

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

R. R. R. RADWAY'S READY RELIEF.

CURES AND PREVENTS

Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, RHEUMATISM NEURALGIA, Frost-bites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING.

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

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs.

It was the First and is the Only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation and cures Concessions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

ALL INTERNAL PAINS, Cramps in the Bowels or Stomach, Spasms, Sour Stomach, Nausea, Vomiting Heartburn Diarrhoea, Colic, Flatulency, Fainting Spells, are relieved instantly and quickly cured by taking internally as directed

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 RELIEF.

25 cents per bottle. Sold by all Druggists.

RADWAY & CO.,

419 St. James Street, Montreal.

RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

RADWAY'S PILLS

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price 25c. per Bottle. Sold by Druggists.

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.



Suffering the Tortures of ECZEMA

And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disgusting humors are the most wonderful ever recorded.

Sold throughout the world. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, 25c. POTTER DRUG AND CHEM. CO., Sole Proprietors, Boston.

See "How to Cure Skin Diseases," free.

This is a food you can depend on



You cannot get as much nourishment in as small a compass in any other form.

For sale by all Grocers and Druggists. Prepared by The Johnston Fluid Beef Co., Montreal.

FOR COMMUNION PURPOSES.



BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by R. Bert Bradford of No. 535 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBNER, Ph. C., Phm. D. Dean and Professor of Pharmacy. Ontario College of Pharmacy.

R. BRADFORD,

595 PARLIAMENT ST.,

TORONTO, - ONT.

References by permission.—Mr. Jas. Alison Treasurer Cookes Church, Toronto; Mr. John Duncan Clerk of Sessions, Knox Church, Toronto.

Minard's Liniment Cures Colds, etc.

HEALTH AND HOUSEHOLD HINTS.

All kinds of cooked fish can be served with salads. Lettuce is the best green salad to serve, but all cooked and cold vegetables go well with fish.

An excellent remedy for inflamed eyes is to soak a little sassafras pith in boiling water; let it draw until the water becomes slimy, and then strain through thin muslin. Bathe the eyes frequently with the liquid.

To prevent the juice from pies running over, thrust little funnels of white paper into the cuts on top, through which the steam may escape and the juice boil up, and then run back into the pie again when it stops cooking.

The best mutton is of fine grain, a bright color, the fat firm and white. It is better for being full-grown. The meat of the ewe is not so bright, while the grain is closer. The ram mutton may be known by the redness of the flesh and the sponginess of the fat.

Most cakes need a moderately hot and some even a cool oven. A good old test is to put a piece of thick paper into the oven, to shut the door and open it again after five minutes. If the paper is of a light brown color the oven is moderately hot, and if yellow the oven is cool.

If you live in an old house where the door sills are worn down, and under which the wind rushes, making the floor so cold, no amount of fire can warm it, try tacking strips of oil cloth across the bottom of the doors, letting it come well down on to the sill. If done with care it will not drag, neither is it unsightly; still if one objects to the looks it can be painted to match the color of the door.

Orange Biscuits.—Boil large Valencia oranges, changing the water twice, until they can be pierced with a straw. Then remove the peel. Let it become a little dry. Pound it to a fine powder in a mortar and mix it with an equal weight of sugar. Spread it out on china dishes in a thin layer, and let it dry thoroughly before a fire or in the sun. Do not attempt to make this preserve with Florida oranges, for though the pulp of the Florida oranges is far superior to any other as fruit, yet the skin to be used for confectionery is far inferior to the cheap Mediterranean oranges.

"Cook your water as you do your food," is the advice of a well-known physician in the New York Tribune. This is really not difficult to manage if the affair is systematized, and when properly filtered and aerated boiled water is as bright, sparkling and agreeable to the taste as any other. There are filters that come especially for aerating water as well as filtering it, and if servants are accustomed to fill the filter regularly the daily provision of water in this way becomes as much a part of the household machinery as the cooking, and one has always the satisfaction of knowing that water prepared in this way is perfectly safe. It must be borne in mind, however, that the temperature of water just brought to a boil is not sufficient to destroy bacteria; 30 minutes steady boiling is the rule.

Pineapple Desserts.—The strawberry pineapple, in spite of its acid, makes a very good compote, and is nice for desserts. For a compote, peel the pineapple and cut it in slices about a quarter of an inch thick. Remove the core. Make a syrup of a cup of sugar and a cup of water. Let it boil for about five minutes. Pour it hot over the sliced pineapple and let the fruit steep in this syrup well covered for 24 hours. Then drain the pineapple and boil down the syrup for ten minutes more until it begins to thicken. Pour it hot over the pineapple again, and when the dish is cold serve it. A great many desserts may be made from the strawberry pineapple, and it is often considered better for this purpose than the sweeter sugar-loaf pine, while it possesses the advantage of being much cheaper. For a pineapple pie, prepare the pineapple, chopped fine or grated, and otherwise made ready for a compote. Have a shell or nice pastry spread with a little apple sauce—just enough to glaze the crust. Fill the pie-plate with pineapple and orange strips of pastry across. Bake the pie about forty-five minutes in an oven quite hot for the first fifteen minutes, and a very little more moderate for the last half hour. When the pie is removed from the oven, dredge it with powdered sugar and set it back in the oven just long enough to allow the sugar to melt. Serve it cold.

How to Bath.—Not many people when performing their morning ablutions think of bathing intelligently; yet there is such a thing as washing the face and never getting it thoroughly cleansed—only removing the dirt from the surface. Begin with tepid water and castile soap, gradually increasing the temperature until it is hot as can be borne, using soap generously. After bathing the face—always rubbing up instead of down, to prevent wrinkles—for some minutes, sit down and rub well into the pores of the skin, almond or cold cream, or any good preparation of the kind; let this remain for five or ten minutes, then

Unwritten Law in the Best Society



For Dinners, House Parties, Afternoon Receptions and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is

Chocolat-Menier?

Only Vanilla Chocolate of highest grade, is manufactured by MENIER—Beneficial even for the most delicate.

Can be taken just before retiring.

ASK YOUR ORDER FOR CHOCOLAT MENIER ANNUAL SALES EXCEED 32 MILLION POUNDS

If he hasn't it on sale send his name and your address to MENIER, Canadian Branch, No. 14 St. John St., Montreal, Que.

SCROFULA

CURED BY

B.B.B.



MRS. JAS. CHASE.

Worst Kind of Scrofula.

DEAR SIRS.—I had an abscess on my breast and scrofula of the very worst kind, the doctors said. I got so weak that I could not walk around the house without taking hold of chairs to support me. The doctors treated me for three years, and at last said there was no hope for me. I asked if I might take B.B.B. and they said it would do me no harm, so I began to take it, and before three bottles were used I felt great benefit. I have now taken six bottles and am nearly well. I find Burdock Blood Bitters a grand blood purifier and very good for children as a spring medicine.

MRS. JAMES CHASE, Frankford, Ont.

DEAFNESS

and Head Noises overcome by WILSON'S COMMON SENSE EAR DRUMS.



The greatest invention of the age. Simple, comfortable, safe and inviolable. No wire or string attachment. Write for circulars (SENT FREE) to C. B. MILLER, Room 39 Freshfield Loan Building, Toronto.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

wash it off thoroughly with soap and water, after which rinse off in cold water. The sudden change has a tonic effect, making the blood circulate and opening the pores of the skin; the waste matter is thrown off, thus making the complexion clear and rosy. This formula, even modified so the whole will take twenty minutes, carefully followed, will do wonders toward clearing a muddy complexion, and will keep a fine skin in good condition. Last of all, that most trying affliction, a red nose, is permanently remedied, if this be persevered in. Of course the morning plunge bath, in tepid water in winter, and cold water in summer, must not be neglected, besides a warm bath twice a week, with soap and a flesh brush. After the morning bath, which should not last longer than three minutes, a brisk rub with Turkish towels will restore circulation, and make one feel rejuvenated.—Democrat Magazine.

PRACTICALLY FREE

TEN USEFUL BOOKS

For Family Reading and Reference

The Practical Poultry Keeper. The Practical Horse and Cattle Doctor. The Handy Cyclopaedia of Every-day Wants. The Family Doctor Book. The National Handy Dictionary.

The Ladies' Model Fancy Work Manual. The American Family Cook Book. Famous Dramatic Recitations. Mrs. Partington's Grab Bag. The Modern Hoyle.

Each Book consists of Sixty-four Double-Column Pages Neatly Bound in Paper Covers.

IF YOU ARE INTERESTED SEND FOR A SPECIMEN COPY OF

THE RURAL CANADIAN

AND LEARN HOW TO GET THESE BOOKS PRACTICALLY WITHOUT COST.

ADDRESS: 5 JORDAN ST., TORONTO.

SERVICEABLE INFORMATION

...FOR EVERY...

CANADIAN HOME

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MARCH 28th, 1894.

No. 13.

Notes of the Week.

The death of Dr. Nevius, of the American Presbyterian Mission, is a great loss both to that Mission and to China generally. To quote *At Home and Abroad*, "he was a prince among men," and since 1853, when he first went to China, has given ungrudgingly of his very best—physically, socially, intellectually, and spiritually—for the uplifting and enlightenment of that vast empire. He will be sadly missed.

The Chronicle, the organ of the London Missionary Society, says:—"The speech which Mrs. Isabella Bishop, F.R.G.S., delivered at the Gleaners' Union Anniversary in Exeter Hall, not only produced an indelible impression upon all privileged to hear it, but is reaching a vastly wider circle through the Press. The C.M.S. has published it as an 8 pp. leaflet, with the title, 'Heathen Claims and Christian Duty,' upwards of a hundred thousand copies of which have been issued in response to definite orders. Other societies also, both here and across the Atlantic, are reproducing the speech. A more forcible description of modern heathenism as it is one could not have."

Some information has at last reached this country with regard to the burning of the Great Mosque in Damascus. The catastrophe took place so long ago as October 14th last, but for some reason or another the Turkish authorities have stood in the way of the facts becoming known. The Mosque was the ancient cathedral of St. John the Baptist, and it contained one of the four copies of the Koran deposited by the Caliph Othman in the four chief Moslem cities. The Koran has been destroyed, but the library otherwise is intact. It is said that the "rebuilding of the Mosque is now being carried out in a way which recalls the work on the great cathedrals of the middle ages." Even ladies of position are insisting on sharing in the manual labour.

Bishop Hirth of the Roman Catholic Mission in Uganda is finding it desirable to circulate the Scriptures. He writes:—"After much hesitation, I have concluded that it is necessary for us to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it—everybody wishes to know how to read for baptism—except women and old men. We are therefore preparing an edition with Notes from the Holy Fathers." One can appreciate the bishop's trouble when one hears that in June last eighty-nine boxes were despatched from London containing 1,511 complete copies of the New Testament, 5,170 volumes containing the four Gospels and the Acts, 496 books containing St. Paul's Epistles, and 25,880 separate copies of the Gospels and Acts.

The Free Church of Scotland *Monthly* says of the Cunningham Lectures which Dr. Hugh Macmillan has just been giving: "Dr. Hugh Macmillan ought to have felt gratified by seeing, day by day, such large audiences gathering into the Assembly Hall to hear his lectures. The weather was almost always exceedingly unfavourable, storms of wind and rain making it difficult to walk through the streets. But, notwithstanding, numbers came invariably, and the need for resorting to the Moncreiff Hall never arose. His subject was an interesting one—Biblical Archæology—and his treatment of it (as might have been expected from such an accomplished man of letters) was highly attractive. The book, when it appears, will be read with avidity, because the lectures were so crowded with facts that it was difficult to follow them; and, we may add, it will be greatly valued, inasmuch as all that was said was confirmatory of the Bible records. In this respect characteristic, Dr. Macmillan's lectures were in striking contrast to those of Professor Pfeleiderer, whose rationalism was sadly conspicuous."

Lord Rosebery, Gladstone's successor in the Premiership, is a comparatively young man, being only forty-seven years of age. He is of an ancient Scottish house which takes its name from the estate of Primrose, in Fifeshire. He was educated at Eton and at Christ's Church, Oxford, at both of which institutions he ranked high. It is said that both Disraeli and Mr. Gladstone regarded him even in youth as one of the brightest and most promising young men in Oxford. His father never became Earl, but died in 1851. The present Lord Rosebery had only attained his majority in 1868 and was about to seek a seat in the House of Commons when his grandfather died and he became a member of the House of Lords. He at once identified himself with the Liberal party. An aristocrat by birth, he is a democrat in principle, and the general opinion seems to be that he will make a very suitable successor for the great Mr. Gladstone.

One of the guarantees of continued peace in Europe is said to be the aversion of the present Czar of Russia to war. We are told that during the Russo-Turkish campaign, when he witnessed the unutterable suffering of the wounded and dying on the battlefield he solemnly resolved that during his reign there should be no war if he could prevent it. The recent commercial treaty ratified between Germany and Russia seems to be a sort of pledge of peace between these two of the chief combatants in any probable European conflict. In these latter days when the engines of death are so nearly perfect in their destructiveness, and when the nations of Christendom are united by such far-reaching and vital commercial relations, war is not a thing to be lightly undertaken. The great nations with their great armies shrink from such a catastrophe. May it not be that we are approaching the time when, on account of the very perfection of the military art, wars shall be made cease unto the end of the earth?

The great lottery which for so many years had its headquarters in New Orleans was a fruitful source of demoralization to the whole of the United States and far beyond. Since it has been declared illegal it has been trying every possible means to evade the law and prolong its baneful work. It sought to establish itself in Florida, at Port Tampa, but it does not seem likely to succeed in its new home. The postmasters at all the principal American cities along the Canada border were last month forbidden by Postmaster-General Bissell to certify money orders payable to anyone connected with the lottery company and directing that all registered letters addressed to the company should be returned to senders stamped as fraudulent. The Postmaster-General has also issued an order directing that no mail for Honduras shall be sent to Tampa, even if specially addressed via Tampa. All such mail must be sent directly to New Orleans and thence to Honduras. This will upset the plans by which the lottery company has been evading the law.

The British consul at Jerusalem has sent home a report on the Jaffa Railway. It is about fifty miles in length; it passes some twenty towns and villages with a combined population of 100,000; and its construction cost only £6,800 per mile. If the new railway projected between Beyrout or Damascus and Suez is carried out, Palestine will be placed in contact with all the world. The railway will run along the coast, and have branch lines at various points into the interior. One clings to the hope that sooner or later the Jews will be gathered again into their own land. But in the meantime it is natural to ask what may be the nearer result of the opening up of the country, and it is worth while to recall the fact that Laurence Oliphant speaks strongly of the capabilities of the regions beyond the Jordan, and urges their colonization. For one thing, he says, "there can be little doubt that the Dead Sea is a mine of unexplored wealth, which only needs the application of capital and enterprise to make it most lucrative property."

For some time past the World's Woman's Christian Temperance Union has been preparing for presentation to the different governments a monster petition against the liquor and opium traffic and against legalized vice. It has grown until it bears now over two million individual signatures, and with the attestation of certain societies, not less than three million. In order to present this an around-the-world-demonstration is to be organized, a first-class steamer to be chartered, and a party of one hundred persons, it is said, will accompany Lady Henry Somerset and Miss Willard in the presentation. The plan is to begin with the United States Government next October. They will then go to Great Britain, having a grand demonstration at Exeter Hall, London, on November 1st. Italy will be the next point, where it is hoped that both the Pope and the King of Italy will receive the delegation. Greece, Jerusalem and Cairo will then be visited. It is intended to reach India in time for the National Congress, and great mass meetings will be held in all the principal cities. From Calcutta they will go to Ceylon, Australia, China, Japan, etc.

About one hundred years ago bankruptcy and the intolerable burdens of over-taxation precipitated the French revolution. The fear of bankruptcy, caused by the keeping up an army on a war footing in time of peace, necessitates in Italy taxation hardly less oppressive than that under which the French people groaned in the reign of Louis XVI. The defect in the Italian treasury for the year lately ended was \$30,000,000, and the only thing which the Chamber of Deputies or the Minister of the Treasury has been able to do toward relieving the situation has been to make some slight attempt to curtail public expenses, and to vote a new taxation by which it is hoped to meet one half of the deficit. In the meantime to maintain its standing as a member of the triple alliance the army must still be kept up, and a deficit for the new year is accumulating. The people, ground to abject poverty, show signs of resistance and even revolt. An uprising in Sicily has but recently been quelled. In Italy, as elsewhere in Europe, the most threatening danger seems to be not a conflict of nation with nation, but an uprising of the oppressed and downtrodden classes against their rulers. In Italy it seems scarcely possible for the present unnatural conditions to continue much longer without a crisis which might mean the overthrow of the present order of things and the present form of government.

On a recent Sabbath morning, at the close of his forenoon service in the Free High Church, Edinburgh, Rev. Dr. Walter C. Smith took occasion briefly to refer to his contemplated retirement from the pastorate of the congregation. The subject had long been occupying his mind, and he had been compelled to think that he was no longer fit for the work with its increasing burden. He had striven with all his heart to do as well as he was able, and the work in consequence had suffered through his long delay. He had thought at one time that he might have been able to continue for a little while longer with a colleague-assistant, but he had been forced to the conviction that the right course was to do what he had done. He took the step in the interest of the congregation. He thought that if a man, frankly looking at himself and his position, found that he was no longer able to fill that position, he ought to put himself out of the way in order that someone who was able might occupy his place. That was what he had been anxious to do on behalf of the congregation. He had no wish to lead an idle and easy life, and he hoped, if God spared him, to be of some service to the congregation and to the church. If they loved him, as he believed they did, let them hold fast. He would do everything in his power to facilitate a settlement, and they would soon get a man who would bring more strength to the work, so that they would be blessed in the future as in the past.

Our Contributors.

A MILD SUGGESTION.

BY KNOXIAN.

