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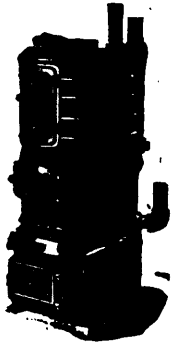
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China which has been lying aside and got smoked can be cleansed by rubbing salt on it when washing it. This will effectually remove the smoke stain without hurting either the colors or the glaze.

White Marble Cake.—Two cups of white sugar, one and a half cups of butter, one cup sweet milk, five cups of flour, the whites of seven eggs, one-half teaspoon of soda, and one teaspoon cream of tartar.

Dark Marble Cake.—Two cups dark brown sugar, one cup of butter, one cup of molasses, one cup of sour milk, five cups flour, the yolks of seven eggs, two table spoonfuls of cinnamon, one of cloves, One of allspice, one of nutmeg, and one teaspoonful of soda.

To make nice split rolls take one quart of light dough, three-fourths cup of sugar, one-fourth cup of lard, and one egg; work in flour to stiffen, not quite as stiff as bread dough. When light roll out and cut with round cutter, spread melted butter on one half, turn other half over; let rise again, and bake.

Apple Fritters.—Beat two eggs, add one cupful of sweet milk and a little salt, sift a teaspoonful of baking powder into a cupful of flour, stir into the mixture slowly and add enough more flour to make a thick batter. Peel, quarter, core and chop two large tart apples, stir into the batter; have ready a kettle of hot suet, drop large spoonfuls into the fat, skim out and drain; serve hot with maple syrup.

A little camphor dropped on the handkerchief and closely held to the nose will oftentimes break up a cold in its first stages. A bit of camphor gum in the mouth, when the discharge from the nose is like water, will prove beneficial, sometimes checking the cold. Soaking the feet upon retiring and drinking a bowl of hot lemonade after one is in bed, is another "cold cure" worth trying, and aconite and belladonna—two drops of third dilution—alternated every 30 minutes for four or five others, is still another.

A housekeeper, who is the envy of her friends, says that the right way to boil eggs is not to boil them at all. First put the eggs into a wire basket with a tall handle, that saves the time and vexation of fishing them out with a spoon when cooked, then set the nest of eggs in a kettle or other vessel with cold water enough to cover the eggs—not hot water or warm water, but cold water. Set the vessel over a brisk fire. Do not let the water boil, only just "come to a boil," and at that particular time—not before nor later—the eggs will be cooked as they should be. Remove the basket of eggs by the tall edge handle. Spread a napkin over a deep dish; lay in the eggs and fold the four corners of the napkin over them and serve. If these directions are followed exactly, the eggs when broken, will roll into the cups like balls of soft jelly, nothing adhering to the shell, the entire egg thoroughly cooked and delicate and tender through and through.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 10th, 1893.

No. 19.

## Notes of the Week.

Rev. Dr. Pollock at the alumni dinner in Halifax in the course of one of those speeches for which he is noted, said he had been in Nova Scotia the same length of time that the children of Israel had been in the wilderness.

The men in charge of the financial end of the World's Fair management are feeling comfortable, and are relieved of an immense burden through the subscription by the railway companies to the last \$1,000,000 of bonds.

Rev. Dr. Patterson, of New Glasgow, read a very instructive paper before the Historical Society in Halifax, on the evening of the 26th ult., on Sir William Alexander's attempt to colonize America. Ex-Governor Ritchie occupied the chair.

The Russian Hebrew Committee in London, has advised from St. Petersburg that the Minister of the Interior has ordered the Governors of Livonia and Courland to expel all Hebrews from these two provinces before next Nov. 1. More than 80,000 Hebrews will be expelled under this order.

It is a hopeful sign, says the Christian at Work that in Berlin, the centre of the military spirit, peace societies are being formed, including prominent people in their membership. Peace pamphlets are also being written and read, and thoughtful men are speaking out against the despotism of war.

Official reports show that the heights of Quebec are crumbling. The rampart wall facing the Parliament buildings has fallen and reveals cracks and fissures in the solid rock, such as indicate that large sections of the enormous elevations are becoming detached bodily, and may at any time give way in a mass of ruins.

Rev. Thomas Sedgwick, of Tatamagouche, N. S., received the degree of D. D. at the convocation of the Presbyterian college, Halifax, last week, and his brother, Judge Sedgwick, the degree of LL. D. from Dalhousie. Both gentlemen are the sons of the late Dr. Sedgwick, of Musquodoboit. Of them it may be said, A man's sons cometh to honour, and he knoweth it not.

A wealthy Hindu has given funds for a proposed "snake laboratory" in Calcutta. The scientific investigation of the poison of different snakes, and the investigation of present remedies for snake bites, will be the laboratory's work. In such a country as India, where a score of thousand people die annually from snake bites, such an institution ought to be of great value. The wonder is it was not established before.

The Pamir Question continues to excite interest, remarks the N. Y. Independent. From Russia comes the statement that, in consequence of the gathering of Chinese arms and troops in Chinese Turkestan adjoining the Pamirs, Russia has decided to reinforce her garrison there. At the same time word comes from India that the Russian Government has definitely decided to consent to a commission to delimit the boundaries of that whole region.

The Presbytery of Cincinnati has chosen a solid delegation to the General Assembly opposed to "destructive Higher Criticism." Dr. William H. Roberts leads it, receiving one of the largest votes ever cast in the Presbytery. His retirement from Lane Theological Seminary is said to have been one of the reasons for the large vote. It was felt by many that his de-

position was due to his faithfulness. The minority asked for representation, but the presbytery would not grant it.

Says the Christian at Work: Protestantism has finally conquered in its fight for liberty in Madrid, and the Protestant church which has been built has been formally opened for divine service, with the consent of the authorities. Roman Catholic fanatics bitterly opposed the opening, but pressure from our representative prevailed at the last. Six hundred worshippers were present at the first meeting. Yet it was only a few years ago when it was not safe for a traveller to display an open Bible in Madrid. The world moves.

It appears that Roman Catholic institutions have been allotted space at the World's Fair many times as large as that given to all the Protestant denominations. The Roman Catholic Church as a body has not asked for space. Educational and other institutions under the care of that Church have asked for room and have got it, and the allotments to these various organizations are placed together, so that the sixteen Protestant bodies are to have in all a frontage of 320 feet, while Catholics will have 1,000 feet. It is evident that Catholics have been alive to their own interests much more than other denominations.

A lady who has been traveling in China writes very interestingly to the New York Commercial Advertiser of the different treatment which boys and girls of that kingdom receive. "When a son is born he sleeps upon a bed. The bed is richly draped and the little fellow is clothed with robes as gorgeous as his parents can afford to buy. His playthings are pearl, and if he be the only boy in the household everyone obeys his princely cries. But when a girl is born very little notice is taken of her. She sleeps upon the ground and is merely wrapped up in a big piece of cloth. When old enough to play with anything she is given a piece of tile, and she is not considered capable of acting either right or wrong. As she grows up she is taught to prepare food and make wine. Beyond that she knows nothing except to obey her parents."

In connection with the action of the Russian Government towards the Stundists, the following facts, says the N. Y. Independent, in regard to Bible and evangelistic work in Russia will be interesting. It is estimated that about half a million copies of the Scriptures are sold annually in that Empire. Of these the greater portion are sold to the orthodox Russians. Most dissenters of the Old Believers' type are without Russian Scriptures and refuse to purchase them. The Protestant sect, including the Molokans, Stundists and others are willing purchasers; but their numbers are comparatively small. Preaching in the Established Church is rather on the increase, but the quality of the sermons does not seem to improve, as all must be submitted to the bishops, who exercise a very careful censorship. Of religious literature there is next to nothing except the tracts that give Church news; papers, pamphlets, magazines and books for the instruction of the common people do not exist. As to a religious liberal party among the orthodox, there is no such organization, although there are isolated individuals. The followers of Count Pashkoff, of St. Petersburg, it is supposed, are rather diminishing in numbers. The different movements among the Old Believers have neither any intellectual character nor any influence in the right direction.

## PULPIT, PRESS AND PLATFORM.

Hannah More: Affliction is a kind of moral gymnasium in which the disciples of Christ are trained to robust exercise, hardy exertion, and severe conflict.

The Independent: It is a solemn thought that "all things are naked and opened unto the eyes of him with whom we have to do." (Heb. iv. 13). We can conceal nothing from God. We cannot go where his knowledge will not follow us. Every secret thing will at last be brought into judgment. To see these facts as they really are is to rob sin of every charm.

Christian Inquirer: Learn to talk of Christ. There are professional talkers, who are always talking of Christ, but not living him. But those who live Christ should be ready to talk of him. This is strange work with many. They seem at home talking of the worldly interests of the church, but they never think of carrying on a spiritual conversation with the view of converting sinners from the error of their ways.

Presbyterian Witness: Ye must be born from above; change from evil to good; from serving sin and Satan to serving God. Conversion is to turn to God from sin. The voice of Christ sounds across the centuries: "Come unto me!" He is held forth as the Saviour from sin, able to save thieves and liars, adulterers and persecutors, and murderers. He sets no limit to His grace except the time-limit, Now!

Christian Intelligencer: We close all places of business on Sundays, we close the schools, we close the courts, we close the legislatures of the several states, and even both houses of Congress—and this has been the unbroken practice for a century. Why, then, why, in the name of all that is reasonable, should the Columbian Exposition be open on Sundays? Is there anything in the circumstances that entitles this to be made an exception to the universal custom?

J. P. Richter: To die for Truth is not to die for one's country, but to die for the world. Truth, like the Venus de Medici, will pass down in thirty fragments to posterity; but posterity will collect and re-compose them into a goddess. There also thy temple, O eternal Truth, that now stands half below the earth, made hollow by the sepulchres of its witnesses, will rise in the total majesty of its proportions, and will stand in monumental granite; and every pillar on which it rests will be fixed in the grave of a martyr.

Presbyterian Journal: Roman Catholics in this country show themselves prompt in appropriating the successful methods of the heretics. At a meeting in Philadelphia last week Bishop Horstmann said: "Movements among young men are most important. I am trying to bring them together in Cleveland, saying to them that the whole future of their parishes are in the young men. It seems to me that the methods of the Young Men's Christian Associations throughout the country are of the kind you should adopt. Have inducements and a place that is attractive."

Athanasius: Nothing more forcibly marks the weakness of a bad cause than persecution. Satan, who has no truth to propose to man, comes with axe and sword to make way for his errors. Christ's method is wisely different. He teaches the truth and says: "If any man will come after me and be my disciple." When He comes to the heart, He uses no violence, but says: "Open to me, my sister, my spouse." If we open, he comes in; if we will not open, He retires; for the truth

is not preached with sword and spears, not by bands of soldiers, but by counsel and persuasion.

Tennessee Methodist: Every pulpit in every church in this country should speak out in the strongest language possible against gambling in any and in all its forms, and especially against "dealing in futures," which is the most popular, the most insidious and the most deadly form of gambling known to-day. It is in this form of this vice that our stewards and trustees and deacons and vestrymen so frequently engage. Let gamblers be turned out of the Church. What a moral power would come to the Church from the expulsion of these notorious gamblers, and what a restraining influence it would exert on the vice inside and outside the Church.

United Presbyterian: It is neither narrowness nor bigotry to love your own Church more than another; to labour more earnestly for her extension and up-building than for any other; and to feel a deeper attachment to her principles and usages than to those of other denominations. That man who makes slighting remarks about his own Church, her principles or people; who magnifies her defects; who disparages her efforts to maintain the cause and advance the work entrusted to her, is usually one who would be of little use in any Church. We never could admire that boy who did not love his own mother, and who was everlastingly making invidious comparisons between her and the mother of other boys.

Dr. Burrell: Christ and the Bible stand or fall together. If proof be needed, it is forthcoming in current events. In Germany the same Theological Junta which long ago, with its penknife of destructive criticism, cut the Scriptures into small bits and tossed them into the fire, is now demanding the erasure of the Apostles' Creed. And the original imitators of that Junta on this side of the Atlantic are beginning to clamor for "a restatement of the doctrine of Christ." What that could mean under the conditions of rationalistic culture may be easily conjectured. It is sure to come. When the Gospel ceases to be Bibliocentric, all the sentimental billing and cooing in the world cannot keep our Lord and Saviour Jesus Christ in the center of it. The simple fact is that we have no Christ but the Christ of the Bible, and when that Bible ceases to be trustworthy we have no longer a sure confidence in Him.

S. S. Mitchell, D. D.: Folly it is in the realm of the body to deal with symptoms. Blotches on the face call for purification of the blood. So the awful sense-blotches which we have noticed as disfiguring the Lord's day in the case of many church members—the Sunday sloth, the Sunday pleasures, the Sunday secularism—all these bespeak a languid and tainted circulation of spiritual life. The man has no Lord's day, because he has no Lord. The man crucifies the day, because he has first crucified its Lord, and he will have, and he will keep a Lord's day just as soon as his heart is able to cry out unto this Lord: "Thou knowest all things; Thou knowest that I love Thee;" just as soon as his heart comes to hold as its sweetest possession and its continuous inspiration: "The Lord who died for him and rose again." O ye! who have no longer any Lord's day, except in name, consider and learn, I beseech you, whether ye have any longer any Divine Lord, except in name. O ye! who work and who pray for the more wise and loving and profitable observance of the Lord's day, make it your first object to set before the erring ones the beauty and the love, and the glory of the risen Lord.



## Our Contributors.

### ONE OF THE DISTINGUISHED PREACHERS THAT LEFT US.

BY KNOXIAN.

The first thing that strikes one on reading the Autobiography of the late Dr. Donald Fraser is, that Donald Fraser, as Dr. Dykes and nearly everybody else calls him, in the autobiography seems entirely different from Donald Fraser as he appeared in the pulpit, or in the Church courts or on the platform. The style of the sketch he makes of his life and work seem very unlike each other. The man was picturesque, the autobiography is as plain and destitute of ornament as Dr. Gregg's Short History. In the pulpit and on the platform the style of the man, especially in his younger days, was highly dramatic; the sketch he makes of himself is as artless as anything in good literature can be. And yet no doubt those who enjoyed the privilege of being on the list of Donald Fraser's friends, can see all through the seventy pages of his autobiography, the "personal and characteristic touches" which, as Dr. Dykes says in the preface, constitute the charm of the sketch.

The sketch has undoubted charms. It is candid, it is honest, it is human. The reader sees at the start a brave motherless boy entering the University of Aberdeen in his twelfth year, taking honours in Greek, Latin and Philosophy, and graduating as a Master of Arts at sixteen. No claim is set up for youthful genius or early seriousness. He tells us that he did not learn to drink, or swear, or gamble, or play cards, but he candidly confesses that he spent much time in "sheer boyish levity and fun" and gave a "good many evenings to the theatre."

Lest some fond parent who reads these lines may want to send his hopeful to college at twelve, we say here, by way of parentheticals that Dr. Fraser thought he went to the college classes "far too young" to profit by them.

About the time that the future pulpit orator went to Aberdeen, his home in Inverness was broken up and his father emigrated to Canada, and began Canadian life in Sherbrooke. Like every other ambitious boy, he had to choose a profession, and making choice was no easy matter. His father wanted him to be a minister; but Donald at that time did not incline that way. He had a liking for the Bar, but the law found no favour in the parental eyes and as his father was three thousand miles away, there was little opportunity to discuss the matter. His love for the legal profession seems to have clung to him through life, for at the time he wrote the Autobiography he tells us that he never heard a case in court without wanting "to enter the arena and plead." Had he chosen the legal profession possibly the last few years would have seen him Lord Advocate of Scotland, helping Gladstone to pass the Home Rule Bill.

After due consideration the future pastor of Cote street, resolved to go into business, not because he liked business or knew much about it, but because he wanted to make money so that he could "cultivate literary tastes and pleasures." In 1842 he sailed for Canada and nearly ended his career in the ocean. The ship was a poor one and went down on the return voyage, being the first of seven vessels lost, on the very next voyage after Donald Fraser had crossed the Atlantic in them.

Arrived in Canada, young Fraser visited his father in Sherbrooke and then went to learn business with a firm near Toronto, drawing no salary. Perhaps some correspondent of the Presbyterian can give us the name of the place "near Toronto," in which the future divine tried to learn. Wherever it was, he did not remain long, for we soon find him a book keeper in a commission merchant's office in Montreal. He rose rapidly here and became a junior partner; but he tells us the concern was "shaky," and soon afterwards lost the

"few hundred his kind father had given him," and he went out of business never to return. The Master had other business for him to do, and the servant, contrary to his own wishes, was being prepared for his life work.

"During this period," he says, "the grace of God firmly apprehended me." Nothing in any biography or autobiography we have ever seen, surpasses in modesty and in clearness, the account he gives in one short sentence, of his conversion. "I fell down helpless before God, and his free grace saved me through faith in the Lord Jesus. My thoughts now took a new direction. 'My life was changed.' How some men would have drawn out their description of a change or that kind. How they would have elaborated the details and told us what they felt and perhaps not a little that they never felt at all. It was enough for Donald Fraser to say, 'I fell down helpless before God, and his free grace saved me through faith in the Lord Jesus.' May the great Power above send us more conversions like Donald Fraser's. His description of it is short; but his life work that followed was long and blessed. Too often it is the other way. The story of the conversion is long, but the results, so far as human eye can see, might easily be written on your finger nail.

But even then, Donald Fraser did not rush into the ministry, as too many do under the senseless notion, that to be a good Christian and a useful man one must be a preacher. He did think that the Lord meant by disappointments in business to lead him into the ministry, but he hesitated to enter lest people should say he entered for a livelihood, having failed in other directions. He made arrangements to become editor of a daily newspaper; but Christian friends in Montreal who knew his ability, prevailed upon him to enter Knox College, and there for the present we must leave him. The story of his life has, however, so many useful lessons that we shall make no apology for coming back to it perhaps more than once.

Though not in a critical mood, we cannot help expressing a little surprise that a man like Donald Fraser should have written that he "entered the John Knox Theological College at Toronto." We notice that some English journals in their criticism of the Autobiography, reproduce that name. The original name of the institution was, we believe, "Knox's College," but in the last Act of Incorporation, it was designated Knox College.

