St. Andrew's Church, Halifax, was nominated for Moderator of next General Assembly to meet in Brantford in June.—W. F. McMULLEN, Clerk.

Chatham Presbytery met in First Church, Chatham, on Tuesday, March 14. Mr. Shaw was elected Moderator for the ensuing six months. At its own request Leamington was reduced to the status of a Mission Station and it was resolved to send a student into the field for the summer. Mr. Larkin and Mr. Wilson were appointed to act on the Synod's committee on bills and overtures. Messrs. Gemmill and McKerral were appointed auditors of the Treasurer's books and also of the accounts of the Buxton fund. Messrs. Becket and Hunter were elected delegates from the Presbytery to the Chatham Presbyterial Society of the W.F.M.S., which was in session in St. Andrew's Church, Chatham. The statistical report of the Society was read and the delegates were instructed to convey to the Society the Presbytery's expression of appreciation of its labours and congratulation on the continued success of its work. It was resolved to accept with thanks the invitation of the Society to take tea with the ladies in St. Andrew's Church school room at 6 p. m. It was agreed to ask \$50 for Duart and Highgate, and \$200 for Caven Church and North Dawn, from the augmentation fund for the ensuing year. The supply of the pulpits of the Buxton field was left in the hands of the session for six months. Dr. Battisby, Convener of the Presbytery's Home Mission Committee, was instructed to obtain a student for the Puce mission for the summer. Mr. Gilchrist having been delayed on the way from Manitoba and having failed to reach Goldsmith, in the Blytheswood, Goldsmith and Strangfield field, in time for his induction as appointed, it was agreed to hold an adjourned meeting of Presbytery in Goldsmith on Tuesday 28th March at 1 p. m., when he will be inducted and it was ordered that a new edict be read accordingly. Dr. Battisby again called the attention of Presbytery to the request of Assembly that Young People's Home Mission Societies be formed in every congregation. Mr. Becket reported that as instructed by Presbytery he had organized Kent Bridge and ordained elders. The report was received and adopted and Mr. Becket thanked. It was moved by Mr. Denholm, seconded by Mr. Gray and agreed that this Presbytery regards with much satisfaction the rapid progress made by the Harwich charge during the three years which have elapsed since its formation and desires to extend its congratulations to the Bridge End congregation especially, and the Rev. Dr. Jamieson, the pastor, on the recent completion and opening of their new edifice, and trusts that they may go on and prosper. The Clerk was instructed to forward copies of the minute to Dr. Jamieson and to Mr. McDonald, Secretary of the Bridge End Committee. On motion it was agreed to hold the next regular meeting of Presbytery in St. Andrew's Church school room, Chatham. It was resolved to recommend Mr. L. S. Hall, student to the Home Mission Committee for work during the summer. Messrs. Hunter and Davidson, ministers, and Messrs. J. B. Anderson and S. B. Ripley, elders by rotation, and Messrs. Becket, Larkin and Currie, ministers, and Messrs. Somerville, Denholm and Wilson, elders, by ballot were appointed commissioners to the General Assembly. The following annual reports were read, received and adopted: On Sabbath Schools, Mr. Manson, Convener; on Systematic Benevolence, Mr. Larkin, Convener; State of Religion, Mr. Davidson, Convener; Statistics, the Clerk, Convener; Temperance, Dr. Jamieson, Convener. It was moved by Dr. Battisby, seconded by Mr. Larkin, and unanimously agreed that this Presbytery nominate the Rev. Thomas Sedgwick, of Tatamagouche, as Moderator of the next General Assembly. Presbytery adjourned to meet in Goldsmith on Tuesday 28th March, 1893, and was closed with the benediction. The next regular meeting will be held in St. Andrew's Church school room on Tuesday 10th July at 10 a. m.—W. M. FLEMING, Clerk.

which is not a very large proportion of the whole Sunday School population, but is a good beginning, and will so far help in furnishing men and women who may in the future prove intelligent teachers. (II) In addition to knowledge, it is necessary to know how to teach in order to do effective work. The Committee has therefore made an effort to provide a Hand Book on Teaching, at such a price as will place it within reach of all, and so comprehensive as to indicate all the essential elements of successful teaching. In that the Committee has been successful.

In addition to that the Committee has been introducing other needful helps, such as "The Home Study Leaflet" and "Teachers Preparation Leaflet," as rapidly as was considered advisable, and these Helps have been adopted and appreciated by some of the foremost Sabbath School workers both in Canada and in the United States.

There is room for work in these and other directions but it means money. The Committee asked for \$1,500.00 to carry on the work of this year, which is not a large amount for so large an undertaking, as the oversight of about 2,000 Sunday Schools containing about 150,000 children. May this work not be compared in importance with the work of the Home Mission Committee, important as all recognize that to be?

It was hoped by the Committee that a sufficiently large number of congregations would have used the Harvest Home Leaflet, last fall—to secure a response such as would meet the Committee's modest demand, by sending the whole or part of the collection for the day, as requested by the General Assembly. However, only about 300 congregations used this service, and accordingly only about \$400 of the needed \$1,500, has yet come into the treasury. Now what remains to be done? Only to tell the Church the need—and surely the Committee will not be disappointed in their expectations. Certainly the work is sufficiently important to justify the outlay.

We now appeal to the Church at large to see that this deficit is wiped out before the next meeting of the General Assembly. Contributions should be sent to Rev. J. G. Stuart, 46 Stewart St. Toronto, the convener on Finance and Higher Religious Instruction.

JAMES G. STUART.

R. P. MCKAY.

Toronto 15th March, 1893.

PLEBISCITE OR STRAIGHT PROHIBITION.

Mr. Editor,—For about half a century the temperance people of this country have been agitating with more or less intensity for the prohibition of the liquor traffic. Thirty-nine years ago the United Parliament of Upper and Lower Canada came within one vote of passing a prohibitory law. The year 1864 saw the Dunkin Bill enacted. In 1873 the Ontario Legislature by a unanimous vote petitioned the Dominion Parliament for prohibition. The great convention held in Montreal in 1875 rejected a proposal to prohibit the retail sale of ardent spirits, demanding absolute prohibition. The Scot Act was given in 1878 as a test to ascertain the strength of prohibition sentiment, and the test proved that the majority of the people of this province desired prohibition. From causes which it is not necessary here to indicate, the enforcement of the law was so defective that its repeal became general, leaving the settled conviction that nothing short of an act covering the entire province, with a government pledged to its honest enforcement, would meet the exigencies of the case. At this point the Dominion Alliance comes forward with a proposal that the question, "Are you in favour of prohibition, yes or no?" be submitted to a popular vote. Petitions to this effect have been sent out to Churches, temperance societies, municipal councils, etc., and some of these bodies have signed the papers, supposing, no doubt, that the Alliance represented the views of the temperance people. Such, however, is only partially the case. The

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

THE CONSCIENCE.

1. An Inherent and Essential Faculty in Man. Rom. 2 15.
2. A Faculty of Judgment. Eccl. 10.20., Jno. 8.9., Prov. 20.27.
3. May be Weak. 1 Cor. 8 7 10-12
4. May be Evil. Heb. 10.22.
5. May be Seared. 1 Tim. 4 2.
6. May be Defiled. Titus 1.15.
7. May be Good. 1 Tim. 1 5
8. May be Non-accusing. Acts 24.16.
9. May be Spirit Witnessing to it. Rom. 9.1.
10. May be Pure. Heb. 9.14., 1 Tim. 3.9
11. May be Perfect. Heb. 9.9., 1 Pet. 3.21.
12. Source of Joy, Harmony with it. 2 Cor. 1.12., Heb. 13.18.
13. Preaching Aims at it. 2 Cor. 4.2., 2 Cor. 5.11.
14. God Served with it. 2 Tim. 1.3
15. Unilluminated by the Spirit a False Guide. Acts. 23.1., Acts 26.9.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE UNDERGROUND RIVER.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs xi. 24.

There was, and is still, in central Persia a desert province, where little rain falls, where corn will not grow, and where fruit trees are very rare. Yet there were people living in that province, who managed to provide themselves with daily food, and to be able to send their yearly tribute to the emperor Chosroes in southern Susa. Some of them kept flocks and herds, the flocks consisting of long-tailed sheep that fattened on the short thin grass which grew in tufts over the desert, and the herds of camels which grazed on the thorny plants and dry shrubs which dotted its level surface. Others were spinners and weavers, who made use of the sheep's wool and the camels' hair, turning them into cloth which they sold to their more fortunate neighbours. There were fishermen too who dwelt on the shores of a great lake without visible inlet or outlet. Its waters came underground from the northern mountains, and made their way southward through a similar hidden channel. A few hunters lay in wait for the lions and other wild animals that roamed over the sands in search of their prey, and for deer and goats on which they feasted. From time to time, the people drive down their flocks of sheep and herds of camels, the latter carrying bales of woollen and hair stuffs, rugs, and skins and dried fish, and brought back with them corn, wine, oil, and fruit, with other good things which their desert province did not produce. Many came back too with their hearts full of envy of those who lived in a more favoured country, the land of which was a great fertile garden watered by streams that flowed through scenes of beauty down towards the salt waters of the Persian Gulf. Why, they asked, should we be poor and they rich, seeing we are all subjects of the same great king? Kobad, the keeper of the emperor's camels was not one of these.

Karun was the governor of Cashan, and to him the people carried their complaints. They said they did not mind sending the emperor his tribute, but would willingly send more if their province would produce it. What they did mind was having to send away for corn to eat, and even for fodder for the very animals they reared. They wanted to grow their own corn and vines and fruit trees, yes and even mulberry trees for rearing silk worms, and rose bushes for making essences. They wished to have everything they had need of in their own land and among themselves. They were tired of this everlasting trade in sheep, camels and fish, and the weary journeys bringing the exchange goods back. Karun desired to please the people, so that there might be no disturbance in Cashan. He thought he was wise, and so he was, but it was only penny wise. Sending for clever men, he asked them why his province was so poor and the others so rich. Kobad was one of those whom he asked, and he answered that Cashan was not a poor province; that there was not a beggar nor a needy person in the whole length and breadth of it. He told of other provinces where sheep and camels could not live at all, where there was no great lake well stocked with fish, but only sad looking hot streams that lost themselves in the desert sands, and in the midst of summer dried up altogether. But the others silenced Kobad, and said he did not know what he was talking about. Other provinces were enriched by the rivers and streams which flowed through them, watering the ground, and making it bring forth abundantly. And where did this water come from? No doubt, from their own country, and from the underground outflow of their great lake. Why should Cashan feed the rest of the world with living streams, and itself remain a desert wilderness?

Karun, and all the clever men who listened to the one that had thus spoken, except Kobad, thought his sayings very wise indeed, and called him the greatest political economist of the day. The governor already imagined his promise transformed into a field of great fertility and wealth, and saw himself called to Susa or Ctesiphon by the emperor and made chief ruler under him, as a reward for the marvellous transformation. Engineers were sent for, and ordered to inspect the

lake at its southern end, so as to find the subterranean channel that carried off its surplus waters. Long days they sought in vain, throwing various articles that would float into the lake and watching the current carry them away. When these articles arrived near the southern end they were caught in whirlpools, and suddenly vanished. One day, Kobad was on the shore, superintending the watering of the emperor's camels, when, leaning over the edge he heard a sound, as of water swiftly flowing, and, at the same time, saw a large fish appear, as if from nowhere, barely holding its own against a strong current, and then turn aside into an eddy, and rest. The governor was superintending the engineers, when the camel guard went up to him and told him where the underground passage was. Eagerly he came forward to the spot, and found Kobad's word true. The camel guard prayed him not to stop up the exit, but Karun would not listen to him, so Kobad marked the spot that he might know it again. Then the engineers came and took the dimensions of the hole, and prepared a great hewn stone with which to fit it exactly. The stone was lowered down with ropes and chains opposite the aperture in the ground, but, before it was slid forward into its place, Kobad dropped his staff of office bearing the hound mark of the emperor, as if by accident, into the water, which in a moment swept it away. Then the great stone was slid into the hole and the sound of the rushing torrent ceased.

There was great rejoicing in Cashan, when it was known that the treasure of the waters was now held in, and would no longer benefit distant provinces. This was increased when the lake began to rise and overflow its borders. Little by little it encroached upon the land, driving the fishers out of their huts, and compelling the keepers of sheep and camels to withdraw to dry ground far beyond their old stations. The best grass was under water, and even the camels gazed wistfully to where their favourite food was half submerged beneath the advancing tide. The animals could not drink now without wetting their feet, and the women had to wade far through the marshy sand to get clean water for their households. The engineers set labourers to work digging channels for watering the ground, but the dry sand beneath the surface sucked the moisture up and was none the better. The sun shone down upon the stagnant pools, and poisonous vapours from decaying vegetation and dead stranded fish filled the air, bringing sickness and death to many a home. The sheep and camels were stricken down with a new disease, their feet rotting off them as they walked, all but the camels that Kobad kept for the emperor, which he had removed to the northern end of the lake. When the wild beasts came to drink, there was no longer cover for the huntsmen, who dared not attack them in the open, and the fishermen with difficulty launched their boats and dragged their nets to shore through miles of swamp. The people of Cashan were starving, and cried pitifully to Karun for help. Still the waters kept increasing, driving back and back into still more desert places the emaciated creatures who had been looking for great prosperity, leaving their dwellings behind them, and painfully carrying away what they could of their property along with their sick and their little ones. Such distress had never been seen before in all the broad empire of Persia.

Karun sent messengers down to the provinces of the south for help, but they came back empty handed. Those who dwelt in them were as badly off in another way as the people of Cashan. Their rivers had suddenly dried up, and a great drought prevailed, so that the emperor had had to send to foreign lands for grain to save his people from starvation. The whole country was crying to God for mercy. Yet the lake showed no sign of relenting. The underground rivers from the northern hills continued to pour down into it their streams of rain and melted snow, until all Cashan became a sea with but a little sandy strip around its margin. Many of the inhabitants fled to other countries, where some perished in the northern cold and others were killed or made prisoners by barbarous tribes. There was still some high land left where Kobad and a few other wise men kept their herds and mourned over the desolation of the province. Once there was no poor man in it, now all were poor and wretched and miserable. Too late Governor Karun and his clever men saw their folly. The people no longer hailed them as political economists, but cursed them to their faces as the authors of all their misfortunes. And these were the very people who had envied the dwellers in the south, and had prayed for a change that should transform their desert province into a fertile land. They had water enough now and to spare, but the sandy desert with its bushes and tufts of grass, which they had despised, they now longed for with a great longing.

Karun did not know what to do. If he re-opened the channel, the emperor would know who had stored it, and perhaps punish the offender. If he allowed things to go on as they were, he would soon have no province to rule over, and certainly no tribute to send to his monarch. At length, he decided to take away the stone, and sent for his engineers. With difficulty large boats were pushed out over the miles of sandy marsh, and soundings made in the original lake. There was no current now, nothing to indicate where the old aperture was, and all landmarks had disappeared under the waters. Day after day, the engineers searched, and even through the long nights when the moon shone clear, but all to no avail. It seemed as if the whole population of the province must be driven out. The emperor's taxing officers came, but there was nothing for them. They returned empty handed to tell the doleful tale. When they arrived at Susa Chosroes had

in his hand the staff of a camel's warder, bearing his own royal mark upon it. It had been found in the dry bed of a river near the point at which its waters had once issued from the ground. He held it up before his courtiers and said, "The man who owned this staff and can send it back again through the same channel shall have my daughter to wife, and be second to me only in the empire." This he ordered the scribes to write down, and sent posts all over the north country to find the owner of the camel keeper's staff.