It is alleged that there is a great deal of restlessness in the Presbyterian Church of this country. People with itching ears are said to be on the increase. Solid men are dying and feather-heads are taking their places. The lovers of sermonic strong meat are passing away, or are being put on back seats, while the lovers of veal and pulpit confectionery are shouting in the front. There are mysterious whispers about "under-tones," and other terrible things in many congregations that present a smooth enough surface. All this, and a good deal more, has been discussed in the press during the last few months. It is useless to deny that there is some truth in it. Smoke cannot be produced without some fire. Various factors may have been at work sapping the respect that people have, or ought to have, for the church of God. Each age has its characteristics and morbid restlessness may be the characteristic of ours. There is no use in fighting a mania. A mania may be treated; it cannot be crushed. It has been already stated more than once in this corner that the restlessness complained of may be greatly exaggerated. Restlessness is noisy and demonstrative. One person who takes hysterics in a church during worship makes more noise than a thousand devout worshippers. One congregation with a call, or an eviction on hand, gets more dead head advertising than a dozen congregations quietly doing the Lord's work.

But supposing there is some restlessness in the church what are we doing to guide it and lessen its baneful effects. There is nothing to be gained by scolding. You cannot scold restlessness out of people any more than you can scold sin out of them. The restlessness if not sin is one of the effects of sin. "Men cannot be scolded out of sin or lectured into virtue," said Dr. Punshon or some other man who knew human nature. Have we no resources on which we can draw for something to lessen restlessness. We have already given it as the opinion of this corner that better preaching and better pastoral visitation are the only human remedies that can be relied on, but they are not the only remedies. We believe

AN OCCASIONAL EXCHANGE OF PULPITS would be a good thing. Here are some reasons for our belief. No man can preach all the truth and a stranger in the pulpit will very likely present some truth that may not have been presented by the pastor.

Most ministers have a habit of looking at truth from one point of view, a preacher who looks at truth from another point of view will give a pleasing variety to the congregation.

It is difficult for the most industrious minister to do his other work faithfully and prepare fresh matter for the same people one hundred and fifty times a year.

People who are not cursed with itching ears and who may be thoroughly loyal to their own pastor may be willing enough to hear a neighbour occasionally. Is there anything wrong about that? What class of people go round more than clergymen when they get a chance.

An occasional exchange gives a minister a week and a week is a great thing for a busy man. During that week he can take a rest, read a good book or two, bring up arrears of pastoral visitation and do a good many things that he could not touch if he had two sermons to write.

Viewed from a wider standpoint an exchange may be a good thing. Theoretically we say a minister is the servant of the whole church. Practically he works for one small fraction of the church. If our theory is good for anything it surely might do us a little good to try and live a little up to it.

The *personnel* of the ministry would, we believe, be considerably improved by occasional exchanges. There is none too much sympathy among clergymen, and truth, to say, many Presbyterian ministers do little to help one another.

Here as everywhere else there would be some difficulties.

The young man who pays himself and his congregation the compliment of thinking that the congregation would go to pieces if he left for one day, would of course not want to exchange with anybody. If his work is so poorly put together that he has to stand by and watch it all the time he ought to stand right there and hold it up. We once knew a young pastor who declared he could not bear to leave his "dear people" even for a day. The "dear people" did without him altogether not long after he thought they could not do without him for a day.

Then in most congregations there are one or two males or females who always go up to a stranger and say, "if we only had a man like you here," or something to that effect.

The most serious opposition would come from a conscientious class of ministers who might wish to avoid the suspicion of laziness. Hitherto, "exchanging" to any extent has been considered evidence of laziness or of the fact that a minister had got to the bottom of his barrel.

Far be it from this corner to suggest anything that would encourage clerical *inertia*. What we mean is such occasional exchanges as would give ministers a chance to preach *better* sermons and give the people a pleasing variety. Why should anybody advocate even a modified itinerancy when we do not avail ourselves of the variety we have in exchanges. There is an immense variety of gifts in the Presbyterian ministry between Principal Caven and the young minister who rides a bicycle dressed in knickerbockers.

FOR THE CANADA PRESBYTERIAN.

STUDENTS' CONVENTION AT DETROIT.

BY REV. R. P. MACKAY, B.A.

In July, 1886, a conference of college men was held at Mount Hermon upon Mr. Moody's invitation, for the purpose of Bible study. There were 251 students present representing 87 colleges. Ten days had passed before a word was said about missions, but a few men, especially young Wilder, were cherishing the conviction that God intended a number of these students for the foreign field. On the evening of July the 16th a missionary meeting was held at which Dr. Pierson pressed home the Lord's call for laborers and the perishing world's need. Another meeting was held and another and another and at the close of the conference an even one hundred volunteered to become messengers for Jesus Christ amongst the heathen, if God should open up the way. That is the origin of the Students' Volunteer Movement. The fire soon spread. A deputation of students was appointed to visit the colleges, with the result that 477 institutions of learning have been reached and over 7,000 have volunteered to take part in this ministry. It very soon became apparent that enthusiasm evaporates; many students who volunteered during the first three years of the movement vanished and cannot be accounted for. This unsatisfactory state of affairs made it at once apparent that careful organization was necessary in order to secure what had been gained. Travelling secretaries were appointed to visit the colleges systematically and keep the machinery in order, with the result that after the first three years very few who enrolled themselves retreated from their declaration, and there are at the present time on this continent 3,200 *bona fide* volunteers who declare it to be their purpose, if God permits, to obey the Saviour's command—to carry the gospel to the regions beyond. The first convention of this organization was held in Cleveland in the spring of 1891, which was considered in every respect a successful gathering. The second convention was held in Detroit on the 28th Feb. and the four following days. There were present 1,187 students, representing 294 institutions of learning, 151 of these students being from Canada. There were 38 religious bodies represented, 50 missionary societies, 50 missionaries who had been in the foreign field—some of them for over 40 years. So large a representation from abroad, together with the widespread interest existing amongst the Christian people of Detroit, secured very large audiences throughout the whole convention, the evening audiences overflowing into two of the neighbouring churches.

The object of this organization is not the sending out of missionaries. That is the work of the boards, and the students do not purpose to invade their territory. Their aim is the cultivation of a missionary spirit in the colleges and thus meet the demands of the various boards in order to *evangelize the world in this generation*. That will to many appear to be a hopeless undertaking—and yet is it? In the light of the commission "All power is given unto"—"Lo I am with you always"—"Go ye therefore." Is it too much to undertake? If it is not undertaken and overtaken in this generation, so far as this generation is concerned, it will never be done. They will be gone into eternity not having known Christ. With the promise and command of the Lord of missions, and the world's awful need, surely the students are right in this holy ambition, although so impossible to unbelief.

There were three mottoes displayed which answer all difficulties: "Go ye therefore and disciple all nations," etc., "Let us advance upon our knees," "The evangelization of the world in this generation." These mottoes translated into practice will remove all mountains and reach the end in view. It is not, of course, expected that all students can go abroad, but if the 250,000 students on this continent are duly impressed with the importance of the work, those who remain at home will do their part in the church, and there will be universal effort towards this the greatest and most important service ever undertaken by Spirit-inspired men. By organization, missionary meetings, literature, etc., the students of America have inaugurated this movement and are labouring to that end. Already 686 of these volunteers are known to be in the foreign field, and yet it was only in 1886 the first meeting was held. In the colleges of Great Britain there are only 700 volunteers, but 80 or 90 per cent. of all volunteers who graduated since the movement began found their way into the foreign field. Surely the possibilities are incalculable and should elicit the sympathy and co-operation and prayer of every one who has a heart that can feel for perishing men and a conscience that urges obedience to the Lord's command. It has been said by an American scientist that if the heart-beats of one man could be brought to bear on the Bunker Hill monument, it would crumble to dust. So if the heart-beats of the church were brought to bear upon the great rock of heathenism, which has been intermittently assailed for sixty generations, before one generation more passed the gospel would be preached to every creature. Does not the very thought thrill us with an ambition to be partners in this glorious enterprise? The tone of the Detroit meetings was pre-eminently spiritual. That was ever kept in view. Prayer was always in order, speeches were begun and ended in prayer and delivered to praying audiences. There was no strong manifestation of emotion, the addresses were not fitted to produce such results, but were rather intended to deepen a sense of responsibility as soldiers of Jesus Christ by the presentation of His claims upon us and His interest in this world for which He died. That the services were effective appeared in many ways, especially at the close, when 31 students stated that during these days they had resolved to consecrate their lives to Foreign Missions. When the chairman asked how many in the meeting expected to go to the foreign field within a year 52 men and women arose and each in a sentence or two named the field to which they expected to go and stated the motive that actuated them.

It is easy to speak of conventions as a fad and simply emotional and evanescent in their results. No doubt we have a great many of them and often they may have been disappointing. However, that cannot be said of the conventions held in Toronto and Hamilton and Brantford and London and Detroit. That they were immediately fruitful in many lives is quite apparent and that there will be a future harvest can be doubted only by the unsympathetic. Yet it ought not to be forgotten that it is as needful that we should have much prayer after as well as before. If every Christian would accept the Student Volunteer motto, "Let us advance on our knees," what might not the harvest be?

WHAT IS MEANT BY SUBSCRIBING TO THE CONFESSION OF FAITH?

The question at the head of this article has special importance to-day when those who appear to be openly departing from the traditional forms of faith are so frequently charged, not only with the holding of false views, which so-called "false" views may be honestly held and eventually found to be correct, but also with violating their fraternal obligations as covenanted in their ordination vow, with being dishonest in retaining their position in a church with whose standards they know themselves to be at variance. In our present and humble contribution towards an answer to the question with which we began, we shall seek brevity and confine ourselves chiefly to facts which may be viewed as precedents, leaving the definition of limits, which we hold to be variable, to other hands and another time.

When the negotiations for union between the old and new schools of the American Presbyterian Church was nearing a critical point, the elder Dr. Hodge contributed an article to the old *Princeton Review* upon this very point, and its manifest breadth did very much, if, indeed, it was not the turning point towards completing successfully the negotiations. We have not the article by us, and it is long since we read the same, but our line of thought we know to be but a following of Dr. Hodges' argument as to its general divisions.

Three views may be held as to what is meant by subscription. It is related of a certain Scottish professor, whose chair could only be occupied by one who subscribed to the Confession, that being asked on his installation—Is this the Confession of your faith? replied as he took the pen in hand, Yes, and a great deal more! That such a relation to subscription has been practically maintained by some cannot be well doubted; as readily may it be asserted that no church has yet ever accepted such a relation as implied in its demand for subscription. That view, which means anything or nothing, need not detain us.

Nor the opposite extreme, that as with a contract so with subscription, every article in every part must be taken as binding. In which case all subscribing would be bound to maintain the six-day theory of creation, the incestuous character of a marriage relation condoned by the entire church at least for a generation, with many details of controversial doctrine in many instances utterly forgotten. Certainly not one representative Presbyterian Church has ever asked such subscription from its ministers, or attempted thus to fetter faith.

There is a middle ground, but the limits have never been rigidly defined, and here, if anywhere, the question presses as to how far the Confession is to be accepted by those who subscribe. Our American friends define their acceptance by the term "System of Doctrine," i.e., the Calvinistic system in general as in contrast to exclusive Arminianism. Yet the definition needs defining. What is the system? If the Synod of Dort's decisions be the norm of the Calvinistic system of doctrine we must not look to the general declarations from the pulpits of present day Presbyterianism for any very plain manifestation thereof. Indeed the Institutes of Arminius rival those of Calvin in the accepted system of doctrine, especially in this the case in respect to the extent of the atonement and the unconditional decrees. If this statement is questioned in its applicability to ourselves as well as to our American brethren, let it be remembered that in the school of divinity connected with one of the bodies forming our present happily united church, Wardlaw's system of theology with its governmental theory of the atonement was a text-book. This, however, may safely be said, any system that would displace the sovereignty of God from its centre, especially by substituting therefore the will of the creature, would not be the system of doctrine required by the church that asks general acceptance to the Westminster symbols. That "general acceptance" is all that the church means is not only to be gathered from its tolerance of broader views, but also by the actions of the supreme courts. Let two examples suffice.

The premillennial theory of the second

Christian Endeavor.

HOW AND WHY SHOULD WE PRAY?

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

April 1.—Matt. 6:5-15

Prayer is a most helpful means of grace. It is one of outward and ordinary means whereby Christ communicates to us the benefits of redemption. It is important, therefore, that we should know how to engage in it.

I. How should we pray?

(1) We should pray reverently. We should remember that we are coming into the presence of the great God who searches the hearts of the children of men. Our hearts should be impressed with the thought that God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him (Ps. lxxxix. 7; Heb. xii. 28). Levity is utterly out of place in prayer. We should not be rash to utter anything before God for He is in heaven and we are upon the earth (Eccles. v. 2).

(2) We should present our petitions in the name of Christ. "There is our Mediator between God and man, the man Christ Jesus" (I Tim. ii. 5). Very frequently did Christ remind His disciples that they must present their prayers to God in His name (John xiv. 13, 14; xv. 16; xvi. 23, 26).

(3) We should pray in faith. Without faith it is impossible to please God (Heb. xi. 6). "All things whatsoever we ask in faith, believing, we shall receive" (Matt. xxi. 22). According to our faith it shall be done to us (Matt. ix. 29).

(4) We should pray earnestly, or with importunity. This feature of prayer was emphasized by Christ in the parable of the Friend who came at Midnight, and also in that of the Unjust Judge. How earnest and importunate Jacob was! To the angel who wrestled with him he said, "I will not let thee go except thou bless me." How importunate Paul was also! Three times he besought the Lord to remove that thorn in the flesh (II. Cor. xii. 7, 9).

(5) While we ask for what we desire we should always be prepared to submit to God's will. He knows what is best for us, whereas we know only what we would like to have, and what is best may be very different things. Let us be satisfied then, that even though we do not receive what we desire, we shall receive something better, and let us be prepared to say, "Let Him do as seemeth Him good."

II. Why should we pray? Many are asking now the question long ago asked by another, "What profit shall we have if we pray unto Him?" The profit is greater every way.

(1) We shall receive many of the things we ask for. "The effectual fervent prayer of a righteous man availeth much" (James v. 16, 18). The poet wrote:

"Who can tell but God may let some half-formed purpose wait,
In answer to a strong united cry?"

But we do not so understand God's plans and purposes. God promised certain blessings to Israel, but he added, "Yet for all this will I be inquired of by the House of Israel to do it for them."

(2) Even if we fail to receive the blessing which we desire, we shall receive something better. So it was with Paul (II. Cor. xii. 7, 9). "They that truly seek the Lord shall not lack any good." "No good thing will He withhold from them that walk uprightly." He may withhold some things—indeed, He may withhold many things, but He will withhold no good thing.

(3) In any case we shall have communion with God, and such fellowship can result only in good to us. Luther was accustomed to advise his friends to be much in communion with God, because he thought that if they were helped by being in the company of great and good men, they would be much more benefited by being much in fellowship with God.

Cumberland Presbyterian: A good way to begin work in a new field is to double the circulation of the church paper.

WHY SHOULD YOU INSURE YOUR LIFE?

Because in case of your early death, life insurance makes absolute provision for those dependent upon you, enables you to leave an estate that can at once be realized upon, and that cannot be taken from them; secures to your family freedom from privation and those distressing experiences which come to the destitute; provides the means to keep your family together, to educate your children, and prepare them for the responsibilities of life; and to save your property or business perhaps from being sacrificed to meet the demands that come in the process of forced liquidation of an estate by strangers.

Life Assurance gives to a man a consciousness of safety in regard to the interests of his family, which eliminates a large part of the wearying worry and carking care of life, and thus fits him for the free, energetic and successful prosecution of business.

It promotes thrift, cultivates habits of economy, and in the form of an investment policy enables a man, during the producing period of life, to provide a goodly competence for old age.

During your life you surround your family with reasonable comforts and even luxuries.

Are you willing, in the event of your untimely death, that your wife and children should experience a double bereavement in the loss, not only of a husband and father, but also of suitable means of protecting them from the privation, distress and humiliating economies necessitated by poverty?

After perusing the above you should act at once, by communicating with the agents of some responsible life insurance company, and endeavour, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of death claims and for liberal treatment to its members is the one in which you should insure your life. The North American Life Assurance Company of this city, has justly earned for itself a splendid reputation for the promptness with which it has paid its losses, and for the unexcelled success that has attended its financial operations. To-day the Company has assets of \$1,703,458.39, and a net surplus for its policy-holders of \$297,062.26.

It used to be a jocos remark long ago that officials bound for India used to say good-bye to Sunday at the Cape of Good Hope. It would seem that many members of Evangelical Churches do something of the same kind when they become shipowners or ship captains. It is well known that steamers in the coasting trade have their times of sailing so arranged that they are at sea on Sunday, and those employed on them are thus robbed of spiritual ministrations, if not of bodily rest. This desecration of Sunday seems to be extending. A report from Savona says—"British sailors in an Italian, Spanish, Belgian, Danish, Swedish, or Norwegian vessel—in fact, under any other flag than their own—may be seen enjoying their Day of Rest when they happen to have a Sunday in port; but under the British flag this right, this necessity is denied them. Can it be wondered at that by some we are looked upon as 'a nation of shopkeepers, whose only god is money, and whose gains are thought of far more importance than the souls of men? It is a sore disgrace.'"

WESTERN ASSURANCE COMPANY.

At the annual meeting of this Company held last month, its forty-third report was presented. In common with all such Companies doing business, the very exceptional circumstances in a business point of view of last year were referred to. In conformity with a resolution passed a year ago the paid up capital has been increased to \$1,000,000. During the last five years preceding 1893 it paid dividends at the rate of ten per cent., and now out of its ample reserve fund, which it has been the policy of this Company to accumulate during prosperous years, it has been abundantly able to bear the strain of the last unusual year. Large as the losses of last year have been as compared with preceding years the chairman showed in his report that in Canada they have been much less than that of companies doing a similar kind of business in the United States. With a reserve fund of over one million, and assets valued at \$2,412,642, this Company possesses a financial standing which must in the future continue to command for it a liberal share of the best business of the continent. In the report the Company's officers and agents were accorded praise for their management throughout a particularly trying year. Mr. A. M. Smith and Mr. Geo. A. Cox were re-elected president and vice-president respectively for the ensuing year.