### WHAT CAN WOMAN DO?

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

It has sometimes been said, and said sneeringly, that women make the best Christians and most acceptable Christian workers because the Gospel is adapted only to women and weak-minded men. But we can afford to fling back the taunt into the teeth of him who utters it. He who gives expression to such a sentiment overlooks two very important considerations. In the first place, he overlooks the fact that Christianity has been championed by some of the strongest-minded men who ever lived—championed by men of the brightest intellect, the soundest judgment, the most penetrating insight and the most accurate scholarship. In the second place, he overlooks the fact that some women have shown splendid examples of courage, heroism, endurance and pains-taking investigation. Though her father shrank back from the task, Grace Darling was not afraid to set out from the Longstone lighthouse to rescue the drowning passengers and crew of the Forfarshire. Elizabeth Fry went unprotected and alone among 160 of the very worst type of prisoners in the Newgate prison, and almost revolutionized the condition of things there. Isabella of Spain comprehended, and sympathized with, the plans of Columbus—plans which many of the ablest men of that age pronounced impracticable. Caroline Herschel, sister of the great astronomer, performed drudgeries of calculation to assist him; she also made independent

investigations. Some one has said, "If Lincoln set free the slaves, Harriet Beecher Stowe loosened the rivets."

The heathen, Libanius, the enthusiastic admirer of the old Greek culture, pronounced an involuntary eulogy on woman, when he said, as he looked at the mother of Chrysostom, "What splendid women the Christians have."

What then can woman do for the cause of Christianity—a cause which has done so much for her?

Her first and special work lies in the home circle. Now that Christianity has given woman a sanctified home it is her duty to make the most of it. She can make that home attractive. She can comfort her husband in his hours of sorrow, she can cheer him in times of despondency. Many a husband could truthfully say, as Bismark often did regarding his wife, "You have no idea what she has made of me."

Into a new and happier life Dr. Holland was led by his wife. Soon after the death of her who had been an inspiration to him he wrote:—

"Chastened, bowed, subdued,  
I kissed the rod that smote me, and  
exclaimed,  
'The Lord hath given; the Lord hath taken  
away,  
And blessed be His name.'"

And in closing the book which he had written to her memory, he said:—

"So here I give  
The Gospel of her precious Christian life;  
I owe it to herself and to the world,  
Grateful for all her tender ministry in life  
and death."

But it is probable that, as mother, woman wields the most powerful influence. There she has the advantage that she has not to reform a character, but to mould one. It is no small matter to train a child. The mother may fancy that she is only rocking the cradle but she is rocking eternal destinies. It is in the nursery that the first impressions are to be made upon those who are to be the ministers and missionaries of the future.

The influence of such women as Lois, Eunice, Monica, and Susanna Wesley, will never die. Robert Pollock, in speaking of his book, "The Course of Time," remarked "That book has my mother's divinity in it."

But beyond the home circle there is much that woman can do for the cause of Christianity. She can do much in the Sabbath School, in social gatherings, in visiting the sick and in calling upon families recently come within the bounds of the congregation.

In the cause of missions there is a grand field for exercise of her talents. Already a glorious work has been accomplished by such women as Miss Flisk, Miss Ferguson, Miss Bliss, Miss Abbie, Miss Murray as well as by the many Canadian ladies whose names are more or less familiar to us all.

Some mothers who could not go to be missionaries themselves have encouraged their children to go. When Fidella Fliske drove 30 miles through great snow-drifts to tell her mother that she was anxious to go as a missionary to Persia, her mother said, "Go, my child, go." When John Wesley was asked to go to Georgia, and preach to the settlers and Indians there, his mother not only gave her free consent but added, "If I had a hundred sons I would be glad to see them all engaged in such blessed work, although I might see them no more in this world."

Those who cannot go and labour in foreign lands are doing a great work in the W. F. M. S. Auxiliaries. There is, perhaps, no organisation in modern times that has done more to arouse a missionary interest where it was on the wane, to diffuse missionary intelligence throughout our congregations, to provide means for the prosecution of missionary enterprises than the Auxiliaries of the W. F. M. S. At their meetings, prayers for the success of missions are offered up; papers are read; contributions are given; clothing is prepared for the destitute, and the tenor of the meeting is calculated to keep before the Church the last injunction of her ascending Lord—"Go ye, therefore, into all the world and preach the Gospel to every creature."

It was a happy thought to enlist in this work those who are known as "Scattered helpers." In almost every congregation there are some who, by reason of distance, or home ties, are prevented from attending the monthly meetings, and yet they are now made to feel that they have become sharers in this great and glorious work.

### THE WORLD FOR CHRIST.

BY GEO. W. ARMSTRONG, LONDON.

This is the "motto" of the W.F.M. Society of our beloved Presbyterian Church, and the prayer of every devout servant of the Master is: May He hasten it in His own good time. Those who were privileged to look on while the godly women of our Church were in convention must have been struck with the spirit of earnest zeal animating every woman present. The ladies have left behind them two imperishable impressions: first that they have a holy purpose and will not give up until it is accomplished. This was the practical effect of their meeting. The second is private and domestic—our homes have been blessed by their presence. Some people say these conferences are too large. As far as London is concerned the impression created is, that everything connected with the W. F. M. Society is large and will yet be larger. The result of the work during the past year, financially considered sums up to nearly \$50,000. What would the Church or the world do without such efforts? The ladies are the "cream" of our congregations, the "elect precious" of our Churches, and it will be a sorry day for our Church when it puts on the "brake" and tries to check the impulsive ardour of our lady workers because of a little extra trouble needed to provide homes for all who come. The homes receiving the delegates are fully compensated for the trifling trouble by the presence in their midst for a short time of such sterling Christian workers.

The meeting during the past week in London has stimulated thought and activity and has confirmed the opinion that the world will sooner or later be redeemed to God. This cannot possibly be doubted by any who believe in the divinity of Scripture teaching. That the spread of this word of reconciliation has under God, been entrusted to the faithful and devout followers of our Lord and Saviour Jesus Christ—both male and female—is equally beyond the region of doubt. Nothing is more clearly revealed in the volume of inspiration. That to a very large extent the world lies in the arms of that wicked one, is beyond doubt. That the Church is not fully alive to its duty is also a deplorable fact, though somewhat improving, as the late cheering conference shows. That the resources of the Church, both personal and material, are not as fully employed, or as judiciously utilized as they might be, is sadly true. That the Church indulges in ecclesiastical luxuries at home, and only gives the crumbs that fall from its well supplied tables, to the evangelization of our race and to feed the starving millions of our planet, is a fact as discreditable as it is true. It is undeniably true that if the world is to be won for Christ the Church will have to adopt more energetic, more economical, more self-sacrificing and more benevolent measures to bring it about. When that time comes there will be no desire to quibble as to whether the membership fee for such a society as the W. F. M. Society shall be one dollar or one quarter, but will be rather to increase than to decrease the amount.

Of all service, personal service is the most acceptable to God. Every Christian should be a "living sacrifice," and the duty of the Church is to find a sphere of work for every member admitted into its communion, and there is work for everyone to do. There should be no drones in the Christian life. An inactive, indolent Christian is an anomaly. The sole duty of many, yea, the bulk of professing Christians seems to be receiving and not doing good. In many Christian families there are members of the household who are

## Christian Endeavor.

WINNING SOULS.

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

MAY 14.—Prov. 11:30; 1 Cor. 9:19-23.

As we were considering under our last topic the meaning of true wisdom, it is appropriate that we should next consider the duty and privilege of winning souls, because one of the ways in which a truly wise man manifests his wisdom is in seeking to save others. As soon as we have found Christ ourselves, we should try to bring others to Him. Andrew had no sooner found Christ than he wished to bring, and did bring, his brother Simon. As soon as Philip found Christ he brought Nathaniel to Him. The woman at the well, when she learned who Christ was, ran into the city and said, "Come, see a man that told me all that ever I did; is not this the Christ?" These examples are worthy of our imitation. Of course we cannot win souls ourselves but we may at least hope to be instruments in God's hands of leading souls to Him—bringing them into a knowledge of the truth as it is in Jesus.

How may we hope to bring our fellow men to Jesus? (1). By speaking to them about the interests of their souls. But our speech must be seasoned with grace, with tact, with gentleness and with love. It is very certain that we can never lead souls to Jesus by assuming Pharisaic airs and saying, "Come not near me, for I am holier than thou" (Isa. 65:5). A fisherman cannot catch fish by simply splashing a rod into water. No man can attract flies with vinegar. We must, therefore, have tact and sympathy. It is necessary that we should study the character of those with whom we are dealing; that we should find out the channel in which their thoughts run; that we should ascertain their strong points as well as their weaknesses, and then kindly and sympathetically present the truth according to their several requirements. It is quite probable that we shall meet with some who are indifferent. Then we must try to find out something in which they are interested, and when we have done so we may, through that, find an entrance for the truth. Probably some will present objections. It is generally wise to treat objections with calmness and considerations; to discuss them frankly and then try to show the objectors that there is a sufficiency in Christ to meet all their requirements. All this requires tact and patience. However, we must try to find, not only acceptable words, but such words as will convey the exact phase of truth that the circumstances of the case demand.

The example of Paul in dealing with souls is worthy of special study. He came all things to all men that he might lead them to Jesus. He studied men, he ascertained what they believed, and then tried to present such truths as he felt they required (1 Cor. 9:19-23). (2). We may win souls to Christ by prayer. Let us pray that God would direct and help us when dealing with men; that he would enable us to bring to them the needed message, and that He would make the truth effective. Paul may plant, Apollos water, but God gives the increase. In the house of God, when the truth is being proclaimed we should pray that God would bring it home to the hearts and consciences of men; in the Christian Endeavour meeting when the topic is under discussion, we should pray that the arrow of conviction might pierce some hitherto impenitent hearts, and in our closets we should pray especially for those of our friends and neighbours who know not the Lord. Here we have a mighty agency when properly and earnestly employed. If, on account of our youth or inexperience, we shrink from speaking to men, we need have no hesitation in pleading with God on their behalf.

(3). We can do something also by our example. Whether we are aware of it or not it is a fact that we are influencing men every day by our example. We speak with voice, with hand, with eye. Our life may be like the Nile bringing riches to the bosoms of others, or it may be like the Dead Sea, withering and blighting everything it touches. Every day we preach a sermon by our lives. "No man liveth unto himself and no man dieth unto himself."

not in the fold. Here is a field for work and usefulness, coupled with a solemn duty. Why is it so much neglected? Here precept and example would tell with well nigh infinite power. Then there are friends and neighbours not brought within range of Christian influences. Who is to bring them to Christ if not Christians? It is to be feared that they too frequently hide their light under a bushel and conform to the practices of these un-saved ones, instead of letting their light shine before men that they may see their good works and thus be led to glorify their Father which is in heaven. Personal service would be owned and accepted of God. Employ it! and thus help to fulfil the motto: The world for Christ.

Then the Church at home has unnecessary luxuries in the shape of gorgeous temples, expensive decorations and architecture, and useless ritual, whilst our more unfavoured fellow creatures are destitute. We have no objection to refinement and elegance in churches, that is, if the Church is doing its full duty in other respects, but to have refinements and luxury at the expense of duty, is Christian criminality and is far from displaying the Christian duty of self-sacrifice which is the foundation of Christian ethics. I have read in the Christian Manual, and such authority is beyond question: "Thou shalt love thy neighbour as thyself." Christ uttered these words, and He was no theorist. His teaching was severely practical, and His followers are in duty bound to carry it out. Apply Christ's teachings to our Church organizations as they at present exist, and do we find them even approximately adhered to? To carry them out in the true spirit, the Church must always spend as much on its neighbours and for the extension of the Redeemer's Kingdom as it does upon its own local requirements. But what is the case? For every \$10,000 spent at home not more than one thousand is employed to spread the Gospel beyond our own national boundary. These things ought not so to be. Let Church pride sink and a holy purpose and devotion take its place, then we may hope to see the kingdoms of this world become the kingdoms of our God and His Christ. The world for Christ. Then the Church wastes much of the financial resources that it has. Take our cities, towns and villages and we shall find sectarian Churches only half filled, and each one of them with a stationed minister, where without any difficulty one "live" man could better do the work than three or four if the congregation would drop their sectarianism and in the highest sense become Christians. This would not only increase the general funds of the Church for missionary effort, but would lead to a spirit of Christian unity and brotherly love, which itself would be a means of making the Church more attractive to those who rarely, if ever, attend its services, and be a great power in doing good. May the Church be stirred up to a high sense of duty and to a keener appreciation of its solemn obligation to the world and to its Master, Christ. Then we may expect the W. F. M. Society's motto, "The World for Christ," is on the high road to being accomplished.

London, Ont.

## EXECUTIVE COMMISSION OF THE ALLIANCE OF THE REFORMED CHURCHES.

The Executive of the Western section of the Alliance of the Reformed Churches, holding the Presbyterian system, met this day in the lecture room of the Scotch Church, Fourteenth street, at the hour of 11 a.m. and was opened with prayer by the Rev. Dr. Wallace, of Sewickley, Pa. Dr. Chambers, the Chairman, presided, with Dr. Roberts, the permanent secretary of the Western Section.

A letter was read by Dr. Roberts, from the Rev. Dr. Waters, the Recording Secretary, stating that on account of severe sickness he was unable to be present. In his absence, Dr. Cochrane, of Brantford, Canada, was requested to act as Recording secretary.

There were present Rev. Dr. T. W.

Chambers, Dr. Roberts, Secretary, Dr. Cochrane, Recording secretary pro tem.; Principal McVicar, Dr. Warden, Dr. Cattell, Dr. Schaff, Dr. Baird, Dr. Ellinwood, Dr. Baker, Dr. Hodge, Dr. Wylie, Dr. Bryan, General Ralph E. Prime, Dr. Owens, Dr. Wilson, Dr. Wallace, Dr. Hutton, Dr. Cobb, Dr. Drury, Dr. Cole, N. S. King, M.D., Dr. Pitzer, Dr. Vass, Hon. James S. Cotheran, and Dr. Good.

Letters of regret for absence were read from Rev. Principal Caven, Dr. Van Slyke, Dr. Somerville, Hon. T. S. Griffiths, Mr. Boyce, H. I. Murdoch, Esq., Mr. D. M. Gordon, Dr. Phraner, Dr. Worden, Dr. Dixon, Dr. Hemphill, Dr. Richardson, Dr. Campbell, B. F. Hall, Mr. Philips, and Hon. H. W. Bookstamer.

The minutes of date September 20th and 29th, 1892 were read and sustained.

On motion of Dr. McVicar, the Executive expressed sympathy with Dr. Waters under his severe affliction, and the hope that he might be soon restored to health.

Dr. Roberts presented a report regarding the action of the General Council held last September in Toronto, on matters affecting the relations of the Eastern and Western sections, and submitted the list of members appointed on the Western Executive for the next four years.

Dr. Roberts read a letter from the treasurer, George Junkin Esq., of Philadelphia, resigning his position on account of the state of his health, which necessitated his prolonged absence in Europe, and transmitting the books and vouchers and statement of the moneys on hand. After consideration and expressions of sympathy for Mr. Junkin, Dr. Roberts moved that the resignation be not accepted, but that Mr. F. K. Hipple, 1340 Chestnut street, Philadelphia, be appointed Treasurer pro tem. This motion was duly seconded and agreed to unanimously, and Mr. Hipple's name added to the Western Executive Commission. Dr. Chambers and Dr. Roberts were instructed to prepare for the minutes a resolution of the deep regret of the Executive at Mr. Junkin's absence on account of the state of his health, and their hope that he would soon be restored to his usual vigour, and resume his official connection with the Executive, whose interests he had so much at heart.

The Treasurer's report and accounts were referred to a committee consisting of General Prime and Judge Catheron, who reported that after examination, they had found everything correct and the books carefully kept.

A statement of the amounts raised by the Western section of the Council during the past four years, sent by Mr. Junkin the Treasurer, was read by Mr. Roberts. He also submitted a letter from Mr. Turnbull, the General Treasurer of the Council, in reference to the finances, with a statement of the accounts for the past four years. After due consideration, the following recommendations, after having been passed seriatim, were unanimously adopted. It is recommended that this section inform the General Treasurer that it will be responsible only for one half of the actual general expenses incurred in connection with the work of the Alliance for the period ending July 29th 1892. It is further the judgment of this section, that the resolution of the London Council, in the matter of the sum to be raised for the expenses of the Alliance, was intended to cover both local and general expenses. In addition, it is also the judgment of this Section, that it should be credited, as shown by Mr. Junkin's accounts, with the sum of £207,17,8, on the new term of four years, commencing July 29th, 1892, and that ordinarily no more than £300 per annum can be expected from this Section for general expenses.

Dr. Roberts presented a statement prepared by the Treasurer, showing the sums contributed by the different churches belonging to the Western Section of the Council, during the past four years. In connection with this, he submitted an estimate of the amounts required for the next four years, 1892-1896, which on motion of Dr. Baird, seconded by Dr. Vass, was approved. The Secretary was instructed to notify the different churches, of the several amounts required of them.

Dr. Ellinwood presented a verbal report on behalf of the Committee on Co-operation in Foreign Missions. It was in substance that a conference, largely attended by the Committee, and representatives of the Mission Boards of several of the other Evangelical Churches had been held, on 11th January last, when many important points of mission policy had been discussed, with great profit and of much interest to those present. He stated that it was in contemplation to hold similar conferences in the near future. Dr. Chambers and other members of the Executive spoke strongly of the great service that this committee had rendered, in bringing together the different Evangelical denominations, to co-operate in mission work. On motion of Dr. Roberts, the following resolution was adopted:—"The Commission expresses its satisfaction with the statement made by Dr. Ellinwood, and empowers the Committee on Foreign Missions to invite co-operation of Mission Boards and other Christian bodies in the suppression of illicit trade in the Western Pacific."

Dr. Ellinwood, Chairman of the deputation appointed to wait upon the United States Government, in reference to the traffic in fire arms and liquors among the Western Pacific natives, reported that they had met with Mr. Foster, the Secretary, and had been very courteously received, that negotiations were now going on between the Governments of Great Britain and the United States, with a view to the traffic being ended, and that matters were assuming a very hopeful aspect. He intimated also that the Committee would in all likelihood take further action, as soon as they had heard from the minister in charge.

