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**To Cook Spinach.**—As spinach is often cooked it is a coarse dish, whereas it should be one of the most delicate and refined vegetables that come upon our table. In order to free it from a certain rankness of the green leaf it must be blanched. To do this wash it very thoroughly, cut off the stalks, and boil it in abundance of salted water for 15 minutes. Then drain it through a colander, and immerse it in the colander in a pan of cold water. When it has become thoroughly cold drain it again and chop it fine. It is now ready to be cooked, and is in the condition in which it is often found in the French markets. It may be kept in this condition over night or for a number of days. As a rule, spinach is cooked too long. It is not uncommon for New England housewives to cook it for one or two hours, and the result is a course, flavorless vegetable, poor in color and only made palatable by smothering it in vinegar.—New York Tribune.

### DO YOU KNOW.

Do you know that bread crumbs cleanse silk gowns?

That berry stains on damask will disappear if soaked in milk before sending to the laundry?

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That a heated bag of salt will relieve neuralgia?

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### SLEEPING ROOMS.

What shall we put into our sleeping-rooms? Nothing that cannot be cleaned or removed. The "ideal" sleeping-room will have neither paint nor paper on its walls. The woodwork will be of hard wood, finished in oil, or simply varnished. The walls should be finished in hard plaster, and tinted; then they can be easily cleaned. The windows will be low and of large size, to let in all the sun and air possible. The floor will be of hard wood, oiled or varnished, and have the dust wiped up every day. There will be a fire-place, where a little fire on the hearth in cold weather will help ventilate, especially in cases of sickness. We may have rugs on our floor as cheap or costly as our purses will allow, but the less we have the better the air. The draperies at the window will be of thin, washable material, and often washed. The furniture will be light, without carvings to catch the dust. Stuffed chairs, lounges and wollen hangings will not find a place here. A set bowl, with hot and cold water, is very convenient, but not always safe; therefore leave it in the bath-room; have a portable one in the sleeping-room, and be on the safe side.—Good Housekeeping.

### SUMMER HINTS.

Bathe daily. Save your steps. Drink milk slowly. Eat your meals slowly. For insomnia take a cold bath at bedtime. Sponge your babies with cold water at bedtime.

Have your house gowns made with open necks and elbow sleeves.

Have mercy on your cook in your arrangements of meals for hot days.

Allow double the amount of time in catching boats and trains than you do in winter.

Press towels, folded as usual, through your clothes wringer and thereby save your laundress.

Give your children water to drink during the hot weather. They need this to make up for the loss from perspiration.

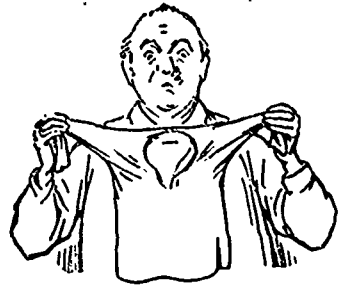
Place a large dish of water in a room where the heat is oppressive. Change once or twice and the temperature will be perceptibly lowered.

Before going for a midday sail rub your face, neck and hands with simple cream, and powder gently with cornstarch. Wipe the powder off, and on returning wash well in warm water and with castile soap.

### A Puny and Fretful Baby.

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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MAY 16th, 1894.

No. 20.

## Notes of the Week.

Write to the Presbyterian Printing and Publishing Co., 5 Jordan Street, Toronto, enclosing \$1 and receive THE CANADA PRESBYTERIAN till 31st December, 1894. For the family circle a better investment could not be made.

Dr. McCosh, late principal of Princeton College, has in the press his last word to the public. He has now attained the ripe age of eighty-three. For half-a-century Dr. McCosh has been a prolific writer, mostly on Scriptural and metaphysical subjects. In turn he has attacked the arguments of Locke, Mill, Tyndall, Huxley, and Hume.

A determined attempt has been for some time carried on, and at last has been so far successful to make the board, or what we would call our common schools, a means of sectarian teaching. It now appears that the teachers under the London School Board are likely to rise in open revolt against the circular of the board imposing a religious test. It will be impossible to enforce that circular if only a majority of the teachers ask to be relieved from giving religious instruction till the circular is withdrawn. To take such a stand is rank mutiny, but mutiny is lawful against oppression.

We understand that the membership of the English Presbyterian Church for the past year will show an increase of 611, being 67,582, as compared with 66,971 in 1892. The membership at the date of the Union in 1870 was 51,013. The value of the church's property (now upwards of £1,600,000) has increased at a still greater ratio, whilst on the other hand the debt has diminished to such an extent that its ratio to the value of property is little more than one-fourth of what it was in 1876. It reports also the receipt in 1893, for the Synod funds, of £45,643 os. 10d., of which £19,858 19s. 7d. was for Foreign Missions, £5,659 15s. 11d. for Widows and Orphans, and £4,133 5s. 5d. for the college.

The thirteenth World's Conference of Young Men's Christian Associations and the jubilee celebration of the foundation of these institutions is arranged to take place in London in June. Upward of 2,000 delegates from different countries will attend, and for their convenience the proceedings will be conducted in English, French, German, and other European languages. An effort is being made to secure an inaugural service in Westminster Abbey. The Archbishop of Canterbury and the presidents of the Wesleyan and Congregational denominations have signified their approval of the scheme. America and the societies of Christian endeavorers are to be largely represented.

In the course of his speech at St. James's Hall, London, the Prime Minister, enumerating the good deeds of the London County Council, said: "There is one other point on which the London County Council has perhaps done, in the opinion of many, and in the opinion of most, as much for the health and comfort of the people as even in the cases that I have cited. It has refused to continue seventeen liquor licenses which it has obtained in the course of the acquisition of property for improvements, although those seventeen licenses represented a large sum of money, and therefore a great responsibility for the London County Council. The Council never shrank from what it thought right, and its action has been entirely approved."

The conferences on religious subjects at this Synod of Toronto and Kingston were opened by the reading of papers prepared by ministers appointed beforehand. As laymen very properly were appointed to preside at these conferences, would it not be now in order that a part, if not all the papers read at the opening of the conference should be assigned to laymen, if, as was remarked by someone, elders are laymen. It would be a good thing for ministers, who compose five-sixths, if not

more of those present, to have the subjects discussed brought before them from the point of view of a layman or of the pew, rather than that of the pulpit, with which they are all so familiar, and laymen also could, we are sure, be consulted to good purpose as to subjects suitable for discussion with profit both to ministers and people on such occasions.

Meetings of Synod have been very much to the front during last week, those of Toronto and Kingston and Montreal and Ottawa both meeting at the same time, the former in Toronto and the latter in Carleton Place. In the case of the former it has become the custom, one which might with profit be imitated by all the Synods, to spend from the evening of Monday until that of Tuesday in conference on topics directly connected with Christian life and work. On this occasion the new departure was inaugurated of having these conferences presided over by elders well known as taking an active interest in the church's work. The three elders who presided on this instance were, Messrs. John A. Patterson, R. S. Gourlay and Hamilton Cassels, chairman of the Foreign Mission Committee.

The papers or addresses with which the subjects for consideration in the Synodical conference were introduced were all excellent and gave evidence of being the result of much care and thought. Though we doubt not the committee which had the matter in charge gave it due consideration and did what they considered the best thing, we would yet submit that, if it lies in their power to make a slight change next year, it would be of advantage for them to suggest that it would be well if the opening addresses were shortened somewhat. It is worthy of consideration whether, instead of being so long and exhaustive in a sense of a subject, the opening addresses on such an occasion should not be briefer, and rather suggest thoughts or ideas which might be subjects of conference, and taken up by other speakers, than attempt fully and minutely to go over the whole ground of any particular subject of conference.

Arrangements have been made in connection with Chicago University for a summer quarter of twelve weeks of study and lectures during which the regulations of the University will be carried out. The life of the University with its libraries and laboratories will be enjoyed. In speaking of it, President Coulter said the provision for this quarter of the year's work has been made full and complete. During the twelve weeks, two hundred distinct courses of instruction will be offered in thirty departments. The number of instructors during the summer quarter will be over eighty. The salaries of the quarter will be more than \$60,000. The experiment is undertaken in no half-hearted way. It remains to be seen whether that great constituency upon which the future of our country is so dependent, the constituency of teachers, will find it possible and think it desirable to avail themselves of the privileges thus proffered.

One of the recommendations in the report of the Committee on Temperance became the occasion of a somewhat lengthy and very important debate, in an educative point of view, being raised owing to an objection to it made by the Rev. D. J. Macdonnell. It was to the effect that the ministers of the Synod recommend their people in looking for members of parliament, laying aside all party feelings, to look out and vote only for men who would support prohibition. This was at once, and wisely, we think, objected to by Mr. Macdonnell along with many others. The false position into which this might lead many in their individual capacity, who are strong prohibitionists even, was clearly and forcibly pointed out, as well as the wrong position it would lead the church into, and the recommendation was amended for one that was practically unanimous. We know of no body of men who would more promptly and more indignantly resent being told how to vote than the ministers of our church, and apart from all other and

more serious considerations, it appears not a little surprising that a committee should recommend ministers to do that towards others which they would not submit to have done towards themselves.

The annual report of the Edinburgh Free Breakfast Mission is interesting reading. The object of the mission, as is well known, is to provide a free breakfast on Sabbath mornings to the poorest and most degraded classes in the city of Edinburgh, while at the same time bringing them under the influence of the gospel. It is now twenty years since this mission was started, and during all that time not a single Sabbath has passed without a free breakfast being provided to a weekly average of over 900 poor men, women, and children. A gospel meeting is held at the same time, and much good and lasting work has been done by this means. Other branches of evangelical work are simultaneously carried on, such as mothers' meetings, temperance meetings, lodging-house visitation, Bible classes, and sewing classes. The children also are not overlooked, and there is a strong and thriving Sunday school and girls' club in connection with the mission. There is also a flourishing Band of Hope and a well-stocked library. The mission send out no collectors, but leave it to the goodwill of their numerous friends in Edinburgh and elsewhere to remit the needed funds.

It is interesting to observe in a Synod or Assembly the different kinds of subjects that interest and bring to the front different men, and there are only a few who appear equally interested and ready for all kinds of subjects. With some, indeed with many, it is the "State of Religion," others it is Temperance, with yet others it is Sunday Schools and so on all around the circle. But it is to be noted, and what is that principle or feeling in man that calls it into notice? that whenever anything arises that awakens combative feeling, or by which men are ranged one against another the interest awakened is apparently both most general as well as most keen. This was seen in the Synod in the case of the appeal in the Keady case against the action of the Presbytery of Owen Sound. Instantly upon this case being called new voices were heard in the court and new men rose to their feet upon points of order, and questions of church law, and contending for fair play now on the one side and now on the other. As it was long ago, so is it still, and so will it be, offences must come, but it is impossible not to regret that so much in human nature that is painful to see and hear nearly always in such circumstances comes to light.

Mr. J. K. Macdonald, in his address to the Synod on the Aged and Infirm Ministers' Fund, said some very plain things to his clerical brethren as to why that particular scheme of our church has not made more rapid progress. Its importance no one can deny and yet it is found to be most difficult and slow work to raise the amount of \$200,000 authorized by the Assembly. Mr. Macdonald plainly told his ministerial brethren that the blame lay chiefly with themselves, and especially with the younger portion of them, who, having been born and brought up under more fortunate circumstances for doing their work, do not know the hardships under which their fathers of a generation ago served the church and did not now in their age, feebleness and pecuniary straits sympathize with them as they might and ought to do, and accordingly did not lend that amount of assistance to it to which it is entitled. No one knows better than Mr. Macdonald the true facts of this case, and we hope that his honest words will be laid to heart by all who heard them. Loyalty to the church as a whole, as represented in its chief court, should lay it upon all as a duty to promote the interests of this fund, and a proper regard and brotherly sympathy for those who have borne so well the burden and heat of the day and have largely made our church what it is, should be especially felt by the younger ministers of the church to constitute a strong claim upon them for the utmost that they can do for the support of this fund.

## Our Contributors.

### TWO THINGS SOME PEOPLE SAY THEY WANT.

BY KNOXONIAN.

Some excellent people say they want progress in theology. Their idea seems to be that theological science should make continual progress, just as chemistry, geology, astronomy and other sciences do. Whether a science made known to us in one book and that book a finished revelation two thousand years ago should be expected to make progress in the ordinary sense of that word, is a question we shall not now discuss. Do our friends expect that theologians will discover a new doctrine occasionally as astronomers discover a new star? Do they think that as many discoveries will be made in theology as have recently been made in the use of electricity? If theology may change as quickly as any other science, we see no reason why some theological expert may not discover a new system one of these days. Some specially daring explorer may find a new doctrine of justification by faith in the Epistle to the Romans. But let these questions pass for the present.

What we want to show in this paper is that if any good brother wants to make progress he can find ample opportunity for doing so along most useful and practical lines. There is no earthly reason why any brother with a hankering after progress should allow his genius go to waste for want of cultivation. Progress, why that is just what we all want or should want if it is progress in the right direction. For example, what could be better than progress in

#### PREACHING.

There is any amount of fair average preaching in this country, but not much that can be truthfully described as far above average. Perhaps it does more good than it would do if it were more brilliant. Very likely it does, and after all the preaching that does most good is the best preaching. Still it would not hurt the country nor any denomination in it if we had a few preachers of extraordinary power. They would be very useful for special occasions and they would stimulate the average preachers to try harder. It has often been said that a church never becomes great without a few really great preachers. Now, brother, if you are sighing for progress, here is an opening for you. Go up and possess the land. Nobody will interfere with you for preaching great sermons. Go on and preach better than Chalmers. Beat Guthrie in word-painting. Leave Spurgeon out of sight in making divisions. Throw Beecher into the shade by your illustrations. Brother, out-class all the pulpit princes that ever lived and nobody will interfere with you. There is room for some progress in the important work of

#### PASTORAL VISITATION.

The pastor who does scarcely any has a great field here. The pastor who visits in a spasmodic, slipshod way might make a little progress with profit to himself and his congregation. These pastors who visit systematically and put conscience into the work will be the first to admit that the work ought to be better done. How can a family be visited in cities and towns? The head of the house is at his work. The children are at school. How can you read and pray with that family if they cannot be found together any day but Sunday and perhaps not even then.

There is room for a very considerable amount of progress in the method of

#### DOING BUSINESS

in our church courts. With the exception of the few men who want to hear themselves talking all day, everybody admits that the length of time spent in our church courts is out of all proportion to the amount of business done. Too frequently there is much precious time spent in doing nothing at all. There are few things more trying to an earnest, studious minister than to sit all day in a church court listening by the hour to men who say nothing, while he thinks of how many families he might have visited or of how much he might have read, or of how much he might have done on his sermons for next Sabbath. The loss is all

the more exasperating when the men who spend the time have nothing else to do or having something else to do never do it.

There is any amount of room for progress in the matter of

#### LEGISLATION.

The church is suffering severely for want of some workable plan for supplying vacancies and finding employment for ministers without charge. Nobody seems able to draw up a plan. Brother, go in and distinguish yourself as a church legislator. Do up something that will put Chalmers in the shade for all time. The fact is, nobody need sigh in this church for want of a chance to make progress. Progress is just the thing we all want. Nor need any one suffer on the score of

#### LIBERALITY.

Brother, you may give a thousand dollars to Foreign Missions and five thousand to Augmentation. They need about ten thousand in the Home Mission treasury. You may square the account if you wish. In fact, you may endow a chair, or two or three chairs in any of our Divinity Halls. You may be as liberal as you like to any of the schemes and nobody will complain. Only don't try to be liberal with God's truth, or God's day, or God's book, or the ordinances of God's house. These things don't belong to us and we have no right to give them or any portion of them away.

### THOMAS A KEMPIS.

BY W. H. M.

To us in these days when everything, however honored by ancient custom or belief, must give a plain account of itself or go, it is not surprising to discover, that many learned men cannot be persuaded that Thomas a Kempis wrote the "Imitation of Christ," and that, even if he did, his name wasn't Thomas a Kempis, but Thomas Hammerkin. However most scholars are agreed that a little genial, fresh colored man, with soft brown eyes, named Thomas Hammerkin, who spent nearly all his placid, uneventful life (a ninety-one years) in the convent of Mount St. Agnes, near the junction of the Rhine and Meuse, wrote that book of communings with Christ, which is on nearly every Christian table (by way of pious ornament), and which has been translated into more languages than any other book except the Bible. It has, since the first edition published at Augsburg in 1470, run through five thousand editions. A beautiful fac-simile reproduction of this edition, with a preface by Canon Knox Little, has just been published. He wrote many other books besides, and copied more, among which is a now famous manuscript Bible, for the gentle saint loved books and quiet corners, and took little interest in the practical affairs of the world, either within or without the walls of the Augustine convent. He occupied for a time a superior post, but with such little success that he was deposed, and given his old position of sub-prior. He was "too simple in worldly affairs," and too absent-minded for an office involving large practical duties.