When we embark in the dangerous ship called Life, we must not, like Ulysses, be tied to the mast; we must know how to listen to the songs of the sirens and how to brave their blandishments.—Arsene Houssaye.

quite thirty meetings recorded, for some two or three years during that time the Synod seems not to have come together. There are some twenty-seven meetings of which the proceedings are given. An attentive and observant reader will find many striking contrasts between the ways of transacting business then as well as in the mode of recording them and our ways and modes of doing things now.

To begin with the roll. Two centuries ago our ancestors contented themselves with a very bold form of making up their roll. The ministers' names were set down in one column in Presbyteries, and the elders who were in attendance, side by side in another column, and that was all. No date of ordination, no name of congregation, no post office. If the reader of the present day wishes to ascertain such interesting items as these he will have to spend some time and have recourse to other sources to find them out. To know the name of a minister and not to know the locality where he lived and labored does not amount to much as we think of it now. The writer has taken the trouble to mark in his copy throughout the congregation opposite the minister's name, and he ventures to say that there are very few in Canada in possession of the materials for performing that task. There is not much of a boast in saying that. Possibly there are not a great many who care whether they have the material or not. Moreover it is very puzzling occasionally to identify the old name of the congregation with the modern name of it. We have come across names here we never heard before in all our reading, but in no case have we failed to find the modern representative of the old charge. In one respect there is evidence of the former days being better than these. That is in the number of elders that attended. For every ten ministers in attendance there were as a rule eight or nine elders. The elders of rural congregations in those days were as faithful in attendance as those from towns and cities.

So far as the ministers were concerned the absentees from meetings of Synod were taken to task with a sharpness that shows the oversight to have been of a real character. We find some exercises that were made accepted and some were not. If there were vacant congregations that the Synod made arrangements for supplying, the absentees as a rule were required to do double duty as compared with those who were in attendance on Synod. That was one way of putting a penalty on the defaulters.

When vacant congregations in important counties were to be filled, the Synod exercised its episcopal authority with a high hand. The personal preferences of the brother called from a country charge to a town or city weighed very little; it was what was thought to be for the good of the church as a whole that determined the issue. There are exceptions to all rules, no matter how iron bound they are. One brother resisted the decree even at the peril of being suspended or deposed and in the end by pure persistency and passive resistance had his way. But that is a very rare instance. If an important congregation called a licentiate, the Synod made strict inquiry as to whether the young man in their opinion was equal to the demands to be made upon him ere the Presbytery of the bounds was allowed to ordain and induct him. The supervision that was exercised at all times was by no means an easy yoke in particular instances, but the result as a whole, so far as one may judge from reading these proceedings, was salutary. It is to be remembered that at that time the Presbyterian Church was under grave disabilities, and these disabilities are ever and anon manifest in the deliberations. The toleration granted to non-established churches was of a very limited kind. There was naturally a good deal of restiveness under the yoke which the Anglican brethren continued to make as galling as possible.

The Parsees in Bombay, "the Jews of India," are influential, public spirited and progressive, says a writer in *World Wide Missions*. They number 50,000—more than half the whole number of Parsees in India, and are descendants of the Persian exiles who twelve hundred years ago were allowed to settle in Gujerat on agreeing to adopt some features of the Hindu religion.

advent of our Lord is not only not taught in the Confession, but in so far as any utterance is given, the opposite teaching is set forth; Christ's second coming being placed contemporary with the general resurrection and the final judgment. No amount of special pleading can harmonize premillennialism with the position of the Standards. Yet one section of the present united church did appoint to its chair of Systematic Theology a minister who was known to hold those views of Eschatology which in this particular are at variance with the teachings of the Confession, thus setting its seal upon a subscription of large liberty in a matter of detail. The appointment was not made because of those views, but in spite of them, and the church's forbearance in that matter is strongly in contrast with the propagandist spirit of many thus tolerated in the communion. Again. The Confession explicitly states that the Pope is Antichrist, which stamps as Antichristian the Papal Church, and commits itself to thus explaining II Thes. ii. 3-9.

Yet Roman Catholic priests have been accorded status in the Presbyterian Church without baptism or ordination. In other words, the baptism and ordination of Antichrist has been officially accepted if the Confession is to be construed literally. The church in these instances is harder than its creed, to which it has never asked a slavish adherence, while at the same time it seeks to guard as a sacred trust the faith once for all delivered to the saints.

It would appear, therefore, that charges of unfaithfulness to the terms of compact are not to be ruthlessly made, and that the church will from time to time as light and truth break forth, declare either by tolerance or by act, how far in details departure from the text of the Standards may be allowed. And the church may be depended upon in this matter, the virtual liberty given to orderly discussion, and the time necessarily spent as the case—if case there be—goes from court to court are safeguards against precipitancy on either side. Only let individuals be trustful the one towards the other, and patient; neither liberalism nor conservatism will have cause to fear. Only let liberty be used not as an occasion to the flesh but for the serving of each other in love, and the holding fast by the prying of all things, retaining that which is good.

PRESBYTER.

A SYNOD MINUTE BOOK OF TWO HUNDRED YEARS AGO.

NO. I.

Those who have any general knowledge of the history of the Presbyterian Church in Ireland are aware that prior to 1840 there were two bodies in Ireland, each represented by a Synod. The strongest and most numerous body had for its Supreme Court the Synod of Ulster, and the representatives of the movement of the Erskines had the Secession Synod. At the date mentioned the two bodies united, and from that time forward the Supreme Court has been known as the General Assembly of the Presbyterian Church in Ireland. It was only after the present century had begun to run its course that the minutes of the Synod of Ulster were printed, those of earlier dates were until very lately hidden away in the manuscript books in which they were originally transcribed. Of course the records were jealously preserved, by leave of the Church Courts historians such as Reid and Killen and Witherow having free access to them for literary purposes. At the suggestion of the last-named it was arranged a few years ago to have them printed, but so far only one of these volumes has appeared. This volume came into the writer's hands some weeks ago, a present from an Irish friend who passed through Canada on his way from the World's Fair in August last. We propose to tell our readers some things about a volume which is of great interest as well as valuable for historical purposes. The archaic spelling and contractions are retained, but there is no difficulty worth mentioning in reading the volume.

This volume contains the minutes of the years 1691 to 1720 inclusive. There are not

Pastor and People.

THE TRUE SHEPHERD

I was wandering and weary,
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me,
And I thought I heard him say,
As he came along his way,
"O foolish souls! come near me;
My sheep should never fear me;
I am the Shepherd true."

At first I would not hearken,
And put off till the morrow,
But life began to darken,
And I was sick with sorrow
And I thought I heard him say,
As he came along his way,
"O wandering souls! come near me
My sheep should never fear me,
I am the Shepherd true."

At last I stopped to listen;
His voice could not deceive me!
I saw his kind eye glisten,
So anxious to relieve me,
And I thought I heard him say,
As he went along his way,
"O dying souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

He took me on his shoulder,
And tenderly he kissed me,
He bade my love be bolder,
And said how he had missed me;
And I'm sure I heard him say,
As he went along his way,
"O precious souls! come near me,
My sheep should never fear me,
I am the Shepherd true."

Strange gladness seemed to move him
Wherever I did better;
And he coaxed me so to love him,
As if he was my debtor.
And I always heard him say,
As he went along his way,
"O precious souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

I thought his love would weaken,
As more and more he knew me,
But it burneth like a beacon,
And its light and heat go through me
And I ever hear him say,
As he goes along his way,
"O foolish souls! come near me,
My sheep should never fear me,
I am the Shepherd true."

Let us do then, dearest brothers,
What will best and longest please us;
Follow not the ways of others,
But trust ourselves to Jesus.
We shall ever hear him say,
As he goes along his way,
"O wandering souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

—Faber.

THE PILGRIM'S PROGRESS.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

It is not too much to say, that Bunyan's beautiful dream does not come enough into the hearts of godly men in our day! It does not haunt them and so it does not instruct them, and fill them with a great spiritual hunger for real advancement. Speak of it, and its bright, suggestive scenes all live again; but it needs this touch to make them live. This dream, with its rich and lovely picturings, painted with the sharp colouring of our simple Anglo-Saxon speech, and set in an atmosphere which only true genius can command, will never fade away. It will abide forever, to charm the soul and elevate the thought and ennoble the feeling of the followers of Christ. It is for the church an everlasting possession. And its teaching shall never become obsolete, because it is teaching the church always needs. No doubt, many may regard true teachings as too narrow, as not covering the entire field of human activity, as being too strictly puritanic. And there is something in that objection. Bunyan gives us too exclusively the religious side of life, if we may venture such a statement in view of the fact well understood everywhere to-day, that all man's life is religious. But he so represents the pilgrim's action as though he had nought else to care for or consider. And so, as Charles Kingsley has pointed out, Edmund Spenser, has given a more just conception of Christian life in his great allegory, "Faery Queene." It is the nineteenth century conception. He says, "In the great allegory of the anti-Puritanic party, man is considered as striving to do noble work in this world, not merely, as in 'The Pilgrim's Pro-

gress, to pass through it on his journey to some better world, in the former, therefore, the proper background is the world itself, in all its forms whether national or artificial, and in the latter the world is renounced and the only background is the heaven toward which man is journeying." This narrowness of Bunyan's conception no one will deny. It is the powerful, concentrated, puritanic conception, marking a strong and resolute revolt from a life of licentiousness and frivolity.

We need this, with its mighty emphasis, to counteract our sin which "doth so easily beset us," unbelief, and slipping into the life and ways of unbelievers. And we need to bring to the front its fundamental thought—progress. It is a reasonable and manful step to take, to come to the cross and look upon Christ and accept Him as our own sacrifice for sin. That is the first step in the life of godliness. Without that as a thoughtful and deliberate act, no other step, distinctively Christian, can be taken. That is the beginning, the setting out on a Christian course. But it is only the beginning, the whole of a life of faith and love and godliness lies beyond it. He has believed, now there is "the obedience of faith." He has received life, now he is to live as one who is alive unto God. He has been put in possession of a talent, now he is to trade with that talent. He has started to run, now he is to run the race set before him, looking unto Jesus. He is not to stand still; where life is, growth will be; and advancement and enlargement, in a word, progress!

Many a godly man is miserable and unhappy and an open sore of discontent, among even godly people, because he is not going forward. He ought to grow, but he does not, and a peevish, snarling, faultfinding temper takes possession of him. He sees good nowhere and in no one. He is all out of sorts himself and he does his best to make everyone he can influence like himself. A task, alas! that is often all too easy. He has fallen out of the circle of the heavenly harmonies and lies all broken and discordant. He gets no good out of Bible, prayer meeting or preaching. There comes to him only bitter reflections, severe condemnations and awful denunciations. He is the mark that every fiery arrow strikes. He is the object that every flash of lightning hits. He is the unfortunate one. The very happiness of others only increases his misery.

He is standing in a place that he ought to have left behind. He is not obeying the heavenly voices that cry, *forward!* FORWARD! If ye then be risen with Christ seek those things which are above! Giving all diligence—mark the words—all diligence, add to your faith virtue, knowledge, self-control, etc! Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection: Such is the uniform teaching of the New Testament. We are informed that God's purpose is that we should be "conformed to the image of his Son." And we have exceeding great and precious promises given to us that by them we might be partakers of the divine nature, having escaped the corruption of the world through lust.

We have also examples set before us to inspire us to effort, to win us to devotion, to fill us with enthusiasm. Paul cries, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our Lord's watchword is akin to this, "Follow me."

Madan's poetic rendering of Micah's words, "Arise ye . . . this is not your rest," is ringing with the New Testament spirit and feeling:

"Rise, my soul, and stretch thy wings;
Thy better portion trace;
Rise from transitory things,
Towards heaven thy native place.
Sun, moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above."

The progress which the Christian makes is one which begins within first. Heartwork first, then handwork. We are transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God. With the heart man be-

lieveth unto righteousness, and with the mouth confession is made unto salvation. When God draws us, and that He does by the cords of love gracious and tender considerations that take hold of our inner nature—then we run after Him. Obedience then is easy and delightful. We joy to do His will. And in this there is true and blissful freedom. We come in to the sweet consciousness that we are not slaves, but sons. Sons of God! Dr. Thomas Chalmers having been feasting for a time on the pure gospel delineated in "The Marrow of Modern Divinity," writes in his diary this brief but highly significant statement. "August 24—Finished the 'Marrow.' I feel a growing delight in the fulness and sufficiency of Christ. O my God, bring me nearer and nearer to Him." There we have laid bare the very roots of progress. In another part of his diary we have this heart-deep cry, "O Heavenly Father, convert my religion from a name to a principle. Bring all my thoughts and movements into a habitual reference to Thee. May I call on Thy name in deed and reality, that I may be saved." There we have the growing Christian.

Henry Alford, D.D., that beautiful soul loved and honored by all who had the joy of his acquaintance, records this in his journal when twenty-three years of age, attending Cambridge. "Reading aloud during our walks Isaac Walton's 'Life of Herbert.' I am determined by God's grace to be a follower of him, as he was of Christ." And in the same week, "I have been reading a review of the life of Felix Neff; many points to be imitated in it, particularly his entire devotedness to his work. O Lord, grant me the like."

These are the breathings of a devout and a progressive soul. The Rev. Thomas K. Beecher was wont to attend Episcopal service as a lad in Philadelphia. Being in the choir he was invited to join the church. His father, Lyman Beecher, visited him there and they conversed much about this matter. His father's advice was given in these words: "Tom, your mother loved the Episcopal Church. She was a good woman. The Episcopal Church is as good as any. Go there if you can do any good by going; I have no objection at all, *only whatever church you go to, be a Christian and work.*"

Work! Ah, vigorous health, good appetite, growth and every kind of usefulness as well as happiness come through work. So our loving Master says, "Son, go work to-day in my vineyard."

We are pilgrims and strangers on the way home and our Christ-likeness is to be put on in doing the Master's will, and so we shall be armed against Giant Despair, Vanity Fair, the Valley of the Shadow of Death and the terror of every lion along the way, and fitted to enjoy the Interpreter's House, the enchanted ground, the land of Beulah, and go safely across the cold river to the fair palace of the King. And in addition to this, we shall have wrought such good along the way, that the world shall be the better for our being in it. And *we being dead shall yet continue to speak.*

A LESSON FROM A USEFUL LIFE.

On the first Sabbath morning of this month, a little before church bells were calling worshippers to the house of God, there entered into His eternal rest, from her own quietly home in Brick Church, N.J., one who has spent a long life of Christian usefulness and service. Happily such records are not so rare that they need to be especially noted, but sometimes, as in this case, there are features that have a value to illustrating truths too little appreciated.

The life just closed owed its earnestness and steadfastness in Christian character and service to the very wise action of her parents at a critical period of her youth, and this account is given with the thought that it may be useful by way of example.

Mrs. Juliana Bulkley was the widow of the late Dr. Henry D. Bulkley, for nearly a third of a century a leading New York physician. The home of her early life was at Rome, N.Y., and when she had availed herself of the advantages the place could give, her parents sent her to a school of high character in a distant city. Some time after she had left her home a new and stirring interest arose in the

town; that wonderful evangelist, the Rev. Charles G. Finney, visited it, moving its people deeply as he spoke of the things of God. As the interest increased Juliana's parents greatly regretted the absence of their young daughter from these influences.

She was a dutiful daughter, the kindest of sisters, but they knew she had not settled the question between God and her soul, and the more they thought of it, the more their anxiety increased. To bring her home for some time meant an interruption of her duties, a loss of standing, and possibly a serious injury to the effort at what was in those days a considerable sacrifice. Their anxiety for her religious interests, however, prevailed, and they had her return. She came with a young school friend as a companion, and little in sympathy with the great interest of the town, she determined to make it a lively and very pleasant winter vacation.

It was indeed to be so, but in a very different way from her anticipations, for the Holy Spirit brought her heart in penitence to the foot of the Cross, and she gave herself unreservedly to the crucified One. Those who recall the thorough, heart searching work so characteristic of the revivals President Finney conducted, will also remember the fruit they bore in steadfast and devoted lives.

All the first missionaries of one of the greatest works carried on by the American Board were converted under his ministrations. It was work which involved a complete surrender to Christ, and whether the convert entered upon a public service, or, like Mrs. Bulkley, served God in her home, church and neighborhood, it was a life "always abounding in the work of the Lord."

Mrs. Bulkley and her family were for many years connected with the church of the late Dr. Crosby in New York, where she was active in the missions of the church, in the Sunday school, and the little prayer circles. When, after the death of her husband, she took up home in Brick Church, N.J., the church, the needy of the neighborhood, the hospital and the orphan asylum were constantly benefited by her good works as well as by her Christian walk and example.

She early had the satisfaction of seeing all her family (always strongly influenced by her) members of the fold of Christ. Her last few years were spent in feebleness and seclusion, but in unflinching trust in her divine Master, in whose arms at last she gently sank to rest.

In these days when the ambition of parents for the advantages of their children in material things so often far outweighs any anxiety for their soul's interest, does not this story of olden time come with a most useful lesson? Who can estimate the good resulting from the decision of those parents to seek for their child "first the kingdom of God," placing it before all other interests, an act which God blessed with a blessing that not only pervaded her whole life, but was shared by those about her. Let us not forget that "He is the rewarder of those who diligently seek Him," and especially that to those who seek to bring the young to Him His favor and reward is unbounded.—*New York Evangelist.*

Dr. Munroe Gibson, of London, has been lecturing at Birmingham, England, on the "Unity and Symmetry of the Bible." "Although the sacred volume," he said, "was a collection of the works of different writers, yet at the same time there was one continuous and progressive motion throughout the Bible. Following the course of thought, one could see as it were the building of a great bridge from one country to another. The workmen in the earlier parts of the work especially, had only the dimmest idea of what they were about, and of what was to follow, and they all built with far better effect than they knew. Each century seemed to be doing its work independently and sometimes in the most fragmentary and piecemeal fashion, and yet when all was done, the whole majestic arch suggested a single master mind."

The Empress of Germany is said to be a "living and earnest Christian in the deepest sense of the word." Such is the testimony of Count Bernstorff, who also says of the Empress that he "takes a hearty interest in religion."

Missionary World.