It was resolved that the following members of the Commission, represent the Alliance before the General Assemblies and Synods of the churches belonging to this section, in 1893.

Presbyterian Church in Canada, Dr. McVicar and Dr. Roberts; Presbyterian Church in U. S. A., Dr. Baker and Dr. Roberts; Presbyterian Church in U. S., Dr. Beattie and Hon. J. S. Cotheran; United Presbyterian Church in U. S., Drs. Wallace, Wilson and Owens; Reformed Church in America, Drs. Hutton and Drury; Reformed Church in U.S., Drs. Apple and Good; Cumberland Presbyterian Church, Dr. Darby; Reformed Presbyterian Church in U. S., Dr. McAllister; General Synod of the Reformed Church, Dr. Somerville; Associated Reformed Synod South, Mr. Boyce; Welsh Presbyterian Church, Hon. T. S. Griffith.

On recommendation of the Committee on co-operation with Foreign Churches, the following names were added to the Committee, and also to the Executive Commission, (if not already members thereof): namely,—Drs. Somerville, Dales, Miller, and Rev. T. H. Pugh.

Dr. Cattell reported progress on behalf of the Committee on the European Continent and Dr. Cochrane in regard to the Sabbath School Committee. On motion of Dr. Roberts, Dr. T. W. Chambers, the Chairman of the Western Executive Commission, was appointed to represent this Section at the coming Jubilee in May next, of the Free Church of Scotland.

Dr. Bryan, of Cincinnati, gave a cordial invitation of the Commission to hold their next meeting in the Second Presbyterian Church there. On motion of Dr. Cochrane the invitation was accepted, and the Commission resolved to meet there in October next, the date to be decided, after correspondence, by Drs. Chambers and Roberts.

The business having been concluded, the meeting was closed with prayer by the Rev. Dr. Good. T. W. Chambers, Chairman; W. H. Roberts, Sec.; Wm. Cochrane, Rec. Sec., Pro Tem.

New York, April 14th, 1893.

Friends are but the wider home-circle. They are the parents, brothers, children of the inner nature by the soul's elections—perhaps the true rudiments on earth of the home-circle which it will gather round it in eternity.

## Pastor and People.

### GOLDEN GRAIN BIBLE READING.

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

#### "MUCH MORE."

"Much more"	marks <i>superabundance</i> , and overflow.
" "	of Supply. Exod. 26.5.
" "	Recompense. Prov. 11.31.
" "	False hope. Isai. 56.12.
" "	Provision. Matt. 5.30.
" "	Fame. Luke 5.15.
" "	Office. Luke 7.26.
" "	Justification. Rom. 5.9.
" "	Reconciliation. Rom. 5.10.
" "	Life. Rom. 5.17.
" "	Grace. Rom. 5.20.
" "	Minister of Righteousness. 2 Cor. 3.9.
" "	Grace. 2 Cor. 3.11.
" "	Diligence. 2 Cor. 8.22.
" "	Testimony. Phil. 1.14.
" "	Obedience. Phil. 2.12.
" "	Exhortation. Heb. 10.25.
" "	No escape. Heb. 12.25.
" "	Faith precious. 1 Pet. 1.7.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Not very far south of Iberia was situated the Armenian town of Baraza, between two branches of the Iber river that flows into the Cyrus. The governor of this town was a Christian nobleman named Gelami, who ruled in the fear of God. He and his wife brought up their two children, Hagope and Nunia, in the same fear, and rejoiced now to know that they could do so without persecution. They did not dream of barbarian invasion, for there was no cause of war between Armenia and the nations of the Caucasus. So, with even contented mind, they went about their duties, and their children, fearless of evil, had gone out beyond the walls of the town, to ramble about in the shady lanes bordered with flowering evergreens, in the vineyards and olive plantations, and orchards stocked with many a tree ripening its fruit in the late summer sun. They were sitting on the grass, more than half embowered in foliage, talking together of an old Iberian woman called Mesitcha who had been in Baraza a year before, telling their fortunes to simple people, and of how their good mother had reproved her when the old fortune teller tried to practise on her servants. She had said "May God forgive you this sin, grandmother, for He only knows what will come to pass, and keeps the future in His own hands." Then Mesitcha turned upon the lady mother, and said angrily, "Mesitcha, the prophetess of the gods cares nothing for Him whom you apostates worship: evil shall be the future fortune of you and yours." So she had taken up her belongings and gone back to Iberia.

"How wickedly she looked when she cursed our mother," said Nunia; "do you think God will pay any attention to her wicked words?" Hagope answered that he was sure God would not, nor, unless it was His holy will, would He allow any evil angel or man to fulfil her wicked prophecy. "It is a pity though," he continued, "that we laughed at her anger; we meant no harm, but it made her scowl at us in a way dreadful to think of." "Look, look at the birds!" cried Nunia, and certainly it was a sight worth looking at, for a great cloud of birds of every kind came flying towards them. First came the song birds, light of wing, twittering as they rose and fell in onward flight; next the heavier game birds of larger size, seeking new coverts; and then the slower water-fowl, making for the southern lakes. "This is not the time for their migration," said Hagope; "there must be fowls abroad, and many of them, flying hawks and eagles, perhaps." So they went forth into the open to look, and their terrified eyes met the advance guard of the Iberian host. The young people ran towards the town, Nunia leading, for, though Hagope was fleet of foot, he could not dream of leaving his sister behind. The horsemen saw them and pursued, but the fugitives reached the gates before them. They tried to shut it, but it would not budge; there was no warder there, no guard of soldiers; there was no one but themselves to give the alarm, for the whole town seemed to be fatally asleep. So, finding their efforts of no avail, they ran to their father's residence or palace, and aroused all its inmates with their cries "The enemy is at the open gate."

Father Gelami hastily left his accounts and other papers, girded his sword, ordered his trumpeter to sound a blast, and ran at the same time to the gate. The few horsemen, who had chased the young people, had returned to the main body, but, before doing so, they had wedged the doors fast, so that no power could move them. Before them in despair worked the brave old governor, the careless warder, awaked too late, and all the people, as they came up, piling stones and pieces of furniture, and of houses that they battered down rapidly with axes, in the gap, to make a barrier against the treacherous Iberians. It was the best they could do, but they did not see what a vast difference there was between the strong, smooth

iron-faced leaves of the gate, up which no climber, but a spider or a fly, could find his way, and the new made barrier, every new piece of which afforded a foothold to the nimble Iberian, accustomed to climb from his earliest days. The horsemen came up first and made a cordon around the town, through which none might escape to field or wood, launching their javelins at the few defenders on the walls or behind the gates as they took up their position. Then, with blood-curdling cries, on came the thousands of footmen. Bortshalo would not allow them to throw away their advantage by making efforts to scale the walls or make breaches in their solid masonry. He led his whole force against the open gate's temporary barrier. While some climbed it and flung missiles of all kinds on the defenders, the others undermined it, until with a crash the barrier fell, involving not a few of the Iberians in its destruction. Then the savage wave swept into the town.

The gallant Gelami fell, fighting bravely, pierced with a hundred wounds, and with him, within the now open gateway, lay all the best of Baraza. Those who fled were pursued and cut down, some of them, just inside of their own doors. While the work of carnage was going on, a hideous figure appeared, with blood-stained hands and streaming grey hair, and eyes of a demon, exulting over a world's destruction. It was the witch Mesitcha, borne on the wings of her promised vengeance. "To the palace," she cried; "to the palace! There are riches there for all, and a fine lady is there for me, for me!" So she led the mad, blood-thirsty host forward, while the horsemen outside the gate were busy cutting down all the fugitives that had found their way over the wall, in hopes of escape. To the palace they went, where no man barred their way. Its door was open, and there before the murderers stood the widow of the slain Gelami. Bortshalo stood in awe before the woman whose new-found grief was borne with simple majesty. "Stand back!" he cried to his soldiers, and the men obeyed involuntarily. But Mesitcha did not hear him, or, if she heard, cared nothing for the command. With a rapid bound, remarkable in so old a woman, she was by her victim's side. Hagope threw himself before his mother and tried to push her back out of the way of her infuriated enemy. With two strokes of her long gleaming knife she laid the boy low, and the next moment the hag buried it up to the haft in the heart of the doubly stricken mother. Of the third blow that fell on her house she knew nothing, for that knife-thrust was God's cruel messenger to bring her into the company of that husband whose body lay among the brave dead at the gate.

Bortshalo felt like cutting the old tigress down, but he knew that she was thought to be a prophetess by the people, and that it would be dangerous to interfere with her. But he rescued Nunia from her grasp and led her away, not knowing where she was or caring whether she lived or died. The plunder began, and all who could find beasts to lay spoil upon heaped them high with booty. A horse patrol came galloping up from the south, crying out that a large body of troops was approaching rapidly. It was not such, but a trading caravan, journeying from the east into Asia Minor. But the general believed the report, called the troops together, with their prisoners, only women and children, with their stolen beasts of burden and their plunder; and, their rear protected by the cavalry, the army made its way as rapidly as possible back through the passes of the Caucasus into Iberia. Happily they had not time to fire the town, in many corners of which fugitives were hidden, and wounded men, left for dead, were lying in unconsciousness. While the Iberian raiders were exulting over their easy victory and dividing their spoil, the Caravan was in Baraza, those who were of it making great lamentation over the dead whom they buried, succouring the wounded, and promising to send protection to the trembling fugitives who had come out of their scant hiding places unto the light.

Nunia awoke from her stupor before she arrived at Tbilisi, the capital of Iberia. Perhaps the jogging of horse-back riding aroused her, for, when she looked up, she saw that she was on the saddle before the leader of the destroying host, and that one of his arms was supporting the fainting burden. She had expected death, and here she was alive, and upheld by a general. Bortshalo's was not an unkindly face, in spite of his being the head and front of as cowardly a surprise and massacre as ever disgraced humanity. He had had a little daughter of his own, whom he had tenderly loved because she was pretty, gentle, and above all his own, but she had been taken away from him by that grim fiend Death, and he had never ceased to mourn his loss. When he saw Nunia, the daughter of a courtly gentleman and lady, he said in his heart, "She shall light up our home and take the place of our little one." So now, he was longing for official duties to be over that he might go to his own residence in the military quarter, and bestow upon his wife this orphan, fatherless and motherless in one day, to be a daughter to her and him. Several times on the way he had to keep at arm's length the old hag Mesitcha, who desired to take the girl, and, at length, lest she should stab the child on his arm ordered his troopers to close in about him and lay the flat of their swords heavily on any one that should seek to come near him. Nunia knew where she was, knew that she had lost in this life all that she cared for in the world, and that was all. It was all to her a frightful dream that might yet have a more frightful awaking.

Bortshalo made his report to the king, set guards and pickets to watch all the passes in the mountains, and dismissed the troops. Then he carried his tired burden home, and his wife, a beautiful and thoughtful Circassian lady, gladly received the girl and kissed her as her adopted daughter. Food she could not partake of, so they gave the captive to an old nurse who laid her to rest on a pile of soft furs in an almost royal bed-chamber. Though very weary and terribly tired with all that had befallen her, the habit of devotion was already so strong in her young heart, that she rose and knelt, but she did not know how to pray. She could not thank God for what had happened, for it would be a lie. She could not pray that God would take care of her, for what cared she for life when all the others were gone? She felt like saying "O good and loving Lord, what wicked thing have we all done, that such dreadful things should befall us?" But she checked it, as the thought of the Lord's Christ came into her mind, and she said "Lord help me if I do not say it very truly, Father forgive them;" and then, because nature would stand no more, she fell asleep, to forget all for a moment, and dream of the meadows and the orchards, the laurels and rhododendrons, of the flight of many birds, and the sight of strange warrior faces; to start for a moment with a cry, and fall off into utter unconsciousness. "Our little lady sleeps badly to-night" said the prince-general's wife to her husband; and he muttered "Had you seen what she has seen, this short time past, you would be happy ever to be able to sleep again." Yet Bortshalo's conscience was by no means wide awake, for his natural fibre was coarse and his tastes low.

It was very late next day when Nunia awoke, to realize where she was, to remember all that had occurred. Then she knew that she was all alone, her dear father, mother, brother, cruelly murdered, and she a captive in the hands of the murderers. "Would God I had died with you" she cried, "since I could not die for you!" So she wept, for the first time, hot scalding tears that seemed to come from a fiery ball in her brain, and the loud choking sobs she could not repress brought the old nurse and her mistress to the maiden's couch. "Let her alone for a little while" said Bortshalo's wife; she has come through awful scenes, and has lost all belonging to her. Then, when she is calmer, bathe her face and cool her brow." The old nurse knew how to sympathize, for she like thousands more in Iberia, had been a prisoner taken in war and sold for a slave. Therefore, when the violence of the young girl's grief was past, she spoke kindly, endearing words to her, until Nunia was led not for her own sake, but out of gratitude to this new friend, to suffer herself to be cared for, to try and partake of a little food, and anon to seek rest in sleep. In the morning when she rose, sad at heart still, and full of pain, she knelt, saying, "Lord, what will Thou have me to do?" and the answer she thought she heard was "Be about thy Father's business." "Poor child, what did she know of business, save to obey her parents, and pray to God, and tell the truth, and love her brother. But God, she thought, must have some new business for her in Iberia, or He would not have brought her there."

Nunia quietly but cheerfully took part in the home duties proper to young ladies in the higher class of Iberian houses, and was obedient to the command of the mother who had adopted her. But she regularly kept up her morning and evening prayers to God, and asked His blessing upon every meal. She ever thought of her dear ones, but tried not to cherish a harsh thought even towards their slayers, for the sake of Lord Jesus Christ. Bortshalo, whenever he came into the women's apartments, which was not often, was pleased with his adopted daughter, but, like a coarse-grained man as he was, told her to cheer up and not be so sorrowful, taking great praise to himself for her salvation from death and present good fortune. One day, a great religious festival took place. The idols were brought out of the temples, and the priests marched in procession before and behind them. The people fell to the ground as the procession passed by, and then followed it, until it broke into many sections to restore the images to their shrines. According to the district in which they dwelt was the temple the people visited, each paying to a priest a piece of money, for which he received a handful of incense to throw on the altar of the false god. To one of these temples went Bortshalo with his wife, his adopted daughter and the members of his household. "Be careful to do whatever he tells you," said his wife to Nunia; "for he is a great general, and every one under his command must obey his orders on pain of death." Nunia's heart beat fast, but she inwardly prayed to God for strength. Having reached the temple, Bortshalo gave her a piece of money, and told her to go to the altar of incense and sacrifice like the others. Then Nunia put the money back in his hand, and said, "I am a Christian and worship only the true God, maker of heaven and earth; I cannot sacrifice to idols." The General was thunderstruck; never in his life had he heard of such insubordination. He told her to go at once, he roared his commands, he raved at her, he struck the unoffending girl. Finding he could do nothing, he said "I offer one last chance; worship the gods of Iberia—or you go straight into the hands of Mesitcha." Was ever child so sorely tried as she, but God helped her. "I can die, like my mother," she answered "but I cannot deny my lord." Bortshalo, beside himself with rage, would listen to no entreaty of his wife or of the old nurse who loved the young girl. Even the chief priest prayed "Give the young princess time;" but he would not. Summoning two soldiers, after he had removed Nunia's robes and clothed her in the garb of the poorest, he ordered them to hand her over to the tender mercies of the witch, whether for sudden death or a life of misery.

(To be continued.)



## Our Young Folks.

### KITTY KNEW ABOUT SHEEP.

Seven sheep were standing  
By the pasture wall.  
"Tel' me," said the teacher  
To her scholars small,  
"One poor sheep was frightened,  
Jumped and ran away,  
One from seven—how many  
Woolly sheep would stay!"

Up went Kitty's fingers—  
A farmer's daughter she,  
Not so bright at figures  
As she ought to be.  
"Please, ma'am"—"Well, then, Kitty,  
Tell us if you know."  
"Please, if one jumped over,  
All the rest would go."

Selected.

### SPRING SOUNDS.

Such a flurry, such a scurry,  
Such a hurry in the trees;  
Such a whirring and a stirring,  
Birds as brisk as busy bees;  
Nests are building, 'tis important,  
If you please!

Such a tripping, such a skipping,  
Such a slipping o'er the stones;  
Such a flashing and a dashing,  
Such a melody of tones;  
Brooks are hastening to the ocean,  
Where it moans.

So much learning, so much earning,  
So much tracing, mete and bound;  
So much telling, counting, spelling,  
Till the dizzy head turns round;  
Patience, child, it is important;  
So is knowledge found.  
Harper's Young People.

### SECRETS OF SNAKE-CHARMING.

A snake-charmer can, by a simple motion of his hand, make a moving snake stop instantly.

The reason is this: A snake is a most timid animal. His eyes, as has been said before, while dull of colour and form, are quick to motion, especially if it is rapid. If any large thing moves very quickly near him, he gets frightened and scurries off; while at certain distances the motion stops him if he be moving. He stops from astonishment, fear, or the wish to see what it is that moves. Hence he glides on, unconscious of the charmer's presence near him, so long as the latter remains perfectly quiet; the snake doesn't know him from a tree or a rock. But when he gives a sudden evidence of life, the snake is astonished, and immediately remains stock-still.

In India and Africa the charmers pretend the snakes dance to the music; but they do not, for they never hear it. A snake has no external ears, and perhaps gets evidence of sound only through his skin, when sound causes bodies in contact with him to vibrate. They hear also through the nerves of the tongue, but do not at all comprehend sound as we do. But the snake's eyes are very much alive to the motions of the charmer, or to the moving drum sticks of his confederate; and being alarmed, he prepares to strike. A dancing cobra (and no other snakes dance) is simply a cobra alarmed and in a posture of attack. He is not dancing to the music, but is making ready to strike the charmer.—G. R. O'Reilly, in May St. Nicholas.