The purity and spirituality of "The Imitation of Christ" is in strange contrast to that bad and turbulent age in which it was written. The clergy were then at their worst, which is saying a good deal, and the church was altogether distracted, the world witnessing the edifying spectacle of two rival "Vicars of Christ," one at Rome and the other at Avignon, anathematizing each other. The old order had changed, but had not yet given place to the new. Wyclif had been dead only four years when Saint Thomas was born (1380), and Luther was not to be heard of for upwards of one hundred and forty years. The religious event of the time was the preaching and martyrdom of Huss in Bohemia, and for wars, there were fightings between France and England, and between Burgundy and France. But Thomas was apart from all this, and perhaps heard little of it.

His great book may, I suppose, be safely taken as the noblest expression of the heart religion of Latin Christianity, and as exhibiting at its best the fruits of the ascetic life in doctrine and conduct. In reading it, one is at first impressed with the difference between his and our teaching and Christian ideals, and

is led to reflect sadly on the changefulness of all that men from time to time have held most sacred and indubitable. I remember reading a letter from Thackeray, where he (speaking as a Christian) denounces with indignation, and almost with horror, the ideals of Saint Thomas a Kempis. And yet "the pure in heart shall see God;" we cannot hold that an empty phrase. Let me put side by side an extract from the "Imitation," and a few words of Drummond:

"Converse not much with the young, nor with strangers. . . Desire to be familiar with God alone and His angels, and avoid the acquaintance of men. . . One said, 'as oft as I have been among men, I returned home less a man than I was before.' . . Whoso therefore withdraweth himself from his acquaintances and friends, God will draw near unto him with His holy angels. . . It is better for a man to live privately, and have regard to himself, than to neglect his soul, though he could work wonders in the world."—Thomas a Kempis.

"Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above, all do not resent temptation, do not be perplexed because it seems to thicken round you more and more, and cease neither for effort nor agony of prayer. . . Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles."—Professor Drummond.

It would, perhaps, not be impossible, having in view past history and all the circumstances, to justify both writers:

"The old Order changeth, yielding place to new,  
And God fulfils Himself in many ways,  
Lest one good custom should corrupt the world."

But there is very much in the "Imitation," which must ever be the highest truth to men, and that portion is the heart of Thomas a Kempis' teaching. Could anything be more profound or more impressively spoken than these well-known lines?—"If a man should give all his substance, it is as yet nothing, and if he should practice great repentance, still it is little, and if he should attain to all knowledge, still he is far off, and if he should be of great virtue, and of very fervent devotion, yet there is much wanting, especially one thing which is most necessary for him. What is that? That leaving all, he forsake himself, and go wholly out of himself, and retain nothing of self-love. The more any man dieth unto himself, so much the more doth he begin to live unto God. Know that the love of thyself doth hurt thee more than anything in the world. If thou perfectly overcome thyself, thou shalt very easily bring all else under the yoke. The perfect victory is to triumph over ourselves. If thou desire to mount unto this height, thou must set out courageously, and lay the axe to the root, that thou mayest pluck up and destroy both that hidden inordinate inclination to self, and all love of private and earthly good. On this sin dependeth whatsoever is thoroughly to be overcome; which evil, being once vanquished and subdued, there will presently ensue great peace and tranquillity. But because few labor perfectly to die unto themselves they remain entangled, nor can they be lifted up in spirit above themselves."

We have not learned anything wiser than that during all these four hundred years of "progress," and, notwithstanding our "wonderful invention," there have been found no easier means of ascending the Delectable Mountain.

As is to be expected in such a book, there is much repetition of thought and expression, but it is full of deep spiritual sayings, comparable only to those found in the Bible.

It is wonderful to consider that of all the great figures of that age, popes, emperors, statesmen, and teachers, this shy recluse, the son of a hard-working peasant and a school dame of Kempen, should to-day be the one best remembered and best loved; that the "still small voice" of Thomas a Kempis, from the quiet of the cloisters, should be almost the only one by which God still speaks from those times. And as we picture him, bending over his missals in the monastery of Mount Saint Agnes, unregarded and unknown, we hear again the great saying, "The meek shall inherit the earth."

### MR. SCOTT'S REPLY TO DR. PATON.

Mr. Editor: Your issue of May 2nd contains a letter from Rev. Dr. Paton, addressed to me, which characterizes an article in the February *Presbyterian Record* as an 'attack' upon him, as marked by 'animus,' 'a malicious misrepresentation,' a 'series of statements either untrue in point of fact or so placed before my readers as to suggest what is untrue.'

Though his charges are general statements, rather than specific instances, I think that under the circumstances, I should reply

In order that what I say may be fully understood, will your readers please remember that the Presbyterian churches in the different colonies of Australia, such as Victoria, Tasmania, New South Wales, etc., while independent of each other, have formed themselves into a Federation, having a Federal Assembly, and that they are all carrying on mission work in the New Hebrides, together with the Presbyterian Churches of New Zealand, the Free Church of Scotland, and our own church, in all, eight churches supporting eighteen missionaries.

Permit me now a few words as to (1), the motive which I had in writing the said article, and (2), the character of its statements.

#### 1.—ITS MOTIVE.

I can only say that there was neither 'animus,' 'malice,' nor 'attack.' My motive was simply to give information, and I did so without a discourteous, or ill-sounding or ill-meaning word. In some way or other, from reports that sometimes appeared in the newspapers and from other causes, many people had the idea that Dr. Paton was now engaged in mission work in the New Hebrides Islands, that he was but recently from the field, that he was seeking five or six more missionaries, and money to support them, and that with the aid thus obtained, he was to return, reinforced, to his work; and some individuals, societies and Sabbath schools, under this impression, were giving to what was popularly known as 'Dr. Paton's Mission.'

I felt that all should know definitely, that in such giving they were simply giving to the Foreign Mission Fund of an Australian church. I felt it to be my duty to remind the members of our church that we are carrying on the same work that the Australian churches are, that our Foreign Mission Fund which supports that work is in debt, and that if they had anything to give for the New Hebrides, it was a first duty to support our work there, for which we are responsible, and after that if they wished, to help Australian churches.

Again, many were giving for a steam vessel under the impression that it was essential to the success of the mission, that the money had been raised to build it, that the churches working in the New Hebrides were waiting and anxious to have it, and that if £1,000, (\$5,000) more could be raised yearly, in addition to the present annual *Dayspring* expenditure, to meet the additional running expenses of a steam vessel, she would be built at once. I knew that some of these impressions, however they were obtained, were not correct, and I felt our church should know as definitely as possible what the facts were. Such was the motive that led me to write of Dr. Paton's work in the New Hebrides, and his present relation to the mission.

When speaking of motives, I may add that the reason I declined to publish his reply which has appeared in your paper, was partly because of its tone and language, and partly because it contained statements regarding early *Dayspring* history that I could not print without controverting them, and this I did not wish to do. Had it called my attention to points regarding which I was in error, I would have been glad to publish such corrections.

#### II.—ITS CHARACTER.

Permit me now to refer to the second point, viz., the character of the article referred to. Dr. Paton calls it a 'malicious misrepresentation,' a 'series of statements, either untrue in point of fact or so placed before my readers as to suggest what is untrue.'

Let us look at the statements in order. I said that 'Dr. Paton's work on the New Hebrides was as follows,' viz., that:

1. 'He was on Tanna about two years, from 1859 to 1862.' This was an error that

I corrected in the April *Record*. It should have been 'nearly four years, from 1858 to 1862.'

2. I stated that 'after some years of absence, his next settlement was in Aniwa, from 1866 to 1881.' This is correct. True, during this four years, interval of absence, from 1862 to 1866, he was, as he states, visiting the churches, a not unpleasant task, and one which is shared by all our missionaries when on furlough; but, as I definitely stated in the beginning of my article, it was simply his work in the New Hebrides of which I was speaking.

3. I stated that Aniwa, his second field, was a small island, ten miles around, with a population, eight years after his settlement, of one hundred and ninety-four souls, that native teachers from other islands had been many years at work previous to his coming, and had prepared the way, and that good success attended his labors. If this is either untrue or misleading, Dr. Steele's book on the New Hebrides is responsible for it.

4. I stated that Dr. Paton had been 'on furlough since 1881, and had not been at work in the Islands since that time.' The official minutes of the last New Hebrides Mission Synod, held in 1892, append—opposite Dr. Paton's name, the words—'on furlough since 1881, now agent of the Federal Assembly.' I must leave to Dr. Paton and the Mission Synod to settle whether my statement in this connection is either untrue or misleading.

5. I stated that 'Dr. Paton cannot at present be said to have any special mission.' By that I meant that he was not carrying on work on any of the Islands. As to the truth of this I may quote an official statement from Australia as follows:—'Dr. Paton is recognized as the travelling missionary agent of the Federal Assembly, but he is supported and directed by the Church in Victoria. If other churches of the Federation want his services they apply to the Victorian Church, and pay his salary and defray his expenses while he is working for them. His work is to visit the churches and stir up missionary enthusiasm and raise funds.'

6. I stated that he remained for a time after the Presbyterian Council in Toronto 'stirring up an interest in Foreign Mission, work and that he 'did a good work in the Maritime Provinces' during the fortnight that he spent there in helping them to pay off some of the debt on their Foreign Mission Fund.

7. I stated, referring to the five or six new missionaries that were frequently spoken of in the public press, that 'no church has at the present time any thought of making such an advance,' that further advance has been left to the Australasian churches, and that none of them has 'decided on any such marked advance.' In confirmation of this I quote Dr. Paton's commission from the Foreign Mission Committee of the Victorian Church, that 'he is authorized to procure two missionaries to serve in the New Hebrides Islands under this church; two, not six; and one of their present staff is leaving the islands.'

8. I said:—'If any wish to assist in the New Hebrides it would be better to pay our own men first, and then if they wish they can send money to aid the Australian churches in their mission work.'

That such was the object of donations is stated in Dr. Paton's commission, which authorizes him 'to receive on behalf of this committee any contributions offered for its Foreign Missions.' It is about the same as if one of our missionary agents were to visit Australia, and our Foreign Mission Committee were to authorize him to receive any moneys offered for our Foreign Mission work.

#### A STEAM DAYSPRING.

In regard to this point, and my remarks upon it, allow me to ask special attention to the statement of a leading official of the Dayspring Board in Australia, made not two months since. It is as follows:

'The Dayspring Board does not contemplate purchasing a steamer for the mission. The Board has not recommended such a proposal, and so far as we can see at present, we are not in favor of such a thing. The cost of running such a steamer would be from £4,500

to £5,000, (\$22,500 to \$25,000) per annum, and the Board is not prepared to recommend the churches to incur that responsibility. Even if the funds were provided we think it is too much to spend in that way. The wants of the mission can be supplied at a much smaller figure by such an arrangement as is at present in force.'

In explanation of the above I may add that the 'present arrangement' alluded to is a steam service which has been arranged for by the Dayspring Board, with the Australian New Hebrides Steamship Co., a company that did the maritime work of the mission on two previous years. The annual cost of this service is some seven or eight thousand dollars, or about the same as that of the *Dayspring* used to be, and about fifteen thousand dollars less per annum than the estimate for the yearly maintenance of the steamship, while its service is about as frequent as could be given by the latter.

It has this further advantage, that while there is not sufficient traffic to maintain a trading steamer, apart from the work of the mission, and a mission steamer could not engage in commerce, without which the people must remain in a state of grown up childhood or semi-barbarism, the present arrangement, while doing the work of the mission, helps to develop the commerce of the islands, gives a market for their produce, offers an inducement to industry, and enables the natives to surround themselves with the good of civilization, to become a civilized people. As a further result they will be more likely to remain at home, instead of going away in labour vessels to Queensland, a system of virtual slave trade, by which the islands are becoming depopulated. And further still, if the Australians have a commercial interest in the New Hebrides, they will be more watchful against the underhand efforts that the French have for some time been making to get possession of them, which would mean ruin to our missions.

E. SCOTT,

Editor of the *Presbyterian Record*.

Montreal, 4th May, 1894.

#### MRS. BESANT IN INDIA.

BY REV. NORMAN H. RUSSELL, B.A.

What next! Mrs. Besant is in India now and claims to be a Hindu of the Hindus. She is running about the country feeding the conceit of this most conceited of peoples. Her present theology is summed up in

1. The Hindu theosophy is the best of all philosophies.

2. The Hindus are the wisest of all nations.

3. The Sanskrit language is the best of all languages.

4. Western civilization with all its discoveries in science, is nothing compared with Hindu civilization.

5. All that is best in the West has been borrowed from India.

What conceited Hindu wouldn't jump at such bait? Is it any wonder we hear of her being feted and lauded wherever she goes? She is also credited with having said in Bangalore, "She was a Hindu Pandit in a former birth, and is visiting her own land after a sojourn in the West, where she re-incarnated to know the nature of the materialistic civilization of those regions." It is not said how the Brahmin Pandits enjoy the possibility of their being re-incarnated into a mere woman of all things. It is strange also that Mrs. Besant should be the first modern Hindu to show what she was in a former birth. One is inclined to doubt her memory, she would seem to have come from something with longer ears than a Brahmin Pandit. The Hindus in Calcutta say that if she were a true Hindu she would know that her first duty is to put herself under the authority of her husband.

Rev. J. Guinness Rogers is delivering to the students of Hackney College a series of lectures on "Pastoral Theology." The subjects already treated have been: "The Pastor of Fifty years ago and the Pastor of To-Day: A Comparison"; "The Pastor in His Study." Mr. Rogers is at present lecturing on "The Pastor in His Pulpit," after which he will take up "The Pastor in the Visitation of His Flock." He promises a lecture on "The Pastor and Ruskin," before the close of the course.

## Christian Endeavor.

### WHAT LOVE DOES FOR THE WORLD.

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

MAY 20—1 Cor. xiii. 1-13.

The chapter to which we are here directed might be called, as Meyer suggests, "the song of love" of the New Testament. Prof. J. S. Blaikie, in his work on Moral Culture, advises all persons to make themselves very familiar with certain portions of the Bible. Among those passages which should thus be written on the heart, he places first on the list the Sermon on the Mount, and, second, this 13th chapter of 1 Corinthians. Those Christian Endeavorers who can lay their hand on Prof. Henry Drummond's little work, "The Greatest Thing in the World," should not fail to read it in connection with this topic. His analysis of love is not new, for others have given it in practically the same form before, but his exposition and illustration of this subject are so clear, so beautifully simple, and so full that one almost hesitates to write anything upon it now. The fact is that he has reaped the field so thoroughly that if the field itself were not inexhaustible, those who come after him would have to be content with the merest gleanings.

We take it for granted that we have to discuss, not what God's love does for the world, but what love, when it reigns in our hearts, will do for us and for others. True, our love had its origin in God's love; it is rooted and grounded in His love, but the chapter to which we are directed deals more particularly with what may be done for the world through that love which is implanted in the human heart. Love is an essential element in the Christian life, and when the divine love moves and sways us it does great things for us, and for others through us.

What then does it do? This question may be answered negatively and positively. It does not make, it does not even permit, a man to be impatient, envious, proud, discontented, selfish, fretful, slanderous, discouraged. But it makes him patient, benevolent, humble, courteous, generous, good-tempered, truth-loving, hopeful, trustful and long-suffering. Without dwelling at length upon any of these points, and without making any formal divisions of our subject we shall present a number of Biblical illustrations to show what love has done for the world. When we know what it has done, we know what it can do.

What enabled Jacob to serve his uncle Laban faithfully for a term of seven years, and why did those years seem but a few days to him? It was because he loved a maiden who lived in Laban's house (Gen. xxix. 20). Why did Moses pray so earnestly on behalf of the children of Israel, and why was he willing that his name should be blotted out of God's book unless their sins were forgiven? His love for them made him very importunate with God (Ex. xxxii. 32). How touching the poem which David wrote after the death of Jonathan! How feelingly he referred to the companion whom he had lost! What inspired him? Love (11 Sam. i. 26). Look at Rizpah watching and waiting for five long weary months on the rock at Gibeah! The sun beat down upon her by day and the chilling dews fell upon her by night. What prompted her to keep up her lonely vigils? Love (11 Sam. xxi. 10). Why was Esther willing to forego honors, wealth and fame? Because of the intensity of her love to her kindred (Esth. viii. 6). Ruth would not leave her mother-in-law in wretchedness and poverty. Many waters could not quench her love. How eloquently the centurion spoke to Christ on behalf of his sick servant! How earnestly the Syro-Phœnician woman pleaded for her daughter? How kindly Stephen prayed for his enemies! How fast the tears fell upon the page as Paul wrote to the Philippians regarding the enemies of the cross of Christ! How solicitous he was regarding the salvation of his countrymen! (Rom. ix. 3). How light love makes the heaviest labors! How it smooths the rugged road! How willingly it makes sacrifices! How it longs for companionship with the person beloved!