MISSION WORK IN INDIA.

The following extract from a letter of Dr. Kellogg, to one of his friends in this city, has been given to us for publication. It will be read, not only by a large circle of personal friends, but by all who are interested in mission work, with great interest:

In mission matters the work of the last week of the old year has been especially pleasant; as it has been our happiness to receive into the Church of Christ by baptism six Hindoos during the week. Of these the last were the wife and daughter of one of my servants. He had been a Christian some time, but she had not seen her way clear to join him until just now. In talking with her I was greatly pleased to find how well she was acquainted with not merely the substance, but the very words of the Gospels; for she cannot read a word, and it appeared that her husband, who can read well, had been diligently teaching her the Gospel in his home and thereby showing his faith by his works. She seems indeed to have really intelligently trusted Christ. I do not think one has any warrant to require any deep theological knowledge in a convert from among an ignorant people like these, but a certain degree of knowledge is certainly necessary to a real faith; and all whom I meet tell me with great regret of the very light and superficial character of the Christianity of many of the thousands reported; persons would be only too glad to be able to tell a different story if they could.

I was much impressed a few Sundays ago when a family was being baptized, to see in the seat just in front of me one of the most notorious murderers hereabouts; a man who has killed in cold blood at least three times, and who, no doubt—had the murders been committed under the British flag, instead of in the neighboring native state of Garhwal—would long ago have been hung. Yet there was this Hindoo in church, his mother, an adulteress, richly clad in heavy gold ornaments, sitting near him; and the murderer visibly shaking with emotion as the tears rolled down his cheeks. Mr. Ullman, of our mission here, seems to have got hold of the man and his mother, and we pray that the influence acquired may end in the conversion of both. It is not often that one could see such a sight as that, when old Mr. Ullman drove into the church yard seated with this rich murderer and his mother, in their stylish English carriage, bringing them to church to hear the Gospel of Christ.

On Christmas day we got up what I shall call a "mela," a kind of sociable, for our native Christian community and others, out under the trees in the mission compound. We had plain refreshments for them, then a few short addresses relative to the work which a member of this church has been doing in the neighboring native state of Sirmoor, where we have an out-station, about sixty miles from here, which one of us with the native pastor of the church here had been visiting.

I was pleased and surprised to see on this occasion among our native Christian people several of the better class of Hindoo and Mohammedan gentlemen, and more surprised still when three or four of these even went the length of eating with us. Among these was the Sardar Nui Mohammed, the father-in-law of the Amir Yakoub Khan, the ex-prince of Afghanistan, who a few years ago when the British had to interfere there, in consequence of outrages, of massacre, etc., committed by the rulers of the distracted country, as one of the claimants to the throne, was by them taken prisoner and brought here to Dehra, where he lives as a prisoner of the state, under a good degree of freedom, with a fine house, stylish equipages, retinue, etc., but under an unobtrusive surveillance of a government official or his deputy. We invited the Ameer himself, but as he was off on a hunting expedition, he did not appear, though, indeed, as I said, his father-in-law or, more accurately, one of his fathers-in-law (for he has three wives) appeared in his stead, together with the native deputy official in charge of the Ameer, Najif Ali by name. This latter is an

uncommonly fine specimen of a Mohammedan gentleman, speaks well in English, Urdu and Persian, is highly educated and well read. He is reputed to be very favorably inclined to Christianity, and indeed his brother is an ordained Christian minister in a neighboring mission. I think it is worth not a little to get access to people of this class in a social way, for to reach these with the Gospel preaching is of no use. We are blessed here with an uncommonly good man, Padri Rallu Ram, as the ordained native pastor of the Hindustani church. He is a converted Brahman, and is a man of uncommon spirituality, great earnestness, and a gift for opening and practically applying the Word of God, which any of us might be glad to have, and in which a multitude of ministers among us would not equal him. I am always much edified by his preaching. He has a great deal of tact in getting at people and, Christian as he is, has the *entree* to the Ameer's household, and has preached the truth faithfully to the Ameer himself. In the stormy days which all anticipate for India and Afghanistan in the near future there is no knowing who may succeed to the throne of the latter country; and it is said that, very probably, in event of the death or dethronement of the present reigning Ameer, the British would probably, as against Russian intrigue, endeavor to place this Dehra Ameer Yokkon Khan on the throne. Who knows, in such an event, how much it might yet come to signify that he had formed friendly relations with earnest, Christian men, and had more knowledge of the Gospel than most Afghans?

We had an Urdu New Year's service this morning in the native church, at which I preached from Is. 21: 11, 12. I was pleased to see the same Mohammedan Deputy, Najif Ali, at church, and a very attentive hearer. I took occasion to refer to the progressive return of the Jews to Palestine as one of the signs that the night was far spent and the day was at hand, a sign unique and unmistakable. After service the Deputy came to me and brought up the matter, which was quite new to him. You know all orthodox Mohammedans look for the second advent of Jesus Christ and many among them also think the day to be near, and the Deputy seemed much impressed when I called his attention to the significance of the Jewish movements as a sign that "Huzrat Isa," the Lord Jesus, was soon coming in his kingdom. And the last word he said was to the effect that he was coming to see me soon, when I hope to have more conversation with him. I greatly wish I were able to speak in Persian, for nearly all these Afghans converse in Persian only, but although I read it and can understand it a little, I am not equal to conversation.—*The Presbyterian Messenger, Pittsburg.*

THE DETROIT MISSIONARY CONVENTION.

Association Hall, Montreal, was well filled with ladies and students, on a recent Sunday afternoon, to hear the report of the McGill students who attended the recent missionary convention in Detroit. Mr. George Hague presided and Sir William Dawson was seated upon the platform. Mr. Leslie, president of the delegation, said that the recent convention was the second ever held, the first having been held in 1886 by Mr. Moody. At the first convention a few young men signed a declaration to become foreign missionaries and to-day there were upwards of 3,200 students who have signed the declaration in North America alone. There were also 700 volunteers in Great Britain. The large number at the convention showed what a chance there was for a college man to go out and help to evangelize the world. In McGill University, at the present time, there were twenty-three men and women who had made the declaration, and there were McGill students doing missionary work in Africa, India, China and Japan at the present time.

A number of years ago the government of Japan began to send its prisoners to Hokkaido, the most northerly island of the group. The prisoners are employed in opening up the country for settlement and in various industries. The prisons are now under one management, and the general superintendent has introduced a Christian instructor in each of the prisons, with very happy results.

India has fifty millions of Mohammedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

PULPIT, PRESS AND PLATFORM.

The Interior: No matter where we glean among the faiths of man, these sheaves make obeisance to the sheaf of Christianity as it arises and stands upright.

Presbyterian, London: A good idea is a holy thing, often a God-sent thing; responsibility accompanies it, blessing escorts it. It knocks again and again at the door of our self-interests, our indifference, our indolence.

Cumberland Presbyterian: No Protestant body, so far as we know, maintains that it is the only church of God, or that the kingdom of heaven is shut up in its narrow limits. All admit that there are genuine Christians, and genuine work of the Holy Spirit in other folds.

Presbyterian, London: The busy man has always time for more; the well-arranged and ordered mind always house-room for more; the heart enlarged by love to Christ and love to man has possibilities and expansibilities far greater than the most sanguine ambition ever conceived.

The Independent: If alcoholic liquor not only destroys so many characters, but is responsible for the chief expense of our criminal courts, our prisons and our poorhouses, then society has the right to forbid its sale. Prohibition is the only safe policy for the government of a State.

J. R. Macduff: God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.

Rev. Dr. Stalker: It is one of the most desirable things in religion that those who make a profession of following Christ should be able to show that Christianity is a joy to them. There is nothing which so impresses the young especially as the observation that religion is a great and inexhaustible source of happiness to those who possess it.

Forward: The Father of lies has found an able ally in the *Advocate*, the official organ of the liquor trade of Ontario. Ingenious sophistry, mingled with puerile absurdities; perverted truths, distorted facts, inuendoes, sneers, etc., are its staple production. It is evidently intended for a select circle of readers. It aims to unite the trade for offensive and defensive action.

Methodist Review: Considering all the phenomena before us, and remembering the outcome of New Testament criticism, we believe that the higher criticism of the Old Testament will deliver the church from the worship of the letter on one side, while upon the other side it will furnish coming generations with stronger reasons than any other generation has possessed for the conviction that we have the word of prophecy made more sure.

Westminster Endeavor: The time that remains to us for doing good to those by whom we are immediately surrounded may be very short. Our own stay on earth is very uncertain, but if we continue to enjoy the capacity for usefulness, it will still remain true that the time is short. Of the number of those among whom we are now moving, some will very soon be called to their account. What we do for them we must do quickly. This year may afford us our last opportunity.

Rev. Alex. Whyte, D.D.: It gives this house an immense and an ever-green interest to me to see character after character coming trooping in Sabbath night after Sabbath night, each man to see himself and his neighbor in John Bunyan's so truthful and so fearless glass. But it stabs me to the heart with a mortal stab to see how few of us out of this weekly crowd are any better men after all we come to see and to hear. At the same time, such a constant dropping will surely in time wear away the hardest rock.

Teacher and Scholar.

April 8 | DISCORD IN JACOB'S FAMILY | Gen. xxxvii. 1894. 1-11.
GOLDEN TEXT—See that ye fall not out by the way.—Gen. xlv. 24.

After Jacob's meeting with Esau he continued his journey to Canaan. There he halted at Shechem, where he purchased land, dug a well (Jno. iv. 7, 6), and erected an altar showing his intention to settle. But the treacherous zeal of his sons in avenging their sister's wrong, gave him cause to dread the hostility of the neighbouring tribes, and at God's word he removed to Bethel, a divine fear restraining the inhabitants from pursuit. Here again God appeared, confirming the covenant promises and the change of Jacob's name, also anew revealing himself as the Almighty. Then still southward Jacob journeyed, till Isaac abode at Hebron was reached. On the way, ere coming to Bethlehem, Rachel died in giving birth to the infant brother of Joseph, whom the father named son of my right hand.

I. The Youthful Joseph.—A little lad of about six years when his father returned from Padan-Aram, Joseph now appears a youth of seventeen, sharing with his brothers the hardships and exposure of a shepherd's life. He was especially associated with the sons of his father's slave-wives, probably as a sort of attendant on them, since he was the youngest, though possibly the meaning may be that he was set over them, and had charge of their daily labor. In contrast to their rough wild natures, that of Joseph seems to have united in itself some of the best characteristics of his forefathers. He had the dignity, decision and strength of Abraham, the purity, patience and gentleness of Isaac, the warm-heartedness and resolute persistence of Jacob. Perhaps he owed much to the training of his father, whose character had been changed since Peniel. Then at Hebron he would have the intimacy of the aged Isaac, who still survived.

II. Envy of His Brothers.—In a household like Jacob's, where four family groups, to some extent distinct from one another, were united, there was every likelihood of ill feeling and strife. The greater youth of Joseph and Benjamin, as well as their motherless condition, would naturally expose them most to this. Other circumstances intensified the ill-feeling entertained against Joseph. One sprang out of his higher moral character. The conduct of his half brothers was such that Joseph brought an evil report of it to his father. Nothing in the narrative implies that in this he was acting the part of a tale-bearer to get his brothers into trouble. His duties as a sort of attendant and messenger between his father and them may have required him to render an account of their proceedings. Doubtless their unnamed iniquity was of such a character that Jacob ought to be acquainted with it. But naturally the disclosure aroused their hatred. Their envy was further provoked by Jacob's partiality for Joseph, and especially by the unwise way in which he let this be seen. Jacob's heart could not well be other than strongly drawn out towards the son of his beloved Rachel, so attractive in disposition, and perhaps wise beyond his years, as some think is signified by the phrase, "son of his old age" (lit. son of the old ones). But this should not have prevented him keeping all the sons on a level in the family relations. Instead of this he showed the most marked favor to Joseph. A special instance of this was the long-sleeved garment (R. V. margin) reaching to the hands and feet, which the father made for him. This was not simply a costly dress, but such a tunic as was worn by princes and persons of distinction. It was thus a mark of superiority, and an intimation, not obscure, that Jacob intended to transfer the right of the first born to Joseph. This partiality, and all that it implied, so roused the hatred of his brethren, that they could not bring themselves even to greet him with the ordinary salutation, "Peace to thee." An additional cause of envy was Joseph's account of his dreams.

III. His Dreams.—The prospects for Joseph, suggested by his father's favoritism, could not well be without an influence on his reflections. His waking thoughts accordingly may have partly supplied the substance of his dreams, just as the scenes and occupations with which he was familiar supplied their imagery. The brother's sheaves making obeisance to his, the sun, moon and stars bowing down before himself, have the obvious interpretation of pre-eminence to be accorded him. The fact that Joseph tells the dreams, shows a guileless simplicity rather than an ambitious spirit, but his mode of telling seems to have intensified the offensiveness of the dreams themselves, since his brethren hated him the more for his words also. Even his father was moved to reprove what seemed to indicate pride, but he kept the saying in mind. While the dreams may have taken from what was before in Joseph's mind, the issue shows that they contained a distinct divine direction. In God's providence the very hatred they aroused helped to shape the way that led to their fulfilment.

THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year.

SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Post office address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

— COMMUNICATIONS SHOULD BE ADDRESSED: —

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 28TH, 1894.

ONE of the charges made against Lord Rosebery is that he is too "bright and humorous" for a Prime Minister. Some Prime Ministers are mercifully saved from such weaknesses.

THE *Interior* declares that the literature of the American schools of to-day is agnostic. What else can it be? The literature of any purely secular school system must of necessity become agnostic.

WRITING to the chairman of his Election Committee in Midlothian, Gladstone says that Scotland has been on the right side of every cause for sixty years. That is a high compliment for Scotland. Had Ireland been as fairly ruled as Scotland, the record of the Green Isle might have been equally good.

A CORRESPONDENT asks the *British Weekly* where he can find the best discussion on both sides of the question of marriage with a deceased wife's sister. That man never read the reports of our General Assembly or he never would have asked such a question. Somebody should send him a few copies of our Blue Book.

IT is very unfortunate that a treaty should be before the Dominion Parliament providing for the importation of French wines at the very time that four of the seven provinces of the Dominion have declared in favour of prohibition. Mr. Foster should strike the wine clause out of that treaty, and if the whole thing falls through, let it fall. There is far too much liquor in this country now.

THE *British Weekly* says that a Presbyterian minister in Ohio closed his farewell sermon with these pathetic words:

"I am willing to relinquish my charge to my unknown successor, but may God have mercy on his soul."

We have known a few ministers who felt a little that way when leaving their congregations, but it was the *bodies* of their successors that gave them most concern. A small, poorly paid salary may cause some shrinkage in the body, but it does not necessarily affect a man's spiritual past.

PLYMOUTH Brethren denounce the denominations for their number and alleged general wickedness and then mend matters by starting a sect more narrow, bitter and exclusive than any of the Churches they denounce. Some people in Ontario seem to be doing the same thing in the political arena. They denounce the old parties and then organize new ones with cast-iron regulations, that an old Tory or Grit would not endure for an

hour. It is difficult to see how the number of denominations can be lessened by starting a new one, or how partyism can be overcome by starting new parties more rigid in their rules and obligations than any of those already in existence.

AS Mr. Joseph Martin, M.P. for Winnipeg, is regarded by many as an anti-separate school hero, it may be well to know exactly where the honorable gentleman stands on educational questions. Mr. Martin is much more than an opponent of separate schools. In a speech recently quoted in the House of Commons he declared that he was "not satisfied with the School Act and had never been so. He had made a strong effort to have the public schools controlled by the Government really made national schools, with *religion obliterated*, and he was now more convinced than ever that that was the only school that could be justified as constitutional." It would be interesting to know how many of the opponents of separate schools sympathize with Mr. Martin in his desire to "obliterate" religion from the public schools.

THERE is a serious deficit in the Foreign Mission Fund. If it is not wiped out when the books are closed on the 30th of April, its existence may be accounted for in one or other of two ways. Either our people are unable or unwilling to meet the obligations incurred by the Foreign Mission Committee. If from the depression or any other cause the people are really unable to find the money, there is no help for it. We must just bow to the inevitable and recognize the hand of God in preventing the Church from doing the work that it intended to do. If our people are able to give the money but unwilling to do so, we should humble ourselves before God, confess our sin, and ask forgiveness. Angry speeches about economy, such as are being delivered elsewhere, will only make matters worse. If there is to be a crisis in our Foreign Mission work, let us meet it like Christian men.

THE Established Churches in England and Scotland may yet regret the fierce opposition they gave to Gladstone. The Grand Old Man was a High Churchman and did not take kindly to the business of disestablishing and disendowing churches. His sense of duty, fortified a little perhaps by political exigencies led him to lay hands on the Irish Establishment and would no doubt have compelled him to disendow the Episcopacy in Wales, but it is an open secret that he did not like that kind of work. He hesitated long before taking any decided stand in regard to the Scotch Establishment. Rosebery is a very different type of man. He is no theologian, cares nothing about political ecclesiastics and is strongly suspected of having a leaning towards the Free Church. He has been several times in the Free Assembly and is supposed to be on rather intimate terms with that astute leader Principal Rainy. The Establishments may find him much more formidable than they found Gladstone.

THE following story is going the rounds and may be useful to some member of Assembly preparing a speech for the Psalter debate that will most assuredly take place in St. John:

Dr. Guthrie once paid a visit to the Duke of Argyll at Inverary Castle, by special invitation. A large and brilliant assemblage of guests, including Mr. Gladstone, were staying at the castle, and before they retired for the night Dr. Guthrie was asked by the Duke to conduct "family worship." "With great pleasure will I conduct it," said the Doctor; "but in the castle of Argyll we must observe the good old Presbyterian form, and begin by singing a psalm." It was agreed that a Scotch psalm should be sung to a Scotch tune; but the difficulty was to find a "preceptor," that is, a gentleman or lady who would "raise the tune," and lead the singing. After a number of ladies and gentlemen had been appealed to, and had declared themselves unfit for the duty, Mr. Gladstone stepped forward, saying, "I'll raise the tune, Dr. Guthrie;" and well did he perform his task. We all know what a fine voice the Premier has, but it is not so well known that he is a good singer.