### THE ELEPHANT LAUGHED.

Mr. O'Shea, the well-known war correspondent, tells the following anecdote of an adventure with a herd of elephants: "A young friend asked me once to show him some elephants, and I took him with me having first borrowed an apron and filled it with oranges. This he was to carry while accompanying me in the stable; but the moment we reached the door the herd set up such a trumpeting—they had scented the fruit—that he dropped the apron and its contents, and scuttled off like a jack rabbit. There were eight elephants, and when I picked up the oranges I found I had five-and-twenty. "I walked deliberately along the line, giving one to each. When I got to the extremity of the narrow stable I turned, and was about to begin the distribution again, when I suddenly reflected that if elephant No. 7 in the row saw me give two oranges in succession to No. 8 he might

Imagine he was being cheated, and give me a smack with his proboscis—that is where the elephant falls short of a human being—so I went to the door and began de novo as before.

"Thrice I went along the line, and then I was in a fix. I had one orange left and I had to get back to the door. Every elephant in the herd had his greedy gaze focused on that orange. It was as much as my life was worth to give it to any one of them. What was I to do. I held it up conspicuously, coolly peeled it, and sucked it myself. It was most amusing to notice the way those elephants nudged each other and shook their ponderous sides. They thoroughly entered into the humour of the thing."—From the Million.

### KEEP LIFE PURE.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jewelled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and, lo! reposing in delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone for ever. Tearful with disappointment she did not at first see a slip of parchment containing these words: "Dear Pupil: May you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and, in time, will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and friends."

### A GLIMPSE AT THE CHINESE.

In more ways than the one designated by Bret Harte "the heathen Chinese is peculiar." A writer in Wide Awake touches upon these peculiarities as follows:

If one argues that China being upon the opposite side of the globe, must be literally upside down, he will not find himself very much mistaken. Dinner begins with cake, pudding and confectionery and ends with soup. Lemonade is always as hot as hot can be. If a friend sends you a letter, he often sends only an empty envelope addressed to you, and the bearer delivers the message orally. But what seemed to me one of the oddest of all the odd customs of the Chinese was the mode of resenting an injury. There is very seldom a real fight. Sometimes they resort to hair-pulling, and they pull with a vengeance; but as a rule, when one feels deeply injured in any way, he goes right out on the street and begins to tell the story of his wrongs, "at the top of his lungs," shouting all sorts of family secrets and abusing the relative or neighbour who has wronged him with all the hard words and hard names he can think of. I have seen women on the low, flat roofs of their houses, screaming all sorts of horrible things about their husbands, and men sitting in the streets with their backs against the wall, shouting until they were dark in the face, and too hoarse to speak, telling everybody about their cross and obstinate wives. The most curious part is that no one seems to listen or care anything about it, and, really, I do not think that the people who are howling care, either, whether any one listens or not. Out upon a country road I once came upon a man who was ventilating his wrongs in this way, and I am sure that, except his own family, there was not another mortal within the sound of his voice; yet he was rattling on at a great rate, concerning the treatment he received from his family.

## Teacher and Scholar.

### MAY 21st, 1893. } AGAINST INTEMPERANCE. { Prov. xxiii 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. xx. 1.

This lesson occurs in an appendix to the first main collection of the Book of Proverbs, which extends from ch. x, 1. to ch. xxii, 16. In this appendix (ch. xxii, 17; xxiv, 22) the arrangement is less precise than in the preceding collection. The contents differ also in character, being for the most part direct inculcations of a certain line of conduct. The lesson may be regarded as a connected short poem

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

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

III. Consequences of drink.—It attacks directly what is highest in man, blunting the moral sense and defiling the imagination, so that the drunkard readily gives

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

### DEFENDING THE FAITH.

It is, of course, in vain to plead, amid the contests around doctrinal points, for peace and work, unless peace be founded on sound interpretation of God's word, and work be inspired and sustained thereby. It is easy to decry the motives and methods of those who seek to defend the one written revelation of God. It is easy, but it is wicked to sneer at those who in any organized Church seek to insure faithfulness to the standards of doctrine on the very basis of which the Church has been organized. Blessed be the zeal that is according to knowledge, but even the zeal that cannot boast the highest attainments yet seeks to defend what it feels to be the truth, is better than supreme indifference. Cackling geese once saved a city, and God sometimes uses the things that are despised and the things which are not to bring to naught the things that are. When criticism attacks or even appears to attack the foundation of God's word, indifference is criminal and silence is treason. Not only is the Bible all we have claimed for it, but it is also the sword of the Spirit with which the forces of evil must be overcome, if overcome at all. Anything that leads men to question whether it is the Damascus blade it has always been supposed to be, will lessen their faith in the weapon, and they will be loathe to advance with it upon the works of darkness. Old veterans who have led the forces of their God to glorious triumph sword in hand, and that sword, God's blade in Anglo-Saxon handle, will continue to pursue the battle to the gates. It will be hard to shake the faith in a weapon tried and found so true. Young officers, on the other hand, those who by and by must take the veterans' places, will go forth with a feeble hand upon the hilt and do poor execution in battle for the Lord if their confidence in the weapon be impaired. But a score of ecclesiastical trials and consequent ecclesiastical deliverances would never do so much to exalt the divine word, or to establish confidence in it, as would the revival attendant upon such a study of its treasures as we have suggested. The very best defence we any of us can make of the Bible as the very word of God is to become permeated by its teachings and spirit, and to so put these into practice that our fellow men may realize the power that dwells within us. A ministry thus revived would preach the truth with new force. Then as Carmel's host of spectators shouted: "The Lord he is the God!" at the sight of Elijah's burning sacrifice, men everywhere, feeling the force of the truth proclaimed, would acknowledge that the Bible is the word of God.—New York Observer (Presbyterian).

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in a blessing upon the world around him.—Luther.



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## The Canada Presbyterian

WEDNESDAY, MAY 10TH, 1893.

The first duty of every true temperance man is to help to put and keep bogus temperance men on a back seat. The next is to help to swell the majority for prohibition next January until every reasonable man is convinced that a prohibitory law can be enforced.

Some years ago a number of labourers repairing Broadway, New York, dug up an old post with the finger-board still attached. On the finger-board was written the directions, "This way to New York." Looking over Dr. Langtry's lecture on Presbyterianism, one is likely to think of that post.

Can a man who has no regard for God have any real regard for the welfare of his fellow men? If a man hates God and Christ with a carnal mind that in its very essence is enmity against God, can he have any real love for his neighbour? Is it likely that a man who despises Christ cares much for his fellow men?

The attempt to revise the Confession of Faith, made by the American Presbyterian Church, is ending in a failure, we might almost say in a fizzle. Between the conservatives, who wanted no revision, and the radicals, who thought the revision committee did not go far enough, the new confession is left almost without a friend. It has been ground between the upper and nether millstones until there is scarcely anything left but the committee. There never was much reason for undertaking that work anyway.

Now that we are on the eve of another temperance agitation, might it not be well to think of first principles for a little, and fully realize the old-fashioned fact that it is well for a man to be converted himself before he begins to work among others. Can moral reform be carried on successfully by an enemy of God and his Christ? That may seem a very old-fashioned question for this age; but it is suggested by a very old book that some people still recognize as a standard authority on faith and morals.

It is all very well to talk about theological education and popular preaching, and matters of that kind; but when it comes to drawing power, every kind of a preacher has to yield the palm to the escaped nun. When she promises to unfold her alleged experiences of convent life, the bald-headed class leader is sure to be there, and an elder or two may also be seen in the crowd. Even the good old men, who are terribly exercised about the lack of piety in the rising generation, are occasionally seen sitting on Sabbath evenings at the feet of a nun who escaped not from a convent, but from some reformatory institution.

We do not like the boycott, but if there ever was a case in which its use could be justified, the Columbian Exposition is the case. The directors got millions of the people's money on the distinct understanding that the gates should be closed on the Sabbath; but there is too much reason to believe that with the money thus obtained in their till, they are scheming to open the gates. If they do, they will be guilty of a plain, palpable, unmitigated fraud, and honest men could not be blamed for giving the concern a wide berth. Sabbath-breaking is bad enough, but Sabbath-breaking plus ob-

taining money under false pretenses, is quite a sufficient reason for keeping away from the Exposition.

A proposal has been made to take a plebiscite in Scotland on the Established Church, and it is said by those who ought to know that the leaders of the Church have no serious objection to that method of testing the question. They are fair enough to admit that endowment is largely a matter of property, and that the nation has a right to say what it wants to do with its own property. Besides the Home Rule agitation is putting a new face on things. No fair man will deny that if a Protestant minority in Scotland is entitled to State aid in Church matters, a large Catholic majority in Ireland has an equally strong claim.

Read the pessimistic predictions made by certain British statesmen when America gained her independence, by others when the Reform Bills were passed, by others when England became a free trade nation and then say how much importance ought to be attached to the blue ruin talk on Home Rule of such cynics as Balfour and Chamberlain. The very fact that a man poses as a prophet shows that he is consumed with self-conceit or that he thinks his audience is mainly composed of fools. Joseph Chamberlain knows no more about the future than the most illiterate clodhopper in England knows. The dire predictions made when the Presbyterians of Canada united, and the awful calamities solemnly foretold when hymns and organs were allowed, have destroyed all our respect for modern prophets. Professing to have the divine attribute of foreknowledge is a more serious matter than many seem to think.

The Interior touches a point in its last issue which might make disturbers of Churches pause. The Presbyterian Church in and around Chicago is the richest, and gives more than any other to charitable institutions. The institutions that are distinctly Presbyterian have not of late been getting their fair share, and our contemporary attributes the falling off to the bad feeling at present existing in the Church. "Capital shrinks from contention. A wrong impression has been given of the disposition and character of the Church by a few quarrelsome men and newspapers. The great, peaceful, consecrated masses are unseen, while seekers after notoriety and dominance are conspicuous. We know not how it may be in Chicago, or whether the same causes work out the same results in the Church, as a whole, as they do in congregations; but it is a fact that "capital shrinks from contention" in congregational work. Sensible men decline to put their money into a bear garden. It is also a sad fact, that a couple of ecclesiastical bullies contending for notoriety, dominance, or revenge, attract more attention than a hundred quiet Christians at a prayer or missionary meeting. Two bullies who simply want to gratify their own base passions make more noise than a Sunday school and a dozen missionary societies. The bullies bulk largely, and the consecrated masses are not seen or heard. Hence it is, that the bullies come to be looked upon as the congregation, and the congregation is punished for their sins.

It seems to be a foregone conclusion that a majority of the electors of Ontario will vote in favour of prohibition on the first Monday of next January. The only question with many people is the largeness of the majority, and that will depend mainly on the manner in which the campaign is conducted. The decision rests, as it often does, with a large body of electors who stand between the extremes. They are not in favour of the liquor traffic, but are not by any means satisfied that prohibition is the only or best way to put and keep it down. A violent campaign carried on by preachers of doubtful standing; notoriety seekers, who mount every wave; professional hacks, who want to make some money out of the cause; vulgar, insolent fellows, who denounce every citizen that does not shout that he is going to vote for prohibition; sectarian schemers,

who want to manage the campaign so as to bring grist to their mill; infidel lecturers, who profess great regard for their fellow men, though they have none for God; so-called moral reformers, who would drive a coach-and-four through the Fourth Commandment to gather a crowd in their churches on Sunday evening; if these and other characters, unfortunately too well known, are allowed to have much to do with the plebiscite, the majority may easily be so small as to make the successful enforcement of the law an impossibility. The next seven months will be a critical time for the temperance cause. It is all the more critical because so many respectable citizens know how much interest some of the most violent and insolent promoters of the Scott Act have been taking in temperance since that law was repealed.

## A BRIEF CRITICISM.

Professor Campbell's address on "The perfect Book, or the perfect Father," (now before us in the "Sunday Afternoon Addresses" in Convocation Hall, Queen's University, Kingston,) is sufficiently startling to merit at least a brief criticism. Our first reading left an impression of unrest. Where are we to land if these things be so? Then came to mind an essay read in our student days upon the art of putting things, and the remembrance that our esteemed professor has a pungent method of stating his convictions, turned us back to a re-reading of the paper, which has led to thoughts, some of which we shall endeavour to express.

Confessions of faith forged out from hard experience and painful research, are in danger of being received traditionally by those who inherit them, as Whittier puts it:—"The living faith of the settlers old A dead profession their children hold."

It is a good thing to have such traditional faith at times disturbed, that we may be led to follow the good dame's advice and "go over our fundamentals." The address ought thus to stir us up, and is fitted so to do.

But it is legitimate to ask, Are we stirred up in such a manner as to elicit a truthful and trustful spirit? The preceding address in the volume is on "Study and Spiritual Life" by the esteemed Principal of Knox. Does Prof. Campbell's tend to develop the spiritual with the studious? No one can sympathetically read the practical applications, without feeling that the speaker made his utterances with that end in view; there is a fervour and nervous energy in those sentences which can only be honestly thus interpreted. Iconoclastic as some parts may seem, the iconoclast is a constructor. That some presentations are not such as would come from our pen, is true, but then we are not Professor Campbell, and therefore we read them, not as written in our sanctum, but spoken from his professorial chair. Thus read, we think we can understand and profit by them and have our faith confirmed.

His first proposition is most certainly true. We worship God, and hold the saving power of the Book to be nil if it does not lead to Him. "Scripture is a means to an end," this Paul teaches, 2 Tim. 15-17. Hence, the man that uses the Bible to curse his fellow-men and justify all uncharitableness misuses it. The Gospel is in the Book, and the Book for us is divine simply because the Gospel is there.

And Professor Campbell's second thesis is true, though, rejoicing in antitheses, is presented with abruptness that jar upon our sensibilities. There are partial presentations of God in the Old Testament, fully justifying the words of the Apostle: "A new commandment I write unto you, which thing is true in him and in you, because the darkness is passing away, and the true light already shineth." We can admire the intense patriotism and reverence for the Lord's songs, which with harps hung upon the willows, could pronounce those happy who dashed the little ones of Zion's enemies upon the rock. We would not express the same intense spirit in such strains now. The Old Testament leads up to the New, and the New can scarcely be read without the Old; but the pedagogue leads to Christ, and in His light do we see light. In this case the

Old is not the better, and the old bottles cannot imprison the new wine. Thus far we are agreed.

Where we do differ with our essayist is in the method of presentation; e. g., we would not say that "The prevailing Old Testament notion concerning God was that of an Oriental monarch, subject to no law ruling absolutely, etc." We would the rather say that the language and thought of the day permitted of no other manner of expression; "Jupiter pater" is a very different conception from that contained in "Pater noster;" we have read Christ's love into the latter, and when we are permitted to read the same into those older Hebrew presentations, we do stand upon a vantage ground which the prophets desired, but attained not thereunto. We might have wished that our friend's presentation had been less startling, but the lessons he would teach we would do well to learn.

## QUITE A DIFFERENCE.

In his address given a few weeks ago at the close of the session of the Knox College students and friends, Principal MacVicar drew attention to a distinction frequently overlooked. The terms of admission to simple fellowship in the Church, is one thing, the Church endorsement of one offering to teach is altogether another. There may be in the one case an honest endeavour to embrace within the fellowship all who acknowledge Jesus as Lord, but as our American brethren put it, it is necessary that all who are admitted as teachers must be sound in the faith. This much is most surely required by the instructions of Paul to Timothy and to Titus.

Soundness in the faith certainly implies a standard; when all vagaries of opinion point to "The Word" as the ground of their special faith, will it do to say, let the Scripture be the only standard? In our present distracted condition there is needed some declaration as to the meaning of those Scriptures, for from the Pope to the last remnant of the Brethren, all rest their claim of infallibility upon some truths endorsed in Scripture texts. It may be, most probably is, that the Westminster Confession with all its acknowledged merits, would not be in its present form, the standard of the various Churches who receive it, were it now to be accepted for the first time; nor does any Church of the day exact a detailed acceptance of all the statements. Both in the matter of the relation of the Church to the Magistrate, and in regard to degrees of affinity conditioning the marriage relation, our own Church has avowed liberty as to its utterances; and on its extreme words, which appear to limit the mercy of God, there is a general consensus that in accepting, "the system of doctrine" is that which is meant. But there there is a system of doctrine, and when that system of doctrine is accepted by a candidate for licensure, honesty demands that regard should be had to the sense in which the promisee understands that system, rather than to the mental reservation of the promiser. It is utterly subversive of all good faith for one to make a pledge in a sense which would be distinctly repudiated by the party to whom this pledge is given. How far a Christian Church should go in exacting detailed statements is a question we are not at this present dealing with, but with the recognized fact that at present dominates all organizations, that a Church, whether, as among the Independents comprising a single congregation, or as in our own, embracing congregations that dot a continent, declares the terms of admission to its communion, whether of member or of teacher; nor can it be otherwise, so far as we can see, for even an Agnostic Club will posit a denial, if nothing else.

Now, what should be the position of a man who consciously has departed from his original pledge, honestly given? Certainly, if he desires on his part the relation to continue, to state to the other party to the contract, that he has changed his convictions. If the Church assents to the changed condition, well; if not, separation must come. The man may be right, the Church may be wrong.

still the contract is dissolved. How the change of conviction is to be declared, may be a matter of judgment, the orderly method would be to approach the brethren in the Church courts; but should a man deem the public press or platform the proper medium, we will not demur, only here we do protest against the cry of intolerance being raised when the utterance is noticed, and the brother asked to explain before the brethren to whom in his ordination covenant he promised subjection in the Lord. We disavow even in the remotest sense sympathy with a heresy hunt. We believe that a broad Christian sympathy pervades our working Canadian Church, we do not fear even in the near or distant future serious divergence in our own ranks; but our continued peace, in view of the distracted state of our brethren across the line, depends upon the recognition, both by those who avow a desire for a broader liberty, and by those who would jealously conserve our inherited faith and traditions, of mutual obligations and mutual regard, and in following after things that make for peace and things whereby we may edify one another. A proper respect for honest convictions will forbid all imputation of unworthy motives and all pugnacity in meeting the many questions of the day about which, just now great diversity of opinion exists. Above all standards is our Christ, and a readiness to learn at his feet will keep all in a right mind and in the right way.

CODEX BEZAE.