By way of a start to the request made in the following letter we shall quote again from the London Presbyterian correspondent referred to, what he says of the weekly church prayer-meeting falling off because of the C.E.S. "Believing that this experience is exceptional, I have written to every minister in this town in whose church an Endeavor Society has been established, asking what has been its effects on the week-day prayer-meeting. Of the replies received thus far, in no single instance is there reported any falling off at all. One minister writes: 'My prayer-meetings are all helped in number and interest by the Young People's Society of Christian Endeavor. The young people do not attend the mid-week services in such numbers as I should like to see, but it is so difficult for them regularly to attend two meetings of the kind the same week. It is, however, my joy to see every department of my church life and work receiving an impetus from the Christian Endeavor. This is patent to all my people as it is to me.' Another minister writes:—'The Young People's Society of Christian Endeavor has increased rather than decreased the attendance at our weekly-night services. It has given us more prayer leaders, that is, those whose voices were never heard in our weekly prayer-meetings have broken the ice at the Endeavor meeting, and are always ready to pray in the prayer-meeting of the church.' A third writes: 'If in any case the Christian Endeavor movement slightly interfered with the weekly prayer-meeting of the church and congregation I should regard the advantages secured by the society as much more than compensating for any such real or apparent loss.' A last quotation: 'The Young People's Society of Christian Endeavor has not diminished the numbers nor lessened the interest in the week-night service. Further, some of the most regular in attendance are the members of the society.'"

Dear Editor,—I am pleased to see your Y.P.S.C.E. column, and was pleased with the sentiment of the paragraph from Presbyterian, London, correspondent. I find that my young people here ignore the church prayer-meeting. They are doing a good work and we have a flourishing society. They have a prayer-meeting on Sunday evening before service, half an hour, and also on Tuesday evenings, 8 to 9. It is too much to ask them to come back on Wednesdays. I believe the prayer-meeting should be attended, and that the purpose of the Endeavor Society was to help the prayer-meeting and not to weaken it. This is a practical subject that experience might give much light regarding. I should like to know the effect of the society on prayer-meeting in general.

[The above comes from one of our ministers, and we hope all Christian Endeavorers will make a note of it. The thing complained of here is not what ought to be. We hope that the request of the last sentence will call forth not a few answers, brief and straight to the point.—ED.]

Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Church, Boston, takes occasion in his church paper to give hearty and well-deserved praise to his Christian Endeavor Society, that has completed their third annual gift of six hundred dollars for foreign missions. They have been supporting a missionary in Africa for these three years. Dr. Gordon reminds his noble young people that they are giving more every year to foreign missions than the entire annual contributions of many of the largest and wealthiest churches of our country, and ends the paragraph thus: "All praise to God for our Christian Endeavorers!"

The Christian Endeavour movement is making rapid progress in the Midland District of England. There are now 30 societies affiliated with the Birmingham and District Union, 21 of which had been enrolled during the year. Several others have been started though not yet registered or enrolled in the District Union. It is estimated that there are 1,000 active, 400 associate, and 100 affiliated members in the Midland District. It has been arranged to hold the convention for 1895 in Birmingham.



## Pastor and People.

### THEY ARE NOT LOST.

BY RICHARD METCALF.

The look of sympathy, the gentle word,  
Spoken so low that only angels heard;  
The secret act of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes  
These are not lost.

The happy dreams that gladdened all our youth,  
When dreams had less of self and more of truth,  
The childhood's faith, so tranquil and so sweet,  
Which sat like Mary at the Master's feet—  
These are not lost.

The kindly plan devised for others' good,  
So seldom guessed, so little understood,  
The quiet, steadfast love that strove to win  
Some wanderer from the ways of sin—  
These are not lost.

Not lost, O Lord I for in Thy city bright  
Our eyes shall see the past by clearer light,  
And things long hidden from our gaze below  
Thou wilt reveal; and we shall surely know  
These are not lost.

Written for the CANADA PRESBYTERIAN.

### A SUGGESTION.

BY THE LATE REV. JAMES CARMICHAEL, M.A.,  
NORWOOD.

[A pathetic interest attaches to the following contribution as the author of it has so soon after writing it been called to his everlasting rest, and to the enjoyment of that clear light of God in which all such perplexities as this brief paper treats of disappear.—ED.]

Much perplexity has been felt by students of the Word by the abrupt transition between the thought conveyed in the Lord's answer to Peter, recorded in the last verse of the xiii. chapter of John, and that in His discourse to His disciples, beginning at the 1st verse of the xiv. chapter. It is evident that something was said and done which the Evangelist has not recorded. The disciples were, it is true, deeply grieved. A painful thought filled their hearts. Their beloved Lord was now to be withdrawn from them; He and they were now to separate—He to suffer agony and ignominy, to be crucified and buried; they to be scattered as sheep without a shepherd. But was there not something more than the thought of separation and sorrow for the Master dominant in the breast of the disciples which led the Saviour to say to them: "Let not your heart be troubled, ye believe in God, believe also in Me." It seems to me there was. John makes no mention of the institution of the Supper. From the Synoptists we gather that it was instituted immediately after the partaking of the Passover Feast. While Jesus and His disciples were partaking of that feast for the last time, and just before the institution of the Supper, He said that one of them would betray Him. In deep distress each asks: "Lord, is it I?" In the xiii. chapter of John mention is made of this fact; at the 21st verse Jesus says, "One of you shall betray Me;" and in answer to their enquiries as to who it should be, He said (v. 26), "He it is to whom I shall give a sop when I have dipped it." Here then is a sure indication that at this juncture of our Lord's ministry the Passover Feast was celebrated; and that after Judas went out, we have recorded (vs. 31-38, some of the sayings of our Lord to His disciples on that memorable night. Thereafter, and just immediately before the language of the xiv. chapter begins, it seems to me the Lord instituted the supper which was to commemorate His dying love for man. My reason for thus thinking is the language of the 1st and following three verses of the xiv. chapter. Let me explain: The words of institution, as given by Luke, are, "And He took bread, and gave thanks, and brake it and gave unto them saying. This is My body which is given for you, this do in remembrance of Me. Likewise also the cup, saying, This cup is the New Testament in My blood which is shed for you." The same bread and the same cup used at the Passover Feast were used in the institution of the Supper. These were still on the table at which they sat. When, however, Jesus took the bread and said, "This is My body which is given for you, this cup is the New Testament in My blood which is shed for you," the disciples were filled with amazement and greatly troubled. They had not yet understood the meaning of the

great sacrifice He was on the eve of making for the sins of man. To calm their minds He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me." As much as to say: You doubt not that the Passover Feast which we have just celebrated commemorates an authentic fact in the history of our people, proclaims that God did deliver your forefathers from the bondage of Egypt, protected them and provided for them in their journey through the wilderness, and placed them in the land My Father had promised them. You know this, you believe all this. In using the language I did, and in making use of these elements of bread and wine I have instituted a passover feast which shall commemorate a far greater deliverance for mankind than the one we have just kept. This bread and this wine are emblematic of My body given as a sacrifice for sin; but I shall triumph over death, and ever live to lead My followers into the heavenly Canaan. You believe in God; as Israelites you believe all that is recorded in the Scriptures of His dealings with your forefathers; He has the power and He exercised it on their behalf; He has the mercy and He bore with them through years of opposition and rebellion, but He finally placed them in the promised land. "Believe also in Me." I am God manifest in the flesh. I have power to lead My people into the heavenly home. I have mercy and will deal mercifully with My disciples. Such appear to me to be the interpretation of the language of the 1st verse of the xiv. chapter, nay more, I look upon the whole of that chapter as also upon the xv. and xvi. as a commentary by our Saviour to His disciples in order to allay the disturbed feeling which the words of institution had begotten. Read the xiv. chapter in this light, and how pregnant with comfort and cheer it becomes. "In My Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." But not to prolong the subject take the 11th verse, "Believe Me that I am in the Father and the Father in Me; or else believe Me for the very work's sake." As if He had said, Philip, if you don't believe that I am God manifest in the flesh, if you don't believe that I shall go and prepare a place for you in the home above, and that I shall come by-and-by and take you to that home, believe Me because of the works you have seen me do. You saw me raise Lazarus from the grave, after he had been dead four days. You saw me still the wind and the waves. You saw me give sight to the blind. You saw all the works which I did; these attest my power and show that I have said nothing that I am not able to accomplish. Yes, Philip, I go away, but will come again to you, and where I am there will you and all who believe in Me be also.

### "TIRED OF DOCTRINE."

This cry has had its influence in the pulpit and on the platform at revival meetings to the detriment of a vigorous Christianity. Much of that which passes current to-day under the name of the Christian religion, as it is illustrated in the lives of professed believers, is effeminate and weak. Nothing is more to be deplored than the religious superficialness and its double resultant, the disparaging criticism and distressing scepticism that mark the present. And it must be confessed that conspicuous among the reasons for this state of things is to be reckoned the studied suppression, to great extent, of the fundamental doctrines of religion the comparative paucity of doctrinal preaching and teaching.

They who join in this outcry are out of harmony with the great founder of Christianity. Doctrines were the subjects and substance of His discourses. The effect upon the people of His Sermon on the Mount was to cause astonishment "at his doctrine." Out of His sermons and sayings the Epistles constructed their Epistles, all of them replete with doctrine. To Paul's mind the doctrine of justification by faith in the Lord Jesus Christ overshadowed every other. Strike out from the New Testament the doctrines that Christ taught and His Apostles enforced in every letter they wrote and in every sermon they preached, and you will overthrow the sacred edifice of Christianity, for thereby you will have destroyed its very foundation.

As opposed to Atheism Christ taught Theism. Against Unitarianism He preached the doctrine of the Trinity. He called Himself the Son of man and the Son of God; asserted His pre-existence and His oneness with the Father, and spoke of the Holy Ghost. Take all the cardinal doctrines of the Bible, accepted by the different bodies of evangelical Christians, Christ taught them and preached them. To this fact we owe our possession of them. If ever the doctrine of man's depravity and guilt, and his helplessness therein, was preached, Christ preached it. If the way out of this dilemma into life and immortality through the blood of the atonement was ever preached, Christ preached it. If the necessity of holiness of heart and life was ever preached, Christ preached it. If the doctrine of the Holy Spirit's presence, necessary to renew, guide and keep to eternal life was preached, Christ preached it. The certainty of death; the solemnity of the judgment; the eternity of the saint's bliss and the impenitent sinner's woe—how He labored to inculcate them, and to persuade the people to believe them! But why specify? His very presence in this world, His suffering life and ignominious death, were all sermons, fraught with compassionate eloquence, on every doctrine of the Word of God.

Then, let not His ministers who are ordained to preach the great saving doctrines of the Bible, nor His disciples who profess to sit at His feet as learners, forget the example of the Great Teacher. Let them be influenced by that rather than by the foolish demand of some that the doctrines be omitted, or, if presented, so glossed over by bewitching rhetoric and modifying parentheses as to be emasculated of all energy. The sword of the Spirit placed in the hands of preachers and teachers is two edged, nor is it meant to be a toy to play, but a weapon to slay with, and no one is justified in making it ineffectual by dulling its sharpness with garlands of roses.

The prime function of the pulpit is not to indulge in learned and labored dissertations on present political or social conditions, but to direct the current of the people's thoughts in religious channels, and to impress upon their minds and hearts the great truths of Revelation. This, the people go to church, expecting of the preacher; the preacher, failing in this, the people return home disappointed.—*N. Y. Christian Intelligencer.*

### HE NEVER FAILETH

An old Scotch baron was attacked by his enemy, who encamped before his gates and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within, but there were no signs of capitulation. Weeks and months passed away, and yet no surrender. After a long time, the besieger was surprised one morning to see a long line of fish, fresh from the sea, hung over the wall; as much as to say: "We can feed you; and surely you cannot starve us out, so long as there are fish in the sea, for we have an underground connection with it, and the supply is exhausted!"

"So," said the preacher, "Satan may besiege our gates, but he can never compel us to surrender; for our food comes, not through the gates, but from above, and through channels invisible to his eye; and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear."

### THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say, if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, "Mr. Moody how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John Christ says to Nicodemus, 'If you do not understand earthly things how can you understand heavenly things?' There are a great many things about my own body I do not understand I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

Put men ask, 'How can you prove the book is inspired?' I answer, because it inspires me. That is one of the best proofs. It does inspire us.—*D. L. Moody.*

### THE WORD WIFE.

Mr. Ruskin says: What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. *Wife* means 'weaver.' You must either be house wives or house moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, honor is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power.

### A CHEAP TONIC.

A woman who had gone through much sorrow, said to a friend once, 'Whenever I feel especially sad, or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have.' The speaker's heart, we knew, was broken to all earthly pleasure, but she still keeps up a cheerful front to the world, and goes on trying to do her earthly task right and left, always longing, as she says, for the gates to open that she may join her beloved. But her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic. We need consult no doctor, only bend in prayer to our ever-present and loving Father to guide us right. His grace will help us, his arm steady us along the thorny road. His voice says, 'Be strong, be faithful, and I shall lead you Home.'

### VOLUNTEERS.

When Garibaldi was going out to battle, he told his troops what he wanted them to do. When he had described what he wanted them to do, they said:

"Well, General, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like that?"

His men stood before him a little while in silence, and then they threw up their hands and cried:

"We are the men! We are the men!"

The Lord Jesus Christ calls us to His service, and says:

"I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations, but afterwards there comes an eternal weight of glory."

Will you not shout, "I am the man?"

THE CANADA PRESBYTERIAN from now until end of year for one dollar.

## Missionary World.

### A LETTER FROM CHINA.

[Through the kindness of the Rev. Finlay A. McLennan, of Lucknow, we are enabled to give to our readers the following letter from his nephew, Rev. K. McLennan, who was appointed to Honan some time ago and who has just lately, in God's good providence we hope, reached his field in safety.—ED.]

We are well and thankful that we have reached the end of our long sea-voyage. I wrote from Shanghai, where we stayed over two weeks waiting the opening of this port. At Shanghai we met some people who were very kind, but, notably, a Mr. Mathieson from Scunie, Sutherlandshire, a most excellent and godly man. There is also a Duncan Macdonald from Inverness, there, whose brother we knew in Scotland. While at Shanghai I addressed a few meetings; one in Gaelic at the request of Mr. Mathieson, and others. We left Shanghai on the 6th inst., arriving here after a somewhat stormy passage, late on Friday. Mr. Bestwick and wife were at the wharf to meet us, and it is with them we are now. A letter was awaiting me from Mr. Grant, saying that he was coming down to meet us, which cheered us not a little. We have received a number of letters from the missionaries who are all well at present.

The impressions made upon me by China, and the Chinese, are not the most favorable, which was not to be expected. One seems to be walking in a vast grave-yard, all around Shanghai and Tientsin. The whole land is thickly dotted with grave mounds and coffins. I have myself seen coffins exposed on the ground; others covered with straw or wrapped in matting; some suspended from upright stakes. They are to be seen everywhere: right by the house, by the roadside, in the centre of a field, and very thick near rivers or streams. What a gruesome habit this is. I never realized so vividly before the havoc that death had wrought in the world, and the sublime thought of the resurrection when the grave shall no more boast of its victory, was anew impressed upon me. Where the graves are of brick, we can see a hole for the exit of the spirit, in the end. It is known that beggars in the winter time pull the bodies out of their coffins and sleep in them for the night—an illustration of the demoniac dwelling in the tombs. Nothing could be more dreary than the passage up to Tientsin. The land is perfectly flat except for the burial mounds, and at present bare of vegetation. The villages on the banks present an appearance of extreme squalor, being almost entirely constructed of mud. The Chinese themselves look so dull and depraved that it is extremely depressing to be with them for any time.