If one just knew the psalm Guthrie "gave out" and the tune Gladstone selected that story would be perfect.

IF the wretched man in the Brampton gaol really committed the crime of which he has been found guilty he is a marvellous kind of criminal and has certainly displayed no little originality in his methods. The theory of the Crown is that he left Toronto in broad daylight on a certain Thursday afternoon in December and went out fifteen miles into the country to the residence of his victims; that

he asked the way from about half a dozen neighbours living quite near the place, one of those in the next lot; that he entered the house and without any conceivable motive deliberately murdered two old and helpless people. Having committed this most atrocious crime he went out to the barn and stole a horse, probably known to every neighbour on the concession, hitched him to a cutter that all the neighbours might know and drove into the city along a road on which he might meet any of the neighbours on their way home from market. Man, horse and cutter then disappear from view for twenty-four hours and re-appear in the city on Friday evening. How two men and a horse and cutter could be concealed for twenty-four hours in Toronto so that no one saw them, must be a mystery to all jurists who know anything of the difficulty of concealing stolen goods. On Saturday morning the men are known to have hawked the horse and cutter about Toronto, and if the theory of the Crown is correct, they thus advertised themselves as thieves and murderers. It is not usual for men bent on committing murder to go in open daylight to their victim and as they go enquire the way. Nor is it usual for them to exhibit the evidence of their guilt a few miles from the spot on which the crime was committed, to say nothing about the absence of motive which was a striking feature in the present case. People who do not jump to the conclusion that every man charged with crime is guilty of crime cannot help feeling the force of Mr. Justice Ferguson's remark to the jury that "it might ever remain a mystery who did it." The fact that the Crown counsel displayed marvellous skill in putting minute circumstances together proves little more than the ability of the learned gentleman. Had he been on the other side he could have torn them apart with equal skill. The fact is, the Crown never got to the bottom of this fearful tragedy.

NEAL DOW.

THE entrance of this distinguished philanthropist, the father and apostle of prohibition, upon his ninety-first year, has called forth a great many interesting notices of his life and history, some of which we propose to give to our readers.

He was born on March 20th, 1804, in Portland, Maine, and continued to live under his father's roof until 1830 when, having been just married, he moved into his own house in the same city where he still lives. He has thus spent the whole ninety years of his life in only two houses, a rather unusual circumstance in this changeable western world. His parents were Friends as were all his ancestors, paternal and maternal, as far back as anything is known of them. They were all well-to-do farmers; sober, industrious, thrifty workers; living peaceful lives; good citizens with no embroilments of any kind with neighbors or others. When Neal's education was finished he was put into his father's tannery to acquire a knowledge of that business and on reaching his majority was taken in as a partner.

Under the ministry of Rev. Justin Edwards, D.D., who devoted several years of his life to temperance missionary work among the churches of the State of Maine, Neal Dow early became interested in temperance work. He entered earnestly upon the work of enlightening public opinion as to the essential wickedness of the traffic and its danger to the public welfare. His thorough enlistment in the cause of legal prohibition was brought about by his receiving a note from a lady, asking his interposition on behalf of her husband who was addicted to drink, and who had got warning that unless he changed his habits he would lose his situation, upon which the sole support of his wife and family depended. The lady informed him that he frequented only one shop, and that if the keeper of that shop could be prevailed upon not to sell to him she would have hope of his reformation. Neal Dow went to the dealer and upon all his remonstrances proving vain, he resolved that, "Heaven helping me, I'll see if I cannot change all that." He then entered upon a temperance campaign extending over ten years of constant conflict and toil, carried on incessantly over the whole State with the help of friends, and the liberal use of the press. A more noble struggle has never been waged and hardly any more successful. When he began, the liquor traffic was carried on in Maine as it is still for the most part, followed by all its horrid train of evil, misery and suffering of every kind.

Mr. Dow became Mayor of Portland in the spring of 1851. With a carefully drawn up anti-liquor bill he repaired to Augusta where the Legis-

lature was in session and obtained a hearing in the Representatives Hall before a crowded audience. The special joint committee to which the subject was referred, reported unanimously in its favour at the close of the hearing, adopted his bill, reported it to the Legislature next morning, the same day it was enacted by both the Senate and the House by majorities of two to one. This was the last day of May, and on June 2nd, it took effect immediately upon receiving the Governor's signature. Prohibition in Maine has often been ridiculed and slandered as a failure if not a farce, but the fact remains, a very significant fact, that the bill retains its place on the statute books, that it has been made more and more effective, and that in 1884, by a majority vote of 47,075, a vote of three to one in its favour, it was embodied in the constitution of the State.

Mr. Dow took an active part in the Civil War and received from President Lincoln a commission as Brigadier General. He was taken prisoner and spent the winter of 1863-4 in Lilly prison and was liberated in exchange for Fitz Hugh Lee. Into this part of his life we do not enter.

He visited England three times in the service of temperance by the invitation of the United Kingdom Alliance and lectured on Prohibition in almost every part of the kingdom. These visits were made in 1854, 1866 and 1873 and his services were given gratuitously.

General Dow, as he is often called, comes of a long lived race and at ninety is still hale and hearty. "His health," says Mrs. Joseph Cook, in the *Independent*, "is excellent and he is a splendid example of what temperance in all things and total abstinence from alcohol and narcotics can do for one physically. His complexion is smooth and ruddy, and his voice so firm and resonant that he could easily be heard in a large auditorium. He reads everything worth reading in current temperance literature and keeps himself abreast with the latest phase of the great enterprise of his life. The temperance reform is always his favourite topic of conversation, although he enjoys rehearsing experiences of travel, especially those in foreign lands." He has had a family of seven daughters and three sons, all of whom with the exception of two sons, still survive. His wife died in 1883. "Neal Dow's presence in his home," says Mrs. Cook, is a "perpetual benediction." And when history comes to be written from a higher standpoint than has yet prevailed, and the world's great ones and benefactors shall be accounted not its warriors but those who have been the saviours of human life, the promoters of human happiness, the dispensers of manifold and incalculable blessings, the name of Neal Dow will be held in loving remembrance, and handed down with honour and ever increasing honour to coming generations of men delivered from the thralldom, the curse and disgrace of the drink traffic in the way in which he was the first to lead. May he be spared until he sees the triumph of the cause that he loves and has served so well in our own Dominion, and prohibition ruling effectively under a wise government and among a happy people from ocean to ocean.

THE FUTURE OF THE FREE CHURCH.

THE following article from the pen of one so well qualified to speak upon it as Rev. Dr. Stalker is, will be read with much interest.—Ed.]

At the celebration of the jubilee of Ardrossan Free Church, Rev. Dr. Stalker, of Glasgow, spoke of the future of the Free Church. One of the things of the future, he said, would undoubtedly be union. Their Established Church friends had an idea that Scottish Christianity was to be reorganized on the base of Establishment. What were Free Churchmen going to say to that? Their United Presbyterian brethren could not go in for union on this basis. This was perfectly obvious; but what about the Free Church? He would speak on this question with the utmost freedom, because he had a strong feeling about it himself. He thought he could live inside the Established Church if Scottish Christianity were reconstructed on that base; but he knew perfectly well that that was not the sentiment of the great mass of their ministers, especially those who were younger than he. He knew that for a fact. They looked upon Establishment as an expedient which might have been very useful at one stage of the development of the Church, but which was now for ever past, and they would refuse altogether to thrust the Church again into a position where the Ten Years' Conflict might all have to be fought over again. There were a few in the Free Church, undoubtedly, who would like very much to see the Scottish Church reorganized and reunited on an Establishment basis; but they might take this from

him as a fact, that there was not a man in the Free Church who knew the mind of the Free Church who would venture to make that proposal in the Church courts with any hope of carrying it. Was not that so? The Moderator, Dr. Walter Smith, at last sitting of the Assembly, made a very moving appeal to the friends of the Establishment, that as the Free Church could not go to them, for the reasons just stated, they might, for the sake of union, sacrifice their emoluments, and come to the Dissenters. There had been no response to that appeal up to the present time, and he did not blame those who did not speak, because they might feel it would not be right for them to give up their position; but if that were so it was perfectly clear that at the present time union of that kind was out of the question. An Establishment was the golden charm that was keeping the different sections of the Presbyterian Church apart. Of course Disestablishment might remove that barrier; and then there would be a chance of their being all united; and he supposed that was the thought of those who pushed forward the question of Disestablishment. Their hope was that all branches of the Presbyterian Church would then be united; but would that hope be realized? Of late some of their Established Church brethren had told them that if Disestablishment were to take place they would not unite with their Free and U.P. brethren, but would prefer to look elsewhere, to the Episcopalian Church; and the esteemed Moderator of the Established Church, Dr. Marshall Lang, if he was not mistaken, had made a statement in public to that effect. No recent utterances in Scotland had distressed him (Dr. Stalker) so much as these, for the reason that there seemed to be an impression on the part of those who made them that they were bound to Presbyterianism, not by affection and sympathy, but by the golden chain of State connection, and if that were loosed they would become Episcopalian. He was far from saying that that was the mind of the body of the ministers or the body of the people of the Established Church. He knew otherwise; but it seemed to be the mind of the ministers who made these statements. What was the country going to say to statements of that kind? Did they think it would be kept back from Disestablishment by the fear of losing such men? He ventured to state that the country would say decisively "loose them, and let them go."

OBITUARY.

THE following notice of the death of the late Mrs. Mactavish, of Inverness, Scotland, taken from the *Northern Chronicle* of Inverness, of March 5th, will be read with sympathetic interest by many in all parts of Canada: "We regret to record the death of Mrs. Mactavish, wife of Rev. Dr. Mactavish, Free East Church, which occurred on Monday. The deceased lady, who was very highly esteemed, had been unwell for some time past. Mrs. Mactavish took a deep interest in church work, and her death will be much regretted not only by the members and adherents of the Free East Church, but also by those connected with other Presbyterian Churches in town. At a meeting of the Inverness Free Presbytery yesterday, it was resolved to express the sympathy of the members with Dr. Mactavish and family in their bereavement."

We share very deeply the sympathy felt throughout the city, and by many friends in every part of the country, with the Rev. D. J. Macdonnell, his family and other relatives in their sad bereavement by the death of Mrs. Macdonnell. St. Andrew's Congregation, the W. F. M. S. of our church, our Home Missions and many a good cause besides, will feel the want of her intelligent, active interest and help. The loss to her husband and family is such as they only can know. Prayers were offered on their behalf in many churches of the city on Sabbath, and the God of all consolation and comfort, who comforteth those that are cast down, will in answer to these prayers be to them a very present help in their time of trouble.

AN announcement that concerns very many is that of the closing exercises of Knox College on April 4th and 5th, and the many meetings taking place at that time in connection with the close of the college session. On this occasion they are of special interest and importance owing to the approaching jubilee of the college, which it is desirable to make as attractive and effective as possible for the advancement in all respects of the best interests of the college. We trust that there will be a large attendance of alumni and an enthusiasm befitting the occasion.

Books and Magazines.

The World's Parliament of Religions is a very fully detailed account in two volumes of this unique and wonderful gathering, edited by the Rev. John Henry Birrows, D.D., Chairman of the General Committee on Religious Congresses of the World's Congress Auxiliary. No one had better opportunities both for ascertaining the spirit of this unwonted assemblage of men from all parts of the earth and for compiling the materials necessary for such a work as the above. That an account of this Parliament of Religions should be published was from the first intended, and therefore care has been taken in collecting the materials for it. The volumes are profusely illustrated in such a way as to add much to the interest of the book. These volumes are a mine of information on a vast number of subjects of the deepest human interest, presented by men the most competent to deal with them. We can only give a brief statement of the general plan of the work and the titles of a few of the papers. The whole subject is dealt with under five parts. I. History of the Parliament; II. Introduction to the Parliament Papers; III. The Parliament Papers; IV. The Denominational Congresses; V. Review and Summary, closing with Biographical Notes and Index. Under Part I. there are five chapters tracing the Parliament from the origin of the idea of it to its close. Part II. in seventeen chapters gives brief notice of the papers and by whom presented. In Part III. are given either in full or carefully condensed the papers read or sent in, but not read extending over a period of seventeen days. With regard to these papers we quote a single sentence from the editor's preface. "In this book will be found Theology, Science, Philosophy, Biography, History, Poetry, Experience, Political and Social Wisdom, Eloquence, Music, the rich lore of the head, and the richer literature of the heart, Revelations from God, the story of man's outreachings towards the Infinite, his triumphs and partial failures, his hopes and despairs, the bewildered efforts of noble souls

Who, groping in the dark of Thought
Touched the Great Hand and knew it not,

and the sublime joy of those to whom Religion was a daily walk in the light of the Eternal." Part IV. gives an account under their several names of upwards of thirty different bodies who had met in separate congresses. Part V. closes the book with two chapters. on first, The Spirit of the Parliament; and second, The Influence of the Parliament. It is needless to add, the work is one of rare and exceeding value in all the subjects coming appropriately under its review. Hunter, Rose & Co., Publishers, Toronto.

Though late we notice *Onward and Upward* for February and its companion *Wee Willie Winkie*, the periodicals edited by Lady Aberdeen and her daughter respectively. It is characteristic both of the readiness with which the countess has identified herself with Canada and of her spirit that she proposes to give in the pages of *Onward and Upward* some account of the mission work done by the Presbyterian Church in Canada, both amongst our own people and the Indians. A story of the U. E. Loyalists, by Miss Machar, is also promised. The whole number is of great interest and must be eagerly looked for by its readers from month to month. G. Duncan & Son, Edinburgh. S. W. Partridge & Co., London.

Rational Memory Training is a little work by B. F. Austin, M.A., B.D., principal of Alma Ladies' College, St. Thomas. The scope of the work is given on the title page as being "A series of articles on memory, its practical value, its phenomenal powers, its physiological basis, the laws which govern it, the methods of improving it, attention, association and arrangement of ideas, counsel of deliberate memory, mnemonics, their use and abuse, etc., etc., with helps and hints in memorizing figures, lists of words, prose and poetic literature, new languages, etc." A book on these subjects treated by an educationalist like Principal Austin could not but be highly useful. *The Journal*, St. Thomas.

The Musical Record. Oliver Ditson Co., Boston. This monthly magazine devoted to musical art and literature, published by a world-wide known firm, is artistically bound and printed on best quality of paper. We notice in the January and February numbers page after page of the latest news, etc., about pianists and other prominent musical people. There is abundance of interesting reading for families musically inclined, besides the publishers state that each copy contains 12 pages of good vocal and instrumental music.

Jones' Constables Manual, or Handy Book is just what its title says it is. It is compiled by J. T. Jones, High Constable County of York and is now in its second edition. The materials are drawn from the criminal code of 1892-3; it contains schedules of fees, crimes and punishments, the courts and jurisdiction. The Carswell Company (Limited), 30 Adelaide St. East, Toronto.

The Etude: Theo. Presser, Philadelphia, Pa. This bulky monthly musical publication gives in its March number its usual abundance of reading for musical people. The music this time, of four pieces, which, by the way, is always full size, is unusually attractive; for instance an exquisite piano piece, "Mandolin Serenade," by C. Bohm.

Whaley, Royce & Co., Toronto, have just issued these two new pieces, *The Herald*, a march and two-step dance by M. H. Rosenfeld, is bright, somewhat like Sousa's band-music style and is easy. *Marianki, mazurka*, by A. W. Hughes, has a very marked time, is brilliant though quite easy.

The name tells *Wee Willie Winkie* is for children. This one contains a short story by the youthful editor Lady Marjorie Gordon, and that would be a dull child indeed who could not enjoy this delightful child's magazine. G. Duncan & Son, Edinburgh. S. W. Partridge & Co., London.

The Sacrament Sunday is a poem on this subject, short and pleasant reading to those in sympathy with the theme. It appears to be modeled on "The Cottar's Saturday Night." William Drysdale & Co., Montreal.

The Family Circle.

THE TREASURE OF DARKNESS.

If all our lives were one broad glare
Of sunlight—clear, unclouded,
If all our path were smooth and fair
By no soft gloom enshrouded,
If all life's flowers were fully blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding—
Should we not miss the twilight hours
The gentle haze and sadness?
Should we not long for storms and showers,
To break the constant gladness.

If none were sick, and none were sad,
What service could we render,
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministrations,
Earth would grow cold and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart,
Life would be disenchanting.

And yet, in heaven is no more night,
In heaven is no more sorrow;
Such unimagined new delight
Fresh grace from pain will borrow,
As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it:
So we in darkness upward grow
And look and long for heaven,
But cannot picture it below
Till more of light be given—*Anon.*

A VISIT TO THE WEST INDIES.

ST THOMAS.

We noticed a steamer unloading coal at the wharf, and to watch the dusky figures of hundreds of women, each with a basket of coal on her head, swarming up the steamers' sides as busy as bees, and running back again empty, to be refilled, is a sad reflection upon the black-man, who prefers to lounge round and let the wife, daughter or mother do the work. St. Thomas is a fertile country, but since slavery was abolished, nothing has been done in the way of cultivation, hence St. Thomas exports nothing. The land is lying waste. Education is compulsory, and should the young generation take to the soil, there is a mine of wealth. All kinds of tropical fruits grow, but want cultivation. In coffee alone, a great trade could be done, but now grows wild. The island is very mountainous.

Much amusement was created on board ship by the antics of a nigger, who pulled out from shore in a very primitive canoe, on the side of which were painted in rude English characters, "In God We Trust." It took some time to decipher the writing. This fellow earned his livelihood by diving from off his canoe into the water, after pieces of money thrown in by the passengers, and on every occasion he succeeded in fetching the money up, even a three cent piece. He stated there were "sharks down there," 50 feet being the depth; and sometimes he would attach a rope round his neck to be hauled up should he be attacked.

A visit to the public market was interesting, from the fact that although a great crowd congregated, there was little or nothing to sell. It was certainly the scantiest market we ever saw: a few sweet potatoes, and some scraps of old dried fish.

In the harbour lay a French man-of-war; not a very formidable looking craft by any means.