Of the ancient manuscripts depended on by critics for determining the text of the New Testament, five stand forth as principals. The Sinaitic discovered by Tischendorf in the St. Catherine Convent at Sinai in 1844, and now in the Royal library at St. Petersburg; the Alexandrine, sent by the Patriarch of Constantinople as a gift to Charles I., and now in the British Museum; the Vatican Codex, the glory of the Papal library, and sharing, perhaps, with the Sinaitic, the honour of being the oldest vellum manuscript known; the Codex Ephraemi, a valuable palimpsest in the Royal Library of Paris; and the Beza manuscript, so-called from having been in the possession of that celebrated reformer, and by him presented to the Cambridge University, in whose library it now remains. Of this last, designated by the letter D, a critic has said that "its singularly corrupt text, in connection with its great antiquity, is a curious problem which cannot be easily solved." Of this perplexing witness to an early text of our Gospel and of the Acts, we purpose to treat in simple language for the benefit of thoughtful but busy readers.

The time in which these manuscripts were written may be stated thus: The Vatican and Sinaitic about the middle of the fourth century A. D., the Alexandrine somewhere during the fifth, the Ephraem palimpsest a little later than the Alexandrine, and the Beza about the early part of the sixth century. There is, however, great reason to believe that our Codex D. represents a very old text which may be traced in versions such as the old Latin and Syriac back to the middle of the second century, and it is this fact, together with its bold and frequent departures from the text as presented by the other manuscripts, that gives surpassing importance to its testimony. This codex is bilingual, having a Greek text and a Latin version on opposite pages, and it is still a moot case whether the Greek text has been made to conform to the Latin version, or vice versa. We shall notice first some suggestive additions made to the generally received text; the one first given, wholly unsupported by any other authority, and yet, as Alford held, representing in all probability a current tradition. After Luke vi. 4 is added:—"The same day he beheld a man working on the Sabbath, and said to him: Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not thou art cursed and a transgressor of the law." The Philoxenian version,

the most slavishly literal of all the old Syriac versions supports D in a reading we could wish genuine, it adds to Acts viii. 24, "who weeping bitterly did not leave." We shall have occasion to notice others ere we close. These may suffice as examples of the boldness with which D asserts its independence of our other known texts.

The Cambridge University press is issuing a series of studies bearing critically upon Biblical and Patristic literature, and Prof. J. Rendell Harris, M. A., contributes one on this Codex Bezae. The study is far too technical and minute for general reading, as one must at once realize, but some of its indications are of such interest that a general statement of some conclusions tentatively put forth can but be acceptable. Mr. Harris characterizes the text as "showing in some passages an accuracy of transcription which is quite exceptional; in others, a laxity of reading which is simply appalling," a statement in which all critics have substantially concurred, and should any true explanation be found for these very ancient vagaries of text, much further strength will be given to reverent Biblical research.

With the manuscript is a statement in Baza's own handwriting to the effect that he obtained the volume from the monastery of St. Irenaeus at Lyons where civil war had arisen. It may be presumed that it formed part of the plunder when the abbey was sacked, many linguistic peculiarities detailed by Mr. Harris point to the conclusion that its origin was near to, if not in the city from whence it had been obtained; there are "words in the Latin text which belong not merely to the Vulgar Latin as distinguished from the classical speech, but to those forms supposed to be characteristic of southern Gaul." This fact has been in some measure used to fix the date of the writing, not later certainly than the sixth century.

Instances are also given, too many to admit the supposition of accident, in which the Greek and Latin corresponding lines have been so arranged as to show a numerical verbal equality, e. g. in Luke xv. 28 the Greek word (parakalein) "to entreat" following the verb "began" has been dropped from the line, though the corresponding verb, rogabat, in the Latin presupposes it in the copy; thus the two lines are made of equal length. In other instances the Latin text has been plainly shortened to suit the Greek lines; here texts are altered to suit the eye and ear.

But the most striking theory regarding some of the singular readings of this bilingual manuscript is the statement that at a very early period the leading facts of the Gospel were put into verse "by using the language of Homer and translating into this speech the records of the miracles and passion of our Lord. These curious patchworks of verses and half verses of Homer were known by the name of Homerokentrones." These kentrones were known in Greek literature, and appear to have been constructed in early Christian days for instruction in the Gospel. Mr. Harris traces an example of the influence of this custom upon the text of the Beza Codex in a singular addition found in Luke xxiii. 53, "and placed over it a stone which scarcely twenty men could move." The Latin text forms an hexameter verse, and the Greek text suggests even to so conservative and candid a critic as Scrivener a borrowing from the Odyssey, where the stone which Polyphemus rolled to the mouth of the cave in which Ulysses and his companions were imprisoned as so great, that two and twenty waggons would not be able to stir it. Mr. Harris thinks that other instances of Homerokentrones may be traced. These peculiarities may suggest great untrustworthiness in this witness to the early text, but more thorough consideration forbids its dismissal. Not only are many of its peculiarities supported by the older Syriac and Latin versions, but it would appear to represent the text used by Irenaeus, and therefore not to be lightly esteemed. D cannot be left out of the question, or even deposed from its position among the five most important codices the critic has at command, and we

with interest look for further researches in this field with their fuller light. Meantime, ere we close, a few considerations may be suggested.

It is growingly manifest that even in the time of Irenaeus, a disciple of Polycarp, who had conversed with John and others who had seen Jesus, there were variations in the text as perplexing then as now. This is evident from an enquiry of Irenaeus as to the correct reading of Rev. xiii. 18. Was the number 666 or 616; and his only method of determining was by comparing copies. Indeed it may be affirmed, that with the means at our command to-day, we have equal if not superior material for which to determine the text of the N.T. than even the Bishop of Lyons. There is no cause for anxiety here, only care and candour. But these variations press reflections which have practical value. The gospel was preached before it assumed a written form—Luke's preface to his gospel implies that obvious fact—Even as to-day in heathendom, before the translation of Scripture into the native tongue, the message is given, and its spirit not its letter is and was the great care. It has been again and again asserted, not more often than truly, that in no case do variations in the text affect the substance of evangelical truth, they do press the truth, however, which the Master uttered "the words that I have spoken unto you are spirit and are life" and which Paul declared that "the latter killeth but the spirit giveth life." In the growing appreciation of this truth we shall step out into a broader liberty and sympathy than our exclusive denominational traditions or philosophical theologies allow, and enter into the realization of that greater fellowship which is found in Him who is "the propitiation for our sins; and not for ours only, but also for the whole world."

REV. DR. LANGTRY ON PRESBYTERIANISM.

This reverend gentleman has been informing the good people of Canada as to the invalidity of Presbyterian ordination, and the priceless value of apostolic-episcopal succession. Ancient and modern history has been ransacked to prove that the Presbyterian Church is a self-made body, and that many of its founders were wicked and cruel men; whereas the Episcopal Church is of divine appointment, and its bishops and priests have been free from any of the wickedness and cruelty which have characterized other denominations.

As one who cares little or nothing about the historical or polemic view of the subject, but has been taught to believe that the evidence of a divine calling to or fitness for the sacred office of a clergyman, is to be looked for in the character and life of the minister himself, and upon his influence for good in the society around him, I found a refreshing antidote to the reverend doctor's fulminations, in Scribner's Magazine for April. Among the unpublished letters of Dr. Carlyle, found in that number, is one, dated London, 19th Dec., 1834, addressed to D. Hope, Esq. In writing about Adam Hope, Rector of Annan Academy, and also of old Mr. Johnstone, Dr. Carlyle says:—"I often speak of both these men; declare again and again that Adam's history is legible to this day in the population of Annan; the venerable John Johnstone, is my model of an apostolic priest; more priestlike in his humble simplicity than archbishops to me; and more honored, too, for I have seen the Cuddy lane population (most brutal of the creatures of God) suspend their quarrelling and cursing till he had passed through them, and potent is goodness; the idea even in coarsest souls, that here is a good man. Had it been the Archbishop of Canterbury with all his gilt coach-panels, they would have thrown dead cats at him. I have often told this to the amazement of the shovel-hatted."

A footnote says:—Rev. John Johnstone, minister at Ecclefechan, Annandale, and father of Rev. J. Johnstone, for many years minister of a Presbyterian church, Jersey City.

I think that most people will attach more weight to Dr. Carlyle's idea of the evidence of ministerial usefulness, than to Dr. Langtry's. R. H. L.

Books and Magazines

The Presbyterian and Reformed Review for April is on our desk, freighted as usual with weighty and conservative teachings. Two articles on Inspiration show the prevailing interest in that vital subject, and a suggestive review of some prevalent defects in preaching the gospel to-day is worthy of close attention.

The Canadian Magazine for May contains several papers of considerable merit. Among the contributors may be found Mr. W. Hamilton Merritt, who writes instructively on "Let us Smelt our own Steel;" Dr. P. H. Bryce, who furnishes a readable paper on "Is Cholera Coming?" and Mr. A. H. F. Lefroy who tells us of "British Hopes and Dangers." Of lighter topics there are several. Fanny Harwood gives the reader many pleasant "Glimpses of Bermuda;" Mr. Henry Lyles tells entertainingly another of the series of "Tales of Wayside Inns;" and there are three poems—the best being The Song of the Toiler, by our old contributor, Mr. W. T. Tassie. The illustrations are not of a very high order. Altogether the Canadian gives promise of a vigorous future.

Harper's Monthly for May opens with a descriptive paper on "The Evolution of New York" by Thomas A. Janyler which is quaintly and beautifully illustrated by Howard Pyle, whose frontispiece "Along the Canal in old Manhattan," is simply delightful. Then Harper's pays tribute to Chicago in "A Dream City," from the pen of Candace Wheeler. Professor Norton has an appreciation of Lowell; Brander Matthews a clever, short story entitled "Etelka Talmeyr: A tale of three Cities;" H. L. Nelson, a pessimistic paper on Quebec Province; "Love's Labour Lost" is well illustrated by Abbey and commented on by Lang, and Colorado is described by Julian Ralph; M. De Blowitz writes on "The French Scare of '75, and Rev. Arthur Brooks on Phillips' Brooks. The serials are well sustained, and of poems there is one and that an old one, far afield, though of course good, by T. B. Aldrich.

The May number of the Methodist Magazine opens with a most interesting contribution entitled "Tent Life in Palestine" from the pen of the editor, Mrs. L. A. Des Brisay is the author of a sonnet which shows real beauty of expression and emotional force. "The Conflict for a Continent" is the title of a very able paper by Dr. Withrow which no reader of this number should pass by. Speaking of the struggle between the French and English-speaking races, the writer observes: "This was a conflict, not merely between hostile people, but between Democracy and Feudalism, between Catholic superstition and Protestant liberty. The issue at stake was whether mediaeval institutions, the principles of military absolutism, and the teachings of Gallican clericalism should dominate, or whether the evolution of civil and religious liberty of free thought, free speech, a free press, and the universal genius of free institutions, should find a field for their development, as wide as the continent." Julia MacNair Wright continues "The Life Cruise of Captain Bess Adams" which loses none of its interest in this number.

Sunday Afternoon Addresses, Published by the Students, Queen's University, Kingston. This series of ten addresses has more than passing interest. The addresses of Professors Campbell and Watson, show Canadian scholarship in Theological studies fully abreast to these stirring times. We have commented elsewhere on the former, Dr. Watson on Ecclesiastes is equally suggestive. The composition of the book is placed towards the end of the Persian domination, say B. C. 350. It is characterized as the saddest book in the Bible, though its conception of life, sad as it is, is an advance upon superficial optimism, and its study in the light of Christianity ought to teach us amid all difficulties. "God is in His heaven, all's right with the world."

The fine spiritual vein in Principal Caven's opening address is well complimented by the closing one on considering the spirit in which the outgoing students should enquire "what thou wilt do?" the venerable Dr. Williamson has ever the student's ear and heart; the earnest appeal for union of the Church of Christ by the Principal ought not to be unheeded in the wider sphere to which these published addresses minister, and Mr. Gandler's "Motives to Missionary work" is worth more than a mere reading; but we cannot further particularize, the collection is as suggestive as it is varied. Queen's is to be congratulated.

## Choice Literature.

*"THE MAID IS NOT DEAD, BUT SLEEPETH."*

Ah! yes, sleeping that last, long sleep,  
That here knows no waking;  
While loved ones bending o'er you weep  
With grief almost heart-breaking.

And yet 'tis said, "There is no death:  
But, Lord, with silent tread,  
Thou bearest those we love away,  
And we miscall them dead."

"And when there is a smile too bright,  
A heart too pure for vice,  
Thou bearest it to realms of light  
To dwell in Paradise.

"That soft, sweet voice, whose notes of joy  
Made glad this world of ours,  
There sings the everlasting song  
In heaven's beauteous bowers.

"And often near us, though unseen,  
Their dear, sweet spirits tread,  
For all the boundless universe  
Is life. There is no dead."

We had our plans for our beloved,  
But, ah! God knoweth best,  
Those plans of ours He laid aside  
And gave our loved one rest.

"Thou hast come very near us, Lord,"  
Hast called our loved away;  
While we with sorely stricken hearts  
To Thee can only pray.

That cheerfully we now may yield  
The gift we had from Thee,  
And the seventeen beautiful years  
A memory sweet may be,

To draw us to that home above,  
That bright celestial shore,  
Where God's redeemed with Him shall dwell  
Rejoicing evermore. —Ex.

## DEACON LEE'S OPINION.

We know not where "Deacon Lee" lived, says the Golden Rule, nor whether he ever lived at all; but his "Opinion," as expressed in the sub-joined sketch, sent to us by mail, ought to be read and pondered in every parish in the land.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was labouring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion; and, after a little thought, frankly answered:

"No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable, man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I, and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we haunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labours of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labours had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that the man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and I implored her, for Christ's sake, to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at day-break I closed his eyes. I offered his

widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

## PRECISION IN ASTRONOMY.

There are few doubts in general among the public of the precision attained by the science of astronomy in what concerns certain very interesting points in the study of other worlds. Thus, for instance, the rotation of Mars on its axis, a diurnal movement to which this globe owes, as does our own, the succession of the days and nights. The rotation of the earth is accomplished in 23 hours, 56 minutes and 4 seconds. The Martian rotation is made in 24 hours, 37 minutes, 22 seconds, and 65 one-hundredths, no more and no less. It is with the same exactness that the year of the inhabitants of Mars has been determined. It is 686 days, 23 hours, 30 minutes and 41 seconds long. When we state that on Mars the years and seasons are nearly twice as long as ours, no one has the right to suppose that there can be in this assertion a grain of fancy. It is the same thing if we speak of the weight of this planet. In representing the weight of the earth by the number 1,000, that of Mars is represented by 105; and as our planet weighs 5,875 sextillions of kilograms, Mars weighs 617. Its diameter is by nearly one-half, shorter than that of the earth; it measures 6,753 kilometers. Its surface is estimated at 143,000,000 of square kilometers, of which 66 are sea and 77 continents; the habitable surface being about six times larger than that of Europe. It is not necessary to journey to Mars to know what is the intensity of weight on the surface of the planet. A terrestrial kilogram of 1,000 grams, carried thither would only weigh 376 grams; a man weighing seventy kilograms here would there only weigh twenty-six. A body which on the earth in falling drops four meters and ninety centimeters in the first second of its fall, would on Mars only drop one meter and eighty-four centimeters in the same degree of time. A would-be suicide flinging himself from a height would have ample time to think during his descent and probably would seldom succeed in his design.—Camille Flammarion, in Frank Leslie's Weekly.

Rev. Dr. Newman Hall, interviewed on Home Rule, quoted the appeal of Paul from Jerusalem to Rome as a strong argument against handing over the Protestants of Ireland to the mercy of a Roman Catholic majority.

## Missionary World.

## MISSIONARY HYMN.

The fields are white unto the harvest,  
Lord,  
They stretch, in wealth untold, on every side;  
But who shall gather in the priceless grain?  
The reapers are but few, the world is wide.  
Lord, send the labourers forth!

The fields are Thine, bought by the precious blood,  
So freely shed, of Thy beloved Son;  
'Tis long since He the wondrous ransom paid,  
Yet scarce the reaping seems to be begun.  
Lord, send the labourers forth!

To us, Thy people whom Thou hast redeemed,  
To us belong the sin, the humbling shame,  
We have been sunk in sleep, our voices dumb,  
We have not called upon Thy Holy Name.  
Lord, send the labourers forth!

Awake Thy Church, for while she sinful sleeps,  
Silent, but ceaseless, works the reaper,  
O God! forgive, and into torpid hearts  
Send, like a mighty wind, Thy quickening breath.  
Lord, send the labourers forth!

Come from the north, O wind! come from the south,  
And from Thy Garden make the spices flow,  
Until the fragrance perfume all the earth,  
And God's great gift to men all men shall know.  
Lord, send the labourers forth!

The glory shall be Thine, and Thy dear Son  
The travail of his soul fulfilled shall see;  
While men redeemed, and glad angelic hosts,  
Shall hymn Thy praise in one grand harmony.  
Lord, send the labourers forth!

James S. Scotland in U. P. Missionary Record.

## COLLEGE AT INDORE.

When Mr. Wilkie was home about four years ago, he appealed earnestly for \$10,000, towards the erection of college buildings at Indore, which were urgently needed. Mr. Wilkie was encouraged in this appeal, by the prospect of getting another \$10,000 from the Indian Government.

The Foreign Mission Committee did not see its way to undertake this work and referred it to the General Assembly. At the meeting of the General Assembly, held in Toronto in 1889, the following resolution was passed: "The General Assembly recommends to the liberality of the Church, the High School, and College work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of the work." The Church responded to this appeal, and Mr. Wilkie, after much laborious effort, secured the \$10,000 for which he asked.

After his return to India, the work was immediately begun. The plans are as follows: A two story building with a large Assembly Hall in the centre, 70 ft. by 40 ft., and surrounded on each flat by class rooms, library, etc., 25 ft. by 20 ft. The centre hall is to be the height of the whole building, and its walls to constitute the inner walls of the class rooms around it. Between this hall and the class rooms in the lower flat, are folding doors, that will, when necessary, throw the whole flat into one audience room, capable of accommodating 1,200 persons, all of which will be needed, indeed it is already needed at times. But imagine Mr. Wilkie's disappointment, in finding that the Government, owing to financial embarrassments, is not able to grant the expected \$10,000. The first story is completed and already in use, greatly to the comfort of the school, and for public gatherings two class rooms, thrown into one, are used, which although entirely insufficient for the crowds that come, yet are a very great improvement on what they formerly had.