Circling round the great lake from the west, the messengers came at last to where Kobad kept the emperor's camels. He heard the proclamation, he saw the staff, and went forward to claim it as his. When he asked for large boats or barges, for long iron bars chisel pointed, and for heavy sledge hammers. The camel keepers manned the barges, and propelled them away to the old southern limit of the lake. After a long-voyage, they came to a spot where the tops of three water killed trees were to be seen, their long trunks being covered with the rising waters. These were Kobad's landmarks, and, searching about in their neighborhood, he discovered the anchor cord he had let down, with a stone at the bottom end, and a wooden float on the top. Fastening his two barges to the tree tops, he ordered the chisel pointed bars to be thrust against the rock wall far below. It was done, but the bars were too short even to touch the top of the rock. The stout wooden handles were fixed to them until they were long enough. Carefully, the workers probed lengthwise and crosswise to the chisel edge for a crack or flaw in the solid stone. When cracks were found, the men with the bars held them in position while others struck the hard wood handles with the heavy sledges. At both ends of the working barge the rock yielded beneath the blows, and the bars sank down inch by inch. A third crack was found at right angles to the other two and between them, and the rock at that point also yielded to the chisel edge and the heavy hammers' thud. Then, all of a sudden the three bars sank down out of the camel drivers' hands and they nearly went in after them. "Quick, quick," cried Kobad, "all of you get into this barge and row for your lives away to the Southern Shore!" The men jumped in, threw away sledges and the bars that remained, cut the rope that bound the barge to the trees, and rowed for dear life, leaving an awful whirlpool behind them, where the waters were being sucked down into their old channel. Standing up in the stern, Kobad lifted high his arm and flung his camel warder's staff into the water. Then, it was desperate work fighting against the strong current that flowed on every side towards the opening. At times the barge stood still, but, at length, it reached the overflowed land, and, with pole as well as oar, was brought to the gradually nearing bank.

Day after day the waters decreased, and the old familiar landmarks came into view. Stone houses that had survived the flood were reoccupied, and old pasture grounds revisited. The fishermen got their nets and boats into order for the work of other days. There was joy over all the north country, and even Karun's heart was somewhat comforted. In the south, Chosroes was told that the waters had come back again, and went forth in his chariot to witness this sight. A grand sight it was to behold the great billows surging southward towards the sea, their impetus so great that they had no time to spread themselves abroad over the river bed, and would not have until they touched the salt tide and were dammed back by its mightier power. As one proud wave dashed along it smote against a boulder in the channel, and from its crest was tossed, far out on the bank near the wheel of the emperor's chariot, the well known staff of the camel warder. There was rejoicing in the south as well as in the north, for the time of drought was over, and dreams of returning prosperity visited every soul. The greatest officer of state was sent northward after the envoys with a royal chariot and many horsemen and players of music to bring back in triumph the hero of the hour. They found Kobad superintending his camel drivers, and the governor Karun among the envoys, claiming credit for the opening of the waters. The envoys had not been on the lake and, therefore, could not say from their own experience that his story was not true. So the great officer took both Karun and Kobad back with him in the royal chariot, and, as there were two claimants, he could not clothe either in the princely robes sent by the emperor.

(To be continued.)

ON PRAYER.

Be careful what you pray for to-day. Your request may be granted at a time when you will be wise enough to wish you had not made it.

We must ask for strength from above; strength from below comes without asking.

Prayer is called one of the "consolations of religion." But religion is not intended to be a consolation. It is intended to keep us in such a condition that we shall not need consolation.

Satan trembles when he sees the weakest saint upon his knees. But his sides shake pleasantly when the weakest saint with bowed head is wondering if the minister means to keep on all day.

We are so selfishly anxious that God shall hear and answer our prayers to Him that we never stop to consider whether we are hearing and answering His prayers to us.—*Ethelwyn Wetherald.*

Our Young Folks.

HIS NAMES.

In school, when master calls the roll his name appears as "William Cole;" When at their play, as boys will, They've shortened it till it is "Bill." "Come, Willie," is his sisters way Of asking him to come and play. If grandpa wishes something done, His dear old voice calls out, "My son!" And father never calls him twice; His "Will!" can bring him in a trice. And when he goes to bed at night, He never shuts his blue eyes tight Until the words come sweet and clear In mother's voice, "Good night, my dear."

Presbyterian Journal

A DESERT CARAVAN.

A great caravan in march is a superb spectacle, alas! too infrequent now in northern Africa. At first Arabs alone can detect it, a mere speck lost in a dusty halo, whence it emerges at length, a tawny-coloured mass possessed of a strange motion, the swarming of a thousand lives in one. Here and there silhouettes of straggling camels stand profiled, like hieroglyphics, on the fiery sky, as, insensibly trailing its snake-like curves, the convoy advances. Hours after being sighted, it passes in slow defile, led by a vanguard of blooded camels, whose gait and bearing have an air of arrogance not customary to that race of proletarians, the chieftains seated aloft in their floating burnouses, alert of eye, with gum in hand, statuesque guardians of the convoy-treasure. Behind them the camels of burden, exhausted less by loads than with the fatigues of the journey, their legs and croppers bald and scarred by blows, struggle forward languidly, thrusting out the tongue as they press their huge, spongy feet in the yielding ground. What resignation in their soft, staring eyes! Verily, no philosopher knows better than those poor brutes how mean are the revolts against inexorable fate. Near at hand walk the drivers, their emaciated features savagely illuminated by eyes of fire, and white, gleaming teeth piercing their parched lips. Of all who started with the caravan, how many have fallen by the way, abandoned to agonise alone in the desolation?—From "A Saharan Caravan," by A. F. Jaccaci, in the March Scribner.

THE BROWNS OF HADDINGTON.

We quote the following from an article in the Speaker by Principal Fairbairn, of Mansfield College, Oxford. We heartily commend it to the study of our young readers:—
For four generations their name has been honoured. The founder of the family was a shepherd boy who learned to read his New Testament in the original while herding sheep on the braes of Abernethy. One day he went to St. Andrews to buy a Greek New Testament. In the shop stood a professor who, surprised at the boy's request, offered him one if he could read it. He read and obtained the book, which is still a treasured heirloom in the family. He became burgher minister of Haddington, was "passing rich on forty pounds a year," and reared for the ministry a race of sons, one of whom, Ebenezer, became famous as a preacher. Brougham is said to have praised his eloquence, and the story is told that once in Edinburgh, in the climax of a very dramatic sermon, he stood still, looked down the aisle, and said: "Here comes a man from Tarsus, and he cries, 'make mention of me'"—the immense congregation sprang up, expecting to see the man from Tarsus in bodily presence there. The eldest son, the second John Brown, became minister of a church which stands high up in one of the wildest moorland districts of Scotland, where his name still lingers as a household word. His son, the third John Brown, was the most scholarly theologian and one of the most gracious and picturesque figures in Edinburgh of his day; while his son, the fourth John Brown, of loved memory, quaint, tender, imaginative, was the friend of all good men, and of all dogs, good and otherwise, to whom we owe "Rab and his Friends" and many another page of exquisite grace and charm.

A STREET-CAR CAT.

The street cars in a certain Western city have small stoves in the centre of each car for the additional comfort of passengers in cold weather. The driver on one of these cars had reached the end of his route one cold day last November, and was changing his horses from one end of the car to the other, when a half-grown, half-starved, and bedraggled-looking kitten came mewing across the road and ran into the car. It curled up under the warm stove in great contentment, and the kind-hearted driver, who was also the conductor, allowed it to lie under the stove during the down-town trip. He begged a saucer of milk for the little waif at the other end of the route, and after her lunch, for which she was manifestly grateful, kitty went back to her snug place under the stove, and during the day she and the conductor became such good friends that he left her in the car when he went on duty that night.

He did not put her out the next day nor at any other time, but fed her every day, and before a week she became the pet of the public, and was quite an attractive card to that branch of the road. She was a pretty, playful, gray and white kitty, and made friends with all the passengers. The children played with her, the ladies petted her, and most of the men paid her some attention. One lady tied a pretty scarlet ribbon round kitty's neck, and the next day another lady fastened a tiny silver bell to the ribbon.

As for things to eat, kitty had them in variety and quantity enough to make a dyspeptic of her. During a single trip she had gifts of a choice bit of raw steak offered her by an old Irishman on the car, a big oatmeal cracker and some gumdrops presented by a little girl, a lump of loaf-sugar, a lane, a sandwich, some peanuts, and a link of sausage.

Kitty had been on the car five weeks when I heard from her last, the most happy contented, and petted little puss imaginable. When the weather is fine she often rides out on the platform with the driver who had been such a true friend to her, and whose conduct is proof of the fact that there is a kindly, generous heart beneath his rough garments.—From Harper's Young People.

APRON-STRINGS.

"I promised my mother I would be home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron-strings—"

"My mother doesn't wear aprons," said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late"—and now there were tears in the old eyes—"when I would gladly have been made a prisoner, tied by these same apron-strings, in a dark room with bread and water for my fare. Always keep your engagements with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you" at the conclusion of the stranger's lecture, and they left the ball grounds together, silent and thoughtful. At last the apron-string critic remarked, with a deep-drawn sigh:

"That old man has made me goose-flesh all over."

"Oh, Dick," said his companion, "just think what lovely mothers we have both got!"

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron-strings out of my mouth again."

Teacher and Scholar.

April 9th, 1893. AFFLICTIONS SANCTIFIED. {Job 5: 17; 27: 17;}

GOLDEN TEXT.—For whom the Lord loveth he chasteneth. Heb. 12: 6.

Months of Job's trial seem to have elapsed (7: 3.) when three of his friends hearing of his great affliction, make an appointment together and come to condole with him. They found him so disfigured with suffering as not to be recognizable. Mourning with him they sat over against him in speechless sympathy. Job's grief was so intensified, at seeing his sufferings reflected in their sorrow, that he lost all control of himself and burst into a bitter cry for death. He is then addressed by Eliphaz, the Temanite, the most dignified and considerate of the three friends, a man of seemingly patriarchal age, (15: 10.) and almost prophetic character (4: 12, 13). The general purport of his address is that God inflicts sufferings because of man's sinfulness, so, if he will submit himself to this chastening the results will be blessed. Expressing surprise that Job, a comforter of others, should himself despair when he is touched, he bids him remember that only the wicked perish at the blast of God. The afflictions of the righteous are disciplinary, and are due to the imperfection which he shares with all creatures. This imperfection had been previously revealed to him in a vision. Without mentioning Job's individual case, he implies with great delicacy that it is an example of general sinfulness. Man is born to trouble. It is his nature so to act, that by evil deeds he brings trouble on himself. Therefore, he counsels Job to commit his course to God, all whose ways are marked by one purpose to do good, ending in the words of the lesson by pointing out the happy issue that will then be his.

1. God's purpose in correcting. Eliphaz means it to be understood that God's universal course of goodness shows itself in chastisement. The words used to describe suffering as coming from God 'correcting and chastening,' indicate that the man who endures it, should be regarded as happier than if it had not befallen him. It is intended to correct that which is wrong, to chasten what has become impure. Without adopting Eliphaz's theory that all suffering is sent because of special sin, it may be recognized as true that suffering so sent is really a blessed thing. It is designed for good, and if the sufferer will allow, is beneficial in its results. The same stroke that wounds is fitted to make whole. God smites the putrefaction of the sore in order that it might be cleansed and bound up for healing. The chastening is then a mark that there has been a moral wound, and being a way of restoration is not to be despised, but welcomed. Job should consider himself happy in being afflicted, for God afflicts in order that he may the more richly bless. Ps. 94, 12; Prov. 3, 11; Heb. 12, 5.

II. God's protection amid trial. Assuming that God's visitations will have due effect on Job, Eliphaz goes on to speak of the protection that God will afford him in the midst of trial itself. In general he will have such deliverance that in all troubles evil will not touch so as to harm him. Six or seven are round numbers meaning 'many' or 'all' Prov. 6, 16; Amos 1, 3; Mich. 5, 5. More specially he will have immunity in such evils as famine, war, the scourge of tongues (Ps. 31, 20), destruction (perhaps pestilence), dearth, wild beasts. The evils mentioned are for the most part those which God elsewhere proclaims that he brings upon men and peoples for a judgment. Ezek. 5, 17; 14, 21.

III. Joyous issue. Eliphaz goes on to describe still more positively the blessed after condition of Job's turning unto God. God being at peace, all God's works, inanimate nature and every living creature are in a league of peace. Rom. 8, 28. All about his homestead will be in such safety and security, that he will feel perfect confidence with regard to them. When he looked upon his cattle and other possessions (R. V. fold) he shall find them actually correspond to what he expected, he shall miss nothing (R. V.). Though now his family is cut off he shall feel that God has given him the much desired joy of a numerous offspring. To crown all his life will be spared. Like a shock of corn, fully ripe, he will come to the grave full of years. The dimmer light of the Old Testament respecting future life, enhanced the greatness of this blessing. Exod. 20, 12; Ps. 91, 16; 102, 24; Is. 38, 10.

As Eliphaz errs in assuming that in every case special suffering involves special guilt, so he also errs in asserting that this representation of well-being as the result of well-doing is true of every individual in an outward sense. But his words express a true general principle and in the very highest sense will never fail.

TO THE POINT.

Mr. John L. Blaikie made an excellent and pointed speech at the annual meeting of the North American Life Assurance Company, held recently.

Amongst other things he said: "When a shrewd business man makes up his mind to insure his life, and proceeds to consider the claims and relative merits of rival companies, to what ought he have principal regard? Surely the problem such an one has to solve is, 'Which company can do best for its policy-holders?'"

"Now, it by no means follows that the largest, or the oldest company, or one with many more millions of assets than another, can do the best for its policy-holders."

"I have before me a statement showing the percentage of surplus earned to mean assets for the year ending 31st December, 1891, based upon the last Government returns. It is extremely interesting."

"Take first four of the United States companies doing business in Canada. Then take four prominent Canadian companies."

"Thus you see that the percentage of surplus earned to mean assets for 1891, out of which alone all returns and dividend to policy-holders must come, is in the case of the North American Life more than double that of any of the four United States companies, and very much greater than that of the Canadian companies named."

"Nothing can be clearer than that the company making and accumulating the largest percentage of surplus is the one that will give the largest returns and best investment results to its policy-holders. Tried by this test, I am proud to say the North American Life stands in the very front rank."

"A wise and provident investment of the funds of a life insurance company is a most important factor in adding to the surplus, and in this respect our Company has been remarkably fortunate, the average rate of interest upon its investments being as high as any, and considerably higher than that of most companies, as will be readily seen by figures, compiled by the Insurance and Finance Chronicle, of Montreal, from the last Government returns."

"The Company, as you know, offer various kinds of attractive policies, suited to the different circumstances of all classes, which should make it an easy one for which to secure new business. To the agents, I venture to say that in the North American Life you represent a company that the report before you proves conclusively can do better for its policy-holders than most companies, that pays its losses promptly, and that deals honorably and liberally with all."