I believe it will be the consensus of opinion among missionaries that lying and cheating are so engrained into the Chinese that they can seldom be depended upon. What of polygamy and the condition of woman in general? The belief that heathen religions were a creation of the evil spirit, which I had before coming here, is now tenfold stronger. There is nothing in common between Christ and heathen religions to justify anything but eternal combat. I would be sorry to have, as a friend, any one who could stolidly see Christ traduced before friends and foes, as was done, if the facts are as stated, in that Parliament in Chicago. It remains for us to recoil upon the foundations of the faith, and cling to the simplicity which is in Christ.

The devil keeps holiday in China, and to appearance almost reigns supreme; but we are not dispirited by that, as we believe that God has His chosen here as elsewhere, and yet it must be hard in genuine missionaries to read the blatant stuff written about heathen religions.

We are having very fine weather at present, clear and cool. We hope to leave as soon as Mr. Grant comes, and to get up to Honan before the end of April, at the latest. Traveling in house boats is very slow, especially up stream. Meanwhile we have to thank the Lord who has verily been with us coming through the waters. It is remarkable how in traveling one gets impressed with the beautiful simplicity and thorough integrity of Scripture. It is

said that brethren came to meet Paul to Appii Forum and the Three Taverns, whom, when Paul saw, he thanked God and took courage. I never saw so much in that verse as when tired and depressed, and not knowing well where to go, we were kindly met and welcomed by our friends here before we had left the ship. One could see that God had not only been with us on the voyage, but had also gone before us, for which we returned thanks, and took courage for the future, knowing that this is our God, and that He will guide us even unto death.

I have not done much at the language yet. Friends did not think it wise to get a teacher until we reached Honan, lest the difference of dialect should be detrimental. We are going meantime to Chuwang. The station at Hsin Chen will be vacant for a short time.

### REPORT OF MRS. HARVIE, FOREIGN SEC. OF W.F.M.S.

#### PORTAGE LA PRAIRIE INDUSTRIAL SCHOOL.

Miss Annie Fraser, principal of school and matron; Miss Sarah Laidlaw, teacher.

Good work has been done in this school and in the tepees this year. In November, '93, there was an attendance of seventeen with nineteen names on the roll. Since that time, two new pupils have been admitted, one, of them a babe of eighteen months—a bright little boy, whose mother went away and left him. Several of the older girls are improving steadily in household work, dressmaking, sewing, etc., two of them being considered sufficiently trained to take situations as domestics. A third has learned dressmaking and to cut and fit dresses by a system, and makes not only her own clothes, but helps with those of the others. Others assist with the household knitting and mending. The building is now very comfortable, there being a separate school, the old school-room being used as dining room and living room for the children. A new kitchen, a sitting-room for the teacher, a pantry and cellar and woodshed have been erected, thus increasing the facilities for useful work. The services in the church tipi are most interesting and encouraging. Miss Fraser says they have been a great help in gaining the confidence of parents and children towards the school. Since the New Year a temperance meeting has been held, and a number have signed the pledge. There has been considerable sickness among the pupils in the school this year. Regret is felt at the loss the Mission will sustain through the removal of Mr. Mackay, who has given such efficient help in the past. We are glad to note that Miss Laidlaw, who went from Toronto to this Mission, is thoroughly interested and efficient in her work.

#### BIRTLIE INDUSTRIAL SCHOOL.

Mr. G. G. McLaren, principal; Miss McLaren, matron; Miss Matilda McLeod, assistant.

The new building was completed and opened about the 1st of Nov., '93. It is well adapted to the work, being fitted up with many modern conveniences. In one of her letters, Miss McLaren says that a prettier site could not have been found in Manitoba, that truly the new building is "beautiful for situation." During the summer, and up to the time of the opening of the new school, the attendance was twenty-eight. Soon after the moving had been accomplished and the family had settled down in their new quarters, a sad accident occurred, which, for a time, has cast a gloom over this most promising school. During Mr. McLaren's absence in the Reserves, several of the boys, unknown to either Miss McLaren or Miss McLeod, went down to the river. The ice broke and three of the little fellows were drowned before they could be rescued. A number of the children went home to the Reserves for the burial, and in February the attendance was stated as nineteen. We sympathize deeply and prayerfully with our missionaries, and the bereaved parents and friends in this time of trial and discouragement. The children have made marked progress both in the school-room and in their household duties. It was arranged that three of the larger girls should go to Chicago during the exhibition.

## PULPIT, PRESS AND PLATFORM.

**The Exponent:** There ought to be more persistent effort on the part of God's people to win souls. How many more might be rescued if we employed all our powers for Christ.

**Great Thoughts:** I know of no so responsible position as that of the public journalist. The editor of our day bears the same relation to his time that a clerk bore to the age before the invention of printing.

**J. D. Moffat:** Preaching should not be psychological in the use of technical terms, nor in the discussion of the scientific problems, but no preacher, whose business may be said to be to save souls, can know the soul too thoroughly.

**The Workman:** Denominational work does not necessarily have anything of bigotry or selfishness in it, any more than love and care for one's family shut out good-will towards others. We look for love and kindness to all, when we see love in the home.

**United Presbyterian:** If we may believe those who are thoroughly competent to speak intelligently on the subject, there are certain amusement and forms of recreation, which many people suppose to be quite innocent, but which, in fact, rapidly lead on to unspeakable degradation!

**The Templar:** When flippant and thoughtless people assert, as they often do, that Prohibitionists are visionary extremists who always magnify the evil of intemperance and advocate impractical legislation, they only exhibit their own ignorance of the question and all that it involves.

**United Presbyterian:** The great argument for the Christian's life is well-doing. Slander may cast reproach, enmity may cause suffering, but patience, endurance and continual well-doing in right living and beneficence will bring complete vindication. Therefore we "put to silence the ignorance of foolish men."

**Rev. John Thompson, D.D.:** The present use of the word culture is quite new, and it is hard to say what is meant by it. The meaning of culture is to make the most of a man, to carry his nature to the highest perfection, to develop all his latent powers. Culture has reference to a man's whole nature, physical, mental, and spiritual.

**Christian Instructor:** True religion is both natural and spiritual truth properly applied, and so it gives ease and comfort in its operations. It is a yoke that is easy and a burden that is light. Every Christian is indeed under Christ's yoke, but it is just made to fit him, and any yolk but that which fits him must gall and fret him, like a foot out of joint or an eye out of its socket.

**Rev. Joseph Parker, D.D.:** Always have some perplexities in reserve. Set some signs, or sayings, or dreams, on one side to be tested by slow and certain time. Many of our prayers are yet laid up for explanation. Many events in our lives are treasured against the day of solution. We know that we do certain things, but we do not always know precisely why we do them; by-and-by we shall be led to see that we were moved by the Spirit of God, and that we were most doing God's will when we were most unconscious of it.

**Rev. R. E. Knowles:** Young men well may envy the happy lot of him who knows of coarse and debasing evil, only by what he has heard or read of it, but who has never been stained by its pollution. Too often it is the boast of declaiming moral reformers that theirs is an endowment of a foul experience, which they flourish as though it were the choicest stock-in-trade. Thrice happy he, on the contrary, whose heart has not been honey-combed, nor whose soul made leprous by this loathsomeness of life, who has never waded through the mire, but has beheld its dreary waste only from the lofty mountain top, where the young feet, white and unsullied, stand.

## Teacher and Scholar.

May 27, 1894. } **MOSES SENT AS A DELIVERER** { Exod. iii. 10-20.  
GOLDEN TEXT.—Fear thou not, for I am with thee.—  
Is. xli. 10.

To Moses, adopted into the royal family, and trained in all the culture of Egypt, a high career in the land offered itself had he been so minded. But his afflicted countrymen were God's people, heirs of the promises. There was laid on him the necessity of choice between Egypt with all its treasures, and Israel evil entreated, yet within the bonds of that covenant whose substance was Christ. His decision manifested his faith, Heb. xi, 24, 26. But his need of further training was seen by the way in which he sought to take matters into his own hand in identifying himself with his brethren. His act at the same time occasioned his entrance on a new period of preparation, by compelling to escape by flight the endeavor of the king to accomplish his death. In the wilderness he who had been taught to rule, learns to obey and wait. During these years his character would mature and strengthen. Meanwhile the bitter bondage of Egypt, unrelieved by a change of kings, led to a spiritual movement. To Israel's cry God responded by recognizing His people, and by calling the leader, now trained for his work. The scene of Moses' call was the southern end of the peninsula of Sinai, where, central amid a confused mass of peaks, rises Mount Horeb. The plots of rich pasturage, found amid this desolation had attracted him. Here God appeared to him in that burning bush, whose preservation was a type of the people, not to be consumed in the furnace of affliction.

**I. Call to a Great Work.**—Moses' sympathy for his never forgotten countrymen could not but be powerfully drawn out by the deep tenderness with which God referred to their cry of their oppression (vv. 7, 8). He now heard the joyful announcement of that deliverance (v. 8), which he had hoped they would receive through him forty years before (Acts vii. 25), and now God calls him to be the leader in this great work. The Pharaoh to whom Moses was directed to go was probably Menephtah, the son of the king from whom he had fled. Openly, as becomes the dignity of the deliverer, the deliverance is to be wrought. The twice repeated expression, "my people," indicates that the children of Israel stand to God, in the relation of special intimacy and privilege into which he had chosen Abraham. They in a distinctive sense are his own, ch. xix. 5, 6.

**II. Encouragements to overcome Reluctance.**—The magnitude of the work and a deeper insight into himself dismayed him, who had been so eager forty years before. Moses pleads four successive excuses for declining the work, to two of which encouraging replies are given in the lesson. His first feelings was of personal unworthiness. This very feeling constituted part of his fitness. The reluctance it occasions is met by the assurance of His aid, before whom all other power is weakness (Mt. xxviii. 20). The token given, while showing a settled purpose on God's part, and certifying the reality of the revelation when it is fulfilled, is for the present an appeal to faith. The next difficulty Moses raises is, when the people question him, what is he to tell them of Him who sends him. The name to the Hebrew was not alone a sign, but expressed the meaning of what it stood for. So God's name means God as revealed. The name, which God declares to Moses, I AM, is the same word which in the third person (He is) appears as a proper name in the following verse (lit. JEHOVAH, God of your fathers). This name would indicate to the Hebrews, that God is He whose Being is the highest, who is unalterably the same, absolutely free (ch. xxiii. 19), and whose continual self-manifestation is the ground of all things. It is His personal name as their God and Redeemer, He who is known by continuing the covenant relation with them, which He had with their fathers. This, Moses is commissioned to declare as his everlasting name.

**III. The Issue Foretold.**—Moses is to convey to the elders of Israel assurance that Jehovah knows the affliction of his people and will deliver them out of it. This shows that the Israelites had already a tribal organization with elders over them (see Gen. xxiv. 2, R.V.) The land promised is designated not only by products of its pastures and flowers, but by its inhabitants. The Canaanites were strictly the dwellers on the lowlands, though all the inhabitants came to be so termed. The Hittites, as is now known, formed a powerful empire whose seat was to the north, but some dwelt in Canaan as early as Abraham's time, Gen. xxiii. 3, 10. The Amonites were mountaineers, the Perizzites forest-dwellers, Josh. xvii. 17, the Hivites the country people of North Palestine, while the Jebusites possessed Jerusalem. Assured that the elders will receive him, Moses is instructed with them, to ask from Pharaoh, leave of absence, that the people may worship God in the wilderness free from intrusion. The request was reasonable, such as should be granted, and there is no ground for asserting that it was unsincerely made. At the same time Moses is warned that it will be refused, but has from the outset assurance that this will issue in God's purpose being accomplished with signal manifestations of His power.



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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 16TH, 1894.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

MR. MACDONNELL occupies a position in the higher courts of the church that is absolutely unique but exceedingly useful. He often speaks and votes in the minority—sometimes the minority is small—but never speaks without saying a number of things that it is well for the majority to hear and to think about. It is always useful to be reminded that something can be said on both sides of most questions. There is a good medium between Matthew Arnold's opinion "that everything is an open question," and the other extreme.

THE discussion in the Synod of Toronto last week on the "Helps and Hindrances to deeper Spiritual life," might have been more useful if more had been said about the helps and hindrances to spiritual life in our congregations. It was entirely creditable to the brethren that they should have thought so much about their own spiritual condition; but ministers are a long way from being the whole of the church. Spiritual life is needed in our Sessions, Deacons' Courts, Boards of Managers, Sabbath schools, and pews as well as in our pulpits. A careful examination of the facts will, we think, show with painful clearness that a congregation is not always and everywhere spiritually minded because its pastor is. Were it allowable to give illustrations we could supply a number of striking ones without going out of the Synod. There are many hindrances to spirituality that would exist in some congregations were the minister as spiritually minded as an angel. It is easy to say that if the minister were better the congregation would be better. It is equally true that if the congregation were better the minister would very likely be better.

OUR heresy trial has done at least one good thing already. It has shown that the church will not tolerate any such burlesque on justice as trial by newspaper. The scathing indignation with which Principal MacVicar and Prof. Scrimger repelled the insinuation that they had any connection whatever with the anonymous newspaper attacks on their colleague was creditable to themselves and to the institution which they represent. The press can no more do the work of a court than a court can do the work of the press. Each has its own functions. Not only so, the press can seriously hinder the proper work of a court. Will any man who knows the facts say that this Campbell case would not be more easily settled if it had been left

entirely to the Presbytery of Montreal. One of the main contentions of Prof. Campbell's defenders is that his case was prejudiced by anonymous newspaper attacks. And that contention is true. A man denied justice by his peers and smarting under wrongs that his peers refuse to redress, is justified in appealing through the press to the great court of public opinion; but that is an entirely different matter.

THAT the decision arrived at by the Synod of Montreal and Ottawa last week in the appeal of Prof. Campbell against the Presbytery of Montreal will satisfy every one is not to be expected. No decision would have done that. Doubtless the Synod did what, under all the circumstances, seemed best at the time; and that is all that can reasonably be asked from either a court or a man. It is easy for people who have no duty or responsibility in the matter to say that this or that or the third thing should have been done. The men on the ground must be presumed to have known their duty and to have done it. They had to discharge very unpleasant duties and bear very serious responsibilities, and the church as a whole will no doubt be willing to say that they did their best. Professor Campbell will, perhaps, by this time admit that however useful highly rhetorical language may be in poetry and patriotic speeches, it is not the best vehicle in which to convey accurate theological knowledge to students of divinity. Lord Macaulay's usefulness as an historian and a critic was seriously lessened by the suspicion that he sometimes paid as much attention to well-balanced antitheses as to facts, and a theological professor may easily injure himself by indulging too freely in rhetorical exaggerations, when scientific accuracy is the thing needed.

IT is high time that the church take its bearings in the matter of interfering in its corporate capacity with political and semi-political questions. No one, so far as we know, questions the church's right of petition. No one denies that emergencies may arise in which it would be the duty of the church to speak out boldly on a political issue. It would be unwise in the highest degree for a church to tie itself up so that it could not speak in ringing tones against Sabbath breaking, or treason, or rebellion, or injustice to any class of Her Majesty's subjects. Principal Grant—generally supposed to have been a Tory—seconded the motion made by Principal Caven—generally supposed to have been a Grit—condemning the treatment of the Indians previous to the late outbreak in the North-West. The Assembly was a unit on the question, and we have good reason to know that its influence was felt at headquarters. But we submit that if the church is to continue to have influence at headquarters, or in any other quarter, it must not interfere too frequently with the details of legislation or endorse every fad that may be sent to its courts for endorsement. The man that everlastingly runs to the Government is soon regarded as a nuisance by the Government; and the church that constantly interferes with the details of legislation is soon regarded in much the same light. The church court that endorses every fad and fraternizes with every crank will have precious little influence on a national issue should one arise.

WITH all due deference to our excellent friend, Dr. Torrance, we beg leave to say that Section 100 of the Book of Forms, quoted by him in the Synod last week, does not show that an elder is ineligible for the Moderatorship. The section reads thus: "The Moderator is a minister, and is chosen at each ordinary meeting by open vote." Referring to this matter recently Dr. Laing, the author of the Book of Forms and one of the best informed ecclesiastical jurists in the Dominion, said, "The matter was carefully considered and as carefully was the result of that discussion worded in Section 100 of the Book of Forms. The facts are stated, but no instruction is given, far less a rule, that the Moderator shall or must be a minister. The courts are left free to choose any member to be their chairman or Moderator (an inherent right of any Assembly), and to adopt any mode of election. There is no obligatory rule." Dr. Laing also states that he "knows of nothing in Presbyterian principles to prevent an elder from being Moderator in church courts." The usage is largely to appoint a minister, but that does not affect the principle. Like all sensible men, Dr. Laing does not think it would be expedient to appoint an elder merely to prove that the thing can be done. Nor do we think that it is wise

to keep on forever appointing ministers merely because that is the thing that has been done. When an elder deserves the honor and can discharge the duties, put him in the chair without any discussion about his eligibility. That is all we contend for.