Now the question is, what next? Will it be necessary to roof over the first story,



**ANOTHER NEW YORK MIRACLE.**

**A REMARKABLE AFFIDAVIT MADE BY A WELL-KNOWN BUSINESS MAN.**

**Afflicted with Locomotor-Ataxia for Fifteen Years—Did Not Walk a Step for Five Years—Was Given Up by the Leading Physicians of New York City and Discharged from the Manhattan Hospital as Incurable—His Marvellous Recovery in Detail.**

From the New York Tribune.

For some time there has been an increasing number of stories published in the newspapers of New York City, telling of marvellous cures of various diseases. So remarkable are many of the stories in their nature, that much doubt has been aroused in the minds of the masses as to their authenticity. If they are true in detail, surely the occupation of the physician is gone, and there is no reason why anyone should die of anything but old age. If they are not true, it would be interesting to know how such testimonials and statements are obtained. The first question that arises is, Are there any such persons? If so, were they really cured as stated, or are they liberally paid for the use of their names? The latter explanation is the one that no doubt suggests itself to the average thinking newspaper reader, and not without reason.

It has long been the intention of the Tribune to investigate one of the most interesting cases that could be found and give the truth to the world as a matter of news. An especially good opportunity for investigation offered itself in the shape of the following letter, which came into the hands of a reporter from a most reliable source.

February, 22nd, 1893.

Gentlemen:—I feel it my duty to inform you what Dr. Williams' Pink Pills for Pale People have done for me. I have been cursed with locomotor ataxia for fifteen years, and have been unable to walk without assistance for nearly five years. I was turned away from the Manhattan Hospital, Forty-first street and Park avenue, by Dr. Seguin, as incurable, and told I was in the last stages of the disease. I have been using the pills with water treatment since September last, and been improving since about November 1st. I can now go up and down stairs with the assistance of my wife, which is something I have not been able to do for the past three years. My pains have decreased so I may now say they are bearable, and I expect by fall to be able to attend to business."

Yours,  
Geo. L'Hommedieu,  
Sec'y Marchal & Smith Piano Co.

Residence, 271 W. 134th St., N. Y. City.

When the reporter called on Mr. Geo. L'Hommedieu, at the residence of his cousin, Mr. Edward Houghtaling, 271 W. 134th street, he found him resting on his bed; he had just finished some writing for the Marchal & Smith Piano Company, with whom he has been connected as secretary for ten years. He met the reporter with a hearty greeting and a grip of the hand that certainly did not show any signs of weakness or loss of power. To look at him no one would suppose that he had been afflicted for fifteen years with one of the most terrible diseases known to medical science and pronounced incurable by some of the best known physicians of New York City. He expressed his perfect willingness to give a statement of his case for publication.

"In fact," said Mr. L'Hommedieu, "I feel it my duty to give my experience to the world for the benefit of my fellow men and all those who may be suffering with the same affliction, many of whom, no doubt, have long ago abandoned all hopes of ever being relieved.

"I am 51 years of age and was born in Hudson, N. Y. I served my time in the army, being corporal of Company A, 21st N. J. Volunteers, and I believe the exposure of army life was the seed from which had sprung all my sufferings. It has been about fifteen years since I noticed the symptoms of my disease. The trouble began with pains in my stomach for which I could find no relief. I consulted Dr. Allen, of Yorkville, and also Dr. Pratt, since deceased, and with remarkable unanimity they pronounced it smokers' dyspepsia. This seemed probable, for at that time I was a great smoker. The pains, however, gradually became more severe and began to extend to my limbs. The attacks came on at intervals of about a month, and while the paroxysms lasted I was in almost incredible misery.

I did not leave a single stone unturned in my search for relief, but grasped at every straw. Finally I was advised by Dr. Gill to go to the well-known specialist, Dr. Hamilton. He gave me a most thorough examination, having me stripped for a full half hour, and told me he could find no

trace of any disease excepting one nerve of the eye. A year later my friend told me that Dr. Hamilton privately said that I had a very grave disease of the brain. My condition continued to grow more critical and I was barely able to walk when I went to the Manhattan Hospital, at 41st and Park avenue. I continued treatment there for six or eight months, under Dr. Seguin, who treated me chiefly with injections."

Here Mr. L'Hommedieu pulled up his trouser leg and showed the reporter the scars of innumerable punctures, continuing he said:

"I must confess I felt relieved for the time being and gained some hope; urgent business matters, however, compelled me to give up the hospital treatment, and it was but a short time until I was as bad as ever. From this on I grew rapidly worse. The pains were more intense, my legs were numb, and I felt I was growing weaker every day. I returned to the hospital, and this time was under treatment by Dr. Seguin. He treated me for about three months, and then, for the first time, I was told that I had locomotor ataxia and was beyond the aid of medical science. Dr. Seguin also told my wife that there was no hope for me in the world and to expect my death at any time. I was now a complete physical wreck; all power, feeling and color had left my legs, and it was impossible for me to feel the most severe pinch, or even the thrust of a needle.

"If my skin was scratched there would be no flow of blood whatever, and it would take it fully six weeks to heal up. In the night I would have to feel around to find my legs. My pains were excruciating and at times almost unbearable. I would take large doses of morphine to deaden my pains and be nearly dead the next day from its effects. About five years ago I learned that Dr. Cicot, of Paris, claimed to have discovered a relief for locomotor ataxia by suspending the body by the neck; the object being to stretch the spine. I wrote to Dr. Lewis A. Sayer, of 285 5th Ave., about the matter, and at his request called to see him.

He was so interested in my case that he made a machine, or rather a harness for me, free of charge. It was fitted with pads and straps to fit under the chin and at the back of the neck, and in this position I would be suspended from the floor twice a day. Although I received no benefit from this treatment, I shall always feel grateful to Dr. Sayer for his great interest and kindness.

"So severe had my case become by this time that I could not walk without assistance, and was almost ready to give up life. I had a great number of friends who were interested in my case, and whenever I read anything pertaining to locomotor ataxia they would forward it to me with the hope that it would open the way to relief.

"It was in this way that I first learned of Dr. Williams' Pink Pills for Pale People. Mr. A. C. James, of the well-known piano firm of James & Holstrom, 355 E. 21st St., with whom I had business connections, read in the Albany Journal of a case of locomotor ataxia, that had been cured by Pink Pills. Mr. James showed me the statement and urged me to give the pills a trial. I confess I did not have the least faith in their efficacy, but finally consented to try them. I sent to the Dr. Williams' Medicine Co. for my first supply in Sep. last. I took them rather irregularly at first with the cold water treatment. In a very short time I was convinced that I was getting better, and I began the use of the pills in earnest, taking about one box every five days.

"The first sign of improvement was in November, 1892, when I had a rush of blood to the head and feet causing a stinging and pricking sensation. Feb. 22nd, 1893, was the first time in five years I had ever seen any sign of blood in my feet. From this time on I began to improve. My strength and appetite have gradually returned; I now have perfect control of my bowels, and the pains have gradually left me. I can sit and write by the hour and walk up stairs by balancing myself with my hands. Without doubt I am a new man from the ground up, and I have every reason to believe that I will be hale and hearty in less than six months."

George L'Hommedieu,  
Jennie E. L'Hommedieu.

Sworn to before me this Eleventh day of March, 1893.

H. E. Melville,  
Commissioner of Deeds,  
New York City.

Any one having heard Mr. L'Hommedieu's narrative could not for a moment doubt its entire truthfulness, but such a remarkable story is likely to be doubted by a sceptical public, and as a safeguard against even a shadow of doubt, a Notary Public was called in and both Mr. and Mrs. L'Hommedieu made affidavits to the truth of the statement.

Still greater force is added to the story by the fact that Mr. L'Hommedieu is widely known in business circles. His long connection with the well-known piano firm of Marchal & Smith, 235 E. 21st street, has brought him in touch with some of

the best known business men in New York and other large cities, and his case has created wide-spread interest.

The reporter next called on Mr. Robert W. Smith, a member of the firm of Marchal & Smith. Mr. Smith was found at his desk busily engaged, but when the reporter mentioned Mr. L'Hommedieu's name, and stated the nature of his call, Mr. Smith cheerfully gave the following information with but little questioning on the part of the reporter.

"I have known Mr. George L'Hommedieu for twenty years and always found him a most estimable gentleman, a business man of great energy. He became connected with our firm as secretary in 1879, and attended strictly to his office duties until 1881, when he was stricken down with his trouble. I distinctly recall the day when he was taken with his first spasm, and we had to send him to his home in a carriage. Even when he lost control of his legs, so great was his interest in business affairs that he would drive to the office and direct the work he had in charge. As the disease advanced he was obliged to succumb and reluctantly gave up his office work. From that time on his sufferings were almost incredible, and yet, so great was his fortitude, that he bore them without a murmur. I know that he tried various physicians and their treatments without the least success, and he states that he was finally discharged from the Manhattan Hospital, and told that he was in the last stages of locomotor ataxia, and was beyond the hope of human aid. About six months ago, or so, he was advised by Mr. James to try Dr. Williams' Pink Pills for Pale People, with the cold water treatment. He commenced to take Pink Pills about September last, though not regularly, for like myself, he had very little faith in proprietary medicines, and was very sceptical about their merits. So great was his improvement that he was entirely converted and commenced to take the pills as directed. The last time I saw Mr. L'Hommedieu he had gained the use of his limbs to such an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home."

Robt. W. Smith.

Sworn to and subscribed before me this Eleventh day of March, 1893.

W. H. Woodhull,  
Notary Public, New York County.

When asked to make affidavit to the story he smiled, but expressed his perfect willingness to do so, if it would induce any poor sufferer to follow the same road that led Mr. L'Hommedieu to relief. After securing the affidavit of Mr. Smith, the reporter called on Mr. A. C. James, who has offices and warerooms in the same building. Mr. James has known Mr. L'Hommedieu for a number of years, and was able to verify all the above facts.

"The last time I saw Mr. L'Hommedieu, which was two months ago," said Mr. James, "he was able to walk with his wife's assistance. This I consider remarkable for I remember when he had to be carried from one chair to another. I was one of those who helped to suspend him with the arrangement made by Dr. Sayer, and I never knew anyone to suffer more than he did at that time. I understand that Mr. L'Hommedieu has taken nothing but Dr. Williams' Pink Pills since last September. He has improved rapidly since he commenced their use, and I believe his condition is due to their good qualities."

Still on investigation bent, the reporter interviewed one of the leading wholesale drug dealers of New York City, and elicited the following facts about Dr. Williams' Pink Pills for Pale People. They are manufactured by the Dr. Williams' Medicine Co. Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vital humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising from mental worry, over work, or excesses of whatever nature.

Pink Pills are sold in boxes (never in loose form, by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company 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.

and complete some time in the future, at greatly increased expense, or will the Church come to the rescue and provide the other \$10,000.

It is true that in the estimates for India, from year to year, the buildings constitute a large item, but it is not large when compared with amounts expended in church and manse building at home. This whole college, in which there are over 150 boys being educated, is not so cost when completed, as much as a very modest church in city or town, would cost in Canada. If some of our ministers at home were living in such houses as our missionaries live in, in India, it would be advertised as painful hardship. We are not spending for building churches, schools, hospitals, etc., in which all the eighteen missionaries engaged in five cities in India, are expected to do their work, as much money as two or three congregations at home spend upon themselves. The fact is, that the Church has not been so far, providing reasonably suitable accommodation for the work they are asked to do, and the false economy recoils in the shape of broken down missionaries, which is more expensive still, and most disastrous to the cause.

Some friends in Canada who had known about the situation have already begun sending contributions, and on the strength of these, Mr. Wilkie is still pushing on the work as he is able. It is earnestly hoped that many will be moved to contribute, and that the mission staff may be spared the unpleasantness of having begun a building they are not able to finish, which cannot but have an injurious influence on a community, which is only too ready to find something at which to sneer.

Any contributions sent for this purpose will be applied accordingly.—R. P. MacKAY, Sec'y for F. M.

Toronto, 2nd May, 1893.

The Rev. Dr. Pentecost writes: "When returning from India last spring I spoke in terms of grateful thanksgiving of the conversion of the good, noble Pundita Ramabal from Vedantic Unitarianism to an evangelical faith and experience. A number of American papers, and especially Unitarian papers and people, denounced this statement as being utterly false. It may be of interest to your readers to peruse the enclosed interesting letter, from the Pundita herself on the subject."

The editor then adds: "We regret that we have not space for Pundita Ramabal's letter, but we have read it, and can say that it thoroughly sustains Dr. Pentecost's statement as to the case. The Pundita came to believe in the atonement after she heard Dr. Pentecost."

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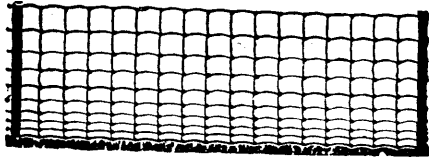
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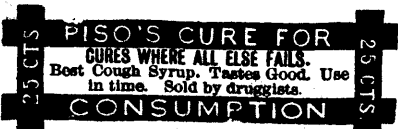
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## Ministers and Churches.

Rev. J. Leishman, of Angus, is improving in health after a long illness.

Dr. Howie is expected in Unionville on the 21st inst. He leaves for Palestine, via Scotland, next August.

The Rev. Mr. Gunn, Presbyterian missionary, is expected at Pipestone soon, and will be heartily welcomed.

Rev. J. McKimmon, M. A., B. D., of the East Adelaide Presbyterian Church, has organized a Society of Christian Endeavor in his congregation.

Rev. Dr. Dickson, pastor of the Central Presbyterian Church, Galt, is delivering a series of Sunday morning sermons on the Book of Exodus.

While working on the grounds where the new Presbyterian Church, Paris, is being built, Mr. David Gray found a coin bearing the date 1775.

Rev. R. J. Hunter, of Mount Zion Presbyterian Church, Ridgeway, was married Wednesday to Miss Lena Wilson, daughter of D. G. Wilson, of that town.

Dr. Wylie, M.P.P., of Toronto, recently of Stayner, has been elected to the office of Grand Medical Examiner for the Grand Camp, Sons of Scotland, of Ontario. An excellent selection.

The Rev. Dr. J. K. Smith, of Port Hope, preached anniversary sermons in Knox Church, Owen Sound, last Sabbath. His services were highly appreciated by the congregation, and the collections of the day amounted to \$604.00.

The Presbyterians of Gorrie, failed to extend a call to a minister at the meeting of the Presbytery in Harrison, on Tuesday. It was also decided, at the request of the bulk of his congregation, not to accept the resignation of Rev. Mr. Stewart, of Belmore.

The Virgin Advance says: Since the call of Rev. Mr. Lemman to Dominion City, negotiations have been progressing with Rev. Mr. Fortune, of Knox College, Toronto, as to whether he would accept a call to Elkhorn Presbyterian Church, and we are happy to state that he has acquiesced.

At the close of the lecture in Cardinal, 28th April, Rev. Dr. Howie said that he had just completed his eighth year on Canadian soil, and will have much to say to his countrymen in that far-off land of Canadian courtesy and kindness. Mrs. Howie gave a temperance reading and wore the Jewish dress, which was much admired.

Rev. Samuel Jones has presented his grandson, H. L. Jackson, jeweller, of Brussels, with an old yet well preserved volume entitled, "Harmonie upon the Three Evangelists." The book measures 5 1/2 by 7 1/2 inches, is bound in leather and contains 806 pages. It was printed in London, England, in 1584, and is consequently 309 years of age. Mr. Jones had it presented to him by a friend in old London fifty years ago.

A meeting of the Presbyterian congregation of St. Lambert, a suburb of Montreal, was held recently for the purpose of calling a minister. The Rev. Dr. Warden presided, and there was a large attendance. Several names were submitted. On a vote being taken, it was resolved by a majority to call Mr. D. J. Fraser, B. D., who graduated at the Presbyterian College, Montreal, last month. The call was made unanimous.

The annual meeting of the Prescott congregation recently held, was of the most harmonious nature, and showed the finances to be in a prosperous condition. A feature of the evening was the presentation of an address and came to the venerable treasurer of the church, Matthew Dowsley, who for years has had charge of the finances of the congregation. Mr. Dowsley replied in suitable terms. The ladies furnished refreshments in the dining room of the church during the evening.

The United Church of New Glasgow, N. S., has extended a call to Rev. Anderson Rogers, of St. John's Presbyterian Church, Windsor, says the Hants Journal. This church has been without a pastor for a year or two, and we understand the call to Mr. Rogers is unanimous. Our New Glasgow friends will have to try in another quarter. If the present popular pastor of St. John's desired to leave (which he does not) the congregation would make a strong and united effort to retain him. However, we can readily understand why the Presbyterians of New Glasgow desire to have Mr. Rogers for their pastor and commend them for their good taste.

The Tweed News says: The many friends of Mr. Neil McPherson, M. A., who was in charge of the Presbyterian church here, last summer, will be pleased to hear of his merited success at the recent examination held at Queen's College. He took honors in divinity, inspiration, Hebrew and apologetics, and was also the winner of the Rankin scholarship, amounting to \$55. Also Mr. Robert Laird, M. A., of Sunbury, who is to have charge of the same church during the coming summer, was the successful competitor for the Sarah McClelland Waddell scholarship (value \$120) given at the sessional examinations first year Divinity, Old and New Testament Exegesis and elocution.

St. Andrew's Church, Merriton, is looking up. Under the vigorous pastorate of the Rev. James Bryant, the church edifice has been remodelled and refurnished; and more recently a series of meetings have been held extending over eight weeks, by which not only the congregation, but the whole community have been aroused to the importance of eternal things. Before the last communion the pastor administered the ordinance of baptism to eleven adults, who were then with others, to the number of seventy-four, received into full communion by the Session. On the following Sabbath morning, the Rev. Dr. Laing, of Dundas, preached with much acceptance, when the communion was dispensed, 120 sitting down to the Lord's table.