The Presbytery of Brandon met in Knox Church, Portage la Prairie, on Tuesday, 15th inst. Present Dr. Robertson, Messrs. Wright, MacLean, Campbell, Ross, Fraser, Beattie, MacTavish, Lockhart, McCullough, Shearer, ministers; and Messrs. Ferguson and Grant, elders. Mr. Shearer's term as Moderator having expired, Rev. R. Wright was appointed Moderator for the ensuing six months. A call from Fort William congregation to the Rev. A. W. Fraser, of Treherne was laid on the table. It was found that the call was unanimous, had been signed by 64 members and concurred in by 65 adherents, and was accompanied by a guarantee of stipend of \$1,200 and house rent. Messrs. Robertson and Forbes were heard on behalf of the Treherne congregation. Mr. Fraser requested the advice of members of Presbytery in the matter and afterwards stated that he could not see his way clear to accept the call, whereupon it was agreed that the translated be not granted, and that the Clerk notify the Presbytery of Winnipeg to that effect. Rev. T. Sedgwick, of Tatamagouche, N. S., was nominated Moderator of the next General Assembly. Presbytery then proceeded to the choice of representatives to the General Assembly. Dr. Robertson, Messrs. Urquhart, Wright, Fraser, Campbell and Shearer, ministers; and Messrs. W. R. Ross, W. Logan, H. M. Campbell, J. Penman, J. Elder and A. Ballantyne, elders, were chosen representatives of Presbytery to the Assembly. Mr. MacTavish presented the report on Systematic Beneficence. Mr. Shearer, the report on State of Religion and the Statistical and Financial Report, Mr. Wright, the Home Mission report. The Home Mission Committee's report showed that the mission fields of the Presbytery have been well supplied with ordinances during the winter months. It was agreed to invite Rev. Mr. Meikle to conduct special services within the bounds of the Presbytery during the coming summer. The next meeting of Presbytery will be held in Brandon on Tuesday, May 2nd, at 8.30 p.m. —T. R. SHEARER, Clerk.

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The Canada Presbyterian

WEDNESDAY, MARCH 29TH, 1893.

Mr. Fay Mills is credited with saying that it does not take a great man to be a Christian, but it takes all there is of him. There does not appear to be much of some people.

The programme for Knox College Alumni meeting on Tuesday and Wednesday of next week, consists of a conference on "The men for the ministry and their training." The discussion promises to be a lively one.

The closing exercises of Knox College take place on Thursday of next week. Prof. Thompson will address the graduating class at 8 o'clock; and thereafter Principal MacVicar, of Montreal College will speak on "Dogma in Relation to Correct Thought."

The Interior says that there will be some interesting and curious questions settled on the other side. There have, in the history of the Church, been a large number of Christ's ambassadors pitched out of it neck and heels. When Christ asks those who did it how it happened, our contemporary expresses his intention of listening close for an answer.

It is a gratifying change from the usual reports from Paris which are chiefly taken up with the Panama scandals, to learn that President Carnot has recognized honesty and faithfulness and noble and disinterested service by making Mr. McCall, head of the noted Protestant missionary movement in France, a Chevalier of the Legion of Honour. He will be an honour to the Legion.

The difference between a violin and a fiddle is—so says Mrs. Partington—in the player. Ergo—The difference between a long and a short sermon—Is it in the preacher or in the hearer? We have left a query because we read the other day that Dr. W. C. Smith had said that the aim of preachers should be to throw out hints which will set people thinking; that the greatest merit of preaching is to make people think for themselves. An intelligent hearer told us once that he went to church so brain-weary with the week's business that the great desideratum to him was rest. Which was right?

The closing verse of John's Gospel is generally dismissed as an hyperbole. Bishop Westcott says: "The bold expression answers to a deep truth." Very suggestive is that comment. There are deeds which no volume could contain, and no statistical column can enumerate. Much of the minister's best work never appears. The burdens of soul must be borne in secret; and divinest charity is where the right hand is ignorant of that which the left hand is doing. There is a truer honor than receiving many flattering calls, even the widow's warm "God bless you, sir;" and the home cheered by a kindly visit.

We know it is easy to see the mote in a neighbour's eye, and yet it is hard to pass by a notice of the Upper House of Convocation in England, discussing the important (?) question of fasting before Communion. Should the Lord's Supper be dispensed during the evening? If so, how are intending Communicants to prepare themselves therefore by fasting? Listen to a Right Rev. Lord Bishop relating serious-

ly such facts as these: "I have known many persons who will only come fasting to the altar, resort to methods which are surely not devotional, e. g., lying in bed or smoking, to stay the growth of hunger, if they are obliged to go to a late Communion." Is it any wonder that scepticism is rife? And is the question of immersion better?

Our esteemed contemporary, The Canadian Baptist, apologizes to its readers for giving so much space in late numbers to the discussion of the baptismal question. This sounds to us rather strange, as really we have never missed from our contemporary's columns allusions to the distinctive principle which is supposed to justify the close communion of the denomination represented. Indeed, as it appears to us, were Paedobaptists left in peace, or Baptists to remain unjustified, our friend might—mutatis mutandis—apply to himself the words of Whittier's "Brother of Mary":

But somehow—it has come to be
In these long years so much a part of me,
I should not know myself if lacking it,
But with this work, the worker too would die.

It is stated that the elder De Lesseps, on account of his age and his infirmities will not be informed of the sentence recently passed upon him, nor will he be imprisoned. A daily paper published a few days since the following pathetic statement: The account of the meeting of the elder and younger De Lesseps reads like a passage from a French play. The son, accompanied by detectives, is allowed to spend the day with the father. The detectives are introduced as intimate friends and are invited to remain and dine with the family. The old diplomatist, ignorant alike of his own sentence and of his son's imprisonment, entertains his guests with a senile exhibition of his own credulity respecting the Panama project. Father and son embrace each other, and the detectives take back their prisoner to his cell. It is melodrama with a tragic pathos of its own.

The New York Independent draws attention to an infidel paper, which is engaged weekly in giving caricatures of Scripture subjects in half-page pictures. A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering "the fold of Christ." It is called "The Sinner's Hope and last refuge of the Vile." Our contemporary well remarks that such a picture is not a caricature. It truthfully represents a great Christian doctrine. There is salvation for thieves and liars and murderers. This is a great and glorious truth. It is indeed the "sinner's hope," the "last refuge of the vile." It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their vileness at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once the scoffing artist has drawn better than he knew.

American journals recently have had several references to the financial position of the Brooklyn Tabernacle. The indebtedness of this much advertised church is said to be \$287,216.59; and \$20,000 must be raised by 1st. April. The income of the congregation is about \$30,000 per year. The comments of the Mid-Continent on the situation appear to be fair. It says: The assembly's minutes for 1892 show that the Tabernacle has 4,447 members, and a Sabbath school membership of 1,185. According to the minutes the Tabernacle gave nothing to the Boards during the past year, not even to home or foreign missions. Inasmuch as Dr. Talmage led his people into this wilderness of debt, he ought, Moses-like, to lead them out of it. They should not be deserted in a crisis like this. We, however, feel like objecting when the Dr. talks about "God calling him to these sacrifices." This is the merest cant. The Lord ought not to be held responsible

for the folly of even a Brooklyn divine. In the matter of building a house of worship the old rule of cutting the coat according to the garment should have been observed. If this principle had been followed Dr. Talmage and his people would not now be facing this mountainous debt.

The secular press has lately been indulging in much criticism of our ecclesiastical system because an appeal can be taken from the decision of a Presbytery after an accused person has been acquitted. We are told that such a thing is impossible in a civil court as the law will not allow one accused of crime to be again tried for the same offence after a verdict has been given in his favour. But it should be remembered, says the Philadelphia Presbyterian, 1. That ecclesiastical law is not modelled after the civil code. 2. That the rights of the accused are protected and guarded in the superior courts as well as in the inferior. 3. That the Church has an interest in the matter at issue as well as the accused, as moral character or purity of doctrine is involved. 4. That the appellate character of the Presbyterian system has been, and still is, one of its best commendations. 5. That right, truth, justice and mercy are better conserved by passing through the different stages of discipline as defined by our Book than by simple trial in a lower judicatory. 6. That where a matter is in dispute which involves the honour, integrity and faith of the Church, it is only fair and right that it should be finally acted upon by her highest court, and this can only be done by way of appeal or review.

EASTER THOUGHTS.

That "days and months and seasons and years" are with superstitious reverence observed need not keep us from happy reflections as the paschal moon reaches its full and the time comes round in the revolving year which is the well authenticated anniversary of that death which is the world's life, and of that resurrection by which our Jesus was declared to be the Son of God with power according to the spirit of holiness. There is a familiar picture which represents afar the Holy City and the Calvary Mount, the pall of blackness overhanging, but the faint streak of early dawn is just breaking on the hill, and angels are hastening thereunto. Truly that was a wondrous morning light, that first day of the week which found the stone rolled away from that rock-hewn sepulchre; and the closely guarded tomb emptied, not by a spoiler's hand, but by the resurrection might of the first-born from the dead. A new dawn breaking o'er the earth brooding under the shadow of a long, dark, dreary night.

There is a mighty volume of suggestions to one who having watched the live-long night sees the breaking of a spring-tide day. The night shade appears to deepen as the midnight passes, until after weary hours it seems to lift; a dim gray appears, a thin streak along the horizon, a flush of light, a crimson glow, the hill tops catch the gleam, down into the valley creeps the brightness; the herds awaken, the chirp of the birds begins, till all aglow with early light nature answers to the call; man goeth to his work till the evening, the entire earth is filled with activity. Thus the true Light shineth; and the brightness of that resurrection morning light, the first day of the earth—Awake! Awake! put on thy strength, put on thy glorious apparel, O ye nations of the earth. Thus the Christ arises to our soul. But the cross must come before the crown; the resurrection had not been without the grave; and the day of crucifixion precedes the day which beheld with its early light, the stone rolled from the mouth of the sealed sepulchre. He who is risen to save, died to heal, and thus by Calvary is the path that leads to joy at the Father's right hand, and to the pleasures which are for evermore. Dear reader take an Easter message to your heart, and go your way with the glad proclaim: "The Lord is Risen."

Now at last,
Old things are passed,
Hope and joy and peace begin;
For Christ hath won and man shall win!"

MEETINGS OF PRESBYTERIES.

The eighth annual meeting of the Chatham Presbyterian Society was held in St. Andrew's church, Chatham, on Tuesday, March 14th. Every preparation was made for the cordial reception of delegates, of whom there were about fifty. Two sessions were held for the transaction of business, these being opened by devotional exercises in which an increasing number showed a willingness to take part. At both sessions the chair was occupied by the president, Mrs. Cooper. Very encouraging reports were received from all the Auxiliaries. One Auxiliary was added during the year; making total number of Auxiliaries fifteen; Mission Bands nine. The treasurer's report showed a slight increase in the funds over last year. Mrs. Forbes of Valletta led in the dedicatory prayer. The officers for the ensuing year are as follows: Pres., Mrs. Cooper, Chatham; Vice-Presidents, Mrs. Wilson, Chatham, Mrs. Gracey, Fletcher; Mrs. Gray, Windsor; Mrs. Davidson, Bothwell; Rec. Sec., Miss Eva Bartlett, Windsor; Cor. Sec., Miss Wilson, Ridgetown; Asst. Sec., Miss M. McNaughton, Chatham; Treas., Mrs. W. Somerville, Chatham. Mrs. Laughton, Bothwell, was appointed delegate to the general meeting in London. On invitation from Ridgetown a summer conference will be held there in September. Mrs. Laughton, Bothwell, taught a lesson on the map of India, giving a short sketch of the geography and missionary history of the country up to the time when the Gospel was taken there by the missionaries of the Presbyterian church of Canada. The morning session was closed by Mrs. McLaren leading in prayer. At 2.30 p. m. the president took the chair, and after devotional exercises called upon Miss M. McNaughton, Chatham, who gave a very interesting paper entitled "Hints on Mission Band Work." The president gave a brief address containing words of welcome and counsel. Rev. Hunter of Ridgetown then appeared, conveying greetings from the Presbytery in session. At this juncture Mrs. Davidson of Bothwell, sang very effectively "Throw out the life line." Mrs. Wilson, Neemuch, India, was now introduced, and gave a most interesting address on the life and habits of the people among whom she and her husband had laboured, referring more especially to their work among those in the jungles. The statement that they had not one church building in connection with their work was a surprise to many, and she also added, that the interest on the debt on some of the city churches, would be sufficient to give this accommodation. Greetings were received from the Methodist, Baptist, and Anglican Societies. A paper on "Giving" by Miss Wilson, Ridgetown, and a recitation by Miss Sinclair, Fletcher, closed the programme. Mrs. Larkin, Chatham, led in the closing prayer. At six o'clock the ladies with the members of Presbytery were generously entertained at tea by the friends of St. Andrew's church. At eight o'clock a large audience gathered in the church. Dr. Battisby, Chatham, occupied the chair. Rev. J. Becket, Thamesville, read the Presbyterial report, and the Rev. J. Currie, Glencoe, gave a stirring address. Fine music by the choir added greatly to the enjoyment of the occasion.

The Presbytery of New Westminster met on Tuesday, 28th Feb., in the lecture room of St. Andrew's Church, Vancouver. There were present ministers J. M. McLeod, Mod., in the chair, E. D. McLaren, T. Scouler, T. S. Glassford, A. Tait, B. K. McElmon, J. A. Logan, W. G. Mills, J. W. McMillan, J. Buchanan, and G. R. Maxwell, clerk; Elders—Messrs. Fraser, McInnes, Kennedy, McQueen, Brydone—Jack and Johnson. A call was laid on the table from St. Andrew's Church, Lanark, Ont., to Rev. W. G. Mills, of New Westminster, signed by 116 members and 72 adherents. After the usual documents were read Mr. Mills was heard, when he stated that he desired that the call should go no further as he had resolved to decline it. An application for church organization was read from serpentine, Annandale and Port Kells. It was resolved that the prayer of the petition be granted and Mr. McElmon and his elders were appointed to organize whenever necessary. Rev. Thos. Sedgwick, of Nova Scotia, was unanimously nominated for Moderator of the General Assembly and the following were appointed Commissioners to the Gen. Assembly to represent the Presbytery; Rev. J. W. McMillan, A. Dunn, R. Jamieson, and J. M. McLeod, ministers; and David Morton and Geo. Rutherford of Hamilton, Hamilton Cassells and Mortimer Clark, of Toronto, elders. The following reports were submitted to the Presbytery: Systematic Beneficence, by Rev. T. Scouler; Foreign Missions, by Rev. T. S. Glassford; Temperance, by Rev. J. M. McLeod; Statistics, by Rev. B. K. McElmon, and State of Religion, by Rev. Alex. Tait; all of which were adopted and ordered to be forwarded to the Synod. At the evening sederunt there was the same attendance with the addition of Rev. Alexander Dunn and Mr. A. Bethune, an elder. Rev. Alexander Dunn presented the report on Sabbath Ob-

servance which was received and adopted. Rev. W. G. Mills reported on Sabbath Schools, which report was received and the recommendations taken up seriatim when the following were adopted: 1. That the Assembly class registers be used; 2. That Sabbath Schools be organized in every mission station where there is none, and that Union Sabbath Schools be made Presbyterian if possible; 3. That schools kept only during the summer be asked to try to continue all the year round; 4. That superintendents and teachers be urged to make greater use of the Shorter Catechism in the Sabbath Schools, and strive to get the children to memorize some portions of Scripture each Sabbath. Rev. E. D. McLaren presented the report of the Home Mission Committee, stating that last year there were two augmented congregations, and that Mount Pleasant congregation had become self-supporting. The grants and supply of ministers for mission stations were then considered. On motion it was resolved to apply to the Augmentation Committee for \$250 for Chilliwack next year and that \$200 be asked for Sapperton for the six months ending March 31st and \$350 for the ensuing year and also that Mr. A. C. Manson be appointed in charge of that station. A grant of \$350 will be asked for Delta and that Mr. Glassford's appointment be continued for one year. A grant of \$400 will be asked for Surrey. A grant of \$300 will be asked for Upper Chilliwack and also for Mount Lehman. The division of the Wharneck field into two parts, one consisting of Wharneck and Port Haney, the other of Agassiz and Mission was recommended and a grant of \$400 for each will be asked. Mount Pleasant Church was authorized to borrow \$1,500 on their property. As Mr. A. Tait has signified his desire of giving up his charge at Langley, a motion expressing appreciation of Mr. Tait's zeal in the work and success was passed, which will be forwarded to the Convener of the Assembly's Home Mission Committee. The Presbytery adjourned to meet in St. Andrew's Church, New Westminster, on the first Tuesday in September, at 2.30 o'clock.—Geo. R. Maxwell, Clerk. Miscell.