## CONFERENCE OF THE SYNOD OF TORONTO AND KINGSTON.

THE Conference on subjects connected with the spiritual life previous to the meeting of this Synod for business has now become one of its annual and important features. Arrangements for it are made by a committee previously appointed. This year the committee consisted of the Revs. W. G. Wallace and J. A. Turnbull, with Mr. John A. Patterson, barrister. The latter gentleman presided at the first meeting which was held on the evening of Monday the 7th inst., in Westminster church, where all the meetings of Synod were held. Devotional exercises were conducted in which the Rev. Mr. Neil, pastor of the church read the scriptures, and the Rev. Dr. Dickson, of Galt, and Rev. Mr. McLaren, of Columbus, at the request of the chairman, led in prayer. It was significant as indicating the prominence now justly given to the subject that the first topic for conference was the "Holy Spirit in our Personal Life and Work." This was introduced in an excellent paper by the Rev. W. Farquharson, B.A., of Claude. The chief points, and we can only indicate these, were the Holy Spirit in our personal life and work acts as our Teacher, yet not so as to supersede revelation, nor the use of our mental powers and all suitable helps for the study of God's word. He is also our Guide; and acts besides in the way of quickening our spiritual life. The question, how may we receive the gift of the Spirit? was answered, by seeking Him in prayer, and by doing the will of Christ as revealed to us in the word.

Members were somewhat slow at first to take part when the reading of the paper was finished, and we venture to think that an earnest, inspiring spoken address, even if brief, would be more helpful than an exhaustive, read paper in promoting ready conference. The Rev. Mr. Mullan, of Fergus, broke the silence by referring to the fulness and excellence of the paper, and added some helpful remarks. The Rev. Mr. Abraham, of Whitby, Rev. D. J. Macdonnell, Rev. Dr. Dickson, of Galt, the Rev. Dr. Parsons and others spoke, and yet others from time to time gave out, and the audience joined in singing appropriate hymns led by the choir of the church. Many valuable things were said in the course of the meeting, and throughout it was suggestive and helpful to the spiritual life and work.

The Conference was resumed on Tuesday morning, Mr. R. S. Gourlay presiding. The subject was "Helps and Hindrances to Deeper Spiritual Life," introduced by Rev. J. K. Smith, D.D., of Port Hope. Mr. Smith did not read a paper, but delivered an address which at times in its delivery rose to an inspiring warmth and fervour. Among the points emphasized as helps were continuous, prayerful meditation on the word of God; a vivid realization of union with Christ, as a branch is in union with the tree. He is the vine, and such a vine! We in Him and He in the believer a living, holy power. Having a high ideal of Christian life and spirit and work, was on the one hand a great help, and being satisfied with a low state of spiritual life a great hindrance to it. Reference was made at some length to the exhortation of Jude as a powerful help in spiritual life, "Keep yourselves in the love of God," love is a mighty power in spiritual life and work.

The ordinary conditions and circumstances of life around us were considered as to how they might help or hinder spiritual life, as, for example, Home life and the duty of pastors to draw attention to and impress upon their people its importance; the Sabbath and all its services, and the prayer meeting being so used by the pastor in his work as to be helpful to his own and his people's spiritual life and work. The Rev. Dr. Wardrope promptly followed up Dr. Smith and made many helpful suggestions from his long experience, paying a tribute also to the good work done in many instances by the Salvation Army. The Rev. Dr. Grant, of Orillia, took up and dwelt upon helps and hindrances to spiritual life and work, not so much in the minister's own individual life as in that of the congregation and the church at large, and threw out many useful and much-needed hints in that direction. A visiting brother from the States paid a tribute to our Canadian home life, contrasting it with that of the hotel so much seen in his country, and urged the guarding of this home life as a means of promoting piety. The Rev. Dr. Dick-

son, Rev. Mr. McAlpine, Rev. Mr. Macgillivray, Rev. Dr. Parsons all took part helpfully in the Conference.

The next subjects were "The Missionary Outlook at Home," introduced by the Rev. E. D. Pelletier, Webbwood. Mr. Pelletier is of French birth and now laboring in Algoma. He naturally took up the outlook among the French and gave a most interesting and instructive address, such as only one born a French Roman Catholic and brought up under and surrounded by Roman Catholic influences could give. His address was all too short and it was a pity that more time could not have been given him. He referred to the great numbers of French now settling in Algoma and forming an ever-enlarging French Evangelization field, and to the education question, giving a fresh interest to both. The Rev. Messrs. Lindsay, Macdonnell, Somerville, Tibb, of Streetsville, and Rev. Dr. Grant, of Orillia, all took part in the conference, which turned to some considerable extent upon the question of how to economise men by co-operating with other bodies of Christians in small villages, in which are to be found three or four churches and ministers where one could do all the work required.

"The Missionary Outlook Abroad" was introduced by the Rev. S. H. Eastman, M.A., of Oshawa, in a speech full of information and figures, giving a rapid review of what had been done, and what is now the outlook in papal and heathen lands. The Rev. R. P. Mackay took part and drew attention to the great disparity in the supply of ministers at home as compared with what there is abroad. The Rev. Mr. Macdonnell, also took part and R. S. Gourlay, Esq., the latter drawing attention particularly to the comparative poverty of our giving for the spread of the gospel, pointing out truly and forcibly that the church has not yet risen to the right ideal of giving. The Rev. Drs. McTavish and Parsons, also both took part, the former dwelling particularly upon the great opportunity now before the church to go forward to the conquest of the world for Christ, and the consequent responsibility of neglecting it.

In this last session, Hamilton Cassels, Esq., occupied the chair. No one could help feeling that the conference was eminently profitable and had in it great latent capacity for being very much more so, if, as requested, "all members of Synod were to be ready to take part," and were also all members of Synod present, for while there was a good attendance and much interest shown, it was also too plainly and painfully evident that a very large proportion of the members of Synod were absent.

#### SYNOD OF TORONTO AND KINGSTON.

THIS Synod met on the evening of the 5th inst. in this city in the Westminster Church. The retiring Moderator, the Rev. Samuel Houston, of Kingston, preached an excellent practical sermon, taking for his text Col. iv, 5. After sermon the Synod was constituted in the usual manner. The Rev. Dr. Gray, of Orillia, the clerk of the Synod, having been suddenly called away by the death of a brother, the Rev. Robert Torrance, of Guelph, acted in his stead to the perfect satisfaction of the Synod. The court being constituted, the Moderator expressed his thanks for the honour conferred upon him in his appointment, and for the consideration shown him in discharging his duties, and intimated that the time had now come to appoint his successor. The names of the Rev. Mr. Fowlie, of Erin, and of Rev. Dr. Gregg were both proposed and seconded, but upon Dr. Gregg insisting on having his name withdrawn this was done, and the Rev. Mr. Fowlie, upon the nomination of Rev. Dr. Wardrope, seconded by Rev. Dr. Parsons, was unanimously appointed Moderator. He accordingly took the chair, conveying his thanks to the court for the honour conferred thus unexpectedly upon him. The thanks of the Synod were in turn conveyed, after a motion carried to that effect, to the retiring Moderator for his services in the conduct of business and for the closing sermon. The hours for the transaction of business were then fixed and the Synod adjourned to meet on the following morning.

When it resumed next day a considerable addition to the number attending had been made. According to the usual custom some time was spent in devotional exercises. The first business was the transference of the mission field of Haliburton from the Presbytery of Peterborough to that of Lindsay. A memorial was then presented by the Rev. Mr. Gilray from the Prisoners' Aid Association requesting the Synod to petition the Dominion Government on behalf of prison reform. Some discussion on the expediency of church courts applying to Government at all for specific legislation on any subject, arose out of this memorial, but the matter was referred to a committee which, at a later stage, reported favorably to the action asked for, and which, after an amendment against doing so was rejected, was agreed to by the Synod.

A report upon Brantford Ladies' College was read and the Synod was addressed in favour of the college by the Rev. Dr. Grant of Orillia, the official visitor appointed by the Synod. He spoke highly of the home life of the college as he saw it, of the number, exceptional efficiency and character of the staff, and of the great care taken with the moral and spiritual training of the students. Similar testimony was borne by the Rev. Dr. MacTavish, of Toronto. The Rev. John Neil was appointed visitor for the ensuing year.

An appeal was then taken up, presented by Mr. John Smith on his own behalf and that of a number of others against the action of the Presbytery of Owen Sound, in inducting a minister into the pastoral charge of Keady, and associated stations against the wish of a majority of the people. This was a tedious and vexatious case, and a long time was spent hearing voluminous documents read by Mr. Smith and Mr. Gilchrist, a former, but not present member of the congregation, giving a minute account of the past history of the church, its present troubles, and the dealings of the Presbytery in the premises. The Rev. Mr. Somerville, clerk of the Presbytery, whose course appeared to have been particularly obnoxious to the complainants, and Rev. Mr. MacAlpine, defended the action of the Presbytery. The matter was discussed at great length and with much patience by the Synod, when Mr. R. S. Gourlay moved a resolution to the effect that since the petition did not show any complaint against the life and doctrine of the Rev. Mr. Hamilton, that the appeal against his induction be not sustained. This carried and the matter was settled.

At the evening session the first business was hearing J. K. Macdonald, Esq., on behalf of the Aged and Infirm Ministers' Fund. He stated the object now in hand to be the raising of a sum of \$200,000, of which the greater part had been subscribed, and about \$112,000 paid. He very urgently and forcibly pressed the claims of the fund, and pointed out certain sources of revenue now closed, necessitating more vigorous effort on the part of all the friends of the scheme. The fund, he said, had not made the progress it might, chiefly from the lack of effort on the part of ministers themselves, especially the younger part of them, owing to which, mainly, many congregations had done nothing whatever for the fund. He pointed out what he believed would be necessary, namely, that every minister at his induction should by the law of the church be laid under a necessity to become a contributor to the fund. The speech produced a marked effect upon the court, and Mr. Macdonald received its thanks for his presentation of the claims of this important scheme.

A report upon the State of Religion was presented by the Rev. John Hay, of Cobourg. This was upon the whole of a very encouraging nature and closed with some important recommendations. The adoption of this report and its recommendations was moved and seconded in earnest and vigorous speeches by the Rev. J. K. Smith, D.D., Port Hope, and Rev. John Abraham, Whitby.

The report on Temperance came next, by Rev. Wm Frizzell, Toronto. The was also of a most encouraging kind, and closed with five recommendations, the third of which was as follows: 3. That our people be advised to look out for men, as members of Parliament, who will put the principle of Prohibition above party, and accordingly will vote against their political party if necessary, in order to secure the triumph of the aforesaid principle. Upon an amendment to this being proposed by Rev. D. J. Macdonnell an animated debate arose in which a large number took part. Objection was made to taking the action recommended, and even by strong prohibitionists, against making one point the only test of fitness for a representative in Parliament. An amendment by the Rev. J. McD Duncan to the effect that "Our people be advised to use all legitimate means to secure the triumph of prohibition," was carried. The Revs. Messrs. Mullen and Jansen, in strong speeches, moved and seconded the adoption of this report which was agreed to.

A very full and careful report on Sabbath Schools, also of a hopeful and cheering character, was presented by Rev. J. W. Rae, which, with its accompanying recommendations, seven in number, was adopted.

A report not so cheering in its character, but all the more instructive and useful on that account, was laid before the Synod by Mr. Robert S. Gourlay on Systematic Beneficence. As we propose at some not distant day to publish the chief part of this report in our columns, we pass on at present to the report on "Sabbath Observance," which, in the absence of Rev. E. Wallace Waits, the convener, was read by Rev. Dr. Parsons. This report pointed out the dangers in this regard arising both from the laxity of private individuals and of public corporations in the observance of the Sabbath as a day of rest and worship, and closed with some important recommendations, the last designed to strengthen Mr. Charlton's hands in his Bill now before the Dominion Parliament. The report and recommendations were also adopted. A motion by Rev. D. J. Macdonnell, which met with considerable support in the Synod, to the effect that all the subjects just referred to and reported upon, instead of being dealt with separately come under the head of "State of Religion," was deferred.

An appeal from the action of the Toronto Presbytery, by Mr. John Douglas, for sustaining the Session of the Parkdale church in its claims as to the care of the church property against those of the Board of Managers, was

referred to a committee which reported that, as Mr. Douglas had laid no specific charge, his petition could not be entertained, which was carried. The Synod was appointed to meet next year in Orangeville on the second Tuesday of May. Votes of thanks were then passed to Rev. Dr. Torrance for the efficient work he had rendered as clerk, in place of the Rev. Dr. Gray; to the congregation of Westminster church, and to the press. The Synod then adjourned.

#### THE SYNOD OF MONTREAL AND OTTAWA AND THE CASE OF REV. PROFESSOR CAMPBELL.

Account of the Synod of Toronto and Kingston meeting in this city at the same time as that of Montreal and Ottawa, in Carleton Place, the limits of our space make it impossible to find room for a full report in this issue of the proceedings of both Synods. However, as interest in our church is turned so strongly toward the dealing of the latter Synod in the case of the Rev. Prof. Campbell, we give such a summary of the action of the Court as may satisfy our readers as to the result, until we can give a fuller synopsis of the proceedings. The appeal came up for hearing in the afternoon of Wednesday. After the formal proceedings connected with the opening of the case, Mr. D. B. MacLennan, Q.C., of Cornwall, on the ground of a number of alleged irregularities by the Presbytery of Montreal in dealing with the case, moved that "the matter be referred back to the Presbytery." This was lost upon a vote of 74 to 32. A number of dissents were entered against this action of the Synod and Mr. MacLennan declared his intention of appealing to the General Assembly on the ground that his right to reply, as agreed upon, had been ignored. The case then proceeded, and Prof. Campbell was heard in his defence. The Presbytery was heard in reply in addresses given by the Rev. Robt. Campbell, D.D., Montreal, Prof. Scrimger, Revs. Dr. MacVicar and Patterson. Rev. Prof. Campbell at the close of these addresses made his final reply. Before sitting down he was subjected by members of the Court to a long and severe examination on many points suggested by the discussion which had been engaged in. When this was finished it was moved by Rev. W. T. Herridge, seconded by Rev. J. H. McFarlane, "That this Synod is of opinion that several expressions used by Prof. Campbell in his Kingston lecture, might tend to give rise to the belief that Prof. Campbell impugned and discredited the infallibility and supreme authority of the Holy Scriptures, and that Prof. Campbell is deserving of the censure of the Court in the premises, yet having regard to Prof. Campbell's statement, that the lecture in question was hastily prepared, and his admission that the language used in it is too strong, and having further regard to the expression of his views as contained in his statements to this Court, but which the Presbytery of Montreal had not before it, this Synod is of opinion that Prof. Campbell does not in reality impugn or discredit the Holy Scriptures, and it is therefore resolved that with the foregoing expression of opinion as to the indiscreet use of language in the Kingston lecture, the finding of the Presbytery of Montreal in the first Court be not sustained, this Synod at the same time expressing its high appreciation of the vigilance of the Presbytery of Montreal in this matter." This motion was objected to by various members, and at the instance of Principal MacVicar, Rev. A. A. Scott moved that "the Montreal Presbytery make an effort to hold a conference with Prof. Campbell." This was agreed to, and upon the close of the conference the clerk of the Presbytery read their report, stating that as the result of the conference, Prof. Campbell had agreed to accept the following statement of his position:—(1) "The statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases were not the whole truth." (2) "In the great majority of cases, the Father when smiting in judgment, and in discipline or chastisement, acts in accordance with general laws or through secondary causes." Upon this deliverance being read, Rev. W. T. Herridge withdrew his former motion and moved that, "Having received the report, the Synod gives thanks to God, and declares all proceedings against Prof. Campbell at an end." This motion became the finding of the Court and the matter is thus set at rest.

The review section of the *Homiletic Review* for May contains articles upon important subjects by Profs. J. O. Murray, D.D., Princeton; Blaikie, D.D., Edinburgh; Arthur T. Hoyt, by Revs. John Balcom, D.D., and by Wm. Hayes Ward, D.D. The sermonic section is also well sustained, beginning with Rev. Dr. MacLaren, of Manchester, on "The Lord's Supper a Declaratory Rite." "Knowing God by Love," is by President J. E. Rankin, D.D., LL.D., of Harvard University, and it is stated of the sermon that after he had heard it, Justice Harlan, of the Supreme Court, expressed a wish to see it in print, "as it would certainly do great good." Among the many other departments of this periodical, all most useful, we must specify this one coming so prominently into notice at present, "Sociology and Comparative Religion." Here is discussed "How Shall the Pulpit deal with Social Reform?" by B. F. DeCosta, D.D., of New York City. "How Can Our Churches Become More Fruitful?" is a pregnant question and is discussed by J. L. Reade. Funk & Wagnalls Company, 11 Richmond Street, Toronto.