After passing a very pleasant day at this island, our next place is

SANTA CRUZ OR ST. CROIX,

also Danish. We arrive early in the morning, and we have the day to see the island. From the deck of the steamer we notice it is well cultivated. There is no harbour and the ship anchors a mile from shore. The usual shilling is demanded to ferry us to land, and as we step ashore we are surrounded by a crowd of black boys, who all want to show us round. We could not get rid of them, and as we walked through the clean streets with the crowd behind us, it looked as if Barnum's circus had arrived. One of our party, however, struck an idea, which had the effect of dispelling the crowd in a very short time. He called out in thundering tones, "Where is my revolver?" at the same time feeling in his pocket. The effect was instantaneous;

off they scampered in all directions, but presently returned as no revolver appeared. On his island are four churches: English, Moravian, Methodist, Roman Catholic. Compulsory education is in force, and the language principally spoken, like that of St. Thomas, is English. The natives lounge round the corners of the streets, and make a great noise as if continually quarrelling with each other, while others sit on the sidewalks and shop doors, disposing of trifling articles. The purchases they make at the grocery stores are in the smallest possible quantities. We saw them buy one cent's worth each of sugar, cheese, rice, butter. Just enough to do one meal at a time. These articles are luxuries, for the bulk of the natives live on rice and some native fruits. On five cents they could live comfortably a day. They are civil and obliging, and always ready to be at your service.

Boys and girls from 12 years up are anxious to leave home to go to America. They pleaded with us to take them. Their idea of America is that it is a "land of milk and honey." The general rate of wages paid youths from 12 and upwards, is nine cents a day in the sugar estates; and men twenty cents, and have to work hard, late and early for their paltry sum. The Moravian Church is the aggressive one here, and the caste feeling runs high. The style of houses are all Danish, and curious looking to a Canadian. In front of each dwelling and store are large heavy stone pillars, which exclude almost entirely the light. The stores open on Sundays from seven till nine a.m., then close till three p.m., after which they open and business resumes as on ordinary days.

The name of the capital is Christianstead; population seven thousand; nine-tenths benighted. In conversation with some of the young boys and girls, they seem to possess a fair knowledge of the Bible. One young fellow of whom I asked the question, "Where is Heaven," answered promptly, "It is a place of rest." For many years this island was famed for its salubrious climate, but lately has fallen into disrepute. Within the last few years an insurrection occurred, during which the principal hotel was burned and never rebuilt. The total population of the island is 42,000. The drives round the country are interesting. The roads are good and lined with cocoa nut and palm trees. They export bay rum, limes, sugar. The size is 84 square miles, almost all cultivated. In going along one of the thoroughfares, we were surprised to hear Scotch airs well played in one of the residences, and on enquiry we ascertained that a Scotchman named St. Clair arrived there some twenty years ago, and it was his daughter who played such refreshing airs in a far-off country. Our stay of six hours was up, and our good captain, Seely, signalled us on board. We left Santa Cruz much pleased with our visit.

ST. CHRISTOPHER OR ST. KITTS.

We arrived here this morning from Santa Cruz. In approaching the island we were struck with its beauty and fertility; in fact, this is the finest island we have yet seen, as well as the healthiest and most pleasant. It is mountainous—said to be volcanic eruptions—but from the water's edge up the gentle slopes and intervening plateaus, the sugar cane is extensively cultivated. The higher slopes of the mountains are clothed with grass, while the tops are crowded with forests of noyean, or iron-wood, ash, snake-wood, white-box, etc. The capital, Basseterre, lies in a valley at the foot of Monkey Hill, 2,000 feet high, and shaped like an egg. Some twelve years ago a great water-spout occurred on the top of this hill. The water swept down tearing its sides into gorges, and demolishing half the town, over seven hundred people losing their lives. So suddenly did the catastrophe occur that in one case a family sitting round the table, with lighted lamp, were carried, house and all, into the sea and drowned. As usual, we anchor one mile from shore, the fare of one shilling being charged for going ashore. The population of the town is 10,000, nine-tenths being colored. The island belongs to England, having been ceded to her in 1667, with all the other Leeward Islands. During the French revolution it was captured, but was recaptured in 1783.

The principal productions are tobacco, sugar, molasses, rum, arrowroot, coffee,

cocoa, etc. In fact, almost all tropical fruits and trees prosper here. Cattle and sheep are raised—salt produced. The population of the island is 44,000; size, 153 square miles, principally all productive. Monkeys are plentiful, but difficult to catch, so the native pays little attention to them, although they generally command a good price. There are 135 sugar estates on the island, some of the proprietors being immensely wealthy, but almost all bachelors. The original name of the island was Lianniga, or the Fertile Land, and, from its present appearance, is well named. The people live happily and contented, but the caste feeling runs higher here than in any of the other islands, and interferes generally with the progress of the gospel. There are three churches, Episcopalian, Wesleyan Methodist and Moravian. The first is called the tony church, the white people only admitted to its membership. The Methodists come next, with the light colored people, and the Moravians take the balance of the black people or niggers. The English Church do not recognize either of the other two churches, but the Methodist and Moravian ministers are friendly. We had the pleasure of inspecting the Moravian day-school, a large airy building built on the grounds of the church, as also the manse. The day-school is under the charge of the minister, Rev. Dr. Howard, assisted by native teachers. The day-school generally numbers 600, and the congregation 1,000. There is also a large Sabbath school, and no Presbyterian Church. When we entered the day-school about 9.30 a.m., all the classes were at Bible study, the lesson being the first chapter of Genesis. It was pleasing to note how attentive all the various classes were, and with what readiness they answered. Lately a large addition was made to the school at the minister's expense. The church, which is a plain handsome building, has also lately been renovated. On the side of the church we noticed a tablet in memory of those who lost their lives in the water-spout already mentioned. We were much interested in the work done here by the energetic pastor. He is certainly a hard worker, and shows great results, if the answers and general appearance of the children go for anything. His people are despised and downtrodden, but they show evidence of real Christian life, notwithstanding. There are many things this live and faithful pastor requires in his work, but for want of funds cannot get them. Oh, if the boys and girls in Canada only realized how much these poor children need, I am sure quite a sum could be collected and sent as missionary money to this dear pastor and his colored people.

Their form of worship is the same as ours and the children are taught the same lessons every Sabbath as ours, and practically I could not see any difference. Mr. Howard is assisted by a faithful wife who endures considerable for the work's sake. They live on very little, every cent they get goes into the work. Last week while driving out in the country his buggy (an old one) got broken and he told me it would cost £20, or \$80 to get it mended in St. Kitts, as everything is so dear. It was scarcely worth mending; I told him not to get it mended now and I would see what the Sabbath schools of the Presbyterian Church in Canada would do towards sending him a new buggy from Canada. With tears in his eyes he thanked me. Need I appeal further. Send in, dear children, your mites to the Editor of the PRESBYTERIAN, who will act as treasurer for this noble cause. There are Presbyterian families here, but he looks after them as our church has no one to look after them unless he does. I also promised Mrs. Howard to send her some crockery, for they have very little and the cost to purchase too great in St. Kitts. Just think: a minister with 1,000 of a membership in church, 500 of a Sabbath school, 600 of a day school and his congregation scattered all over the island. Does he not deserve a good, new buggy from the Presbyterians of Canada.

We were driven out to see a sugar estate in full operation; over 500 men, women and boys were employed. We were much interested in the various processes of manufacture of sugar from the sugar cane, from the time the cane was carted into the mill, until the sugar packed in barrels was ready for shipment.

Then, again, the way in which molasses is made and finally the manufacture of rum, all made from the extract of the sugar cane. It is interesting to note that the rum is made from the refuse of the sugar and molasses, the scrapings which drop upon the floor and over which hundreds of feet have trod, all scraped and thrown into a pan and finally after various processes the rum comes forth to destroy the minds and souls of thousands. The country abounds in cocoanut trees. All along the sides of the road are rows of this beautiful tree. The native boys climb up like squirrels and throw them down, no easy task, as there are no branches to hold on to. Some trees are very lofty, with nothing but the bare trunk.

We visited the Governor's house and grounds and had some calabash nuts given us, which we prized very much. The public gardens are beautiful and well worth visiting. The Government is now laying out grounds for botanical purposes, and when completed will excel anything in the West Indies.

Some of the black people live in huts made of bamboo and thatched with palm branches; there is no "but and ben," just one room, and in many instances four or five in a family.

(To be continued.)

THE ART OF CONVERSATION.

Another thing which has gone out of fashion is the art of conversation. It has of late years been so neglected that it is the rarest chance to meet with a young man who can converse at all in the real sense of the word. Among his own set he can babble about mutual acquaintances, the new singer, the next race, or the last scandal. But throw him among strangers and he is silent and dull, perhaps making short remarks in a jerky and confused manner, but certainly betraying no intelligent interest if a new discovery be mentioned, a piece of important political news told, or some information given about a subject of real value. As a consequence he is not only bored, but he shows it, because he has never cultivated that polite interest in his fellow-creatures which would enable him to respond sympathetically. One of the old French noblesse was lately heard to remark that when he first went into society his father used to impress upon his mind that at a party he was bound to insure its success so far as he was individually concerned. To make himself agreeable was a duty not to be neglected without a grave breach of courtesy both to the guests and the friends who invited him. In a modern gathering no such antiquated sentiment would find a disciple. Young people if they do not meet some one to flirt with, will ostentatiously proclaim their boredom, and would stare in astonishment if it were suggested that at a friend's house it was the duty towards the hostess to pay attention to those who seem neglected or who found themselves among strangers. To hint that old ladies and ugly girls should have a little share of consideration would be to subject oneself to the charge of being old-fashioned.

ONE WHO MAKES HER OWN WAY.

I speculate much on the existence of unmarried and never-to-be married women nowadays; and I have already come to the point of considering that there is no more respectable character on earth than an unmarried woman, who makes her own way through life quietly, perseveringly, without support of husband or brother; and who retains in her possession a well-regulated mind, a disposition to enjoy simple pleasure, and fortitude to support inevitable pains, sympathy with the sufferings of others, and willingness to relieve want as far as the means extend.

Interior: Finally, the churches are showing anew that they are the best friends of the workingman, and that, all criticisms of Mr. Stead to the contrary, notwithstanding, they are abreast with the times and alive to the actual needs of the day. Mr. Stead's preachments are not without value to Chicago, as wounds of a friend helping to preserve her from conceit and self-satisfaction; but as statements of facts they are woefully misleading.

presented its report to the effect that they had supplied all music and anthem books for over five years and still had on hand \$42.58. To sum up, the standing of the congregation showed about \$4,200 net collected from all sources, of which \$283 was devoted to missions. The assets over all liabilities show over \$12,300 and fully \$1,000 in better shape than a year ago.

The annual meeting of the Vankleek Hill congregation was held in the church on the evening of February 16th, the most enthusiastic of the kind ever known in the congregation, every family being largely represented. At an early hour the church was packed, and quite a number were forced to turn away and forego the pleasure of an evening in connection with the business of the church. The hour for opening having arrived, Rev. John MacLeod, B.A., the pastor, gave out the 100th Psalm. The several reports were called for and given to the meeting. The Session reported a good work done and an addition of fifty-three new members to the communion roll; stipend treasurer reported \$1,200 paid to pastor and a balance on hand, to schemes of our church and benevolent objects \$300; financial treasurer reported \$1,800 expended for congregational purposes—in all \$3,800, being about \$1,500 in excess of any previous year. Special attention was drawn to the interest taken in the weekly prayer meetings, Y. P. S. C. E., and Sabbath School, as well as the usual Sabbath services. The programme and business being finished, a social gathering was held of so enjoyable a kind that it was resolved, as much provision was left over, to hold another on the evening of the 16th. The proceeds were applied to the defraying of a small debt remaining on the new manse property. At last communion on March 4th, which was preceded by a week of preparatory services, there was a large attendance, every available corner of the church being used, even to standing room, while over one hundred persons could not find admittance. Fifteen new members were admitted to the church, thus making in all since the induction of Rev. Mr. MacLeod, a little over a year ago, eighty new names added to the roll. The attention of the congregation is being drawn to the fact that in the near future provision be made for increased accommodation.

The annual business meeting of St. Paul's church, Peterboro, was held Wednesday, the 24th ult. Devotional exercises were conducted by Rev. Mr. Torrance, after which Mr. J. Coyle Brown, P.S.I., was called to the chair. Rev. E. F. Torrance, in the report of the session, made feeling reference to the excellency of the supply by Rev. Mr. Goldsmith during his illness of eight months. The number of communicants of the church had not materially increased, there is still some 350 families in connection with the church. Altogether there were 705 communicants. The Board of Managers' report showed the expenses of the year to have been \$5,950.97 and the receipts to be \$5,854.66, leaving a deficit of \$96.31. The mortgage account showed that the balance due on mortgage at 5 per cent. from 1st November of the past year was \$7,500. The question of contributing to all the schemes of the church, such as missions, etc., as well as to the revenue of the church by the envelope system, was discussed and resulted in the adoption of a resolution that all contributions for all purposes be made by the use of envelopes. The Sunday school average attendance was 255. It showed a great lack of Bible study among the children and the parents were requested to see that such was attended to. The cause of temperance had been carefully looked after in the school and lessons had been specially taken on the subject. A French student was being educated by the school, a mission church in the North West had also been aided. It also holds a number of shares in the missionary schooner, "Dayspring," which was doing work carrying supplies to the missions in the New Hebrides. The contributions had not increased for missionary purposes during the year, \$334 having been raised. One hundred dollars had been given to Foreign Missions, one hundred to Home Missions, seventy-

two to French Evangelization, ten to the Ontario Sabbath School Associations, forty-six to the Northwest, and sixteen dollars and eighteen cents to the missions ship. Mr. J. D. Collins presented the report of the Missionary Society. During the year just ended several noted missionaries had addressed large meetings in connection with the church, and their remarks had resulted in much good. \$967.36 had been collected during the year, and this, according to a resolution, was ordered to be given as follows:—Home Missions, \$400; Foreign Missions, \$370; French Evangelization, \$137.36. Other reports read and adopted were those of the Woman's Foreign Missionary, Ladies' Aid Society, Fraser Mission Band, Faithful Workers' Mission Band, and the reports of the Christian Endeavor Society, both junior and senior.

PRESBYTERY MEETINGS.

A semi annual meeting of the Algoma Presbytery was held at Sudbury on the 13th, 14th, and 15th instant. The attendance was good. Rev. S. Ronneau presided. It was resolved to ask the General Assembly for leave to add the name of Rev. E. B. Rodgers to the roll of Presbytery. The report of Rev. A. Findlay, regarding his visit to congregations for aid in the building of churches and manses was received with thanks, and it was decided that this Presbytery, in conjunction with the Presbytery of Barrie, should memorialize the General Assembly for the establishment of a church and manse building fund for Northern Ontario, in view of the fact that the fund of this nature now in existence is available exclusively for the missions of Manitoba and the Northwest. The treasurer reported that he had apportioned the amount for the Assembly Fund among the several congregations having ordained ministers, who were to send the amounts direct to Dr. Reid. It was also resolved to memorialize the General Assembly to substitute for the present indefinite description of the boundaries of this Presbytery the following, viz. "The Presbytery of Algoma shall be bounded on the east by Sturgeon River, on the south by Lake Nipissing, French River, the Georgian Bay, the southern shores of the Great Manitoulin and adjacent islands, the St. Mary's River and the north-eastern shores of Lake Superior as far westward as the mouth of White River, and on the west by White River." Regulations for the guidance of missionaries and managers of mission fields were adopted and ordered to be printed for immediate use. Our representatives on the Assembly's Home Mission Committee were instructed to lay before that committee the advisability of amending their regulations so as to allow catechists with families as much remuneration at least as is allowed to students. A very favorable report of the work done in the Bruce Mines field was received from the committee appointed to visit that field. The committee to Thessalon reported progress and were continued with Presbyterial powers to determine the location of the church between Little Rapids and Kirkwood. Mr. Duncan B. Smith, catechist, having labored within the bounds of this Presbytery for the past three years with acceptance, and having passed the prescribed examinations satisfactorily, was granted the status of approved catechist and recommended to the Home Mission Committee for appointment. A scheme for the systematic examination of catechists was adopted providing for examination at entrance at the end of the first year's work and for the status of approved catechist. The consideration of a further course of study leading to ordination was laid over for the present. A report of his work for the past six months was heard from Rev. E. D. Pelletier, missionary under the joint employ of the Board of French Evangelization and the Home Mission Committee. The report was received with approbation, and payment of the grants recommended. The reports of the deputations appointed to visit the congregations drawing aid from the Augmentation Fund, showed that the congregations are not more than holding their own, but that, in the case of Sault St. Marie, the congregation might, by putting forth an earnest effort, attain and maintain the status of a self-sustaining congregation. The former grants were, however, recommended in each case, in the meantime. The reports on Home Mission work by Rev. A. Findlay, superintendent of missions, and Rev. J. Rennie, Convener of the Home Mission Committee, were received with thanks, and adopted with slight amendments as follows: (a) Amounts recommended to be paid by the Home Mission Committee for the work of the past six months in the mission fields. (b) Amounts asked to be appropriated for the work of the next six months on the several mission fields. (c) That, in view of the peculiar circumstances of the cause at Gore Bay, the Rev. J. L. Robertson be transferred from the Thessalon field to Gore Bay for two years and that the clerk be appointed to communicate this decision to the Thessalon congregation personally next Sabbath with explanations. The superintendent was requested to visit the Massey, Chelemisford and Copper Cliff stations with a view to perfecting the organization of these stations. A donation of missionary books for use in the Presbytery was received from the W.F.M. Presbyterial Society of the Presbytery of Peterboro' and is hereby gratefully acknowledged. The reports of the committees on the State of Religion, Temperance, Sabbath Schools and Statistics were presented in a more or less complete form and ordered to be transmitted to the proper conveners in the supreme courts. Rev. W. A. Duncan was appointed, in the absence of the convener, to frame answers to the circular on Sabbath observance and forward the same to the Synod's convener. Two important points may be noted in these reports, viz.: the success of the Ministerial Association at the Sault in securing the cessation of Sunday work on the canal and the result of the plebiscite in our Province with the consequent and gratifying stand taken by the local government in regard to prohibition. The Rev. Dr. Mackay, our Formosa missionary, was nominated for the Moderatorship of next General Assembly and the following were elected Commissioners from this Presbytery, viz.: Rev. S. Ron-

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the residence of the bride's mother, on March 14th, by Rev. S. Acheson, Mr. Peter Fisher, to Miss Elizabeth, youngest daughter of the late Hugh Love, Esq., of Stanley.