An adjourned meeting of the Presbytery of Ottawa was held in St. Andrew's Church Ottawa, at 2 p. m. on Tuesday the 14th day of March. There was a large attendance of both ministers and elders. The chief business of the day was the resignation of the Rev. F. W. Farries, of the pastorate of Knox Church, Ottawa. Before, however, doing so Mr. Farries, as Convener of the Presbytery's Home Mission Committee presented the report as to the augmented congregations and the mission fields within the bounds of the Presbytery. There are eight pastoral charges augmented, but as two of them are at present vacant, no definite supplement could be asked for them; the other six require the sum of \$1,050 as grant from the Augmentation Fund. There are fourteen Mission Fields, and for these ordained missionaries and students are arranged for to supply for the summer, and the usual amounts are asked to assist in paying the supply. The Rev. Andrew Miller is appointed to Aylwin for two years and the Rev. M. Danby to Stittsville for one year. A deputation was appointed to visit Chelsea and Cantley as to the appointment of the Rev. J. L. Gourlay. After disposing of this report the resignation of Mr. Farries was taken up, and the rest of the afternoon session was devoted to it. The Commissioners from the session and congregation were Mr. George Hay and Mr. J. McMillan, B. A. On being called upon to address the Court Mr. Hay read the following resolution of the session and the congregation of Knox Church: "That this session having learned with the deepest regret that its Moderator, the Rev. F. W. Farries has placed his resignation of the pastoral charge of our congregation in the hands of the Presbytery, desires to record its high appreciation of his worth as a man and of his ability as a faithful minister of Jesus Christ. During a pastorate of eighteen years he has preached with great clearness and acceptance the glorious doctrines of the Gospel of Salvation through Jesus Christ. He has entered heartily into all the schemes for the good of the congregation and he has ministered abundantly to the wants of the sick and dying. By his uniform courtesy, his kindly sympathy and his loving helpfulness, he has endeared himself to the hearts of his people. We pray that the Chief Shepherd may speedily use him in caring for another flock and that wherever he may be called to labour he may come among his people in the fulness of the blessing of the Gospel of Christ." "Resolved that while deeply regretting the anticipated close of the extended pastorate of his congregation by the Rev. F. W. Farries, this meeting in testimony of the ability and fidelity with which he has performed the onerous duties thereof, hereby authorizes the Temporal Committee to pay him the sum of \$1,250, being equal to six months' stipend—the same to take effect from the time when he may be loosed from his charge by the Presbytery." After reading these documents Mr. Hay said that these resolu-

tions but faintly showed the esteem and love that they all felt for their pastor. He was not authorized to oppose the acceptance of his resignation, but he was sure that it was with a feeling of intense pain themselves from one who had served them would go with the fondest hopes of every so long and so earnestly. In leaving he St. Paul's Church, Ottawa, on the first happiness and prosperity. Mr. J. A. McMillan stated that he had probably been more closely connected with Mr. Farries than any other person in the city of Ottawa, and could endorse every statement made by Mr. Hay. Many other things could be said of Mr. Farries' pastorate, but such was unnecessary. His work had been done faithfully unto God and not unto men. While recognizing the great loss the congregation was about to sustain, it was their wish that he would speedily obtain other work and have the strength of God to sustain him in his difficulties. After Mr. Farries intimated that he still adhered to his determination to resign, Dr. Moore rose to move that the resignation be accepted, and in doing so said that he had been closely connected with Mr. Farries for the past eighteen years in the Presbytery and he would say that they could not but esteem him for his arduous and earnest labours. For the last fifteen or sixteen years he had been Convener of the Presbytery's Home Mission Committee, and the successful way in which the work of this Committee had been carried on was almost entirely due to Mr. Farries. He could assure him that when he left them he would leave no shadows on the friendship of his brethren here, and he carried with him their best wishes and earnest prayers for his future happiness and success. In seconding the motion Mr. Beatt said that Mr. Farries' work in this Presbytery had been such that it was hard to think of our having to do without his great geniality and sound judgment. After several other brethren had expressed their appreciation of Mr. Farries and their sorrow at the prospect of losing him the motion was put and carried. Mr. Farries thanked the brethren for their kind words and wishes. He then tendered his resignation of the Convener'ship of the Home Mission Committee. After this was accepted he rose and nominated Rev. Dr. Armstrong as his successor. The nomination was unanimously accepted by the Presbytery. The Moderator then rose and in the name of the Presbytery presented Mr. Farries with an address beautifully illuminated on vellum. It read as follows: To the Rev. F. W. Farries. Dear Brother: Though shut up as it seems to the unwelcome duty of accepting your resignation of the pastorate of Knox Church, we, the members of the Presbytery of Ottawa desire to express the profound regret with which we view the prospect of your departure from us. Your devoted labours in this city for the past eighteen years have been crowned by the blessing of God with large success, and you leave behind you not only in the congregation to which you have ministered, but throughout the whole community a host of grateful and admiring friends who will cherish your memory as long as you live. In this Presbytery you have rendered useful service to the Church as Convener of the Home Mission Committee, and your genial spirit joined to a character of unsullied purity has won the esteem and affection of us all. In bidding you farewell we seek to temper our sorrow with hope; for while your place cannot be easily filled amongst us or our heartfelt sense of loss destroyed under any circumstances in the future, yet we earnestly pray that you may find elsewhere, as we believe you will, still greater comfort and prosperity in your Christian work, that each year of your remaining life may be brighter and more peaceful than the last, and that when the end comes there may be ministered to you an abundant entrance into that blessed home where the wicked cease from troubling and the weary are at rest." This address was signed by the Moderator and Clerk and by some 25 other members of Presbytery. In his reply Mr. Farries said: "I thank you for this unprecedented mark of esteem, for never before to my knowledge has a member of Presbytery, in departing been presented with an address, and for this reason I consider you have done me a great honour. I thank you for the kindness that has prompted you to do so. It would be impossible for me to forget the many happy years I have spent within the bounds of the Ottawa Presbytery. I shall never forget the kindness of the brethren in this Presbytery, nor shall I fail to remember those who were formerly of this Presbytery, but are now gone to other fields of labour. Language is inadequate to express my feelings. My heart cannot go out more fully than to use the brief, old, and simple Saxon phrase, "I thank you." I consider this form of expressing esteem preferable to any other. I do not expect to go beyond the reach of communication and shall be glad to hear of the prosperity and progress of the work in the Ottawa Presbytery. As to the address I shall esteem it as one of the richest treasures I possess."

The pulpit of Knox Church is to be

preached vacant by the Moderator, the Rev. Dr. Armstrong on the first Sabbath of April. The Rev. W. T. Herridge, B. D., was appointed interim Moderator of Session. At this point the Presbytery adjourned till the evening when it resumed its sitting for the transaction of the rest of the business. Dr. Campbell gave the report on Systematic Benevolence, which was received and adopted. Mr. Beatt presented the report on Statistics, in which he stated that we had lost four brethren—two resigning through illness and two removed to other Presbyteries, and had welcomed five brethren during the year 1892. The membership of the congregations in the Presbytery show an increase of over 100. The number of young people attending the Sabbath schools and Bible classes is increased by 50. The amount contributed for the support of the gospel ordinances in the Presbytery is nearly \$1,000 less than in 1891, but this is more than accounted for by there being no large sums for church building, etc., as was the case in the previous year. For the schemes of the Church there is really an increase of about \$400, when allowance is made for the extra gift of \$3000 in the year 1891. For all purposes there is fully \$6000 less this year than last, but although this is so, the real funds of the Church are benefited more than in 1891. The givings per member are over \$10 each in fourteen of the congregations, one of these giving fully \$40, and the other two giving over \$20 each. In the discussion following it was found that some of the brethren thought that some of the columns in the Assembly's Statistical Report might well disappear and others be substituted and it was finally agreed on the motion of Mr. Tafts, seconded by Dr. Moore, to recommend to the Assembly's Committee that there be two columns provided in their report for the enumeration of families; one showing the total number of families connected with the congregation and the other the number of families contributing and this to be substituted if necessary for column 17 or 18. It was also agreed to prepare a synopsis of this report for printing, so that copies might be distributed among the Churches in the Presbytery. The report was then received and adopted and the Convener thanked for his diligence. Mr. Gamble next presented an excellent report on the French work carried on within the bounds of the Presbytery, and after considering its various recommendations it was received and adopted. Dr. Moore brought the subject of Sabbath observance before the Presbytery so that by conference he might the better draw up the Presbytery's report, but on account of the lateness of the hour it was agreed to defer the whole matter till the May meeting. Before passing from the subject however, Mr. Doudlet moved, seconded by Dr. Moore, that the Presbytery has learned with regret that the Parliament of Canada has declined to support a proposition to close on the Lord's day, the Canadian exhibit at the World's Fair in Chicago; and earnestly protests against the said action of the House of Commons as an expression of the moral sense of this country regarding the respect due to the Lord's day. This was unanimously agreed to. The Presbytery then adjourned to meet in St. Paul's church, Ottawa, on the first Tuesday of May (2nd) at 10 o'clock, a. m.—Jas. H. Beatt, Presbytery Clerk.

A very large audience attended the "Musical Evening" of The Toronto College of Music last Thursday. The following excellent programme was rendered in a manner which reflected great credit to the teachers of the pupils, who were assisted by violin, Mrs. Adamson, and cello, Mr. Morgan. Beethoven, Trio in E flat, Op. 1, piano (with strings): piano, Mrs. Lee; violin, Mrs. Adamson; cello, Mr. Morgan. Meyerbeer, "Nobil Signor," (Gli Ugonotti) vocal: Miss Rutherford. Beethoven, Sonata in D minor, Op. 31, No. 2, piano: Miss Topping. Greig, Sonata in F, piano (and violin): piano, Miss Topping; violin, Mrs. Adamson. B. Richards, "Lady of the Lea," vocal: Miss Jenkins. Chopin, (a) Nocturne in F Op. 65, NNo. 1; piano: Moskowsky, (b) Scherzo Valse, piano: Miss Topping. Tosti, "Why beatest so, O heart," vocal: Miss Bailey. Vogrich, Moskowsky, Valse, Op. 34, piano: Mrs. Lee. Gounod "More regal in his low estate," (Queen of Sheba) (Cavatine) vocal: Miss Florence Brimson. Davidoff-Reinecke, (a) Romance; Liszt, (b) Spozalizio piano: Miss Mary Mara.

Queen Victoria is going to send a number of paintings, 'done with her own hands,' to the Chicago Fair, some of which will come from the walls of the private dining-room or Windsor Castle. The pictures will include a water color of her Indian secretary, one of her favorite dog, and some Balmoral sketches. She will also send a satchel which she worked, also "with her own hands", from a piece of crape. Princess Louise and Princess Beatrice will also send pictures, while Princess Christian will send some specimens of needlework, in this case "executed with the most consummate skill and ingenuity."

Books and Magazines

THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM; PROCEEDINGS OF THE FIFTH GENERAL COUNCIL. Edited by the Rev. G. D. Matthews, D. D. Toronto: Hart and Riddell.

We are just in receipt of this valuable report from the Canadian publishers, who deserve credit for the promptitude with which the work has been completed, considering the special difficulties attending publication. The volume contains 622 pages; is carefully printed on good paper; and it is embellished with portraits of Dr. W. G. Blaikie, the late Dr. John Cairns, Dr. Talbot, W. Chambers, Dr. John G. Paton, Dr. Robert Laws; Principals Wm. Caven, D. D., G. M. Grant, D. D., and D. H. MacVicar, D. D. There are also handsome views of Knox College, Toronto, Queen's University buildings, Kingston, and Montreal College, Montreal. The volume contains the president's address, the able and suggestive sermon preached by Principal Caven, as well as full reports of the various papers read by distinguished members of the Alliance from Great Britain and Ireland, Europe, Australia, United States and Canada. It will be found packed full of good reading. The papers by Prof. Lindsay on the Spiritual Character of the Reformation, by Prof. Baird, on The Influence of the Protestant Reformation on the Civil and Political Institutions, Communities and Nations, by Prof. Bavinek on a kindred subject, and by Dr. W. W. Moore on Drifts of Modern Thought in Apologetics, may be taken as specimens of the strong food provided for the readers of this volume. The papers read by Principals Grant and MacVicar and by Drs. Cochrane, Robertson and Laing are all worthy of notice; but we have no room to particularize. Every intelligent Presbyterian will require a copy of the work, and no one buying will grudge the price. On the subjects treated it will be found a suggestive reference library of no little value.

No lady interested in mission work of any kind can afford to be without Woman's Work for Woman. The April number is full of valuable information on Missions in every quarter of the world.

The Easter number of The Pulpit contains complete sermons by a dozen distinguished clergyman. It is seldom that so many excellent discourses are crowded into a single issue of any magazine. Twenty cents a copy; to ministers, \$1.50 a year. Edwin Rose, Publisher, Buffalo, N. Y.

The Ram's Horn, the bright Chicago religious weekly is arranging for the sale of the paper on the streets of Chicago by "city waifs," who are dressed in tidy uniforms for their work. This novel experiment will be watched with no little curiosity, and everyone interested in the welfare of the "city waifs" will wish this effort to help them the largest measure of success.

The Biblical World for March comes freighted with suggestions for thorough study of the Scriptures. We notice especially a discriminating article on the purpose of the Gospel of Matthew, where the distinctive character of this synoptic is well presented. The publication is well fitted to point out means and modes of study. We sometimes desiderate a fuller and simpler treatment of its subjects.

Worthington's Magazine for April is early on our table and is the best number of this vigorous young magazine yet published. "The Glaciers of Alaska," an admirably illustrated article by that enthusiastic geologist, Prof. G. Frederic Wright, will be read with interest. Mrs. Livermore's fourth paper of personal experiences "In Ole Virginny Fifty Years Ago," is particularly bright and readable, and the stories for the month are, as usual, as varied in their subjects as they are excellent in literary style. Worthington's deserves a large measure of success.

In reviewing Schultz's Old Testament Theology we inadvertently omitted saying the books were from the Presbyterian News Co.

Choice Literature.

CLOUDS AT SUNSET.

James T. Shotwell, in The Week.