Knox Church, Hamilton, has just passed through a very pleasant experience in welcoming as assistant pastor to Dr. Fraser, Mr. Duncan Robertson, a graduate of Knox College, and a gentleman highly spoken of by all who have had the pleasure of his acquaintance. The reception was of a double nature, first by the congregation on Wednesday evening, April 19th, when Dr. Fraser spoke on behalf of the congregation, Mr. James Ogilvie, for the Session, and Mr. R. McKae for the Mission School, in connection with which Mr. Robertson will spend most of his time. The second reception was given in the Mission School, on Tuesday evening, April 26th, and was more of a social nature, the ladies supplying good things in abundance. Several selections of music were given by the choir of Knox Church, and splendid addresses by Messrs. H. A. McPherson, J. W. Wilson, W. G. W. Fortune and G. A. Wilson, four of Mr. Robertson's colleagues in Knox College. Mr. W. H. McLaren, a former superintendent of the school, also made a few remarks. To all the addresses of welcome, Mr. Robertson spoke in terms that indicated that he is the right man in the right place.

The Presbytery of Owen Sound, met in Knox Church, Owen Sound, March 25th, and was constituted. The clerk was instructed to prescribe subjects for the candidates for license. Leave was granted to the Session of Latona and Burns to moderate in a call to a minister. A letter was read from Dr. Reid, showing that some of the congregations had not contributed to the Assembly Fund. The Presbytery resolved: That all congregations within the bounds of the Presbytery which have not contributed to the Assembly Fund, be required to do so before May 15th, and forward the same to Dr. Reid, and that this resolution be read to the congregation. The clerk was instructed to allocate the deficiency in the augmentation grant, should there be any, to the various congregations, with the view of securing a sufficient sum to pay in full. The questions on Sabbath Observance were taken up and answers prepared. It was resolved: 1. To instruct the Committee on Sabbath Observance, in the name of the Presbytery to protest against, and request that all loading and unloading of cars, and despatching of freight trains from the C. P. R. stations be stopped. 2. Also to instruct the Committee to prepare a resolution dealing with the various forms of Sabbath desecration, and report at the meeting in June. Mr. McLean was instructed to make enquiry regarding the Church property in Big Bay, and report. The Presbytery then adjourned to meet at the call of the clerk during the meeting of Synod in Guelph, and the meeting was closed with the benediction. John Somerville, Clerk.

The Presbytery of Toronto met on the 2nd of May, the Moderator, Rev. J. A. Grant, in the chair. It was agreed to make application to Synod for permission to take on public probationary trials for license twenty-two of the students who have recently completed their Theological course in Knox College. It was also agreed to make application on behalf of Messrs. Bell and Kerswill, now completing their course in Princeton, N. J., provided satisfactory certificates be furnished. Rev. James Anderson, M. A., recently minister at Musquodoboit Harbour, N. S., was received on presenting a Presbyterian certificate from the Presbytery of Halifax. A resolution expressive of the Presbytery's

esteem was passed in reference to Rev. E. J. Glassford, recently translated from Streetsville to Chalmers' Church, Guelph. The Sabbath School report was presented by Rev. J. McP. Scott. It was on the whole encouraging, though it was pointed out that much still remained to be accomplished, especially in the matter of regular attendance of teachers and pupils, in the matter of teachers' meetings, and in the study of the Shorter Catechism. The report on the State of Religion, was presented by Rev. J. Mutch, who in summing up the answers given by Sessions, pointed out that the three things constituting the greatest hindrances to Christian life and work to-day were—the love of money—the love of pleasure—and intemperance, and that these made their influence felt in the order named. The Church of the Covenant, Toronto, presented a call addressed to the Rev. James McCaul, B. A., formerly of Montreal, now minister without charge. The call was a very unanimous one, and was heartily supported. It was placed in Mr. McCaul's hands and he signified his acceptance of it, and it was thereupon agreed to meet on Thursday the 18th May, at 7.30 p.m., for his induction. The Moderator was appointed to preside, Mr. Hossack to preach, Mr. Macdonnell to deliver the charge to the minister, and Mr. Neil to address the congregation. It was agreed to transmit the case of Mr. Charles P. Brown, simpliciter, to the General Assembly at its next regular meeting making no recommendation in reference to his request that he be granted the standing of a First Year Theological Student. Mr. Argo gave notice that at the next regular meeting of Presbytery he would move that the resolution passed in reference to the resignation of Mr. Buchanan be reconsidered. The report on Temperance was presented by the Rev. J. R. Johnston. The report was an encouraging one, and was cordially adopted by the Presbytery. Rev. W. G. Wallace presented the report on Systematic Beneficence. Thirty-four out of fifty-four pastoral charges reported, and their reports indicate that there is still much to be done in this direction. A very large proportion have adopted the envelope system of raising funds for congregational purposes. It was felt that at least an abstract of these reports should be printed, and the conveners of the various Presbyterian Committees were appointed to prepare and print such an abstract. Presbytery adjourned to meet again on Tuesday the 6th day of June, next, at the usual time and place. R. C. Tibb, Pres. Clerk.

The regular quarterly meeting of the Presbytery of Whitby was held at St. Andrew's church, Whitby, on the 18th of April, ultimo. There was a full attendance of ministers and a good representation of ruling elders. The moderator, Mr. J. McMechan opened the meeting with devotional exercises and constituted the Presbytery; Mr. R. D. Fraser, acting Clerk. The minutes of the January and February meetings were read and sustained, and the moderator's conduct in summoning the latter, which was pro re nata, was approved. Mr. Fraser presented the report of the committee appointed re the death of the Rev. Mr. Drummond. The report

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was adopted, resolution to be engrossed in the minutes, and a copy to be sent to Mrs. Drummond. The resolution refers to the testimony borne by Presbytery to the admirable character and services of brother Drummond on his retirement from the active duties of the pastorate three years ago, and then relates that when health permitted "he preached with much vigor and effectiveness, to his own delight—for he loved to set forth the grace of his Lord and Redeemer—and to the great edification of the people, wherever he ministered. Increasing eloquence and fervor marked these later sermons." "The Presbytery recognize with fervent gratitude to the great Head of the Church the gift to the Church of so able, devoted and exemplary a minister of the Gospel. They would also offer the bereaved widow and family their deep sympathy, praying that the God of all grace and consolation may sustain them in the sore trial which He has appointed them to pass." Mr. Fraser laid on the table the Presbytery Records and other papers connected with St. Andrew's congregation, Darlington, which had been given to him by Miss Drummond, daughter of the late Clerk. A committee was appointed to examine same and advise Presbytery thereon. The matter of appointing a new clerk was then taken up and Mr. McMechan was elected unanimously. Mr. McMechan then resigned the chair and Mr. Perrin was called thereto for the balance of the year. Session records from Pickering, Whitby, Orono and Claremont were handed in and committees appointed for examination of same, who reported later that they were carefully and correctly kept, and they were so attested by the Clerk. Commissioners to the General Assembly were now nominated and elected, Messrs Perrin and McKeen, by rotation, and Abraham and Whiteman, by ballot, ministers; and Fairbairn and Thompson, by rotation, and Forman and Hare, by ballot, elders. Reports on the "State of Religion," "Sabbath Schools," "Statistics" and "Y. P. S. C. E." were read respectively by Messrs. Leslie, McLaren, Eastman and Whiteman. Mr. Chisholm read the questions re "Sabbath Observance" and conferred with Presbytery so as to enable him to make out a report thereon. Most of the reports were carefully prepared and were highly instructive and encouraging. The conveners were thanked for their diligence and their recommendations were nearly all adopted. The Moderator nominated Mr. Fraser and Mr. Eastman and their elders, members of the Committee to nominate standing committees. Mr. Abraham was chosen as representative of Presbytery on the Committee of Business in General Assembly, and Messrs. McKeen and Fraser, members of the Synod's Committee on Bills and Overtures. Mr. John R. Sinclair applied through Mr. Abraham to be taken on trial for license. He not being in such health as to appear before Presbytery, a committee was appointed to confer with Mr. Sinclair and, if satisfied, to make application on Presbytery's behalf to Synod for leave to license him. Closed with prayer by Moderator. The next regular meeting to be held in St. Paul's Church, Bowmanville, on the third Tuesday of July at 10 o'clock a. m.—John McMechan, Clerk.

THE LATE REV. ANDREW WILSON.

The Presbytery of Toronto, at its last meeting, adopted the following minute expressive of its high esteem of the late Rev. Andrew Wilson.

"The All-wise Disposer of events, having been pleased to remove by death, the Rev. Andrew Wilson, a member of the Presbytery of Toronto, it was agreed by the Presbytery to place on record an expression of the esteem and respect in which its departed member was held, and of the valuable services, which, by the grace of God, he was enabled to render the Church of Christ, during his long protracted ministry.

"A native of County Down, Ireland, Mr. Wilson prosecuted his literary studies in Victoria College, Cobourg, and afterwards studied Theology in Knox College, Toronto. Having been licensed as a preacher of the Gospel, he was in 1851 called and ordained to the pastoral charge of the united congregation of Port Dover, Simcoe, and Vittoria. In 1853 he was translated to Kingston, where for nearly 30 years he was pastor of the Brock St. congregation. His last pastoral charge was that of the Carlton St. congregation, Toronto, to which he was translated in 1883, and which he resigned in 1885.

"In the congregations to which he successively ministered Mr. Wilson was a faithful pastor and an effective preacher of the Gospel of Christ. In his preaching he failed not to declare the whole counsel of God. While he clearly pointed out the path of duty, he set before the people the great fundamental doctrine of Christianity. Of the doctrines of grace which are set forth in the Standards of our Church, and which are usually called Calvinistic, he was a vigorous expounder. He knew that these were distasteful to the natural

mind, but convinced that they were taught in the word of God, he did not feel at liberty to suppress them, or to merely allude to them in hesitating tones; he boldly proclaimed them, whether they would hear, or whether they would forbear.

"In the Courts of the Church, with the constitution and laws of which he was singularly conversant, Mr. Wilson took an active interest. Those who are familiar with the proceedings of our Church Courts during the last 40 years, will remember with what firmness and energy, he manifested his loyalty to the Presbyterian system of government, discipline, and worship, to which he professed adherence as being founded on and agreeable to the Word of God. He was not tossed about by every wind of doctrine, or swayed in matters of discipline and worship by shifting popular opinion. On the contrary he stood as a pillar in the Church.

"Since his retirement from the active duties of a stated pastorate, Mr. Wilson continued to within a few months of his death to preach the Gospel with great frequency, and with little abatement of the vigour of earlier years. During this period also he took advantage of his visits to various parts of the country to deliver week-day lectures on the history and contentings of the Presbyterian Church in the fatherland. These lectures were fitted to excite to an emulation of the Christian heroism of the Covenanting Confessors and Martyrs, and also to vindicate them from the misrepresentations of ignorance or malignity.

"During the closing months of his life, the hand of God pressed heavily on our departed colleague. But it was a pleasure to those who were intimate with him, to hear his testimony to the faithfulness of God, the preciousness of whose promises he was wont to say, he realized far more in the time of affliction, than in the times of outward prosperity.

"The dispensation of Providence which has released him from his sufferings on earth and introduced him into the immediate presence of the Saviour whom he loved and served, now presses very heavily on his bereaved family, in which he was a loving husband and tender father, and with them therefore, the Presbytery deeply sympathizes, and earnestly prays that the God of all consolation may comfort and befriend them through life, and be their portion for evermore.

"The Presbytery directs that a copy of this minute be sent to Mrs. Wilson, and the family of the departed."

THE LATEST MOVE IN CONNECTION WITH THE AGED AND INFIRM MINISTERS' FUND

Mr. Editor: It may not be known to your readers and the Church generally that the ministers who happen to be pensioners on the bounty of the Infirm Ministers' fund have had their portion very seriously curtailed by the latest action of the Assembly's Committee in the management and distribution of that fund. According to the principle and practice of our holy religion this fund should in all conscience have been the last to feel the pruning-knife. The ministers who are on the fund have served the Church for

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Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a dyspeptic can. I then began taking August Flower. At that time I was a great sufferer. Everything I ate distressed me so that I had to throw it up. Then in a few moments that horrid distress would come on and I would have to eat and suffer again. I took a little of your medicine, and felt much better, and after taking a little more August Flower my Dyspepsia disappeared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by it would try August Flower, as I am satisfied there is no medicine equal to it."

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many years; and are now unable to do so through infirmity and old age. The allowance they get at the best is a mere pittance—a mere fraction of what they ought to receive. Two hundred dollars is about the highest the most venerable of our retired ministers receive or have received. Now this is cut down to \$150 or less. One who received \$165 is now to get \$115, and probably hardly that.

The worst of it is that this action of the Committee has come on the pensioners of the fund like a thunder-clap. They were unprepared for it. Their calculation on paying their honest debts were made the other way. The general impression was that the new regulation would not apply to those already on the fund; but would apply to all coming on the fund in the future.

The whole transaction is unmerciful and a disgrace to the spirit of Christian love that ought to guide the Church in all her legislation. It is in the spirit of turning the old and spavined horse into the commons and let him die or pick for himself. Such a proceeding can not be condemned in too severe terms. Those who made these rules and are carrying them out so baldly are neither old, retired or infirm; and are enjoying good fat salaries, for which they don't do, in some instances, a great deal of work. These are the men who are not pessimistic. No, they need not be—they have no reason to be. It is very easy for them to make laws about the disbursing of funds in which poorer and less fortunate brethren are concerned; but they take good care the shoe does not pinch themselves.

For some of our aged and infirm ministers the reduction does not mean much, because they have other finances to draw from, and so will not feel the "cut," but the most of the brethren on this fund were depending on their allotment to make ends meet, and found it hard to do so even on the old lines; now it will be out of the question.

Is it right to take the bread out of any one's mouth by such cruel enactments—much less those who by reason of old age and infirmity, are past work?

It may be said by way of extenuation that the state of the fund does not permit any more. But has the Church not a paid accredited agent whose business it is to attend to the welfare of this fund? Surely he can't be doing his duty, or the Christian liberality of the Church would respond. Moreover this fund is in many respects the most worthy of all our schemes, because it takes care of those who are past taking care of themselves.

And what are the facts? The Church is exhausting herself in Home and Foreign Missions. All honor to her work here. But in her zeal she is pauperizing the worthiest and most benevolent of all her schemes, forgetting that charity begins at home; and the apostolic precept—"If any man provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." This passage is very applicable in the present instance.

Our retired brethren should be the last to suffer. They have done noble work for Christ and the Church; and now in old age should not be pinched and screwed down to a mere pittance. We repeat again—this whole matter is disgraceful and unworthy of the Presbyterian Church in Canada; and will certainly bring its judgment

sooner or later. We venture to say further, too, that if the Assembly's Committee do not reconsider their unwise and uncharitable regulation, they have sounded the death-knell of the fund, for people will not support it any longer. SENEX.

IS THE C. E. SOCIETY A SUCCESS.

Mr. Editor: The church at present is greatly interested in young people's societies, and rightly so; and I anticipate at the approaching Assembly an attempt will be made to launch on the Church a society on the same principles as the Christian Endeavour Society, if not that society itself. The question in the foreground, therefore, is: Is the above named society a success? I know this is a rash question to put in the face of the approaching convention, and in view of the innumerable successful conventions which have been held. Nevertheless after some thought I am convinced that the society is not in our church (I speak of no other) a success. For one thing it begets a false, sentimental religiousness, which is foreign to the church; and above all, and my principal objection is, it has failed to reach the young men. I know this will be challenged and numbers given, yet at any Endeavour meeting I ever attended, or heard of, the majority of those present has been women: two or three men to twenty or thirty women.

Must we conclude, therefore, that our young men are irreligious and indifferent to church work? No! but we must get a manly and suitable channel for them to work in. We see what can be done in the way of interesting young men in the Church of Scotland Young Men's Guild which is very prosperous; nearer home we see it in the Episcopal Church, with its brotherhood of St. Andrew.

Are the young men of the Church in Canada inferior in spiritual life, or zeal to their brethren of the Church of Scotland or of the Episcopal Church? I take it they are not; but if they would organize themselves into a guild or brotherhood to that they would have concentration, sympathy and brotherly help, they could reach young men outsiders, and help one another, and the church. I suppose I will be told the church has provided for this in its Home Mission Society. This however, has not met with the success it deserves. Moreover, life and enthusiasm necessary to give a movement, success can not be legislated into existence but must take its rise even as the N. T. Church herself rose.

My purpose in writing this is simply to lay the matter before our young men, in the hope that something will be developed which will meet the Church's need. I know of one Young Men's Bible Class which has been seriously discussing this matter for some time. If any others of our young men have felt the same need I should like to have their views, as I think it is demonstrated that only young men can successfully work among young men; and the great question is, How are we going to get our young men to work? Toronto. R. G. M.



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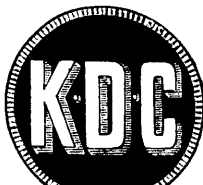
**JOHN WANLESS & CO.**

172 Yonge Street,

TORONTO.

THE VITAL PRINCIPLES

—OF—  
**BEEF & WHEAT**  
—WITH—  
**HYPHOSPHITES**  
**STAMINAL**  
A FOOD AND A TONIC.



Ward off Spring diseases by taking K. D. C. It restores the stomach to healthy action. A healthy stomach tones the system. Try K. D. C.

Free sample mailed to any address. K. D. C. Company, Ltd. New Glasgow, N. S., Canada, or 127 State

St. Boston, Mass.

**MISS A. M. BARKER,**  
**SHORTHAND SCHOOL.**

1 KING STREET EAST, TORONTO

Apply for Circulars.

"To Save Time is to Lengthen Life"

*Handwritten signature*



# GOOD Food - - Digestion - - Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use

## COTTOLENE COTTOLENE COTTOLENE

The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

COTTOLENE is clean, delicate, healthful and popular. Try it.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

An Absolute Cure **INDIGESTION**  
—for—  
**ADAMS' PEP-SIN**  
**TUTTI FRUTTI**  
IMPARTS TONE TO THE SYSTEM.  
Take no worthless imitation.

Strengthens the Voice;  
Purifies the Breath;  
Keeps the Teeth Clean;  
Improves the Appetite;  
Builds up the System.  
Sold by all Druggists and Confectioners  
5c. Packages.

Take no worthless imitation. See that "TUTTI FRUTTI" is on each 5c. package.

**DALE'S BAKERY,**  
COR. QUEEN AND PORTLAND STS.,  
TORONTO.  
**BEST QUALITY OF BREAD.**  
Brown Bread, White Bread.  
Full weight, Moderate Price.  
DELIVERED DAILY. TRY IT.