## The Family Circle.

### THE LILAC.

The lilac stood close to Elizabeth's window,  
All purple with bloom while the little maid  
spun.  
Her stint was a long one and she was weary,  
And moaned that she never could get it done.

But a wind set stirring the lilac blossoms,  
And a wonderful sweetness came floating in,  
And Elizabeth felt, though she could not have said  
it,  
That a friend had come to her, to help her spin.  
And after that she kept on at her spinning,  
Gay as a bird, for the world had begun  
To seem such a pleasant, good place for working,  
That she was amazed when her stint was done.

And the pale-browed little New England maiden,  
Outside of her lessons, had learned that day,  
That the sweetness around us will sweeten labor,  
If we will but let it have its way.

—Mary E. Wilkins in *March St. Nicholas*.

### AUNT LAURA'S ADVICE.

#### A STORY FOR YOUNG MOTHERS.

"Mamma, may I go over to Charlie Ryder's a little while?" asked Harry Beverly as he burst noisily into the sitting-room where his mother sat mending.

"No, Harry, not to-day. You were there yesterday and it is not pretty to go so often," replied Mrs. Beverly.

"Oh, bother! mamma you are cross! you won't let me go anywhere," and he went out slamming the door behind him.

Mrs. Beverly sighed as she folded up Harry's little waist she had been mending. She sat thinking a few minutes, and with another sigh resumed her mending. Presently she heard a step, and glancing out of the window saw her maiden aunt coming up the flower-bordered walk.

"Good morning, Aunt Laura," said Mrs. Beverly as she offered her aunt a chair.

"Good morning, Alice," returned her aunt cheerily, and settling herself in the comfortable chair her niece placed by the open window for her, she took out her knitting and soon the bright needles were flashing in the sunlight.

"Seems to me, Alice," said Aunt Laura, who could not keep still very long at a time, "that you are looking a little down-hearted; are you not well to-day?"

"As well as usual, Auntie," replied Mrs. Beverly, "but I am, as you say, a little down-hearted."

As her aunt made no answer, Mrs. Beverly continued. "To tell the truth, Aunt Laura, I am at a loss to know what to do with Harry, he is so irritable and impatient."

"Harry irritable and impatient!" exclaimed Aunt Laura, who always thought her niece's oldest child as near perfection as a child of eight years could be.

"Yes, auntie, he is, but he didn't use to be. We always thought our Harry had a better disposition than the twins, Sue and Prue, but he is changed lately, and has got so that when he is crossed in any way, he cries or says I am always cross and always scolding. Just before you came in he went out slamming the door, because I refused to let him go over to Charlie Ryder's. He seems happiest when away from home."

At this last remark Aunt Laura looked very sober, and after knitting around her stocking once or twice, said, "What did you say when he went out slamming the door?"

"Nothing, auntie. I have whipped and scolded till I am tired, and find it does no good."

"Forgive me, Alice, for saying it, but perhaps you have done too much of both. A child with a disposition like Harry's should be ruled by kindness. You know, dear niece, I have almost brought up my brother's three boys, and their sister, and I have found that each one requires a little different management. Like your Harry, my brother's Frank is affectionate but very sensitive. At first, I scolded him for his pranks, but I soon found that it would not work at all, for it made him sullen, and he got to that point that whenever I counselled him, he thought I was scolding. One day he told me he had much rather be whipped than be scolded, and—"

"That's just Harry over again," interrupted Mrs. Beverly. "One day last week he and the Ryder boys were playing ball on our lawn.

I told Harry when they first went out to be very careful not to break down any of my plants. In a short time he came running to me and said, 'Oh, mamma! I fell against your white hyacinth and broke it—pot and all.' I was very angry and scolded him well, right before the boys, and I cannot soon forget the hurt, pained expression on his little face, as he turned away to hide the tears, which were fast filling his eyes, from the boys."

"Poor little darling!" exclaimed Aunt Laura. "Alice, you should have first found out if it was an accident."

"Of course it was purely accidental, auntie; only you see, it has become second nature almost for me to scold."

"That same evening, after tea," continued Mrs. Beverly, "Harry came to me, and putting his arms around my neck sobbed, 'Mamma dear, I am awful sorry about your plant, but please never scold me again before folks,' and I made up my mind then and there to stop scolding and try some other plan."

"What way does his papa do with him?" inquired Aunt Laura.

"Oh, he fairly pitches at him sometimes, and another time he'll say, 'Oh, well, boys will be boys, Alice,' and he lets him go at that."

"I have found," said her aunt, "that it don't do to punish a child now and then, but every time he really needs it, but of course it takes much patience on the mother's part, and a great deal of time."

"And I have very little of either," replied Mrs. Beverly. "Instead of taking time, and talking kindly and reasoning with Harry when he has been impatient and disobedient, I have kept on at my work and simply scolded, until I have become a chronic scold, I fear."

"Fortunately, my dear niece, it is never too late to mend, and I am thankful you have found out your mistake before it is too late. With kindness, patience and plenty of time, you will, I am sure, see that dear little Harry will improve. And you can remedy his love for playing away from home also."

"How, auntie?"

"By keeping him busy, Alice. Get him to help you about the house in such a way that he won't know he is working. Any intelligent mother can manage that. And when he plays enter into his games and—"

"But, auntie, I have not time," again interrupted Mrs. Beverly. "For two nights I have sat up trying to finish the dresses which Sue and Prue are to wear to the concert Sunday night. They are to sing, you know, with the Smith girls, who always dress so beautifully."

"Excuse me, Alice, but I think their dresses are very pretty, and would do nicely, and save you all this work."

"Yes, they would do, I suppose, but I don't want my daughters to feel badly because they are not as well dressed as others."

While she had been talking, she went into an adjoining room and brought out two very pretty unfinished dresses, which she held up for her aunt's inspection.

"They are certainly lovely gowns, Alice; but, is it quite right for you to spend so much time and strength on those dresses, especially when the twins have dresses that are pretty enough?" and Aunt Laura looked rather sharply at her niece.

"Perhaps not, but I do love to see them prettily dressed, returned Mrs. Beverly.

Fond, foolish mother! to gratify a foolish pride, she sits and toils over her little girls' clothes, so they may appear as nicely dressed as children of wealthy parents—like the Smiths'. All this time wasting strength, and many hours that could and should be spent with her family.

"Alice, I am much older than you, and would like to give you a little advice. Dress your girls plainer. It will save labor and time, and if needs be, do less dusting and scrubbing, and above all things, don't neglect the teaching and training of your little ones. Remember they are not yours, but only intrusted to your care—for a short time, perhaps—and if they are spared, you will be in a great measure responsible for the kind of men and women they make. I don't mean to lecture you, dear Alice, but like a great many young mothers, you have allowed house-keeping"—Mrs. Beverly was painfully neat—"and dressing of your little ones to come first, the train-

ing and educating of the children being a secondary consideration. Their education in manners, truthfulness, and so forth, is of as much importance, any day, as their school education."

"I know it, auntie. I feel as though I had been a most wretched failure as a mother, but I don't seem to know how to do better."

"If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him," quoted Aunt Laura.

Mrs. Beverly was silent. Presently her aunt glanced at the clock, and rolled up her knitting, saying it was time she was paying her daily visit to the sick woman who lived in the hollow.

Mrs. Beverly followed her aunt out to the porch, and after bidding her an affectionate good-bye, sank into a rustic seat, watching her aunt disappear down the walk. Then her thoughts turned upon their conversation in regard to Harry; and as she sat there, she resolved to turn over a new leaf, and take a new course with her children. She saw the folly of over-taxing her strength in trying to keep pace with other people who had more of this world's goods than she had, and she made up her mind to do as Aunt Laura said.

Aunt Laura was called away to a distant town, to nurse a sick sister, and was away several months. When she returned her first visit was to her niece, of course.

She had been in Mrs. Beverly's house but a short time when she exclaimed, "How bright and happy you look, Alice!"

"Yes, auntie, I am happy, and you are to be thanked for it."

"I?" questioned her aunt.

"Certainly. You remember how worried I was about Harry? Well, I followed your advice, and found the plan worked admirably. We are all happier for it; and although the children are not angels, far from it, there is a marked improvement in them—and in their mother also, I trust. Kindness, I find, does far more good than my scolding did."—*The Standard*.

### THE PROSPECTS OF CIVILIZATION.

The Christian view of the future even of this world is much brighter and more hopeful than the non-Christian programme. The knowledge of the Lord shall fill the whole earth. Lower races shall be elevated; and the higher races shall be conformed to and confirmed in, the ways of righteousness. Cruelty and oppression shall cease. Slavery shall be abolished. The rich will not despise the poor nor the poor envy the rich. Christian law, the law of universal brotherhood, shall prevail. The Kingdom of Christ shall endure and shall prosper, and the "gates of hell"—that is, the evil powers of the unseen world, shall not prevail against it. Christian civilization is based on the brotherhood of man and the Fatherhood of God. Christ the elder Brother is our Leader. He is the Model for all, the final Authority, the Infallible Teacher, and by following and obeying Him His people will revolutionize the whole world.

If the races now leading in the world reject Christ and succumb to a philosophy of mud and a gospel of selfishness, they must inevitably share the doom of other great races that have flourished, conquered, and perished. Egyptians, Hittites, Assyrians, Greeks, Romans and others have left their lesson to the ages. We do not think the lesson will be forgotten. Great Britain and the United States, Germany and France will hardly ignore the lessons of history, although already one and another European race is showing signs of decay. If the vices of the past keep their hold of the future, the old results must come. We know what helped so much to destroy Babylon and Rome; and what was so destructive to splendid races and civilizations may well be watched against now. Otherwise the Chinese, the Malays, the Africans, the Slaves will come into our heritage!

There does not seem to be any deterioration as yet on the part of the Anglo-Saxon race. It is conquering and to conquer. It has a fine instinct for freedom and for govern-

ment as well. There is to-day as much Christianity directing the Anglo-Saxon world as ever before—nay, there is more of the benevolent and unselfish spirit of the Gospel abroad. Brave and venturesome and virtuous men were never more numerous. True, devoted, earnest women are certainly more numerous than ever. More efforts are put forth to save the lost and raise the fallen. Disease is more intelligently combated. Life is prolonged by the application of sanitary science to common life. Natural laws are better understood; and they are revered as, what indeed they are, expressions of the mind and will of God.

If, however, the leading race is determined to keep the lead and to let no one take its crown, it must strenuously resist what is evil, and cleave to that which is good. Its high morality must not be doubtful. It must not lose its faith in God and in the revelations of His will which we possess. Its great aim must be to bring all characters up to the standard of manly and womanly perfection indicated in the Word of God. We must learn to abhor what is evil as well as to love what is noble and true. Our ideals must be lofty, ever seeking the infinitely perfect. Our object of worship and adoration must be not lower, or other, than the King, eternal, immortal, invisible, the only wise God. When nations become idolatrous their decay begins, and their overthrow is but a question of time. Were we to see Great Britain and the United States lapsing into superstition and idolatry we would be justified in concluding that as idolatrous Christian people were overthrown by Arabs and Turks, so idolatrous British and American natives would be destroyed by Slaves and Chinese, or some newly-developed power. Superstition and idolatry on the one hand and on the other a heartless atheism and scepticism demoralize a nation and eat the heart out of it, and leave it an easy prey to the Heaven-commissioned spoiler.

### THE PRICE OF RELIGIOUS PAPERS.

Many do not seem to understand why the subscription price of religious papers should be so much higher than that of the secular papers. Let us see if we can make it plain. If the money received for subscriptions were the only income in both cases, there should be no difference in price between papers of the same size and grade. But this is not the case. There are other sources of revenue in both cases, and the secular press has much the advantage of the religious, in this particular. For example—the religious papers are restricted in the matter of advertisements. They cannot admit so many as the secular papers do, and there are certain kinds that they can not admit at all. The ads of dishonest dealers and disreputable lines of business, sometimes more remunerative than others, must never find a place in the columns of a religious paper, but are freely admitted by the secular press. Then again, the religious papers are restricted in circulation. They are denominational, and do not circulate to any great extent beyond the bounds of their respective denominations. The secular papers, on the other hand, circulate freely among Christians of all denominations, and also among those who belong to no church at all. Now the smaller the circulation the higher must be the subscription price, in order to make the paper self-sustaining. Again, the local, county papers receive considerable revenue for publishing the legal advertisements, a source of income unknown to the religious press; while the large weeklies in the cities, published in connection with dailies, are made up almost entirely from the dailies, with little or no additional labor and expense, save running them through the press. One who reads the daily never sees anything new in the weekly, and the proprietors would make money on their weeklies if the price were reduced to twenty-five cents a year. Here again the secular press has much the advantage.—*Christian Messenger*.

Send on a dollar now and get THE CANADA PRESBYTERIAN till 31st Dec., 1894. The regular price is \$2.00 per annum.



## Our Young Folks.

### THE LAMENT OF A MISSIONARY BOX.

Forgotten and forlorn I live,  
Upon a dusty shelf,  
And feel so downcast and so sad  
I hardly know myself;  
A missionary box am I  
And better days have seen,  
For copper, silver, yes, and gold,  
Within my walls have been.

Now I am empty, no, not quite  
For something you may hear—  
A mournful jingle from my depths  
By pennies made, I fear;  
I scorn not pennies, no, indeed,  
Their worth too well I know,  
But twopence only in a box  
Does make one's spirits low.

The missionaries say indeed  
That pence is pounds soon grow,  
But older people ought to give—  
We want our money so.  
And thus, in emptiness I wait  
And dustier grow each day,  
While heedless of my silent plea  
You round me work and play.

My words are weak and poor at best,  
I know not how to plead,  
But look upon the distant fields  
"To harvest white," indeed;  
The heathen be in thickest gloom,  
Do you need a stronger plea?  
Then listen to His voice who said—  
"Ye did it unto Me."

The smallest offerings for His sake  
Into the treasury given,  
He with an eye of love will note  
And own one day in heaven;  
And even here you'll have His smile  
While you the words believe  
That far "more blessed" 'tis to give  
Than only "to receive."  
—The Juvenile.

### FLASH, THE FIREMAN.

#### CHAPTER VII.—CONTINUED.

Yes! that was the newspaper version of the catastrophe which placed Flash in the accident ward of the hospital. When he was able to talk a little with safety, it was with humble, penitent voice that he spoke the truth to his two listeners. Mr. Belcher and Laura sat by his bedside—deep concern and tender sympathy being written on the countenances of both as they listened.

"God forgive me, sir! I have taken my last glass of intoxicating drink. I know now the danger of only a little for a man who wants all his nerve in his work. It was my birthday that day, and—well, it's like an old sailor, I suppose, but I kept it a bit, as we say, and I had several "nips" after tea. For that "pub" is a great deal too handy to our station. No one would have known that I had been drinking to look at me; but I remember how the blood rushed up into my head and made me feel giddy when I was climbing that awkward little bit, dragging my hose with me. Then I "heeled over," and that is the last I remember till I found myself here, half smashed. It's a mercy I'm alive, I'm sure; and now, Mr. Belcher, if God spares me to get up from this hospital bed, I'll try to lead a better life."

"Flash, my friend, let me remind you that the only real strength for a true life is God's strength. And this you can have if, with true sorrow for sin, you seek Him through Jesus our sacrifice, and freely accept the gift He offers you—Salvation, which includes all that you need in order to live the life of a Christian."

During the past months a very strong attachment had sprung up between Laura Belcher and Tilly and Patty. Laura knew that the desire of both girls was to see Flash a teetotaler, and, still more, a saved man; and often had she and her father prayed that this might come to pass.

Laura's efforts on behalf of the fireman, their wives, and other friends had been well received, and had been crowned with much success. But none of the cases of blessing gave her so much joy as did those of Tilly and Patty.

Tilly grew rapidly in knowledge of God and in conformity to the Christ-life, and her stand for truth was as humble as it was firm; while Patty's tender, quiet disposition opened more and more to the influences that were brought to bear upon her.

Of late Patty's health, at no time robust, had been failing; and though all was done that medical skill and loving ministrations could do, it was evident that she was not long for this world.

About a month after Flash, now a pledged teetotaler and a Christian, had left the hospital, she was taken decidedly worse, and, in forty-eight hours, her friends gathered around her bed to watch her departure for the land where there is no more pain.