Adown the western sky on crimson'd tide
The sun-god slowly sinks and floats and falls
Toward that great city, on whose far-off walls
The sentinels of day are faint descried,
By Sunset's gleaming portals, open'd wide
To give him entrance; there still Echo calls
With wailing music thro' funereal halls,
Mourning a monarch fall'n in his pride.

Silent from East, where once victorious rose
The day-beams seeking refuge in the West,
The legion of the night, in blackness dress'd,
Hurls the dark javelins on its fleeing foes,
And o'er the blood-red plumes of Even's crest
The lonely pall of death and silence throws,
Strathroy, Ont.

HIRAM OSBORNE'S NEARER DUTY.

Anna D. Walker in The Christian at Work.

Hiram Osborne lived in the pretty thriving country town of Glenfield.

Mr. Osborne kept a genuine country store and dealt in all sorts of wares as we might say.

And the man prospered year by year, owned his own house, a handsome residence with garden attached, had an amiable wife and two promising children, a son of fifteen years and a fair daughter two years younger.

Hiram Osborne had a brother living about ten miles from him, a very poor but worthy man, who while he was as deserving as Hiram was not as energetic and thriving in business.

Martin Osborne owned a farm with that unfortunate attachment a mortgage, which attachment ever threatened to eat the heart out of the property, and did eat a large share of the crops, as poor Farmer Osborne often realized.

The farmhouse held six children, all healthy and strong, and able to consume food and wear out clothes equal to the best, and then the little wife was broken in health and rather inefficient in management. What more was needed to make Martin Osborne acquainted with poverty?

Vice only; but as we have said before, Martin was a stranger to that most fruitful source of poverty.

The farm was the old homestead of the family, and when affairs were settled after the father's death Martin took the farm and mortgaged it to pay to his brothers the share which fell to them.

Hiram was a conscientious man, and religiously gave a tenth of his income to the church and to the poor, but he did not widen out his charities farther. When he had given a tenth he felt that in that line his duty was done, and strange to say he seldom ever tried to assist his poorer brother. He felt that his consecrated money, as he deemed the tithes, was too sacred to be used for his own kindred, and also felt himself too poor to give beyond that amount, and so Martin struggled along often needy where his brother could have assisted him.

For instance, one day when Martin was standing in his brother's store a neighbouring poor woman came in and made a few purchases, and then in answer to inquiries from Hiram, said that her two children were suffering for shoes.

Here was an opportunity to do good, and Hiram Osborne would not let it pass him by, so going to a shelf where a shining row of shoes displayed themselves he selected two pairs and gave them to the woman, first ascertaining the sizes she needed.

After the pleased recipient of his bounty left the store Hiram turned to his brother and remarked humorously "There goes a happy woman."

Martin smiled but looked wistful as he replied.

"I wish my little ones could be shod as easily."

"O well," said Hiram, "I gave those out of my tithes, and of course I could not give my own brother from my consecrated money. I cannot give beyond the tenth; I always deduct something from prices for you."

Hiram felt a little twinge of conscience

as he looked at his brother's careworn face, but quickly dismissed the matter from his mind, and the same evening took to his daughter a beautiful pair of ties. He felt pleasure in his act of benevolence, and went on his way forgetful of the duty that lay nearer by.

Mrs. Osborne, the mother of these two men, had from the time of the death of her husband resided with a sister who needed her companionship, but suddenly death came to the sister, and the mother was left almost wholly dependent upon her children.

According to the father's will a life right in the farm and a home there belonged to this good mother, but Martin was poor and his brother was prosperous. What should be done?

Besides Martin and Hiram there was a third brother, a younger one, but he was far away, none of the family knew where, therefore nothing was expected from him.

Hiram coolly said "He could not take his mother, her home was naturally with her eldest son and in the homestead."

Martin on the other hand said "Hiram can make mother comfortable, but she is welcome to come to her place in the old homestead just as soon as she is ready to come."

Again Hiram felt some twinges from conscience, but reasoned them away once more; he thrust from him the duty near by, and did that which was farther away.

The mother came to the farm and was met by her eldest son with the exclamation "Mother you are welcome here."

The little wife was as warm in her welcome, and the world moved on as before.

It was early Summer when Mother Osborne came to the farm, and in that beautiful and busy season it was soon discovered that the newcomer was a valuable acquisition to the family, her pale and wrinkled hands were everywhere useful, her travel worn feet kept pace with those much younger, while her cheerfulness and wisdom were inspiring to one and all.

And yet that same Summer was a trying season to Farmer Osborne and family, for a drought long and protracted fell upon the ever thirsty earth and lasted until the potato vines withered in unfruitfulness, the corn held up long green arms in entreaty for rain, the pasture grew sere and brown, other crops were blasted, and the sun with great red eyes scorched man and beast with his fiery glances, and never seemed weary of shining.

Right in the midst of this trouble dear little baby Osborne sickened and died; there had been six babies born to the parents, as we have said, healthy, well children, and they had all been welcomed, but now a new kind of guest came. O how unwelcome! There was a little white casket, a baby face and form in snowy whiteness, laid within it, a funeral, a burial, and lonely aching hearts that ill could bear the missing of baby, and yet again the world moved on as before.

Martin Osborne was greatly troubled over the lost crops. O how much a protracted summer drought means to the farmer, of anxiety and trouble.

Martin with dismay thought of his interest money which in October must be paid.

"How could he raise it? No use of going to Hiram for aid," thought he, "he can give to anyone but his brother, but then he's a good man, and I will not complain."

How about Hiram while his brother was in especial trial? He felt sorry for Martin, showed much sympathy at the time of the baby's death, but did very little to help those so near to him. 'Tis true he sent his mother a present sometimes; a new dress one week, a pair of shoes another, and once or twice a small sum of money.

But the Lord had a controversy with Hiram, and the man was loth to yield. Conscience at times entreated, at other times upbraided. "Give to your own kindred," it cried, "with your tenth or with your own surplus, but aid them in their need." Hiram was wont to reply

"Martin had as good a start in life as I had, and even better, and I don't feel it my duty to assist him."

Yet Hiram was uneasy, he knew he ought to reach out a helping hand to his

brother, but he did not want to recognize that duty.

Martin was a man of prayer and he besought the Lord for help, and when October was almost at hand he went to Hiram and timidly asked him to loan him the amount that must be had to meet the demands of the mortgage.

"I cannot lend it to you, Martin," was the answer. "I have just been obliged to make arrangements to have my house repaired and painted, and that will take my loose money. I am sorry for you, old boy, but can't do it, indeed I can't."

Martin turned away, and as he did so his brother noticed the haggard expression of his countenance, but murmured

"No, no, I cannot do it; if I commenced to help Martin he will depend upon me more and more. It's the case with such people."

This did not quiet Hiram Osborne's conscience, it would not be quieted, and yet the man argued against its reproaches and suggestions and tried to shun duty.

The Sabbath came just after Martin had asked his brother's assistance, and Hiram as usual went to church. How often God has a message for us in church.

The text of the discourse to which Hiram listened upon that September Sabbath was the last clause of the seventh verse of the fifty-eighth chapter of Isaiah, "Hide not thyself from thine own flesh." Upon the previous Sabbath the pastor had preached from the foregoing clauses of the verse, and now in a series of sermons had come to speak of our duty to our own kindred, and Hiram Osborne sat spellbound as he heard his duty to his brother declared. The collection basket came around and the sum which our good friend laid in it was a liberal one, for the cause was one of the best, even Foreign Missions, but this did not quiet conscience, though Hiram hoped that it would do so.

The remainder of the Sabbath was spent in the unsuccessful fight, and after a distressful night Hiram Osborne hurried away to his brother's farm, saying to his wife as he left home.

"I must go and help Martin, for there is no rest for me till I do so."

Along the way Hiram queried to himself as to how much assistance he should render.

"Cancel the mortgage which threatens to swallow the old homestead, and which brings new wrinkles every day to poor Martin's face," cried conscience, "that's your duty—do it?"

"I won't!" cried Hiram, "see myself giving back to Martin all my share of the farm! I guess not; it's not duty. One owes something to self and to wife and children."

"Your wife and children are handsomely provided for, and will lose nothing from your benevolence," answered that faithful monitor.

"I will lend Martin enough to pay his year's interest, and that is all I will do in that direction; this is not conscience, it's a streak of nervousness that has taken hold of me. Ridiculous idea, truly. Pay all that mortgage off, eh? No! no! indeed I will not!" and Hiram whipped up his horse and tried to forget the harassing subject.

Arriving at the farm he clasped his careworn brother in his arms, asked his forgiveness, and begged to be allowed to help him.

Their interview took place in the old barn, where as boys they had played together; it was private, none but the Lord witnessed it, and when with bowed heads and wet faces they came forth, the sky seemed to bend kindly above them in approval of their brotherly love.

Together the two went to the house, where Hiram kissed his mother more tenderly than for years, and then taking her pale and wrinkled hand he said

"Mother, would you like to go and live with us?"

The mother hesitated for a moment and then answered

"I feel more at home here, my dear son; here is where your father lived and died, and where my children were born, and here is home, but perhaps it is better to go; for poor Martin is burdened with debt and other cares that he has enough to bear without me to look after."

"It's no burden to keep you, mother dear!" cried Martin as the tears filled his eyes. "Never think so."

After further discussion it was concluded to leave the mother where she was.

"But," said Hiram, "I will attend to expenses, and see that mother does not want, and that Martin receives weekly what I consider as my share of taking care of our dear remaining parent. Let me take Mildred instead, if her mother can spare her, and we will give her the advantage of Glenfield Academy along with our own daughter."

It was gladly agreed that Mildred, the eldest daughter at the farm, should accompany her uncle home, and after the carriage was emptied of its load of provisions which Hiram had brought from the store, they were ready to start.

Uncle and niece rode away leaving good cheer behind them, only for the great problem unsolved regarding the interest money.

"It was strange," thought Martin, "that brother didn't offer aid in that direction; and now what can I do? There's where the need is imperative, and Hiram did not even mention it."

Why, ask our readers, did not Hiram Osborne help Martin with his interest money?

Ah, just because conscience was so busy with him, and he was so determined to fight against it that he left the farm without mentioning that most important matter.

"Cancel the mortgage," cried conscience. "No," said Hiram. "I have brought the money to loan Martin, enough to pay the year's interest, and I think I am very kind to do it."

"Kind," echoed conscience. "Look at your brother's careworn face, and cancel the mortgage."

"I won't! I won't! I won't!" and Hiram set down his foot hard by way of emphasis, and rode homeward, leaving Martin as we have seen, perplexed thereabout.

Two days went by and Hiram fought lustily, but thanks be to the Lord, conscience conquered, and the mortgage was cancelled, and Hiram, wholly subdued, rode to the farm once more, and as he thrust the paper into his brother's hand cried

"Take it! take it quickly! it's your own now," and then the mighty feeling Hiram Osborne burst into tears and sobbed like a child.

When at length he could speak, he explained matters, and told his brother that unless he grew wealthy he need never think of returning the money, "and," continued he, "I will still try to be charitable to the church and the poor, but hereafter will endeavour to remember my own kindred, my own flesh," and springing into his own carriage he abruptly rode away to hide his emotions, and to escape from his brother's efforts at thanks, which were painful to him.

And now a change came to the farmer and family, gradually prosperity flowed in to their dwelling, and it was always thought that the blessing was intended from the day that Martin so warmly welcomed his mother.

There is no great truth which has not been abused, perverted, and turned to evil purposes.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

A piece of rotten wood shines in the dark, but when the daylight appears forfeits its lustre. So in the darkness of this world titles of honour seem glorious, but in the morning of eternity they lose their flaming brightness, and vanish forever.

You can always find plenty of people, both male and female, who will help you to spend your money, who will admire your generosity, and will call you the best fellow in the world if you will only make a fool of yourself for their gratification.

Missionary World.

LETTER FROM REV. S. H. KELLOGG, D. D.

The following letter addressed to the Christian Endeavour Society of St. James Square Church, Toronto, by their former Pastor, will be perused with interest by many of our readers. It bears date, in North India, Feb. 12th, 1893.

Never a Sabbath comes around but my thoughts go back to St. James' Square Church, and so it is to-day I am moved to write from this far land and say some things, that, could I be with you to-day, I would like to say by word of mouth. First of all, let me say what a comfort it is to me to feel that in this great work here we have your prayers. Of that I have no doubt; but how much they are needed, that I do not think you can fully understand. I have just been holding a service in our camp, at which were present, besides the servants, a few people from the neighbourhood; among others, the chief of police of this town, near which we are camped, and—strange to say—two nicely dressed native ladies of his household. It was the first time that ever any women came to such a service in all my experience; they often listen to us as we preach in the villages, but that they should come to our tents, to a Christian service, especially, women like these, evidently of the better class, this was a new thing. How Mrs. Kellogg and I wished that she herself could speak to them in their own tongue, as it was, I did not think it wise to speak to them personally, knowing how shy they are, and fearing that they might be so frightened as never to come again. I think we must go to the chief's house, and return their visit, and perhaps there, especially with me to interpret for my wife, we may draw them out a little. However, I could at least preach to them the gospel, which I did from the parable of the prodigal son, as well appreciated here as in Canada; for where, alas, are there not prodigal sons? Speaking of our service, I must tell you that in kindly giving that draft for \$20 for a magic lantern and slides, you did better than you knew; for—thanks to the kind mediation of a friend in the optical business in Toronto,—I was able to purchase the lantern and all connected with it in London, at the lowest wholesale price; and as everything of the kind is so much cheaper than with you, I thus had enough left, after getting the best lantern in the establishment and five dozen slides, to purchase also a tiny "Baby-organ"—as they call them—made especially for travel and evangelistic work, this also at wholesale price, and all within the limits of your kind gift. Well, not to speak of that first class lantern—the best oil lantern I ever handled—which interests the people greatly as a matter of course, and helps them so much to understand the line and teachings of our Lord—the organ too, in a service like that of this morning, is exceedingly helpful, and takes very fairly well to the native tunes.

Our plans have not been carried out just as I thought when we left Toronto, in matters of detail. It was thought best by the brethren of Allahabad, that another brother should go to those people in the Futtehpore district of whom I remember to have spoken in church, who were inquiring after Christ, and that I should come out by myself into this region, where we can as yet speak of no general spirit of inquiry, though the people receive us with scarcely an exception in a civil and kindly way. No missionary is with us, nor any one speaking English is nearer than Allahabad, unless it be here or there a native educated in some government or mission school; so you may be sure we have enough chance to use all the Hindi we know. I became much interested at the last place in the tahsildar, or head officer of the district (or township). He professed to have lost all faith in Mohammedanism, and eagerly talked on the Gospel, which he had read, though he said he did not well understand it. He came to our Sabbath service in the grove where our tents were pitched, and with him a large number of the leading gentlemen of the place, also a neighbouring Raja, who, to the great edification of our children, rode up into our congregation on a fine elephant, with others on horses and a camel, which were stationed at the back of the congregation

while the Raja stratted into the circle very impressively, in black velvet and silk, and clanking sword, and took one of the front seats, where with the tahsildar he listened very civilly until, on, or to the Church, Edinburgh.

You must pray for that tahsildar. Poor man, he is sadly engaged in the sophistical objections with which the Mahayana hinder the way to Christ; and yet as he wants to have a nephew of his of whom he is guardian (he has no son) under our charge for both secular and religious instruction, it would seem as if he must at least be very strongly drawn towards the Gospel.