At the residence of the bride's father, Thames Road, Usborne, on March 13th, by Rev. Colin Fletcher, assisted by Rev. John Turnbull, Toronto, Mr. David Hacknoy, to Miss Annie, daughter of Simon Campbell, Esq., all of Usborne.

DEATHS.

On the 5th inst., at Dunardarigh, Crown Drive, Inverness, Elizabeth Russell, wife of Rev. J. Mac-tavish, D.D.

On Wednesday, March 21st, at her late residence, 667 Spadina avenue, Greta Helen, beloved wife of J. M. Clark.

At Pembroke, on Thursday, March 15th, 1894, Isabella Ambrose Kennedy, wife of William Moffat, Sheriff of the County of Renfrow.

On the 23rd March, at St. Andrew's Manse, Toronto, Elizabeth Logie, beloved wife of Rev. D. J. Macdonnell, in the 49th year of her age.

At Toronto, on Wednesday, 21st inst., Greta Gordon Clark, wife of John M. Clark, I.L.B., and daughter of the Rev. D. Gordon, late of Harington, aged 32 years.

dequ and Rev. W. E. Wallace, with elders A Paul of Sudbury and James Scott, of Webbwood. Rev. E. D. Pelletier was appointed to act on the Committee on Bills and Ordinances at the next meeting of Synod and this Presbytery's share of the Synod's expenses for 1893, ordered to be paid from the Presbytery Fund. Mr. A. P. Blouin was examined, recommended for further work within our bounds and certified as a student of the third year's standing in the literary course. It was resolved that in the interests of the extensive Home Mission work in this Presbytery it is highly desirable that Rev. A. Findlay, Superintendent of Missions, should be appointed a member of the executive of the H. M. Committee. Remits from the General Assembly were considered and the necessary action taken as follows: (a) That this Presbytery decidedly approve of the sessions of mission fields having representation in Presbytery and the superior courts of the church. (b) That Synods be empowered to issue all complaints and appeals that do not involve questions of church polity or doctrine. (c) That it is desirable that all nominations or appointments to theological chairs by the governing boards in our several colleges be sent down to the Presbytery for their information at least three months before the meeting of their Assembly at which such appointments are expected to be made or sanctioned. (d) Synopsis of answers to remit on Book of Praise—That it is desirable (a) to have selections from the psalms and paraphrases in the best available versions incorporated and numbered consecutively with the hymns, but also with the number of the psalm in brackets; (b) to have a large variety of topics embraced in the Book of Praise and a larger addition of simple hymns suitable for the young, for young people's societies and evangelistic services, containing gospel invitations, appeals, etc.; (c) to have music of a simpler style and of a more popular character than that which prevails in the present hymnal, the American being preferable to the heavier English arrangement of metres and harmonies. (d) A large proportion of the hymns proposed are not suitable for the average congregation's use. It was resolved that, in addition to the similar authority given at last meeting of Presbytery to Messrs. Duncan and Wallace over the fields contiguous to their own congregations, other ordained ministers exercise pastoral supervision and act as Moderators of existing

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated

tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

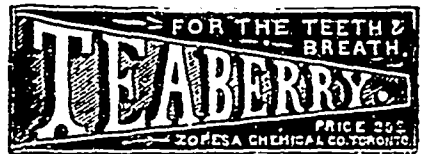
Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took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

Heart-burn
GEORGE A. PAOR, Watertown, Mass.

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. \$1.50 for 50. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

University Affiliation for Degrees in Music. Artists' and Teachers' Graduating Courses, Scholarships, Diplomas, Certificates, Medals. Equipment, Staff and Facilities Unsurpassed. ALL BRANCHES OF MUSIC TAUGHT FROM THE FUNDAMENTALS TO EDUCATION. Free tuition in several departments. Pupils received at any time. Many "Free Advantages" for Students.

CONSERVATORY SCHOOL OF ELOCUTION, (E. N. Shaw, B.A., Principal.) Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

CALENDAR of 132 pages, giving particulars of all departments mailed free. EDWARD FISHER - Musical Director.

sessions in mission fields outside of their own special charges as follows: Rev. J. K. MacGillivray, of Tarbut field, over the Hill n and Richard's Landing fields. Rev. D. H. MacLennan, of Bruce Mines field, over the Rock Lake and other fields; Rev. J. L. Robertson, of the Gore Bay field, over the Mills, Silver Water and Spanish River fields; Rev. I. Rennie, of Manitowaning, over South Bay and Providence fields; Rev. S. Rennie, of Sudbury, over Copper Cliff, Warren and Whitefish fields. The ordained missionary to Thessalon when appointed, over Day Mills, Iron Bridge and Cuckburn Island fields, but in the meantime Rev. D. H. MacLennan to act. The most cordial thanks of the Presbytery were tendered to the friends at Sudbury for their kind hospitality extended to members of the court.—J. K. MACGILLIVRAY, Clerk.

From A. Y. Christian Nation. A GOOD SUGGESTION.

Pie doth boom the Doctor's biz, Pi the Printer's terror is; But Py with I-g at the end Suggests Pearline the woman's friend.

You can make an enemy more miserable by tickling his feet with the feather of satire than by pounding him with the sledge-hammer of coarse abuse.

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.

The Puritan Pins Are Perfect Gordon, Mackay, & Co. TORONTO. Do not bend Have needle points Are beautifully tapered Are the best in the world Any lady unable to obtain Puritan Pins in her town will oblige by sending postal card to

FIT TO GRACE ANY HOME John Wanless & Co., 172 Yonge Street, Toronto. ESTABLISHED 1840. Is what may be said of our handsome mantel clocks. A line to sell at \$10 each arrived the other day that you should see. They are simply beautiful.

"A Word To the Wives Is Sufficient."

For Rendering
Pastry
Short or Friable.

COTTOLENE

Is Better than Lard

Because
It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

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

This is what is needed

A Food and Tonic combined,
and you have it in

STAMINAL.

You cannot help getting strength under the combined influence of the vital principles of Beef and Wheat with Hypophosphites.

Sold by all Grocers and Druggists. Prepared by
The Johnston Fluid Beef Co., Montreal.

The recently discovered mines of Mexican onyx in Arizona bid fair to produce this beautiful ornamental stone in practically inexhaustible quantities. It is estimated that one of the quarries contains 4,600,000 cubic feet of merchantable onyx of the finest quality, thought by many to exceed greatly the Mexican product in color and lustre.

When Ponce-de-Leon sought to find

The fountain giving back lost youth
It may be that he had in mind
That draught which seems to make a truth
Out of the fable ages old,
For drinking it the old grow young.
It is, indeed, a draught of gold.
Surpassing all by poets sung.

The draught meant is Dr. Pierce's Golden Medical Discovery, of course. It is a most potent rejuvenator of the weakened and debilitated system. It drives out all poison, all impurity, enriches the blood, and makes the old and worn out feel young and vigorous. Ponce-de-Leon didn't discover it, but Dr. Pierce did, and he rightly named it when he called it a "Golden Discovery."

Dr. Pierce's Pellets cure permanent constipation, indigestion and headache. All dealers.

A binocular glass, whose tubes shut like a telescope and may thus be compressed to a very small compass, has recently been invented in England. The framework of the instrument is a pair of "lazy-tongs," which keep the barrels at a proper distance, whether open or closed. Aluminum is used in construction, in order to gain lightness.

I was CURED of Acute Bronchitis by MINARD'S LINIMENT.

Bay of Islands. J. M. CAMPBELL.

I was CURED of Facial Neuralgia by MINARD'S LINIMENT.

Springhill, N.S. WM DANIELS.

I was CURED of Chronic Rheumatism by MINARD'S LINIMENT

Albert Co., N.B. GEORGE TINGLEY.

British and Foreign.

The father of Professor Charles A. Briggs is a prominent and active Methodist.

Joseph Cook's new series of Monday lectures are upon the parliament of religions.

Emperor William has directed that a tower be erected at Gottingen in honor of Bismarck.

Senhor Moraes and Pereira were elected respectively President and Vice President of Brazil.

Forty-two anarchists and socialists are to be tried on a charge of plotting a revolution in Italy.

Mr. Gladstone was eighty-four years old December 29th. He has been in the British public service sixty years.

Of the forty-two English-speaking Baptist Churches in and about Chicago, one half have been organized in the last four years.

The strongest candidate for Pope to succeed Leo XIII. is said to be Monsignore Domenico Jacobini, the papal nuncio in Lisbon.

Dr. Samuel Smiles, author of "Self Help," has just celebrated his golden wedding. He is in his eighty-third year, and is still vigorous.

The Rev. Robert Small, Gilmore Place Church, Edinburgh, has received the degree of Doctor of Divinity from the University of St. Andrews.

More than one hundred and ninety pupils have been enrolled in Cumberland Presbyterian Seminary, Piedmont, Ala., M. M. Russell, A. B., president.

The Rev. James Hamilton, M.A., was on the 22nd ult. ordained to the pastoral charge of the congregation of Derryvalley, in the Ballybay Presbytery.

Lady Henry Somerset is at present raising funds to establish in England an Inebriate Home for Women. Such a home for men has been in existence for some time.

The number of reformatory schools in Great Britain at present is fifty-two, viz., forty-three in England, and nine in Scotland—a decrease of ten schools in the last fifteen years.

The report for 1893 of the London Presbyterian Literary Society's Union has been printed and issued. There are 32 societies in the union, containing 1918 members, of whom 534 are ladies.

Rev. John Julian, author of the *Dictionary of Hymnology*, and Rev. A. J. Harrison, lecturer on "Christian Evidences," have been made D.D. and M.A., respectively by Dr. Benson, Archbishop of Canterbury.

Dr. Kerr, Principal Inspector of schools in Scotland, admits that some of the good features of the old parochial schools have disappeared, but he finds compensation in the fact that dull children now get a chance.

Gen. Neal Dow, whose ninetieth birthday, March 20th, was celebrated by prohibitionists in various parts of the country, still rises daily at five a.m., and takes a three mile walk every morning, "to keep the bloom of youth on his cheeks."

The tower which is being erected by the Russians on the highest point of the Mount of Olives at Jerusalem, is already several stories high, and but one more is to be added. The Mediterranean and the Dead Seas will be seen from the top.

Philadelphia has abolished school examinations for promotions. The movement has been on the ground that examinations are an unnecessary draft upon the time and energy of both pupils and teachers and also an incentive to deception by the former.

Rev. G. W. Rich, of Payson, Utah, reports a unique ingathering of people at Benjamin, a village near Payson. Some time since almost the whole village left the Mormon Church in a body, and now about fifty of them have united with the Presbyterian Church in Payson.

Chicago has 626 churches of all denominations. Of these the Methodists have 105 churches and missions, the Roman Catholics 101, the Congregationalists eighty-four, the Baptists seventy-two, the Lutherans sixty-four, the Presbyterians fifty-six, the Episcopalians forty-four.

The head-masters of Eton and Harrow schools in England receive probably the largest salaries of any educators in the world—from \$30,000 to \$40,000 per year. With these exceptions there is little difference in the wages paid the English and American teachers of the same grade.

A movement is being made to form an inter-collegiate debating union. Harvard has been the moving factor in the matter, and has sent invitations to the larger American colleges, and acceptances from Yale, Princeton, Columbia, and the University of Pennsylvania have already been received.

The Rev. Dr. J. H. Wilson, of the Barclay Church, Edinburgh, preached lately in the Melville Free Church, Aberdeen, and at the close of his sermon introduced to the congregation the Rev. W. S. Swanson, the newly-ordained minister of the church. Mr. Swanson occupied the pulpit in the evening.

The Presbyterian Board of Education has issued a new circular to the churches. The number of candidates under its care has increased from 696 in 1887 to more than 900 in 1894. In view of the great expansion of the foreign work and the great demands at home, they expect this number to become still larger.

The Rev. Andrew Duncan, senior minister of the U. P. Church at Mid-Calder, fell asleep in the Lord on his seventy-fourth birthday, the 23rd January, and his remains were buried in the grave of his father, in Mid-Calder churchyard, on the following Friday. He had served his generation by the will of God as a minister of the gospel for fifty-two years.

Attempts are still continued to carry out street preaching in the city of Cork, but with a very limited measure of success. The preachers, wherever they appear, are hustled and pelted, and the authorities show very little disposition to protect them. If toleration could be established in this matter, not in Cork only, but all over Roman Catholic Ireland, it would be a great gain.

In a "Library of Christian Philosophy," published by Wilbur B. Ketchum, New York, the volume, "The Best Thoughts of the Best Thinkers," a place is given to a paper by Rev. J. D. Gold, Ph.D., pastor at Newburgh, Indiana, on the progress of Theistic Philosophy. This paper was read in the Summer School of Philosophy at Avon by the Sea, 1891, and published in *Christian Thought* in December of the same year.

The Prussian Minister of Public Worship has announced that children whose families have no religious faith need not receive religious instruction in the public schools except at the request of their parents. The order, it is explained, does not apply to the primary schools, but it is the first step towards the abandonment by the state of the duty of religious instruction, and, as such, has met with loud protests both from Protestants and Roman Catholics.

At the present time there are over 70 branches of the Y. M. C. A. in London alone, and in the United Kingdom there are 843 associations with a membership of 87,464. The grand total of branches throughout the world is 5,158, with a membership, including associates, of 467,515. These include more than 900 branches in Germany, 100 in France, and flourishing associations in nearly all the countries of Europe as well as in India, Australia, South Africa, etc.

The Rev. Yung-King Yeo, a Presbyterian of the American Protestant Episcopal Church Mission in China, has arrived in England in response to an invitation from the anti-opium organizations. He was welcomed at a meeting in (Lower) Exter Hall, lately, Sir Joseph Pease, M.P., in the chair. Mr. Yeo represents the native Christians in China, and more especially in Shanghai, and gives his personal testimony as to the curse that has fallen on the Chinese people through the vicious opium habit.

Dr. Pentecost and the Session at Marylebone have given the use of their lecture-hall for a sale of work on behalf of the British and Foreign Sailors' Society, recently, opened by Mr. Samuel Smith, M.P. The society has secured the General Post office at Dover, overlooking the harbor, for its Sailor's Rest and Bethel. The society hopes to make use of Indian native missionaries to native seamen working in Indian ports. Mrs. Pentecost and other ladies are rendering valuable help.

The resignation by the Rev. Dr. Walter C. Smith of his ministry in Edinburgh Free High Church is an event that claims the regrets of a far wider circle than those more immediately concerned. In his Moderatorship of the Jubilee Assembly last May, he displayed consummate ability in the tact, gracefulness, and readiness of resource with which he discharged the delicate and multifarious duties of the position. We trust he may long be spared to enjoy a tranquil season of retirement, and to enrich the world with further products from his pen.

The Moody meetings in Washington were of interest and attracted all classes—members of Congress, the higher officials, or the officials of all classes and distinguished citizens, as also thousands of others, down to the most lowly. Mrs. Cleveland was present one evening, accompanied by Mrs. Gresham, Mrs. Carlisle and Mrs. Bissell, of the Cabinet ladies. When the request was given to the vast audience for all who were professed Christians to indicate that they were members of the church by rising, Mrs. Cleveland was among those who stood up.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S Cherry Pectoral

Prompt to act, sure to cure

When writing to advertisers please mention
THE CANADA PRESBYTERIAN.

The number of Lutheran ministers in the world, according to Rev. J. N. Lenker's new book, "Lutherans in All Lands," is 39,346, with 42,877 churches and 53,080,000 baptized members. Of the churches, 9,727 are credited to American, 22,500 to Germany, 2,514 to Sweden, 960 to Norway, and 1,900 to Denmark.

Mr. P. D. Gallagher, Dominion Cotton Mills, Brantford, Ont., writes under date of Sept. 25th, 1893. "My ankles were much swollen with rheumatism, and looked ready to burst. In fact my stockings were removed with difficulty, and I suffered much pain. St. Jacobs Oil was applied which eased the pain at once, and the use of one bottle performed a permanent cure."

The German strikes have mostly been for shorter hours, which are decidedly long. They frequently exceed fifteen a-day; in many industries, from eleven to twelve hours of actual work is required; and though the system of ten hours—and in some trades such as printing, a nine hours—day is gaining ground, the advance has only been obtained by a long course of strikes.

PECULIAR TO ITSELF.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Hood's Pills cure Nausea, Sick Headache, Indigestion, Bilioussness. Sold by all druggists.

The Church in France has lost, since the beginning of last year, eleven prelates, among whom were five Archbishops, comprising the Cardinals of Lyons and of Rennes, three Bishops, and four Vicars-Apostolic. Four Sees are at present vacant—namely, the Archbishopric of Besancon, and the Bishoprics of Evreux, Orleans and Mans.—*Catholic Mirror*.

REV. A. HILL, 36 St. Patrick Street, Toronto, with an experience of fourteen years, can recommend Acetocura for la grippe, fevers, etc.

According to an editorial note in President Harper's *Biblical World* for January, "It is the misinterpretation of the Bible that furnishes the occasion of all skepticism. The friends of the Bible have been its worst enemies." Such assertions by friends of the Bible are painful in the extreme. Why not be just and honest enough to qualify the assertion by saying that misinterpretations by some friends of the Bible have aided skepticism?—*New York Observer*.

Perhaps you have never heard of K. D. C. Many dyspeptics have heard of it, tried it, and have been cured by it. It will cure you too. Try it. K. D. C. Company, Ltd., New Glasgow, N. S., Canada.

When carrying an umbrella a short man holds it at an angle of 75 degrees. An Estorbrook pen should be held when writing at an angle of 55 degrees.