Her conversion had been so gradual and so silent that the exact moment when the line was crossed was unknown to herself. There was, too, so little alteration in her outward deportment, which had always been becoming, that the time of the change had been equally unnoticed by those about her, though all had felt the power of her sweet and chastened spirit.

Very frail, very ethereal she looked as she lay upon that dying bed, but wondrously happy.

Once, when tears were being freely shed by those who watched her, she said, with her brightest smile, "Don't cry, any of you; you would not keep me back—would you?—for oh,—"

"I long to behold Him arrayed  
With glory and light from above,  
The King in His beauty displayed,  
His beauty of holiest love;  
I languish and sigh to be there,  
Where Jesus has fixed His abode;  
Oh when shall we meet in the air,  
And fly to the mountain of God!"

Her voice was clear and distinct, though low, as she repeated these lines.

She then called all the family to her side, one by one, and addressed some special words to each.

Over her mother she seemed to yearn with a feeling too deep for utterance. Mrs. Foster, poor woman, could not command herself sufficiently to speak; and only from an occasional nod or shake of the head could Patty be sure she was understood.

She knew better than any one else that, in spite of her father's awful death, and the narrow escape of Flash, and against all her own constant pleadings with her, her mother still loved the drink, and took a very great deal more than others supposed.

She knew that her mother had good desires—desires after God—but that the drink hindered her from yielding to His claims; for often she was so muddled that she could not think clearly, or apprehend the deep truths which Tilly and Patty tried to teach her. Yes, unknown to all save these two, Mrs. Foster often had to go to bed in the early afternoon to sleep off the effects of her after-dinner gin. No wonder, then, that the dying girl yearned over her, and seemed unable to part with that mother's hand till the promise was given that she would sign the pledge.

No sooner had Mrs. Foster given her consent, by bowing her head, than it seemed as if the power that bound her tongue was suddenly loosed, and, with a burst of weeping, she cried, "Yes! yes! my darling child, I will, I will! I will sign it now, before you die if you would be happier."

A sweet smile overspread the face of Patty as she saw Mr. Belcher, who, with his daughter, was present, silently take his pledge-book from his pocket, and hand the pencil to her mother. When the weeping woman, having signed her name, raised her head and dropped the pencil, Patty spoke slowly in her weakness, "God will—bless you—dear mother, let—let Tilly take my—place—be own daughter—Miss Laura will—help you—Jesus will—help—you—meet me—heaven."

A pause followed, after which the feeble voice spoke again, "Good-bye—all—will watch—for you—all—come home."

Then, with her eyes fixed upon Laura, she said, "Can you sing—"Jesus—lover—my soul?"

At first it was hard work, but presently the voices grew stronger, and most of those in the room joined in the sweet old words:

"Jesus, Lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide;  
Oh, receive my soul at last!"

As these closing lines of the verse were sung, Patty's gaze became fixed. What did

she see? Who can tell? She spoke just once more, with a beaming smile, a perfect halo of glory gilding her wasted face—"Safe into—the haven—home at last—good—bye."

There was the faintest catching of the breath, a scarcely perceptible relaxing of the muscles of the face, and all knew that poor deformed Patty had passed the pearly gates, and met HIM who puts forth the hand and touches, so that the 'crooked are made straight.'

#### CHAPTER VIII.

##### 'ALL'S WELL THAT ENDS WELL.'

"And then there came our wedding,  
Brimful o' grief an' glee,  
With every one a-pettin'  
An' jokin' you an' me;  
Good wishes went and came, wife,  
As they oft before have done,  
When clouds have chased each other  
Across the summer sun

"There was your good old father,  
Dressed up in weddin' shape,  
With all the home-spun finery  
That he could rake and scrape;  
And your dear-hearted mother,  
The sunlight of whose smile  
Shone through the shower of tear-drops  
That stormed her face the while.

"And there were the victuals, seasoned  
With kind regards and love,  
And holly-wreaths, with breast-pins  
Of rubies up above;  
And there was my heart a-wondering  
As how such things could be,  
And there was the world before us,  
And there was you and me."

Flash was never able to return to duty as a fireman; his injuries had been too severe. But, having fair health, in spite of his weakened shoulder and his almost helpless left arm; and, being a tall, well-made, smart-looking fellow, he succeeded, through the influence of Mr. Belcher, in securing a capital situation as commissionaire at a fashionable west-end emporium.

His employers stipulated, however, that Flash was not to let any one know what his salary was. Flash knew that it was unusually good; so good, indeed, was it, that it had taken him by surprise. But why this prohibition was put upon him as to mentioning it to others, he could not at first understand.

Later on Tilly, with her quick woman's wit, suggested what was really the fact. Mr. Belcher, knowing that the men who usually held the post of commissionaires were pensioners—while Flash had no pension, having only served ten years in the navy—had made some financial arrangement with the proprietors of the establishment, by which the salary of Flash was augmented.

The Belchers were, indeed, very warm friends of the whole family of the Fosters, and both Ted and Hedley were making a way for themselves in life, largely by Mr. Belcher's help.

Laura was a true friend to Tilly, and did all in her power to assist in the arrangements for the wedding, which had been necessarily postponed on account of the accident to Flash and the death of Patty.

(To be continued.)

### LIFE ON A RAILWAY.

#### THE EXPERIENCE OF A GRAND TRUNK EMPLOYEE.

Fell Ill From Exposure—Pronounced Incurable and Paid the Total Disability Insurance Allowed by the Company—Once More on the Road to Health—He Tells How it Came About.

From the Deseronto Tribune.

During the past few weeks a fruitful subject of conversation among the people at Deseronto Junction has been the wonderful recovery of Mr. William Henry Wager, who has been looked upon as a hopeless invalid. A representative of this paper was sent to interview Mr. Wager and gain all information possible in order to satisfy the public concerning the truth of the wonderful cure. Making his way to Deseronto Junction the reporter informed Mr. Ravin, the station master, of the object of his mission. That courteous official having assured the reporter that he would find the case one of more than ordinary interest, kindly pointed out the nearest route to Mr. Wager's residence. The Wager family is one of the oldest in the Bay district, and Mr. Wager and his people are well known throughout a wide radius of country. Arrived at the house the reporter knocked at the door and was quickly admitted by Mr. Wager himself, who it may be remarked, is in his thirty-fifth year, and was former-

ly employed as a section man on the Grand Trunk Railway, his section extending east and west of Deseronto Junction. He was a good workman and faithful servant of the company. On the 28th of April, 1893, he was compelled, on account of ill-health, to give up work completely. The doctor pronounced his trouble to be nervous palpitation of the heart. The district surgeon of the Grand Trunk Railway attended him and did all that medical skill could suggest in order to give him relief, but at the same time frankly told him that he could prescribe nothing that would effect a permanent cure. Mr. Wager was a member of the Grand Trunk Insurance and Provident Society, and during his illness received the usual pecuniary allowance given for a certain number of weeks to sick members. The society also paid his way to Montreal that he might consult an eminent medical man who acts as referee in such cases. This specialist at once pronounced his case hopeless; cure was impossible. He returned home greatly dejected, and the Insurance Society paid him the whole amount granted to its members in cases of total disability. Mr. Wager has since that time resided at his home on the Gravel Road, unable to work, seldom going from home except to make an occasional trip to Deseronto and Napanee. About three months ago Mr. John Kitchen, the well known section master on the Grand Trunk, who resides at Deseronto Junction, told Mr. Wager of the virtues of Dr. Williams' Pink Pills, and recommended him to give them a trial. He accordingly procured a quantity of the famous pills in order to give them a trial. Now mark the result. He soon felt the good effects of this great medicine. His appetite improved. The fluttering sensations about his heart appeared to be less pronounced. He continued taking the pills and his health steadily improved. The change became apparent to friends and neighbors and a matter of public interest. He gained in weight. As he remarked, last summer he was little more than a walking ghost; now, as the reporter could easily see, he was a substantial specimen of humanity. Mr. Wager informed the reporter that before he commenced taking Dr. Williams' Pink Pills his heart used to beat rapidly and continue palpitating violently for some time if he attempted to cut even one stick of wood; now he can cut the daily supply of wood for the house without any such disagreeable sensations. He feels himself a different man and his neighbors are all congratulating him upon the great change so plainly manifest. He expects as soon as navigation opens to commence work again. Mrs. Wager was present during the interview and corroborated her husband's narrative. They consider it a duty to publish abroad the virtues of this famous medicine which has brought such hope and comfort to their household. Mr. Wager also told of a leading farmer in the neighborhood who had been troubled with a chronic headache, who, at his suggestion, had also tried Dr. Williams' Pink Pills and had experienced relief in a very short time. Other cases in Deseronto and vicinity are known to the Tribune in which Dr. Williams' Pink Pills have been productive of much good. These pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, all nervous troubles, palpitation of the heart, the after effects of la grippe, diseases depending on humors of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y., at 50c a box, or six for \$2.50. See that the company's registered trade mark is on the wrapper of every box offered you, and positively refuse all imitations or substitutes alleged to be "just as good." Remember no other remedy has been discovered that can successfully do the work of Dr. Williams' Pink Pills.

THE CANADA PRESBYTERIAN till end of year for one dollar.

Ho who would do some great thing in this short life must apply himself to the work with such a concentration of his forces as to spectators, who live only to amuse themselves, looks like insanity.—John Foster.

#### ECONOMY AND STRENGTH.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

**ST VITUS'S DANCE,**

Spasms, Convulsions, Dizziness, Fainting Spells, Nervous Prostration and those nervous conditions brought on by functional disorders are permanently cured by Dr. Pierce's Favorite Prescription. It's a strengthening nerve and restorative tonic, prescribed by an eminent Physician for all those distressing "weaknesses" and irregularities common to women.



MISS MERKEL.

Mrs. ADAM BERR, Albany, Herk Co., Pa., writes: "Dear Sir—My sister, Miss Cordelia Merkel, had St. Vitus's Dance. Her head and right arm moved or twitched constantly; she could not walk without being held under her arms. She tried four doctors, but without good. After fifteen months, having been given up as a hopeless invalid, I bought her Dr. Pierce's Favorite Prescription; in two months she was well and strong."

**PIERCE'S GUARANTEE CURE.**

**REAL SCOTCH**

**TURKOMAN CURTAINS.**

All Turkoman Curtains are not what they seem. Ours are the real article.

**MUCH LOWER IN PRICE**

than is usually asked for these goods.

A special purchase of 700 pairs. Very newest designs and colorings.

Distinctive patterns—that will not be found elsewhere.

With fringe ..... \$10 50  
Without fringe ..... 9 50

per pair.

**SPECIAL SALE ODD PAIRS SCOTCH TURKOMAN CURTAINS AT HALF PRICE.**

**JOHN KAY, SON & CO.,**

34 KING ST. W., TORONTO.

**Ministers and Churches.**

Mr. Anderson takes charge of the Presbyterian mission at Fort Saskatchewan for the summer.

A meeting of the Arkona Presbyterian congregation was held on Monday, at which it was unanimously decided to purchase the residence property of B. Lear, for a manse.

Knox church Bible class has presented Rev. Dr. Laing with the works of Browning and Goethe as a slight token of their appreciation of his services at the Sunday morning class.

The Rev G. H. C. Macgregor, Free East Church, Aberdeen, has accepted a call to Notting Hill Church, London. It will be remembered that after Dr. Kellogg's resignation Mr. Macgregor was invited to St. James Square Church, in this city, but declined.

Rev. Mr. Mitchell, Thorold, has been engaged with another member of the Presbytery of Hamilton in the re-arrangement of the congregations of Wellandport, St. Ann's, Smithville, Muir's Settlement and Grimsby. They will probably be grouped into three pastoral charges. He is about to visit them again on the same mission.

The call from Knox Church, Ottawa, to Rev. James Ballantyne, South London, was before the Ottawa Presbytery Tuesday. Rev. W. T. Herdridge reported that the call is now signed by nearly all the members. The Presbytery unanimously concurred in the call, which will be presented at an early meeting of the Presbytery of London.

The marriage of Rev. D. Strachan, of Hespeler, formerly pastor of the Albert street Presbyterian church, and a son of Rev. D. Strachan, of Rockwood, Ont., to Helen Mackenzie, daughter of Rev. Dr. Thompson, of Sarnia, was recently solemnized in St. Andrew's church, of that town. The ceremony was performed by the father of the bride, who was assisted by the groom's father.

It looks as if the Presbyterian church, Petrolia, were already too small to hold the crowds that attend to hear the new pastor. The church was crowded at both morning and evening services, chairs having to be placed in the aisles to accommodate the people. They were given very good sermons at both services, especially in the evening, many appearing deeply impressed.

A social by the Y. P. S. C. E. of the Presbyterian church, St. George, was held lately. A sociable and pleasant time was spent, the programme was excellent and well rendered. The young people of the Presbyterian church deserve great credit for the Christian and unassuming manner by which they conduct their meetings and the harmony which prevails between them and their pastor, Rev. Mr. McTavish.

In the Glencoe Presbyterian Church on the 6th, instead of the sermon by the pastor Rev. R. Wm. Ross, M.A., an address was given by Mr. Rijnhart the only missionary in Tibet. The address was interesting and profitable. At the close several questions were asked by the congregation which were answered by Mr. Rijnhart. The collection, amounting to about \$12, was given to help on the work in that dark land.

The ladies of Claremont W. F. M. S. Auxiliary met at the manse and presented Mrs. Kippan, the pastor's wife, with a massive silver tea-pot beautifully inscribed accompanied with an address expressing regrets that the present happy relationship was so soon to be severed. Mrs. Kippan has been an earnest worker in the society ever since its organization and leaves both with the best wishes by all the members and beloved by them.

Mr. J. J. Bell, of Toronto, and Dr. R. W. Bell, of Peterboro', have presented to the library of Queen's University a large collection of valuable books, pamphlets and manuscripts belonging to their father, the late Robert Bell, of Carleton Place. The late Mr. Bell had one of the most ample private libraries in the country, and many of his books and papers are of incalculable value on account of their rarity. Professor Short, of Queen's, was in Carleton Place selecting and arranging the books to be added to the college library.

The at home given lately by the Y. P. S. C. E. of the First Presbyterian Church, Park avenue, London, was enjoyed very much by a gathering of young folks that crowded the lecture hall to the doors. The affair was held by the society partly as a reception to new members of the congregation, but more particularly to celebrate the fact that the society have raised \$500 towards the church and manse mission fund of the North west Territories. They were given three years in which to raise the amount, but were successful in two years.

The basement of Knox church, Guelph, was crowded lately with members of the congregation and their friends who had gathered to welcome their pastor, Rev. R. J. Beattie, back after an absence of about five weeks in the Southern States, and to hear a description of the trip and the country from Rev. Mr. Beattie and Rev. J. D. Freeman, who had accompanied him. Rev. S. O. Nixon, who has occupied the pulpit in Mr. Beattie's absence, occupied the chair and opened the meeting with devotional exercises. The speeches of both the reverend gentlemen were closely followed by the large audience who seemed to be greatly pleased with them. The meeting closed with a hymn and prayer.

The Kempsville congregation, over which Rev. H. J. McDiarmid has been pastor for the past ten years, in 1891 erected a tower and retouched the walls of the church at a cost of \$734. This spring they modernized the interior. A furnace replaces the stoves and their unsightly pipes. The floor now rises from the platform immediately behind which is the choir stand. The ceiling is heavily panelled in ash and has a very fine appearance; wainscoting, seats, pulpit and furnishing all in ash; the walls replastered are tinted so as to harmonize, giving a

home-like appearance. It is to be re-opened on 20th May. Rev. Prof. Ross, B.D., Montreal College, preaching. The ladies hold a grand re-union on the Monday following. The cost will be about \$1,500, most of which has been subscribed.

A special meeting of the Presbytery of Barrie was held in Guthrie church, Oro, on Thursday, 26th April, at 2 p.m., for the induction of the Rev. Neil Campbell to the pastoral charge of Guthrie and Central churches, and other business. There was a good attendance of the members of the churches. Mr. McLeod presided at the induction, and gave the address to the newly inducted minister. There was laid on the table a call from the Elmvale and Knox church, Flos, congregations to the Rev. W. R. McCulloch, of Hallville. The call was sustained after hearing of parties, and intimation having been received of Mr. McCulloch's intention to accept it, arrangement was made for his induction. The Presbytery agreed to ask a conference with the Orangeville Presbytery during the meeting of Synod of Toronto and Kingston respecting Everett Mission Station.