To-morrow, I am expecting the Rev. Mr. Clark, the Chief of the Christian Endeavour movement, who with his wife and son is travelling in India, to stop at our camp on the train for an hour or two. How I should delight to see some of you in our homelike home! You would almost be surprised to see with how little one can manage to live; for heat here is too elaborate. We used to think it trying in Toronto if the thermometer got as low as fifty, but we have had it in the forties and even in the thirties almost every day since a month ago we came out, and no fire. We make up for it by wearing the more and going to bed early, and for the most part have kept very well. In the morning, though, it is very keen, and one is willing enough for brisk exercise to keep warm, I usually take a cup of coffee and an egg; this the invariable early morning diet, for it would never do to wait for an elaborate breakfast, if we are to reach any of the villages around, before the shivering people leave their scanty fires for the work in the fields. So soon I am off with one or more of the native preachers, usually returning to a breakfast about ten, when despite the cold nights, the sun will easily give one a headache. After breakfast soon appears my Hindu pundit, with whom I have to work on pundit, with whom I have to work on when I get through, then my wife, and our Edwai, take each their turn with the old Hindu at the language. After dinner, about four or five, we very commonly go out again to the villages, to get the people as they return from the day's work. So go the days, each very like the other, varied not infrequently by calls from the better class of natives, who would scarcely stop to hear the Gospel in a miscellaneous crowd. I assure you I never found my time more crowded, even as pastor of St. James' Square.

We have had such a cold winter for India, that we shall not go to Landour in the Himalayas, quite so soon as we expected; for the snow lies there still two feet deep on the level. Usually we have scarcely any rainy weather on the plains in the winter, but we have had an uncommon amount this year. I shall not soon forget one night, in our first weeks in tents, when about ten at night a tremendous thunder storm broke on us, which soon converted the whole plain where our tents were pitched into an unbroken lake. I went into my wife's tent to find her standing in water three inches deep, trying to rescue what she might of books, clothes, etc. from the water all around. It was not a cheerful night, you may be sure, quite different from any that we ever spent in 86 Charles Street! As to that native preacher whom you have kindly offered to support, I will say now but a word. I have not settled down as yet on any particular one, as I wish to make trial of two or three, and select one such as shall be worthy of your support, and especially one who shall have such a knowledge of Hindi that he may be able to work, if an opening offer among the hill tribes near Landour. But if you will kindly be patient, all will be arranged in due time. You know I have not yet been two months in India.

I am enclosing herewith two photos, which will help you to put us and our surroundings before your mind's eye. The one is a view of our camp at Sirathu our last place, about 35 miles west of Allahabad; the other, the first congregation to which I preached on reaching India. I had arrived in Allahabad on Tuesday, and Saturday, missionary Alexander said he was going to have a gathering of all their village schools near there with their friends and teachers, and suggested that I should begin again Hindu-stani preaching by addressing them. So here they are, as many as I could get into the camera.

Now last of all, I want to speak of what lies on my mind as the supreme need of the hour here; namely the exceeding call for truly consecrated natives to preach the Word through all these villages. In them are many inquirers; but alas, who, when soon we have to pass on, shall guide them on into the truth? We want men who can stay here, as we can not, through the whole year, and live as well as preach Christ before them, without interruption. Do pray for this without ceasing, and above all things else.

With a Christian love, which our far removal has not lessened, from both my wife and myself. Yours ever in the best of service,
S. H. KELLOGG.

A WARKWORTH MIRACLE.

THE HAPPY TERMINATION OF YEARS OF SUFFERING.

Mr. B. Crouter Relates an Experience of Great Value to Others—Life was Becoming a Burden When Relief Came—A Druggist Expresses His Opinion.

Warkworth Journal.

Not long ago a representative of the Journal while in conversation with Mr. N. Empey, druggist; drifted upon a topic which appears to be of general interest not only to this locality, but throughout the country, we refer to the wonderful cures through the use of Dr. Williams' Pink Pills for Pale People. Newspaper men are not possessed of more curiosity than other people, but they have a feeling that instinctively leads them to investigation, and in the course of our conversation we asked Mr. Empey whether he thought the sales of Dr. Williams' Pink Pills are really as large as claimed for them. The answer was that judging from his own sales he was well assured that Pink Pills are the most valuable, the most reliable and the most successful proprietary medicine extant. In answer to the query as to whether there were any noteworthy cures in this vicinity, Mr. Empey promptly responded, "Yes; many people have been greatly benefited by the use of Pink Pills, and I know of one case in particular worthy of being recorded. The case to which I refer," continued Mr. Empey, "is that of Mr. Crouter, brother of Rev. Darius Crouter, who some years ago represented East Northumberland in the House of Commons. Mr. Crouter was suffering from nervous affection and the after effects of la grippe. He had not been able to do anything for two years, was unable to eat as he could not hold a knife or fork in his half paralyzed hands. He suffered greatly from cramps in his arms and legs, and had a continual feeling of coldness. One day Mr. Crouter made enquiry concerning Dr. Williams' Pink Pills, and I advised him to try them, and the result is that he has entirely recovered his health."

Having heard this much the Journal determined to interview Mr. Crouter, and get from his own lips the full particulars of his illness and remarkable recovery. We found Mr. Crouter at his home in the best of health, and enjoying an evening smoke after a day's toil in the woods. When informed of the object of our visit, Mr. Crouter said he was glad to bear testimony to the wonderful value of Dr. Williams' Pink Pills as a remedial agency. "The original cause of my trouble," said Mr. Crouter, "I date back a good many years. When I was nineteen years old I drank a glass of cold water when overheated, which proved a most injudicious act on my part. I was sick for thirteen months, and unable to work, and since that time until recently, I have never had what you could call a well day. Two years ago I had an attack of la grippe which nearly cost me my life. My legs and feet were continually cold and cramped, and I could get little or no sleep at night. It was impossible for me to eat with a knife or fork and I was forced to eat with a spoon, and you can understand what a burden life was to me. One day I read in the Journal of a remarkable cure by the use of Dr. Williams' Pink Pills and I made up my mind to give them a trial. I sent to Mr. Empey's for a supply and before the first box was entirely gone I could notice that they were helping me, so you may be sure I continued their use. When I began using the Pink Pills there was such a numbness in my feet that I could not feel the floor when I stepped on it. As I continued the use of the pills this disappeared; the feeling returned to my limbs, the cramps left me, I felt as though new blood was coursing through my veins, and I can now go to bed and sleep soundly all night. I have taken just twelve boxes of Pink Pills and I consider them the cheapest doctor's bill I ever paid. When I get up in the morning instead of feeling tired and depressed, I feel thoroughly refreshed, and all this wonderful change is due to Dr. Williams' Pink Pills. Al-

though I am 71 years old I can go into the woods and do a hard day's chopping without feeling the least bad effects. I have now so much confidence in Dr. Williams' Pink Pills, that I intend shortly beginning their use again, this time as a spring medicine, for I believe they have no equal for building up the blood and I strongly recommend them to all sufferers, or to any who wish to fortify the system against disease.

Mr. Crouter has lived in this vicinity for forty-five years, and is well-known as an upright, honorable gentleman, whose statements can be fully depended on in every particular.

Dr. Williams' Pink Pills for Pale People are a never-failing blood builder and nerve restorer, curing partial paralysis, locomotor ataxia, St. Vitus dance, rheumatism, neuralgia, the after effects of la grippe, influenza and severe colds, nervous headache, nervous prostration and the tired feeling arising therefrom. These pills are a specific for all diseases arising from humors in the blood, such as scrofula, chronic erysipelas, etc. As a remedy for bringing anew the blood, enabling the system to successfully resist disease, Dr. Williams' Pink Pills stand far in advance of any other remedy known to medical science. Pink Pills are a specific for the troubles peculiar to the female system, giving a rosy, healthy glow to pale or sallow complexions. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A 2,000 candle-power arc lamp has been erected on the obelisk in St. George's Circus, London.

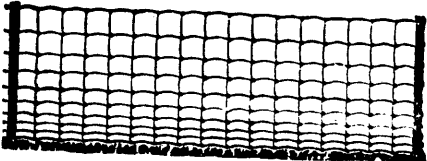
Science explains the phenomenon of red hair thus: "It is caused by the superabundance of iron in the blood. This it is that imparts the vigour, the elasticity, the great vitality, the overflowing, thoroughly healthy animal life which runs riot through the veins of the ruddy-haired, and this strong, sentient, animal life is what renders them more intense in their emotions than their more languid fellow-creatures. The excess of iron is also the cause of freckles on the peculiarly clear, white skin which always accompanies red hair. This skin is abnormally sensitive to the action of the sun's rays, which not only bring out the little brown spots in abundance, but also burn like a mustard plaster, producing a queer, creepy sensation, as if the skin was wrinkling up."

C. C. Richards & Co.
Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.
JOHN D. BOUTILIER.
French Village.



SUNSHINE comes, no matter how dark the clouds are, when the woman who is borne down by woman's troubles turns to Dr. Pierce's Favorite Prescription. If her life is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, they are completely cured. If she's overworked, nervous, or "run-down," she has new life and strength.

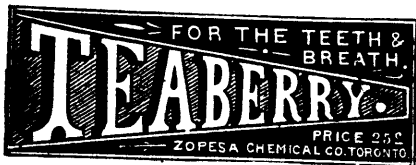
"Favorite Prescription" is a powerful, invigorating tonic and a soothing and strengthening nerve, purely vegetable, perfectly harmless. It regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. For every "female complaint" and disturbance, it is the only remedy so sure and unfailing that it can be guaranteed. If it doesn't benefit or cure, you have your money back.



SIGNS OF SPRING.

will be doubly welcome after this long, hard winter. Here is the one that is infallible: Little girl in red dress runs down the lane. Big bull in adjoining lot charges down the hill. If he strikes the fence and turns a double back somersault, be sure that Spring is nigh, coiled in the fence by the

PAGE WIRE FENCE CO., OF ONTARIO, LTD,
WALKERVILLE, ONT.



GOLD WATCHES FREE?

Agents, you can make \$75.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer.
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28 & 30 Toronto St., Toronto, Ont.

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Throat,
Coughs,
Colds,
and
Diphtheria
have for
50 YEARS
yielded to
Perry Davis'
Pain Killer
Buy Big 25¢ Bottle

Ministers and Churches.

The address of the Rev. J. W. Penman is now Dominion City, Man.

The Rev. H. K. MacLean has been called to Arcadia Mines, N. S.

The Presbyterians of Dunbar and Colquhoun have called the Rev. Mr. Jack.

The Rev. W. G. Mills, New Westminster, B. C., declines the call from St. Andrew's church, Lanark.

Rev. E. Cockburn M. A., of Paris, is preaching a series of special sermons from the book of Genesis.

Rev. John Gray, of Windsor, has accepted the call to the First Presbyterian church, of Kalamazoo, Mich.

The Rev. Hope F. Ross, formerly of Winnipeg, Manitoba, has been called to Delaware in the Presbytery of London.

The congregation of St. Andrew's church, Almonte, at a meeting held recently, raised the salary of the pastor, Rev. A. S. Grant, \$200.

Rev. W. F. McKenzie, Lower Stewiacke, proposes leaving the Presbyterian congregation there and going forth as a missionary to Corea.

Mr. Hunt, of Knox College, has accepted the invitation of the Seaford congregation to be assistant to Dr. Macdonald for the summer six months.

A hearty and unanimous call from the congregation of Richmond, Quebec, Presbytery has been extended to the Rev. Dr. Kellock, of Spencerville.

Mr. H. R. McLachlan, one of the oldest residents of Arnprior, died in that town on Thursday morning last week aged 68 years, after an illness of several years.

The local paper pronounces the recent lecture of the Rev. K. N. Grant, of Orillia, at Claude, the best ever delivered in the locality. The subject was Missionary Work.

The death is announced of the Rev. George Dempster, lately minister of Zion Church, Hull, Que. The sad event took place at Clinton, S. C., where he had gone in quest of health.

At the last meeting of the Presbytery of Glengarry the Rev. Thomas Sedgewick, of Tatamagouche, was nominated as Moderator of next General Assembly; and Rev. J. A. G. Calder, of Lancaster, for that of the Synod of Montreal and Ottawa.

Service in the Presbyterian Church, Princeton, was very largely attended Sunday afternoon. The Rev. Mr. McDougall, returned missionary from China, gave a very interesting account of missionary work in that country.

The services in Zion Presbyterian church, Brantford, last Sabbath, were specially interesting. The sacrament of the Lord's supper was dispensed by Rev. Dr. Cochrane, and nearly fifty new communicants were admitted to the membership of the church.

Rev. Mr. Simpson, of Brucefield, delivered an excellent lecture on "Woman's Influence," in the basement of Knox church, Goderich, on Tuesday evening of last week, to a crowded audience. The chair was occupied by the Rev. J. A. Anderson, and some \$42 were realized.

On Sunday, March 12th, in the Presbyterian church, Cambray, the Rev. Mr. Hanna, of Uxbridge, preached an eloquent sermon from the text "He brought me to the banqueting house and his banner over me was love." He paid a touching tribute to the late Rev. J. R. Scott.

At the Presbyterian Church, Listowel, Communion services were held Sabbath 12 inst., conducted by the pastor, Rev. J. A. Morrison, B. A., when some twenty united with the congregation. Rev. D. W. Morrison, B. A., of Ormstown, Que., uncle of the pastor, took charge of the preparatory services on Friday previous and assisted on the Sabbath.

At an adjourned meeting of the Guelph Presbytery, held on the 21st inst., the call from Chalmer's Church, Guelph, to Rev. R. J. M. Glassford, was considered and sustained. Messrs. David Stirton, and Robt. Melon appeared for the congregation, and Dr. Jackson and Rev. J. C. Smith, B. A., were appointed to prosecute it before the Presbytery of Toronto.

George, the eldest son of the Rev. M. W. McLean, Belleville, a young man of much promise, died on Saturday 18th inst., at Riverside, California, where he had gone in search of health. Mrs. McLean went out to be at the bedside of her son, but did not arrive in time to see him alive. The bereaved relatives have the heartfelt sympathy of many friends in their hour of trial.

The Presbyterian congregation of Norwood decided at their annual meeting in January last to do away with the customary soiree at their anniversary services, and take up a free-will offering instead. Three services were held last Sabbath, Mar. 5th, and the handsome sum of \$262 was put on the plates, and it is expected that amount will be largely increased next Sabbath.

Under the superintendency of Mr. Robert Martin, the Regina Presbyterian Sunday School is not only maintaining its proud position at the head of the Territorial schools, but it bids fair to surpass many of the flourishing schools in big eastern cities. The average attendance during the last quarter of 1892 was 158. On Sunday, Feb. 24th, there were 204 present, and on last Sunday the Secretary reported an attendance of 214.

Mr. and Mrs. John D. Armstrong, of Millbrook, celebrated their golden wedding on Thursday of last week. The aged couple enjoyed themselves very much among their sons and daughters and grandchildren, feeling grateful to their heavenly Father for thus lengthening out their days to such a good old age. Among those present were Rev. Dr. Wm. D. and Mrs. Armstrong, of Ottawa, and Mr. and Mrs. John Armstrong, of Owen Sound.

The annual report of Knox Church, Regina, just received, indicates continued prosperity—spiritual as well as material. The aggregate membership is now 214. The total receipts amounted to \$2,807.73. In the report of Session thankful acknowledgment is made of the faithful services of Mr. Balfour, as leader of the choir, and Mr. Brears, as organist; and mention is also made of the "general spirit of Christian unanimity in the congregation." The following constitute the Session: Moderator, Rev. J. A. Carmichael; Elders, A. D. Fergusson, John McCaul, J. J. Campbell, R. Martin and Rev. A. J. McLeod.