Minard's Liniment Cures Diphtheria.

COUTTS' ACETOCURA

THE EXTERNAL REMEDY FOR Rheumatism, Sciatica and Nervous Diseases. Mention this Paper.

REV. ALEX. GILRAY, Collego Street Presbyterian Church, writes: Dear Sirs,—

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

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

For pamphlet and all information apply to **COUTTS & SONS, 72 Victoria St., TORONTO.**

PERFUMES

THE PERFUME OF SOCIETY,

CRAB-APPLE BLOSSOMS,



AND THE CELEBRATED

CROWN • LAVENDER • SALTS.

The following are names and titles of a few of the distinguished lovers and users of these famous Perfumes, in England and on the Continent:

- | | | |
|--|--|--|
| THE PRINCESS OF WALES,
THE DUCHESS OF ALBANY,
THE PRINCESS OF BATTENBERG,
PRINCESS DORIA,
PRINCESS HAZFELD,
THE DUCHESS OF SUTHERLAND,
THE DUCHESS OF DEVONSHIRE,
THE DUCHESS OF PORTLAND,
BARONNESS BERTON COLTTS,
BARONNESS REUTER, | COUNTESS OF DENRAVEN,
COUNTESS OF SETTON,
COUNTESS OF ROSSLIN,
COUNTESS STEINBOCK,
VISCOUNTESS CROSS,
LADY GRACE BAINING,
LADY BROOKE,
LADY CASTLEDOWN,
LADY RANDOLPH CHURCHILL,
LADY HARCOURT, | LADY PLYMOUTH,
LADY DE GREY,
LADY METSET THOMPSON,
LADY SOMERSET,
LADY BROGHAM AND VAUX,
COUNTESS DE PORTALES,
MISE REICHENBOURG,
EARL OF WESTMORELAND,
THE DUKE OF SUTHERLAND,
THE TURKISH ENBASSADOR. |
|--|--|--|

No Perfumes have ever been produced which have been received with the favor which has been universally accorded to the Crab-Apple Blossom Perfume and The Crown Lavender Salts throughout the polite world. They are at this moment the especial favorite of La Haute Societe of Paris and the Continent.

"The Superiority of the CROWN PERFUMERY is too well known to need comment."—LONDON COURT JOURNAL.

They are sold by all leading druggists as follows:

- Crab-Apple Blossom Perfume, 1 oz., 2 oz., 3 oz., 4 oz.
- Crab-Apple Blossom Toilet Water.
- Crab-Apple Blossom Poudre de Riz.
- Crab-Apple Blossom Toilet Soap.
- Crab-Apple Blossom Sachets.

ANNUAL SALES OVER 500,000 BOTTLES.

SPECIAL PRODUCTIONS OF

THE CROWN PERFUMERY CO.,

177 New Bond Street, London.

SEE EXHIBIT AT CHICAGO IN BRITISH SECTION.

At wholesale by Lyman, Knox & Co., Montreal, and all leading druggists.



HOLLOWAY'S OINTMENT

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

— FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, —

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

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

And sold by all Medicine Vendors throughout the World.

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

MISCELLANEOUS.

Coal is dearer in South Africa than in any other part of the world; it is cheapest in China.

The making of lucifer matches is a State monopoly in Franco, Spain, Portugal, Italy, Greece, Roumania and Servia.

David Christie Murray in a recent address contends that the drama is not an art but a trade. The money-making faculty is the one sign of ability.

The Duchess of Teck, whose daughter may one day be Queen of England, has written an article begging ladies of her acquaintance to help make clothes for the poor.

Tricycles may be had for hire, like cabs, in Milan. An attendant goes with the machine to propel it. The fare depends on the distance travelled, not the time consumed.

One of the most recent dodges for relieving sleeplessness is to raise the head of the bed about 12 inches, or cut off a foot from each of the legs at the foot of the bed.

Leather is tanned in Switzerland with the aid of electricity. Time is saved by the process, and the output is said to possess more than the average strength of ordinary leather.

At the Kipling household five o'clock tea is served from a table whose top is a large plate of hammered brass of Indian design and manufacture. It is simply mounted on a wooden tripod.

During the month of December 323 feet of 7 by 11 feet tunneling was driven at the Jeddo tunnel, at Eberville. This was done in 27 days by two shifts of men, each working ten hours.

War! on scrofula and every form of impure blood is boldly declared by Hood's Sarsaparilla, the great conqueror of all blood diseases.

The late Mr. A. L. Bruce, son-in-law of Dr. Livingstone, the famous African explorer, has left £3,000 to the University of Edinburgh for the purpose of founding a Chair of Public Health.

Dr. P. Fuerbringer, of Berlin, praises the peanut as a food rich in albumen, and advises its use in soup or as mush. Peanuts are especially valuable, he says, in kidney diseases, in which animal albumen must be avoided.

Test this statement, a trial will convince you that K. D. C. brings immediate relief to the dyspeptic, and if followed according to directions, a complete cure.

The fund raised in Boston to erect a statue in memory of Bishop Phillips Brooks amounts to \$79,625 in actual cash, \$70,000 of which is loaned at 5 per cent, while the remainder is drawing 2 1/2 per cent interest on deposit.

The Earl of Rosebery is the most extensive milk dealer in London. He does not, however, have his name on his milk wagons, as Lord Rayleigh does, but carries on the business under the names of his managers.

MR. WM. CALDER, 91 Spadina Avenue, Toronto, cured by Acetocura of spinal disease nearly 40 years ago, endorses all we say about our remedy.

The curious and possibly important fact, says London Electricity, has been noticed that when the eyes are illuminated from behind by a glow lamp in the mouth, the pupils, seen as blood-red apertures, do not contract.

Henry Villard, a rich New York citizen, has organized an expedition in charge of Mr. C. F. Lummis, to journey through Peru, Bolivia and Ecuador in quest of relics of the ancient life in those interesting countries. — Illustrated American.

Rheumatism Cured in a Day. — South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

The Germans take things very serious. A doctor lecturing in a northern town on the injurious practice of tight lacing, proposed to form an 'Anti-killing-young-woman-by-a-lingering-death-Society. The German newspapers gravely reproduced the doctor's remarks, and rendered the hyphenated title thus: 'Jungfrau Zimmerdurchschwindstucholdungsgegenverein.' — London Million.

Yates Thompson, formerly owner of the London Pall Mall Gazette, has offered £38,000 with which to add to Westminster Abbey a large chapel where future memorials and monuments may be erected. The Government has deferred accepting the offer, pending the decision upon three schemes already suggested for the extension of the abbey.

Minard's Liniment Cures Distemper.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong." — T. D. M., Norcutt, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

President Eliot, of Harvard, says that there is scarcely a single subject taught nowadays in the same way it was taught 30 years ago, and that even law, the most conservative of studies, is now treated in an entirely different method from that which prevailed in former years.

The lovely little village of Llangollen, in North Wales, is famous as the place where for 50 years dwelt the "Eccentric Ladies. Many stories are told of them. One of their eccentricities was that whenever they walked abroad they wore men's high silk hats. When they died they were laid to rest side by side in the old Llangollen churchyard.

In China the missionary is the only real interpreter of Western thought and progress. The mines, steamboats and railways of China were projected by men trained in the mission schools. The government has been so favorably impressed with the educational work of the Methodist Mission at Peking that it has promised to give positions upon the railroads or in telegraph offices, to all graduates, at a fair salary, and the privilege of keeping the Sabbath. — Presbyterian Observer.

A Member of the Ontario Board of Health says:

"I have prescribed Scott's Emulsion in consumption and even when the digestive powers were weak it has been followed by good results." H. P. Yeomans, A.B., M.D.

The religious awakening which "priests and prophets waited for," when the hard times began to interfere with the material prosperity of the people, has begun, and bids fair to equal the vast revival wave that swept over the country in 1857, when the great money panic broke all the banks of the country and checked the rewards of industry. Brooklyn, "the city of churches," appears to be the centre of the movement. — Troy Times.

The ladybird, to which many generations of children have addressed the familiar rhyming admonition, is a most valuable insect destroyer, and has the freedom of well-conducted greenhouses. It is the special enemy of the little green aphid that destroys tender plants; and the ladybird is always seen upon rose bushes in summer time because the aphid especially attacks the rose. Every such insectivorous insect as the ladybird is welcomed by those who struggle with the ever-increasing swarm of creatures that attack vegetation. — New York Sun.

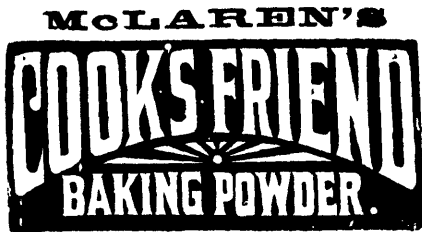
A Specific for Throat Diseases. — BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat for which the 'Troches' are a specific having made me often a mere whisperer." — N. P. WIGLIS.

Obtain only BROWN'S BRONCHIAL TROCHES. Sold only in boxes. Price, 25 cents.

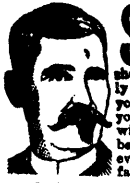
Minard's Liniment Cures Garget in Cows.

Miscellaneous.



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

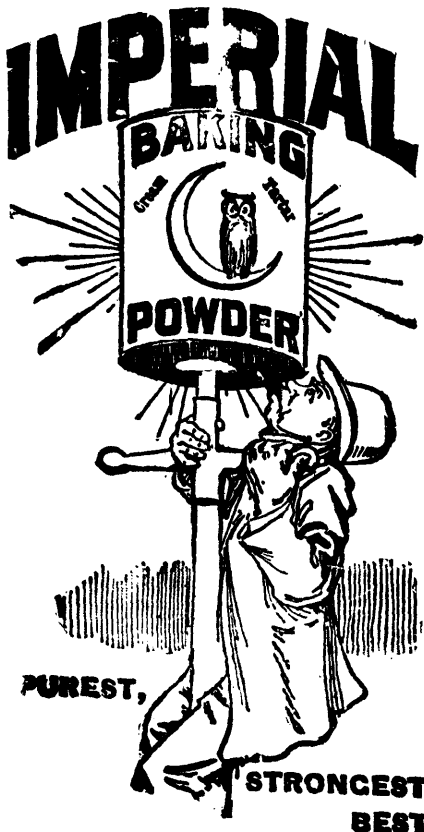
RETAILED EVERYWHERE.



\$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 \$2 for every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.



PUREST,

STRONGEST, BEST.



GILLET'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 of Soda.

Sold by All Grocers and Druggists. W. W. GILLET'S, Toronto

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current on September 18th at 7 p.m. BRUCE.—At Paisley, on July 16th, at 11 a.m. BRANDON.—At Brandon on May 8th. BROCKVILLE.—On July 9th at 1.30 p.m. GLENGARRY.—At Alexandria on July 10th. LANARK AND RENFREW.—In Zion Church, Carleton Place, on May 7th. ORANGEVILLE.—At Orangeville on May 1st at 10 a.m. OWEN SOUND.—At Chatsworth Church on April 17th, at 10.30 a.m.; Presbyterial visitation at 2 p.m. PARIS.—In Ingersoll on July 10th at 11 a.m. REGINA.—At Regina on July 18th. SAUGUEEN.—In Knox Church, Harriston, on July 10, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WHITBY.—In Whitby on April 17th at 9 a.m. WINNIPEG.—In Manitoba College, Winnipeg, May 8th at 2 p.m.

PLATE GLASS, PLATE GLASS, PLATE GLASS, FOR THE MILLION.

LARGEST STOCK IN CANADA, ALL SIZES IN STOCK.

WRITE FOR PRICES.

THE Consolidated Plate Glass Co., LONDON, ONT.

(Capital. . . . \$250,000.)

ALERT ADVERTISERS ADVERTISE

IN THE CANADA PRESBYTERIAN

KILGOUR BROTHERS, Manufacturers and Printers.

Paper, Paper Bags, Flour Sacks, Paper Boxes Folding Boxes, Tea Caddies, Twine, Etc. 21-23 Wellington St. W., Toronto.

THEN AND NOW!!

In olden times, newspapers were considered valuable to readers only for their news, and advertisements were mere incidental surpluses, inserted by merchants as a sort of charity to help fill up the paper, and rarely attracted attention. Today the newspaper is indispensable, not only to the merchant, but to the shoppers of the family, as the universally accepted medium of attracting business. Advertisements are no longer the regulation musty affairs they used to be. They are among the most artistic and attractive features of the popular newspaper, and the frugal housewife scans the business announcements as carefully as the dealer or speculator scans the produce or money markets. Those business houses that patronize the newspapers are the ones that secure the bulk of trade. The carefully edited, compact, fresh, complete, cheap, and neatly printed newspaper is the popular favorite, and the only channel through which the public can be reached either for business or sentiment.—McKeesport (Pa.) Times.

Synod of Hamilton & London.

The Synod of Hamilton and London, will meet in McNab Street Church Hamilton, on Monday evening, 16th April, at half past 7 o'clock.

Rolls of Presbyteries, with the changes during the year, and all documents to be presented to the Synod, should be sent to the Clerk AT LEAST one week previous to the day of meeting. Ministers and elders will receive the usual standard certificate from the ticket agents, enabling them to return at the reduced rate.

WM. COCHRANE, SYNOD CLERK.

Brantford, March 27th, '94.

Forms of Service.

BY REV. DUNCAN MORRISON, D.D.

"Useful in time of need to many an overburdened pastor."—Presbyterian Record. "Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire.

Limp Cloth, 193 pp., 75c.; Plain Leather, \$1.00.

Mailed Free on Receipt of Price.

PRESBYTERIAN PRINTING & PUB. CO.,

5 JORDAN STREET, LIMITED, TORONTO.

Miscellaneous.

Knox College Closing Exercises.

The meetings in connection with the closing exercises of Knox College will be held on Wednesday and Thursday, April 4th and 5th. The Alumni Association will hold its annual meeting on Wednesday at 10.30 a.m., the most interesting item of business being in connection with the College jubilee. The College Senate will meet on Wednesday at 7 o'clock, in the Board Room, and the College Board, on Thursday, at 1.30 p.m. The closing exercises of the College will be held in Convocation Hall Thursday, at 3 p.m., and the usual public meeting in West Church the same evening at 8 o'clock. Addresses at this meeting will be given by Revs. Principal Caven, John Somerville, M.A., and J. McD. Duncan, B.A. The usual arrangements have been made for special rates on the Railways by use of the standard certificates.

STAINED

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.

WHY?

AN exchange tells of a woman who bought a new-fangled coffee pot from a pedlar. In the evening she showed it to her husband, a hardware dealer, who told her he kept the same thing in his store for half the price she paid. "Well," she said,

"WHY DON'T YOU ADVERTISE?"

Nobody ever knows what you have for sale."



100 STYLES OF

SCALES.

Write for prices.

C. Wilson & Son

127 Esplanade St., Toronto, Ont.

PATRONIZE THE BEST Banner Laundry

387 Queen West.

All mending done free. Telephone 2157.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Printing

OF EVERY DESCRIPTION

AT OFFICE OF THE Canada Presbyterian

FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN

Church Reports, Sermons, Pamphlets, etc., receive special attention.

ORDERS PROMPTLY FILLED

PRESBYTERIAN PRINTING & PUBLISHING CO

5 JORDAN STREET TORONTO

Miscellaneous.

STRONG AND PROSPEROUS.

THE

SUN LIFE

ASSURANCE COMPANY OF CANADA.

UPPER CANADA COLLEGE (FOUNDED 1829.)

A fully equipped residential Boys' School. Besides the Classical and Science Courses, for which the College has long been famous, a thorough Business similar to the one adopted by the London (England) Chamber of Commerce is now taught—eight exhibitions entitling the winners to free tuition are annually open for Competition. Winter Term begins January 8th.

For Prospectus apply to The PRINCIPAL, U. C. COLLEGE, DEER PARK, TORONTO.

Wedding Invitations, "AT HOME"

AND..

VISITING CARDS, Engraved or Printed.

Correct in Style,

. . . . and at Fair Prices.

ALL ORDERS PROMPTLY FILLED.

Write for particulars.

Presbyterian Printing & Publishing Co., Ltd., JORDAN ST., TORONTO

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street TELEPHONE 679.

H. Stone & Son, UNDERTAKERS Corner Yonge and Ann Sts. Telephone 931.



? Why? Look Like This

DENT'S TOOTHACHE GUM STOPS TOOTHACHE INSTANTLY (GUARANTEED) Don't TAKE IMITATIONS. All dealers, or send for it to C. S. DENT & CO., DETROIT, M.

The Wise Man Knows

That he must spend money in order to make money. He also knows that he must spend it judiciously.

During Hard Times

The merchant who makes money is the one who advertises. The advertisement is at work for him while he sleeps and brings him business from places where he would never go.

To Make Money,

He selects the best medium for his advertisement; the one that reaches well-to-do people who are likely to become his customers. He also selects a medium where his advertisement will be seen.

Experience Proves

That the newspaper is the best advertising medium, and that among papers the weekly is the most profitable. If you would be prosperous, carefully ponder these facts.

Miscellaneous.

Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists, 50c. & 1.

BELL PIPE ORGANS, ESTABLISHED 1864.

ALL REED ORGANS, ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

BELL ORGAN & PIANO CO., LTD. GUELPH, ONT.

BUCKEYE BELL FOUNDRY THE VANDUZEN & TIFT CO., Sole Importers Cincinnati, Ohio, U.S.A. and E. India Church Bells, Pells and Chimes. Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS For Churches, Schools, etc., also Chimes and Pells. For more than half a century noted for superiority over all others.

CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH SCHOOL FIRE ALARM Etc. Catalogue with 2500 testimonials. Prices and Terms Free.

NO DUTY ON CHURCH BELLS Please mention this paper.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PIPES PUREST BELL METAL, COPPER AND TIN SEND FOR PRICE AND CATALOGUE McSHANE BELL FOUNDRY, BALTIMORE, MD.

FERRY'S SEEDS Are just what every sower needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking. D. M. FERRY & CO., Windsor, Ont.

ALERT ADVERTISERS ADVERTISE

IN-

THE CANADA PRESBYTERIAN