**GILLETT'S**  
PURE  
POWDERED 100%  
**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. GILLETTE, Toronto

**\$3 a Day Sure.**  
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.  
Address **A. W. KNOWLES, Windsor, Ontario.**

Mirard's Liniment cures Burns, &c.

## British and Foreign.

Rev. John Robson, D. D., of Aberdeen, is spoken of for the moderatorship of synod.

Not Lord Thurlow, but the Marquis of Breadalbane is to be the lord high commissioner.

Kirkcaldy presbytery have remitted Rev. John Muir's petition for reinstatement to the synod.

Miss Nairn, niece of the late Rev. John Ker, has taken the degree of M. A. at Edinburgh university.

The Government railways of New Zealand have yielded a net profit of £440,000 on the year's workings.

Rev. Hugh MacMillan, D. D. LL. D., has been appointed to the Gunning lectureship in divinity in Edinburgh university.

Accidents to trains in the United Kingdom last year caused the deaths of 21 passengers and 9 railway servants.

The Pekin Government has abolished import duties in Chinese Turkestan, except in the case of opium and live stock.

Last year's income of Park F. C. congregation, Helensburg, was £1,161, of which £417 went to the sustentation fund.

The Marquis of Breadalbane has appointed Mr. Falconer-Stewart his purse-bearer and Rev. Dr. W. W. Tulloch his chaplain.

A movement is afoot among laymen of the U. P. Church to present an address of congratulation to Rev. Dr. Morison of the Evangelical Union.

The Standard alleges that the great majority of the Scottish Gladstonian members favour the substitution of a disestablishment bill for a suspensory one.

Mr. Thorburn's bill for the taking of a plebiscite on the question of disestablishment provides for a poll between 1st November and 15th December, the vote to be by ballot.

Lady Collins, for many years closely and sympathetically identified with the social and philanthropic schemes of her husband, Sir William Collins, ex-Lord Provost of Glasgow, died on Saturday morning.

Rev. T. Martin, of Lauder, says that Mr. Gladstone holds so strongly the principle of national religion, that if left to himself and not forced by political necessities, he would be the last to take one step towards disestablishment.

Rev. Dr. Walter C. Smith has been presented by the ladies of his congregation with a court dress for use as moderator of the approaching assembly. In returning thanks for the gift he announced his intention of applying next year for a colleague.

Rev. Dugald Butler, B. D., of Abernethy, was married on the 13th ult. to Miss Catherine Christian Barrie Marwick, eldest daughter of Sir James D. Marwick, LL. D., town clerk of Glasgow. The ceremony was performed by Rev. Dr. Hunter of Trinity Congregational Church, assisted by Principal Caird, Rev. Dr. George Matheson, and Rev. James W. King.

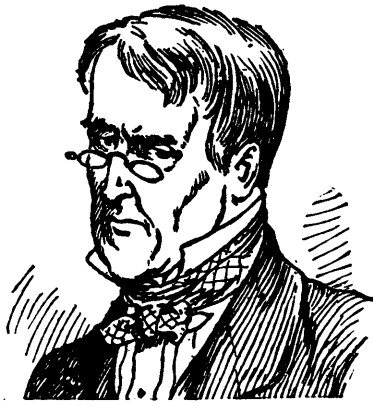
The funeral of the late Rev. Alexander Gardner of Brechin took place on Saturday amid tokens of general respect. Funeral sermons were preached on Sunday by Rev. Dr. Rankin, Muthill, Rev. John A. Clark, and Rev. T. A. Cameron. Among other legacies, Mr. Gardner bequeathes to the town council of Brechin £1,000 for the poor of the city, £200 to the kirk session for the poor of the parish, and £100 to provide annually a dinner to the members of presbytery.

Gibbon's Toothache Paste acts as a killing and soothing toothache instantly. Sold by all druggists.

In the Morning.  
"Four years ago," writes Col. David Wylie, Brockville, Ont., May, 1888. "I had a severe attack of rheumatism, and could not stand on my feet. The pain was excruciating. I was blistered and purged in true orthodox style, but all to no purpose. I was advised to try St. Jacob's Oil, which I did. I had my ankles well rubbed and then wrapped with flannel saturated with the remedy. In the morning I could walk without pain." Many get up and walk in the same way.

**STRONG AND PROSPEROUS.**  
**THE**  
**SUN LIFE**  
**ASSURANCE COMPANY**  
OF CANADA.

Mirard's Liniment for sale everywhere.



## A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

## AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

## CANADA SHIPPING COMPANY.

### BEAVER LINE STEAMSHIPS

Sailing weekly between

### MONTREAL AND LIVERPOOL.

From Liverpool every Saturday. From Montreal every Wednesday at daybreak.

The Steamers of this Line have been built specially for the Atlantic passenger traffic. The Staterooms are very large, all outside, and have the best ventilation. The Saloon accommodation is fitted throughout with all the most modern improvements for the comfort of passengers. There are bath and smoke rooms, also ladies' saloon.

Superior accommodation for Second Cabin and Steerage Passengers.

Rates of Passage, Montreal to Liverpool:—  
SALOON. ROUND TRIP. \$45, \$50 and \$60. \$90, \$100 and \$110  
According to accommodation. The \$45 single and \$90 return per Lake Nepigon only.  
Second Cabin.....\$30 Steerage.....\$24  
Return do.....\$65

Passages and Berths can be secured on application to the Montreal office or any local Agent.

For further information apply to

**H. E. MURRAY, Gen. Manager.**  
4 Custom House Square, Montreal.

## IMPERIAL BAKING POWDER

**PUREST, STRONGEST, BEST.**  
Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

## Unlike the Dutch Process No Alkalies

—OR—  
Other Chemicals

are used in the preparation of

## W. BAKER & CO'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

**W. BAKER & CO., Dorchester, Mass.**

## DRESS CUTTING.



**THE NEW TAILOR SYSTEM.**  
The Leading System of the Day.

Drafts direct on material. Perfection in form and fit, easy to learn guaranteed. Inducements to agents. Send for illustrated circular.

**J. & A. CARTER, PRACTICAL DRESSMAKERS.**  
372 Yonge St., Toronto.  
Beware of models and machines.

## COAL AND WOOD.



## CONGER COAL CO., LIMITED

General Office, 6 King Street East

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## x x x GLASS x x x WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

## JOSEPH McCAUSLAND & SON

76 KING STREET WEST  
TORONTO.

## Pulpits, Reading Desks,

LECTERNS, Etc.,

## IN BRASS AND WOOD.

Chairs, Seating and other Furnishings in Large Variety.

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

## GEO. F. BOSTWICK,

24 WEST FRONT STREET, TORONTO

## HOPE!

Don't give up Hope. If you have been carrying a burden of Dyspepsia, Bilioussness, or Rheumatism around with you and have tried a dozen remedies without success, there is yet hope. Positively

**ST. LEON MINERAL WATER** eradicates all these troubles. We have the testimony of hundreds to this effect. Get a jar of it at once. Drink plenty of it, and watch results. Hotel opens 15 June.

**M. A. THOMAS,**  
Hotel Manager.

**St. Leon Mineral Water Co., Ltd.**  
Head Office, King Street West, TORONTO.

Branch 449 Yonge—  
All Druggists, Grocers and Hotels

**CAMPBELL'S SKREI**  
FAMOUS  
**COD LIVER OIL**  
IT IS INVALUABLE IN CONSUMPTION  
CHRONIC COLDS, OBSTINATE COUGHS,  
WHOOPIG COUGH,  
PULMONARY AND SCROFULOUS COMPLAINTS  
AND WASTING DISEASES GENERALLY.

## 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.  
**C. R. PARISH & CO.,**  
28 & 30 Toronto St., Toronto, Ont.

**St. Jacobs Oil**

THE GREAT REMEDY FOR PAIN, CURES  
**RHEUMATISM,**

Backache, Bruises,  
Sciatica, Burns,  
Sprains, Frost-Bites,  
**NEURALGIA.**




**MORSE'S MELIOTROPE TOILET SOAP.**

FRAGRANT, LASTING AND PURE

A PERFECT BOUQUET IN YOUR ROOM

**JOHN TAYLOR & CO.**  
MANUFACTURERS & PROPRIETORS



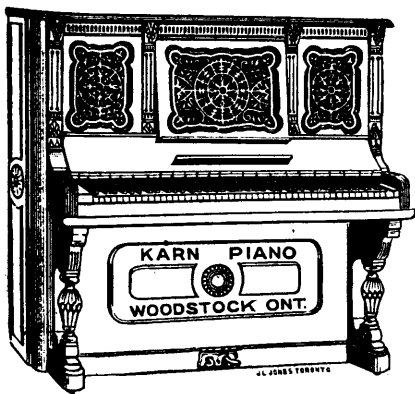
ASK YOUR GROCER FOR  
The Celebrated

**CHOCOLAT MENIER**

Annual Sales Exceed 33 MILLION LBS.

For Samples write to C ALFR. CHOUILLOU, MONTREAL.

**KARN PIANOS.**



WARRANTED FOR 7 YEARS. STRICTLY FIRST-CLASS  
UNEQUALLED IN TONE, TOUCH,  
WORKMANSHIP AND DURABILITY.  
USED IN TORONTO CONSERVATORY OF MUSIC.  
CANNOT BE EXCELLED.  
SUPERIOR TO ALL OTHER CANADIAN PIANOS.  
**KARN ORGAN**  
Still the Favorite.  
Send for Catalogues and Prices.  
**D. W. KARN & CO.,**  
MANUFACTURERS OF PIANOS AND ORGANS.  
Woodstock, 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. Sayer 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 Goods Dealers throughout the U.S., Canada and Europe.  
Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.



THE VITAL PRINCIPLES  
—OF—  
**BEEF & WHEAT**  
—WITH—  
**HYPOPHOSPHITES**  
**STAMINAL**  
A FOOD AND A TONIC.

**MISCELLANEOUS.**

The telephone will take anybody's word.

**Handsome Features.**

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

She: What is that song out of?  
He: I should say it is out of tune.

Catarrh in the head is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

If woman is more avaricious than man, how is it that she has only one pocket while he has six or seven?

Toothache.—Do you suffer with it? Go buy a bottle of Pain Killer and find relief in the twinkle of an eye—for Toothache it is a specific.

A Good Sign.—"How is your little brother? Likely to get better?"  
"Oh! yes; he got his first thrashing to-day since his illness."

**GUARD AGAINST CHOLERA.**

Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

Father (wishing to impress the lesson): Now, tell me why I thrashed you?  
Son: That's right; you've whacked me for over ten minutes, and now you don't know what you done it for!

**DEAFNESS CURED.**

Sirs,—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Hagyard's Yellow Oil it restored my hearing and I now hear as well as anyone. Mrs. Tuttle Cook, Weymouth, N. S.

Mabel had been on a long journey with her aunt, and while visiting in a low, marshy town she contracted malaria, and was quite ill on reaching home. Not long afterwards her mamma had a chill. A lady hearing of it, said; "Why, you ought not to have malaria, living on such high ground." "Oh," spoke up Mabel, "I guess mamma inherits it from me!"

For clearing the voice Brown's Bronchial Troches are highly esteemed by clergymen. "Pre-eminently the best"—Rev. Henry Ward Beecher. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Of great service in subduing hoarseness."—Rev. Daniel Wise, New York. "An invaluable medicine."—Rev. C. S. Vedder, Charleston, S. C. They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price 25 cents.

Sheep rearing is said to be declining greatly in New South Wales. The number of sheep in the colony on January 1 this year was 58,619,616, a decrease of 3,211,800 compared with the year previous.

**FOR SEVERE COLDS.**

Gentlemen,—I had a severe cold for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.  
J. Paynter,  
Huntsville, Ont.

In 1599 it was lawful in Hungary that only he who had killed a Turk should wear a feather, and for every one slain he was allowed to wear one feather in his cap. Hence the origin of the term, as applied to success or achievements, "A feather in his cap."

**WHAT CAN BE DONE.**

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

Sin stupefies the conscience at the same time that it corrupts the heart and prevents the will.—Godet.

**BEST EVER MADE.**

Dear Sirs,—I can highly recommend Hagyard's Pectoral Balsam as the best remedy ever made for coughs and colds. I am never without it in my house.  
Harry Palmer, Lorneville, Ont.


Courage is what makes us forget how afraid we are.

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."  
Hood's Pills cure liver ills.

Minard's Liniment relieves Neuralgia.

**A Gentleman**

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"  
"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.



Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

**AYER'S HAIR VIGOR**

**RADWAY'S READY RELIEF.**

The Cheapest and Best Medicine for Family Use in the World.

**CURES AND PREVENTS**

**COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.**

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

**INTERNALLY.**

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.

**MALARIA**

Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 25 cents per bottle. Sold by druggists

**Dr. RADWAY'S Sarsaparillian Resolvent**

A SPECIFIC FOR SCROFULA

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

**Dr. RADWAY'S PILLS**

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

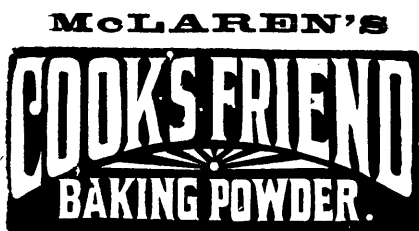
**DR. RADWAY & CO., MONTREAL.**

ALWAYS READY WITHOUT HEATING

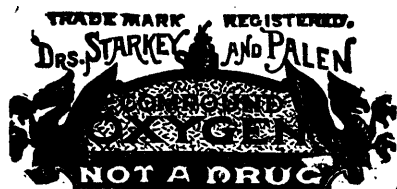
**Liquid Chase's Glue**

Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents  
GILMOUR & CO., MONTREAL.

Discellaneous.



qual in purity to the purest, and Best Value in the market. Thirty year experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE



OUR COMPOUND OXYGEN IDEA

is that the air which keeps us alive, will, when enriched with more oxygen and magnetized, make us more alive—restore health and strength. That our Compound Oxygen (not its worthless imitations) will do this, we can convince any well person who is able to believe other people, or any sick person who is able to believe his own feelings. Do you need better health? Write for our Treatise, and proof. Sent free by Canada Depot, 72 Church St., Toronto.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

Pianos

In addition to our regular stock, we are showing a number of new special styles, very attractive. CALL AND SEE THEM.

R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

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Having secured the exclusive right for Canada, to use all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co., of Detroit, we are prepared to build

Church Pipe Organs

on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

BELL ORGAN & PIANO Co., (Ltd.) GUELPH, ONT.

COMMUNION PLATE ALMS DISHES. CASTLE & SON MEMORIALS AND LEADED GLASS 20 UNIVERSITY STREET, MONTREAL.

MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 17th at 4 p.m. GUELPH.—In Guelph May 16th at 10.30 a.m. GLENGARRY.—In Alexandria July 17th at 11 a.m. PARIS.—In Embro July 4th at 12 noon. PETERBORO.—In Peterboro July 4th at 9 a.m. REGINA.—In Qu' Appelle July 17th at 9.30 a.m. SARNIA.—In Sarnia July 4th at 10 a.m.



STAINED GLASS.

We have special artists, late of London and New York, engaged upon designs for

CHURCHES, HALLS, PRIVATE HOUSES Etc., Etc., Etc.

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Established 1842.

A. RAMSAY & SON, Glass Painters and Stainers, MONTREAL.

Be Happy.

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

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Columbian Health Tablets.

The Most Wonderful Health Restorer Known.

TAKE NO SUBSTITUTE.

Of Druggists or sent direct. Price 25 and 50 cents a box.

Columbian Medicine Mfg. Co. 88 Church St., Toronto.

REMINGTON TYPEWRITER GEORGE BENGOUGH, 10-12 Adelaide Street East, TORONTO. Telephone 1207.

GRATEFUL. COMFORTING.

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BREAKFAST. SUPPER

COCOA

Needs only Boiled Water or Milk.

The Sanitarium Hotel,

BANFF HOT SPRINGS, ALBERTA.

DETACHED HOSPITAL FOR INVALIDS

BATH HOUSES IN CONNECTION.

Rates Moderate

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G. R. BRETT, M.D., Medical Director

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Claims Paid over \$15,000. The Most Popular Company in Canada.

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Should get the Latest Book. Sent Free on receipt of Price.

IN CLOTH, \$5. HALF CALF, \$5.50.

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Bills of Exchange Act, 1890

AND AMENDMENTS

WITH EXTENSIVE NOTES AND FORMS.

ADDRESS

THE CARSWELL COMPANY, L'td TORONTO, ONT.

Carr's Dyspepsia Cure. C. D. C.

For Indigestion and Dyspepsia a sure and genuine cure. On receipt of coc., a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH. Manufacturing Chemist, 170 King St. East, Toronto.

G. T. MacDOUGALL, COAL AND WOOD.

All Orders Promptly Attended to

251 Queen St. East, near Sherbourne

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MISS A. M. MACHAR (FIDELIS).

Roland Graeme: Knight.

CLOTH, \$1.00. PAPER, 50 CENTS W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

FRY'S

PURE CONCENTRATED COCOA

Is an Ideal Beverage.

H. WILLIAMS & CO., 4 ADELAIDE ST., TORONTO,

SLATE and FELT ROOFERS

Dealers in Roofing Materials. Proprietors of WILLIAMS' PLAT SLATE ROOF, a Superior Roof for Flat Surfaces. Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

FREEHOLD LOAN AND SAVINGS CO. DIVIDEND NO. 67.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive. Notice is also given that the general annual meeting of the Company will be held at 2 o'clock p.m. Tuesday June 6, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager. Toronto, 19th April, 1893.

SPECIALIST

PILES.

CAN BE CURED.

RECTAL TREATMENT: Polypus, Fissure, Diarrhea, Piles, Fistula, Pectal Ulcer, Fruritus, Cured without the use of the Knife, Ecrasure or Cautey.

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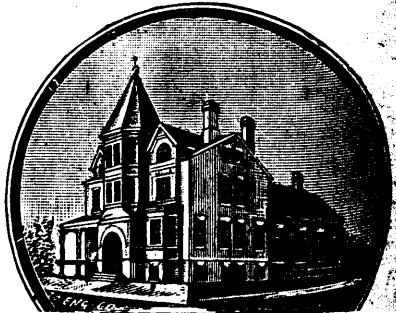
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