The jubilee services in connection with the Central Church, Hamilton, held on the 19th instant, were of a most gratifying character. The Rev. J. S. McIntosh, D. D. of Philadelphia, preached morning and evening to very large congregations; and on Monday evening the reverend gentleman delivered an eloquent address on "Andrew Melville and King James." The chair was well filled by Mr. Wm. Hendrie, who, before introducing the lecturer, asked Mr. W. F. Findlay, chairman of the Board of Managers, to make a statement. This was to the effect that a movement had been inaugurated to wipe out the entire indebtedness on the church property; and the response was so hearty that \$9,000 had been subscribed, which, when paid, would leave the congregation entirely free of debt.

The anniversary services of the Presbyterian Church, Lynden, were quite successful. Rev. J. B. Mullan, B. A., of Fergus, preached earnest and instructive sermons both morning and evening to large congregations. In the afternoon the Sabbath school children, teachers, parents and friends were out, when Rev. Mr. Mullan again preached. All the services were much appreciated and enjoyed. Monday evening the annual tea meeting was held. The chair was occupied by the pastor, Rev. S. W. Fisher, B. A. Addresses were delivered by Rev. J. B. Mullan, H. M. Hall of Lynden, and J. C. Tolmie, M. A., of Brantford. Tuesday evening a social for the S. S. children was given, which the young folks enjoyed immensely. The scholars provided most of the programme, which consisted of recitations and music. The proceeds of Sabbath collections, Monday and Tuesday evenings were \$133.

The adjourned annual meeting of the Southside congregation, Toronto, was held on Wednesday 8th inst. There was a large attendance owing to the matter of interest that was to be considered. The Rev. Mr. Potter, Chairman of the meeting stated that the annual meeting had been adjourned to give ample time for the consideration of the transference of Church property from a deed fee simple to that of trust to the congregation. It was moved and seconded that the congregation have the Church property transferred to a board of three trustees, to hold the said property in trust and according to the law of the Presbyterian Church in Canada. After considerable discussion the motion was carried with great enthusiasm, with only one dissenting voice. The trustees are Messrs. W. K. Colville, D. McClay and Wm. Bulk. The gentleman at present holding the deed expressed his willingness to transfer the property. The meeting was closed with the doxology and the benediction.

The annual congregational meeting of St. John's Church, Brockville, was more largely attended than usual. After devotional exercises by the Rev. Charles J. Cameron, M. A., the chair was taken by Mr. A. G. Dobbie, the Chairman of Trustees. The financial report showed that after providing for the several expenditures there was a balance on hand of

\$182.99. The general revenue for the year was in excess of 1891 by over \$300. The following elders have been elected, viz., W. B. Smellie, Robert Wright, James D. Smith, and G. Gordon Hutchinson. The Sunday School is in a flourishing condition; a first-class library had been purchased; a sum of \$64 was contributed towards the support of a missionary in the North-west; and it defrayed half the cost of the tuition of a French pupil at Point Aux Trembles School. The Juvenile Mission Band, the W. F. M. Society and the Y. P. S. and C. E. are all fully equipped and doing excellent work. During the season the Church will be re-decorated; and before many months are over a new pipe organ will be placed in position. The following members compose the Board of Trustees: Hon. W. J. Christie, A. G. Dobbie, Robert Wright, J. W. Davidson, W. B. Smellie, Alexander Stewart, and W. B. Thompson.

Presbytery of Orangeville met March 14th, at Orangeville. In the absence of the moderator, Mr. Emes, Mr. Elliott was appointed moderator pro tem. The clerk read an extract minute of the Presbytery of Toronto to the effect that the call from Parkdale Church, Toronto, to Rev. D. C. Hossack H. A., L. L. B., had been sustained and transmitted to this Presbytery. The clerk stated that he had received the call. The clerk was instructed to cite the Session and Congregation of St. Andrew's Church, Orangeville, to appear for their interests at an adjourned meeting of this Presbytery to be held in St. Andrew's Church, Orangeville, on Tuesday the 28th inst. at 10.30 a. m. when said call would be considered. The Rev. J. Somerville of Owen Sound, was nominated as moderator of the next General Assembly. The attention of the Court having been called to the severe illness of Rev. Mr. Orr, of Mono Mills, the Presbytery passed a resolution sympathizing with him in his severe affliction. Mr. Farquharson, minister, and Mr. Aitken, of Osprings, elder, were appointed members of the Synod's Committee on Bills. Messrs. McLeod, Wilson, Crozier, Fowlie and Ballantyne, were appointed Commissioners to the General Assembly. The appointment of elders was deferred to the next meeting. Mr. Fowlie reported that he had visited the congregations of Grand Valley, and South Luther, and that they had resolved to be self-sustaining henceforth. The Presbytery expressed gratification at the prosperity of these congregations. The Presbytery agreed to ask for supplements as follows: For Osprey charge, \$150.00; for Picton \$200, conditional on settlement; for Dundalk, etc., \$150 conditional on settlement; for Caledon East, etc., \$250; for Laurel etc., \$250; for Corbetten, etc., \$150 conditional on settlement. Mr. Wells submitted reports on Statistics and Systematic Beneficence. Mr. Campbell, on the State of Religion; Mr. Elliott, on Sabbath Observance; Mr. Wilson, on Sabbath Schools; Mr. Ballantyne handed in his resignation of his charge. The clerk was instructed to cite his Session and Congregations to appear for their interests at a meeting of the Presbytery on the 28th inst. Next regular meeting of Presbytery May 2nd at 10.30 at Orangeville.—H. CROZIER, Clerk.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.
Beware of Substitutes and Imitations.
For Sale by all Druggists.

Presbytery of Huron held a regular meeting in Clinton on the 14th inst. Elder's commissions were received and the roll for the year made up. The claims of aid-receiving congregations were considered, and on the recommendation of the Home Mission Committee it was agreed to ask for the following supplements: \$200 for Bayfield and Bethany during the vacancy, and \$250 for Grand Bend and Corbett. In accordance with application of the stations of Leeburn and Union Church, Goderich township, asking that they be put on the list of vacant charges, promising \$600 for stipend, and also asking for a supplement from the Assembly's Home Mission Committee, the Presbytery resolved to ask for a supplement of \$200 and Mr. Anderson was authorized to moderate in a call there. Reports on Sabbath schools, temperance and the state of religion were read and adopted. Dr. McDonald was nominated as Moderator of next Assembly. The following were elected Commissioners to the Assembly: Dr. McDonald, Messrs. Stewart, Musgrove, Robt. Henderson, ministers; and Messrs. Robt. Scott, John Whiddon, Thomas Millis and Robert McLaren, elders. Messrs. Simpson and Laidlaw were appointed members of the Synod's Committee of Bills and Ordinances. Moderations in calls were granted to Egmondville and Bayfield and Bethany. The next meeting of Presbytery to be held in Hensall on the 9th May at 10.20. —A. McLEAN, Clerk.

The Presbytery of Toronto met on Tuesday, the 7th inst., and as its first order of business chose as its Moderator for the next six months the Rev. James A. Grant, of Toronto Junction. A cordial vote of thanks to the retiring Moderator was given and briefly responded to. In accordance with notice given Mr. Meikle moved "That all the retired ministers, and ministers without charge, under care of this Presbytery have the privilege of sitting in all our meetings, and speaking on any business before the Court, without the necessity of being invited to correspond." After full discussion, in which the question of the Presbytery's right to grant this privilege was raised, the motion was defeated. Commissioners from East Toronto appeared asking permission to exchange their present church property for another site near to it. The matter was submitted to a committee, who subsequently reported in favor of appointing a committee to visit East Toronto, and meet with all parties, and report at the next meeting of Presbytery. Mr. Hunter asked to be relieved from the Moderatorship of Chester congregation, and Mr. Young was appointed in his place. A call from Parkdale congregation of the Rev. D. C. Hopsack, LL. B., was presented, and Commissioners heard in its support. The call, a very hearty and unanimous one, was then sustained, and the clerk instructed to forward it to the clerk of Orangeville Presbytery. Rev. S. R. P. Mackay, J. Mutch, and Mr. J. R. Miller were appointed to prosecute the call before the Presbytery of Orangeville. The discussion of the report of the Presbytery's Committee, appointed to visit the Georgetown congregation, was resumed. In connection therewith a deputation appeared from that congregation, to request that they be allowed to retain certain members upon their Board of Management, at least for the present, who are not members of the church in full communion. In the after discussion the rule of the church was clearly pointed out, and the finding of the Presbytery was embodied in the following motion: "That the Presbytery, having heard the representatives of the Georgetown congregation, find, that in view of all the circumstances, it is inexpedient to insist that the rule laid down in the Book of Forms, requiring all the managers to be members in full communion, be carried out at present; but this Court would at the same time strongly urge the congregation of Georgetown to bring its practice in this matter into conformity with the recognized practice of the church, as soon as it can be done with due regard to the interests of the congregation. And the Presbytery would at the same time inform the congregation of Georgetown that according to the law of the church, only members in full communion are entitled to vote for managers." . . . The following minute on the death of the Rev. Robert Monteith, late stated Clerk of the Presbytery, was read and sustained, and a copy ordered to be transmitted to Mrs. Monteith. "The Presbytery desires to put on record the expression of its sorrow at the removal by death, of its late respected Clerk, the Rev. Robert Monteith, and its high appreciation of his character, and of his service to this Presbytery, and to the church. For thirteen years he faithfully exercised his ministry in Greenlaw, Scotland. He came to Canada in 1855, and became pastor, first of the congregation at Port Perry, being afterwards transferred to the united charge of York Mills and Fisherville. Mr. Monteith's discourses, which were carefully prepared, were able and evangelical. They were marked by originality of thought and expression, and were delivered with earnestness and diction. In all pastoral duty he was diligent and affectionate. The services which for twenty-four years he rendered to this Presbytery as clerk, were of the greatest value, and of these the Presbytery has more than once signified its high appreciation. No clerk could be more painstaking and accurate, while he was extremely obliging towards all the members of the Court, and with all persons with whom he was brought into official relations. The large business of this Presbytery furnished a sphere of great usefulness for him after he retired from the pastorate, and the worthy manner in which all his duties were discharged will not be forgotten by any of his co-presbyters. In 1891 he saw his jubilee as a minister, and on this occasion the Presbytery had the opportunity of which it gladly availed itself of expressing its estimate of his services and its affection towards him, and thus helping to cheer him in the physical weakness and depression which marked the close of his life. But his great consolation was the hope of eternal life with Him into whose glorified presence he has now passed. The Presbytery directs a copy of this minute to be sent to Mrs. Monteith, and in doing so, assures her and the members of her family of its deep sympathy with them in their bereavement, while its prayers are presented for the presence with them of the divine Comforter." After adjournment the Presbytery resuming, granted permission to Davenport congregation to moderate in a call to a minister when they are prepared to do so. Messrs. Ebenezer Young and H. B. Reazill were recommended for work in the Home Mission field. Dr. Caven presented a report from the committee appointed to confer with certain congregational ministers, who approached the Presbytery desiring a conference upon the union of these two churches. It was reported that the meetings had been held with these brethren, at which there had been full and frank interchange of opinion, and that as a result of this conference, the Committee had unanimously resolved to report to the Presbytery in favor of memorializing the General Assembly to appoint a committee with power to confer with any similar committee which might be appointed by the congregational union, or by such other body or bodies as might properly represent the sentiments of the Congregational brethren on the subject of union with the Presbyterian church. In connection therewith Principal Caven presented the following memorial, which was unanimously adopted by the Presbytery, and ordered to be transmitted: "The Presbytery of Toronto begs to represent to the General Assembly that a number of ministers of the Congregational church met with the Presbytery in December last, and that one of them, the Rev. J. Burton, read a document subscribed by them, and others of their brethren, setting forth the desirability of union between the churches of their communion and the Presbyterian church; that the Presbytery, reciprocating fully the brotherly sentiments expressed by the Congregational brethren, and sincerely desirous of union, could it be effected on satisfactory grounds, appointed a committee to meet with the Congregational brethren aforesaid, and any others who might be associated with them, and after full conference to recommend to the Presbytery such action as should seem expedient, that said committee, after meeting twice with the Congregational brethren, reported to this Presbytery in favor of memorializing the Central Assembly to appoint a committee which might be charged with the duty of conferring with any similar committee which might be appointed by the Congregational Union, or by such other body or bodies as should be authorized to act on behalf of the Congregational churches. 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gent and affectionate. The services which for twenty-four years he rendered to this Presbytery as clerk, were of the greatest value, and of these the Presbytery has more than once signified its high appreciation. No clerk could be more painstaking and accurate, while he was extremely obliging towards all the members of the Court, and with all persons with whom he was brought into official relations. The large business of this Presbytery furnished a sphere of great usefulness for him after he retired from the pastorate, and the worthy manner in which all his duties were discharged will not be forgotten by any of his co-presbyters. In 1891 he saw his jubilee as a minister, and on this occasion the Presbytery had the opportunity of which it gladly availed itself of expressing its estimate of his services and its affection towards him, and thus helping to cheer him in the physical weakness and depression which marked the close of his life. But his great consolation was the hope of eternal life with Him into whose glorified presence he has now passed. The Presbytery directs a copy of this minute to be sent to Mrs. Monteith, and in doing so, assures her and the members of her family of its deep sympathy with them in their bereavement, while its prayers are presented for the presence with them of the divine Comforter." After adjournment the Presbytery resuming, granted permission to Davenport congregation to moderate in a call to a minister when they are prepared to do so. Messrs. Ebenezer Young and H. B. Reazill were recommended for work in the Home Mission field. Dr. Caven presented a report from the committee appointed to confer with certain congregational ministers, who approached the Presbytery desiring a conference upon the union of these two churches. It was reported that the meetings had been held with these brethren, at which there had been full and frank interchange of opinion, and that as a result of this conference, the Committee had unanimously resolved to report to the Presbytery in favor of memorializing the General Assembly to appoint a committee with power to confer with any similar committee which might be appointed by the congregational union, or by such other body or bodies as might properly represent the sentiments of the Congregational brethren on the subject of union with the Presbyterian church. In connection therewith Principal Caven presented the following memorial, which was unanimously adopted by the Presbytery, and ordered to be transmitted: "The Presbytery of Toronto begs to represent to the General Assembly that a number of ministers of the Congregational church met with the Presbytery in December last, and that one of them, the Rev. J. 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For Dyspepsia.
A. Bellanger, Propr., Stove Foundry, Montigny, Quebec, writes: "I have used August Flower for Dyspepsia. It gave me great relief. I recommend it to all Dyspeptics as a very good remedy."
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SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla. "Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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100 Doses One Dollar

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The Cobourg World says:--The numerous friends of the Rev. Dr. Waters, of Newark, N. J., brother of our respected townsman, Dr. Geo. Waters, and formerly of the presbyterian church, Port Hope, will regret to learn that he has been suffering from a severe and dangerous illness for the past six weeks, the result of a tumor. An operation has been performed, which, we trust, will bring relief, and eventually restore health to this eminent and popular divine.

Wools and Ladies' Work

At first hand and sold less than

WHOLESALE PRICES.

Berlin Wools, all colours, 5c. per ounce.
Shetland Wools, all colours, 6c. per ounce.
Andalusian Wool, all colours, 6c. per ounce.
Baldwin's finest Fingering Wool, all colours, 8c. skein, \$1.25 pound.
Scotch Fingering Wool, cheapest imported, 4c. skein 55c. lb.
Belding's Knitting Silk, all colours, 35c. spool.
Filo Floss and all other Wash Embroidery Silks, all colours, only 35c. dozen skeins.
Stamped Linen Toilet Sets, five pieces, 20c. set.
Gentlemen's Silk Suspenders, 50c. pair.
Gentlemen's Worked Slippers, from 50c. pair.
Felt, all colours, two yards wide, 65c. yard; also to hand large stock finest hemstitched tray covers, tea cosies, five o'clocks, shams, etc., selling at very low prices.

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DIRECT IMPORTER

232 YONGE STREET.

It Breaks of Course

But so does any other China, but it does not break nearly so soon as ordinary Earthenware and your

Good Dinner Set

is not spoiled so easily. We are talking now of

"Elite Limoges"

China.

Have you heard of it? If not ask your dealer to show it to you. If he has not got it do not take a poorer quality because he makes a little more profit out of it, but write to us direct—we'll tell you all about it.

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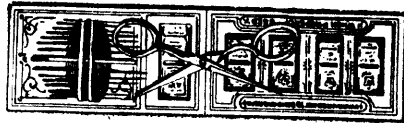
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A RAPID SELLER. AGENTS PRO-
NOUNCE IT THE BEST.

Price, 25 Cents by mail postpaid.

The assortment is just what every family wants, and as such cannot be found in any store for three times the price.

Contains 15 assorted Cotton, Wool and Yarn darners, Chenille, Glover's Rug, Millinery, Carpet, Button and Tape Needles or Bodkins, and 5 Papers Best English Needles, Assorted Sizes, 1 pair 4-inch beautiful Embroidery Scissors.

A Liberal Discount to the Trade and Agents.
Send for Sample Packet and test quality.

C. W. DENNIS,

6 RICHMOND ST. EAST, TORONTO
Mention this paper.

"A Word To the Wives Is Sufficient."

For Rendering
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COTTOLENE

Is Better than Lard

Because
It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

Made only by
N. K. FAIRBANK & CO.,
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MONTREAL.

THE WARSAW SALT BATHS,

Warsaw, New York.

Most convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

Natural Salt Water Baths,

Very effective for Rheumatic and Nervous troubles, and as a General Tonic.

Among our Toronto patrons are—
Sir Oliver Mowat, Rev. Dr. Dewar, Rev. Dr. McLaren, Rev. John Alexander, Rev. Dr. Potts, C. R. W. Biggar, Rev. Dr. Caven, Prof. Thomas Kirkland, Rev. Dr. Reid.
For information, address
W. E. MILLER, Business Manager.
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A NEW INSURANCE

IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS PEPsin TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

Insure Your Digestion!

ESTERBROOK'S STEEL PENS.



Leading Nos. 14, 048, 130, 135, 232
For Sale by all Stationers,
S. MILLER, SON & CO., Agts., Montreal

British and Foreign.

Instrumental music has been introduced into Moray church, Edinburgh.

Lord Thurlow, who was Lord High Commissioner in 1886, is expected to occupy the post again in May.

Aberdeen University will confer the degree of D. D. upon Rev. John Smith, of Broughton-place Church, Edinburgh.

There is a dwarf in Switzerland who is said to be 110 years old, and can still climb the highest tree in the neighbourhood.

An attempt is being made to suppress Sunday shopping in Birmingham; the Corporation is acting under an Act of Charles II.

The College committee have appointed a committee to prepare a reply to Rev. M. Macaskill's letter on Prof. Bruce's new book.

Erskine congregation, Stirling, have fixed the stipend of a successor to the late Rev. Andrew Ritchie at £250, with £10 for communion expenses.

Edinburgh University is to confer the degree of D. D. on Rev. T. B. W. Niven, of Pollokshields, Glasgow, and Rev. Thomas Nicol, of Tolboth Church, Edinburgh.

On the retirement from active duty of Rev. George Shaw, the Fitzroy avenue congregation, Belfast, have presented him with an address and a purse containing £100.

Rev. G. H. C. Macgregor of Aberdeen, intends to sail from Liverpool on April 5th for New York, en route to Canada, for the purpose of addressing meetings for the deepening of spiritual life.

Miss E. Jane Whately died last week. She was the eldest daughter of the late Archbishop of Dublin, whose Life she wrote and was a pioneer in mission work among the street Arabs of Cairo.

A stained-glass window will shortly be placed in Inverness Parish Church in memory of Dr. Donald MacDonald, first minister of the charge, who laboured in the parish for over fifty years.

A new parish church, Gothic in style, is about to be built in Nairn. It will seat about 1,200 persons, and cost about £6,000. A site has been given by Col. Clarke, of Achareidh.

Rev. Dr. Mitchell of South Leith, in advising young men to avoid games into which the money element is introduced, says that if, as some contend, horse-racing improves the breed of horses, it certainly does not improve the breed of men.

Rev. Dr. Wallace of Hamilton, speaking at a luncheon in connection with the ordination at Millerston, remarked that the way to take the conceit out of a young probationer was to send him among miners. If that failed the case was hopeless.

Krupp's gun-making establishment and the Gruson gun manufactory near Magdeburg, have been amalgamated. Krupp possesses the secret of the manufacture of the best steel for heavy guns, and the Gruson works have hitherto produced the best armour plate in Germany and the most effective armour-piercing projectiles in the world.—New York Sun.

English country houses have fires in only a few sitting rooms, the halls are cold, and there are no bath-rooms. When the Romans occupied the same country years ago every villa was thoroughly heated with hot air pipes, and had both Turkish and cold plunge baths. Within one enclosure are the remains of a Roman house built more than sixteen hundred years ago every villa was thoroughly heated and bathing appliances, and a modern house—six times the size of the other—warmed with four open grates.—Kate Field's Washington.

The Children's Enemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine.

Minards Liniment cures Diphtheria.

STRONG AND PROSPEROUS.

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Minard's Liniment is the Hair Restorer

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THE GREAT REMEDY FOR PAIN, CURES
RHEUMATISM,

Backache,
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MORSE'S MELIOTROPE TOILET SOAP.

FRAGRANT,
LASTING
AND PURE

A PERFECT
BOUQUET
IN YOUR
ROOM

JOHN TAYLOR & CO.
MANUFACTURERS
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ASK YOUR GROCER FOR
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Annual Sales Exceed 33 MILLION LBS.

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An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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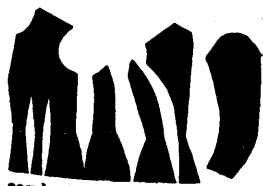
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That is why EXTRACTS of BEEF fail completely to permanently benefit. They stimulate only, but contain no feeding qualities.

JOHNSTON'S FLUID BEEF

is rich in Albuminoids, which is the strength-giving part of beef.

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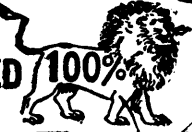
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Beware of models and machines.

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LYE

PUREST, STRONGEST, BEST.

Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds 3/4 Soda.

Sold by All Grocers and Druggists. W. GILLETT, Toronto

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To buy the best watch for the money made in the world, send for the

DUEBER-HAMPDEN \$7.00 Watch.

The movement is the celebrated Deuber-Hampden "Gladiator," stem-winding, with patent regulator, compensation balance, full plate, with dust band, and patent pinion; guaranteed for ten years; and is fitted in the new Deuber Silverine Watch-Case, 3 1/2-oz. open-face, stem-wind. No watch on the market equals it at twice the price.

We will sell, for the next 30 days only, this watch for \$7 cash, mailed post paid to any address upon receipt of price. Address

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We publish a 208-page catalogue album of Watches Clocks, Jewellery, Silverware, Guns, Sporting Goods, Bicycles, etc. It will be mailed you free upon application.

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BEST QUALITY OF BREAD.

Brown Bread, White Bread.

Full weight, Moderate Price.

DELIVERED DAILY. TRY IT.

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INVIGORATING LAVENDER SALTS REFRESHING CROWN PERFUMERY CO. 177 NEW BOND ST. LONDON. SOLD EVERYWHERE

"Our readers who are in the habit of purchasing that delicious perfume, Crab Apple Blossoms, of the Crown Perfumery Company, should procure also a bottle of their Invigorating Lavender Salts. No more rapid or pleasant cure for a headache is possible."—Le Jolie, Paris.

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Pulpits, Reading Desks,

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Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

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IMPERIAL Cream Tartar



BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

E. W. GILLETT, Toronto, Ont.

A Skin of Beauty is a Joy Forever. DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Saye said to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FRED T. HOPKINS, Proprietor, 37 Great Jones St. N.Y. For Sale by all Druggists and Fancy Good Dealers throughout the U.S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

ENGRAVING FOR ALL ILLUSTRATIVE & ADVERTISING PURPOSES. J. L. JONES, WOOD ENGRAVER, 10 KING STREET EAST, TORONTO, CANADA.

MISCELLANEOUS.

Blow, blow, blow! That disagreeable catarrh can be cured by taking Hood's Sarsaparilla, the constitutional remedy.

He said he could not tell a lie, George W., noble youth. With him my son George does not vie, "He" cannot tell the truth.

A Plain Statement.

Hagyard's Pectoral Balsam cures colds, coughs, asthma, hoarseness, bronchitis, tightness of the chest, and all diseases of the throat and lungs. Price 25c.

Keeper (in menagerie)—"You'd better not go too close to that cage. It's none too strong, and that tiger's a savage one." Visitor—I'm trying to get acquainted with him. I believe in keeping on the good side even of a tiger." (Pulling him away) —"Then you be careful to keep on his outside."

Beware of Cholera.

The healthy body throws off the germs of cholera therefore wisdom counsels the use of Burdock Blood Bitters this spring to purify the blood, regulate the system, and fortify the body against cholera or other epidemics.

A Great Trip.—She—"This is such a stormy season to cross the Atlantic. Was your voyage over remarkable in any way?" He—"Well, I should say so. I held four axes twice."

The railway over the Andes, between Argentine Republic and Chili, has been so far completed that the steamship companies are selling through tickets from Southampton and Liverpool to Valparaiso by this route.

Rev. Sylvanus Lane.

Of the Cincinnati M. E. Conference, makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicine, but how the patent can hurt a medicine and not a machine is a mystery of mysteries to me."

The smallest sea island on record is nine feet across, and was reported some time ago by Captain John Richards, of the British ship Cambrian Monarch, to have been sighted by him in latitude 29 degrees, 2 minutes north, longitude 137 degrees, 59 minutes west. The sea was smooth around it, and it was clearly an island, tapering upward in a pyramidal shape from below the surface of the water.

Gives Strength and Appetite.

Dear Sirs,—Last year I was very thin and reducing very fast, owing to the bad state of my blood and appetite. A friend of mine induced me to get a bottle of B. B. B. which I did. I obtained immediate perceptible relief from it, have gained strength and appetite, and now weigh 193 pounds. M. T. Murphy, Dorchester Bridge, Quebec, Que.

The Laplander sleeps in a big reindeer skin to keep him warm. The East Indian also sleeps in a bag, but it is not airtight, and is only intended to protect him from mosquitoes.

Restored To Health.

Dear Sirs,—For years I was troubled with indigestion, but being advised to try B. B. B. I did so, and find myself quite restored to health. Howard Sullivan, Pere Charlatan, founder of the order of the White Fathers, who was born in France in 1844, has been appointed to succeed the late Cardinal Lavigerie as Primate of Africa.

Wilkins and Watkins were college chums and close friends. They had been hard students and had taken little out-door exercise. When they shook hands and said good-bye at the end of their college career, they were in impaired health. Both had dyspepsia, liver troubles and troublesome coughs.

Wilkins had plenty of money, and decided to travel for his health. Watkins was poor. "I must go to work for my living," said he, "but I'll try the remedy that Robinson talks so much about—Dr. Pierce's Golden Medical Discovery." In less than two years Wilkins came home in his coffin. Watkins, now in the prime of life, is a bank president, rich and respected, and weighs 200 pounds. "The Golden Medical Discovery saved my life at a critical time," he often says. "Oh, if poor Wilkins had only tried it!" For weak lungs, spitting of blood, all lingering coughs, and consumption in its early stages, it is an unequalled remedy.

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Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

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A SPECIFIC FOR SCROFULA

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

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For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents

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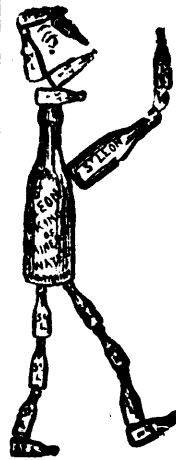
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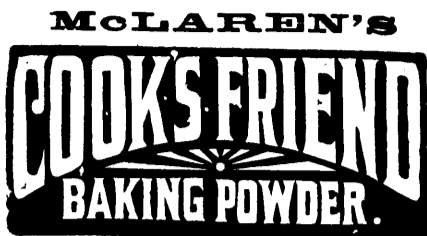
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MEETINGS OF PRESBYTERY.

LONDON.—In First Presbyterian Church, London, on 9th May, at 11 p. m.
HURON.—At Hensall on 9th May, at 10.30 a. m.
WHITBY.—In St. Andrew's Church, Whitby, on 18th April at 10.30 a. m.
CHATHAM.—In St. Andrew's School Room, Chatham, on 10th April at 10 a. m.
OTTAWA.—In St. Paul's Church, Ottawa, on 2nd May, at 10 a. m.
OWEN SOUND.—In Knox Church, Owen Sound, on April 25th at 10 a. m.



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Vienna Toilet Cream.

For chapped hands and rough skin has no equal. Dries instantly. Is not sticky or greasy. Price, 25 cents. Leading druggists.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in Knox Church, St. Thomas, on Monday Evening, April 17th, 1893, at 7.30 p.m. The Committee on Bills and Overtures will meet in the Lecture Room at 4 p.m. Rolls of Presbytery, with the changes within the bounds, and all documents for presentation to the Synod, should be sent to the Clerk not later than 7th of April. Ministers and elders will apply to the ticket agents for certificates enabling them, after being signed by the Clerk of Synod, to return at reduced fare.

Presbytery treasurers are requested to forward the Synod dues for the year to GEORGE RUTHERFORD, ESQ., Hamilton, either before the date of meeting or not later than the first sederunt.

WM. COCHRANE, Clerk of Synod. Brantford, March 22nd, 1893.

Knox College. CLOSE OF SESSION.

The session of Knox College will close on Thursday, 6th April. There will be a meeting in the Hall at 3 p.m. for conferring Degrees and granting Certificates, and at 8 p.m. there will be a meeting in Knox Church, when Rev. Prof. Thomson will address the graduating class and the Rev. Principal MacVicar, of Montreal College, will deliver an address on "Dogma in Relation to Current Thought."

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ENRICH THE BLOOD. BUILD UP THE SYSTEM. IMPROVE THE APPETITE. CLEAR THE COMPLEXION. BANISH SICK HEADACHE.

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No Anesthetics. No detention from business after treatment. Symptoms:—Protrusion, burning, bleeding and pain at time of and after passage; soreness in lower portions of back; mucus, matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation, followed, as disease progresses, by diarrhoea; gradual decline and in time general prostration. Send 6c. stamp for 60 page pamphlet, illustrated, on Diseases of the Rectum, etc.

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