Dr. Cochrane has for years, on account of his pastoral and public duties, refused to take a summer vacation, but pressure again being brought upon him, he has been prevailed upon to visit Great Britain during the months of July and August, returning for work the first week in September. For thirty-two years Dr. Cochrane has been far more than pastor of a congregation. In every enterprise calculated to benefit the city he has taken a leading part. Holding decided views on all matters ecclesiastical and political, he has nevertheless won the respect of all parties by his broad charity and patriotism. As regards the position he holds in his denomination we need say nothing. As convener of the Home Mission Committee for twenty-two years, and occupying other positions of trust and honor, his brethren in the ministry have amply testified how they regard him in church council. As governor of the Ladies' college, chairman of the public library board, and foremost in all that contributes to the welfare of Brantford for nearly a quarter of a century, he now occupies a warm place in the hearts of men of different creeds and platforms.

**THE SUMMER SESSION.**

At the opening of the Manitoba College summer course of lectures in theology, Rev. Principal King gave an introductory address. He said he was glad to welcome again to the convocation hall many of the friends of the college. This was the opening of the summer theological classes, but the college was an arts college as well as a theological, in fact, counting by numbers, still more so. In regard to the arts department, the attendance during the present session had been nearly the same as last year, perhaps there had been a slight advance. Very nearly 150 names had been entered upon the roll; this was a very large and gratifying attendance in view of the population of the Province and the Territories, and especially in view of the difficult financial season. The work had gone on quietly and agreeably during the present session, as indeed always. The financial condition of the college was a matter of great interest, but it was rather too soon to say how it was going to come out, as very often a considerable portion of the income came in during the last of the year, but the college would have to share in the depression which was all over the Province, the Dominion and the world. Very likely the contributions from the east were going to be smaller than last year; still, the hope was cherished that, as in the past ten or eleven years, the college would come out of debt. In regard to the Building Fund they would be able in about four weeks to make an intimation. The entire cost, \$43,000, was so nearly covered by the subscription that with the next two, or at the most, three, weeks it would be fully covered by subscriptions in the main, if not entirely good. More than two-thirds of the money had already been paid. To the theological students the principal extended a very hearty welcome. The experience of last summer had taught them that there was practically no inconvenience in a summer session, and the class rooms were better for the health of the students than they could possibly be in the winter. He welcomed some who had been known already in the arts classes, and also others who made their first connection with the college at this time. It was too soon to say how large the attendance would be, but there was reason to think it would be quite as large as last year, possibly a little larger. Rev. Prof. Baird then delivered a short lecture of half an hour on "The origin of the gospels." There were three successive steps, he said, in the development of gospel history, the first, oral tradition and frequent repetition; the second, by the preparation of memoirs, or narratives, none of them arranged in order; and the third, the writing of the four gospels. The only gospel for more than thirty years was an oral gospel. Of the memoirs some were narratives, others discourses. The successive stages of the development, resulting in the written gospels, were traced by the lecturer in a very interesting and instructive manner, and the applause of the audience and the expression of thanks by the chairman, testified to the appreciation with which the lecturer was heard. In a few closing remarks, Principal King stated that the valued assistance of Prof. MacLaren, of Toronto, was expected again this summer, in systematic theology, also of Principal Caven, and at a later period, of Prof. Thomson, who would take up the subject of the introduction. It was hoped to have Mr. Macdonnell, notwithstanding the heavy bereavement with which it had pleased God to visit him. Principal King spoke of the value of the preaching of the visiting professors last summer, but expressed the hope that the demands upon them this year would be kept within limits, and restricted to, say, one sermon a day. In closing the principal announced that Prof. Baird would meet the students of the first year at 8 o'clock a.m., to begin the study of Hebrew; and that he himself would meet the classes of the second and third years at the same hour to commence the ex-

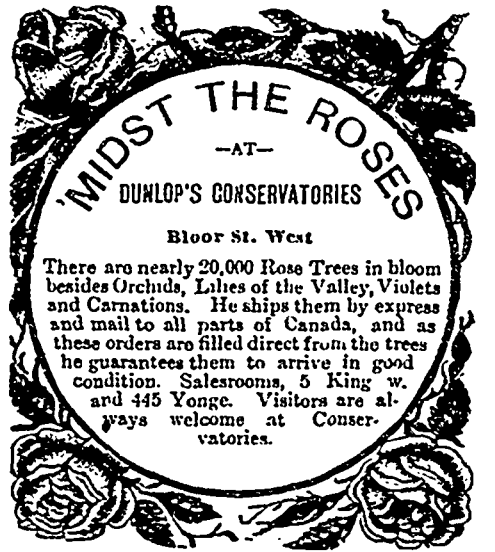
**Opera Glasses, Field Glasses, Telescopes.**

We have a very complete line of field glasses, of highly magnifying power, at very close prices. Also for yachtsmen a nice line of Telescopes of great range.

**Ryrie Bros., Jewelers,**

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Our Optician is an adept at fitting spectacles on scientific lines.



position of the Old Testament Scriptures. The proceedings were closed by Rev. Joseph Hogg pronouncing the benediction.

**PRESBYTERY MEETINGS.**

The last regular meeting of the Presbytery of London was held in the First Presbyterian Church, London. Rev. Mr. Clark was appointed Moderator for next six months. The following were appointed commissioners to the General Assembly: Dr. Proudfoot, Messrs. W. R. Sutherland, Geo. Sutherland, J. Ballantyne, G. H. Sawers, and at a subsequent meeting, Norman Lindsay, Alex. Miller and R. Stewart, ministers; Joo. Cameron, Charles Elliott, Neil McNeill, Malcolm Leitch, James Waterman and Jas. Meek, elders. A petition from Ilderton, desiring to be organized into a separate congregation, was presented and read. The Presbytery agreed in appointing a committee to draft a deliverance, and report at the evening session, which it did as follows: The committee re petition from certain members and adherents of English Settlement residing in, and near Ilderton, beg to recommend that the prayer of the petition be granted and

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

Said a converted Hindoo, addressing a number of his countrymen, "I am by birth a man of low and despised caste—and yet God has called me, not only to know His gospel, but to teach it to others. Do you know why he did so? I will tell you. If God had selected one of you learned Brahmins, and made you His preacher, and you were successful in winning converts, the bystanders would have said: 'It is the amazing learning of the Brahmin, the Brahmin's influence, the Brahmin's great weight of character that has done this;' but now when hearers are convinced and brought to the truth by my instrumentality, nobody thinks of the preacher, and God gets all the glory."



# SUNLIGHT SOAP

## WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF

that the annual contributions of the Ilderton congregation to the minister's stipend be not less than \$325 for the present; that Mr. B. Charlton be an elder in Ilderton congregation, and that both he and Mr. Skinner, of Proof Line, with Mr. Little as Moderator, be appointed to organize the petitioners into a separate congregation in connection with English Settlement congregation, and to act as interim Session. The report was received and adopted. The clerk intimated that Rev. H. Brown intends to accept the call from Tempo and South Delaware, giving the Presbytery authority to make provisional arrangement for his induction. The clerk was instructed to notify the congregations in arrears, referred to in Mr. Morrison's letter.—GEORGE SUTHERLAND, Clerk.

The Presbytery of Toronto held its regular meeting on Tuesday the 1st day of May, the Moderator, Rev. D. B. Macdonald, in the chair. It was agreed to apply to the General Assembly for leave to receive the Rev. John Muir, a minister of the United Presbyterian Church in Scotland, as a minister of the Presbyterian Church in Canada. Mr. John Douglas gave notice that it was his intention to appeal from the deliverance of the Presbytery on the petition presented by him at the March meeting and Messrs. Turnbull and Dr. Parsons were appointed to guard the Presbytery's interests before the Synod of Toronto and Kingston. The following resigned their commissions to General Assembly: Revs. G. M. Milligan, Robt. Thynne, Peter Nicol, Chas. A. Campbell, and Wm. Frizzell, and Revs. Dr. Gregg, James A. Brown, J. R. Johnston, J. G. Potter, and D. B. Macdonald were appointed in their stead. Messrs. R. S. Gourlay, Jos. Stephens, and Arch. Heron, elders, also resigned their commissions, and Messrs. S. Wallace, T. Yellowlees, and T. A. Lytle, were appointed in their stead. An overture on Augmentation was discussed, and referred to a committee to consider, and it was subsequently agreed that a *pro re nata* meeting of the Presbytery be held on Tuesday the 15th day of May inst., for the purpose of considering the following overtures to the General Assembly: An overture in respect to the calling and settlement of ministers; an overture in respect to the Confession of Faith; an overture in respect to the choice of students for home mission work; an overture in respect to the enlargement of Synodical boundaries; an overture in respect to the administration of the Augmentation Fund. The report on the State of Religion was presented by Mr. Mutch, and that on Sabbath Observance by Dr. Carmichael. In connection with the latter it was agreed to hold a conference on this subject in connection with the September meeting of Presbytery and a committee was appointed to make arrangements for the same. The report on Sabbath Schools was presented by Mr. Scott. Ruth St. congregation asked permis-

sion to worship on Sabbath evenings in the Masonic Hall, Parkdale, and the request was granted. Dunn Ave. congregation made a statement to Presbytery to the effect that 112 members and 70 adherents were unable to find suitable accommodation owing to the overcrowded condition of their church, and asked advice in the matter. The Presbytery recommended that those who could not find accommodation confer with the Ruth St. congregation with a view to selecting a suitable site and at once erecting a church-building. The sympathy of the Presbytery with the Rev. G. M. Milligan in his recent bereavement was expressed in a resolution, unanimously passed by the Presbytery.—R. C. TIBB, Clerk.

The Presbytery of Bruce met in Knox Church, Walkerton, on the 15th ult., Rev. J. Fitzpatrick presiding. Rev. N. Patterson renewed his application to the Assembly to be placed as an annuitant on the A. and I. Ministers' Fund; and the Presbytery forwarded his application, with the recommendation that it be granted. Dr. James' resignation of Knox Church, Walkerton, was taken up for consideration, when commissioners from the session and congregation were heard, expressing regret that the state of their pastor's health made it impossible for him any longer to undertake the full work of the charge, and compelled them to acquiesce in his resignation. On motion the resignation was accepted, to take effect on March 25th. Rev. J. Johnston was appointed Moderator of Session, and was instructed to preach and declare the charge vacant on April 1st. The following were appointed commissioners to Assembly: Messrs Gray, Gourlay, Johnston and Mowat, ministers. And Messrs. J. Craig, J. C. Eckford, J. Blair and W. Morrison, elders. Dr. McKay, of Formosa, was nominated Moderator of Assembly. Rev. A. Tolmie was appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The deputations appointed to visit augmented congregations presented their reports, which were duly considered, and the same grants as last year were asked for. It was resolved that vacant congregations shall receive supply from the Committee on the Distribution of Probationers for the second month of each quarter; and moderators of sessions were instructed accordingly. Rev. J. Anderson's resignation of Tiverton, on account of advanced years, was submitted and read, together with a request that the Presbytery forward to the Assembly his application for leave to retire from the active duties of the ministry, and to be placed as an annuitant on the Aged and Infirm Ministers' Fund. It was resolved to cite the congregation to appear for their interests at next regular meeting of Presbytery, and a deputation was appointed to visit the congregation and confer with them enant Mr. Anderson's retiring. It was also agreed to forward his application to the Assembly with the recommendation that it be granted. The Home Mission report was read, and arrangements were made for supply during the summer months. The reports on temperance, Sabbath-schools, state of religion, and systematic beneficence were submitted and read by the conveners of the respective committees, and having been adopted were ordered to be forwarded to Synod. A conference on Sabbath observance was held, a report of which will be sent to Synod by the convener of the Presbytery's Committee.—JAMES GOURLAY.

The Presbytery of Kamloops had a very full attendance of members at its last meeting. Mr. Murray reported on visit to Kamloops congregation re augmentation. It was agreed to apply for a grant of \$250 for next year, being reduction of \$50. The report from H. M. Committee was presented by Mr. Langill, convener. After very careful consideration of all the facts in each case, the following claims and applications were approved:

	Claim for past six months.	Grant for next year.
Donald.....	\$175 ..	\$350
Nelson.....	208 ..	350
Spallanacheen	150 ..	300
Vernon.....	150 ..	300
Nicola.....	200 ..	375
Kettle River..	200 ..	400
Revelstoke...	200 ..	400
Kaslo.....	150 grant for 6 ms.	200
Ashtcroft....	84 70 ..	year 350
Okanagan....	150 grant of \$6 per Sabbath.	
Shushwap, grant of \$6.00 per Sabbath.		
Upper Kootenay, " 7.00 " "		
Field.....	" 5.00 " "	

It was agreed to separate Golden from Donald and unite with Field. Mr. Ross was authorized to form a Session at Donald. He was also appointed interim Moderator of Revelstoke Session. Messrs. A. Lee, B.A., and George Murray, M.A., were appointed commissioners to General Assembly, and Rev. J. Robertson, D.D., nominated for Moderator. The Sunday-school report showed that good work had been done, and substantial progress made during the past year. Its recommendations were: 1. That each Sunday school be asked to contribute to the schemes of the church. 2. That class registers approved by General Assembly be used. 3. That the use of the Shorter Catechism be strongly urged. The temperance report showed that although no part of the Assembly's plan of work had been adopted, faithful work had been done by pulpits, Sunday schools, public schools, etc., with very good results. Returns had been received from five sessions. These reported in all 34 places in which liquor is sold by license, or one in about every 100 of the population. Two sessions favor the immediate enactment of Prohibition. The others substantially agree. The report concludes:—We humbly think that our church should take some further action upon the temperance question ere she can with consistency urge the civil powers to pass an Act of Prohibition. If the drink traffic is the evil which our Assembly has so often and so strongly declared that it is, then surely it is in order that a church act of prohibition should be passed and enforced. It was agreed to receive and approve the report and adopt its proposals that the suggestion be made to the Assembly's Committee on

### BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENT.

#### MARRIAGE.

At the residence of the bride's father, Glamis, on May 8th, by the Rev. M. C. Cameron, B.D., Harriston, Mr. A. W. Reid, Grand Valley, to Miss Jessie, third daughter of Jas. Hendry, Esq.

#### DEATH.

On Saturday, May 5th, 1894, at his late residence, corner William and Huron Street, London, Ont., Charles Grant in his 90th year.

Temperance, that there should be sent down to sessions next year some such question as, What is your opinion upon making total abstinence and entire separation from the liquor traffic, a condition of membership in our church?—J. KNOX WRIGHT.

### TO THE FRIENDS & SUPPORTERS OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

The time has come to send to all the supporters of our Mission Schools, with our kind regards and our most hearty thanks, a brief account of our work and of the encouraging results obtained during this session through the blessing of the Lord.

Never before have our schools had so large a number of pupils. One hundred and twelve boys and seventy-two girls—in all, one hundred and eighty-four—have been received. One hundred and four are children of parents who still adhere to the Church of Rome.

The religious and moral progress of our pupils is always kept paramount, and though we endeavor to hasten their intellectual development by all the means within our reach, we continue to devote the best part of our time in bringing them to a clear knowledge of the Gospel truth. In doing this, we have to act cautiously in order not to frighten our Romanists who might leave the schools, which happens sometimes.

Every superstition or error is examined under the light of the gospel. Among these are, the worshipping of the Virgin Mary, the saints and their images, the use of crucifix, beads, scapulars, medals, holy water, relics, salvation through our own merits, baptismal regeneration, purgatory, the efficacy of money, masses, prayers, pilgrimages for saving souls from that place of torment, the worshipping of their idol (a wafer which through the magic power of the priest becomes the body, the blood, the soul, the divinity of Christ), mass as a perpetual sacrifice, indulgences, the use of an unknown language in public worship, the supremacy of Peter and his infallibility, etc.

It is only with the help of the Holy Spirit that this difficult work can be accomplished. Lately we have heard frequently some of the pupils say "I am no longer a Roman Catholic," and immediately scapulars and beads go to the fire.

Twenty-five of our young men and young women have been converted to the Saviour during this session and they are all full of the desire of spreading the good tidings of the gospel.

Allow me to say that, besides the great encouragement the Lord has granted to us we have had also our trials. For many years we have not had so many cases of sickness in the schools. The grippe, measles, pneumonia, etc., have visited us. Fortunately, scarlet fever, which has made victims at our very door, has not yet entered our houses. Two of our young girls have been removed by death. Both of them were prepared for a better world, and they were happy to go with their Saviour.

The Association of the former and present pupils of Pointe-aux-Trembles decided last year, in the interest of the health of the schools, to make an effort to build a gymnasium where our scholars could enjoy themselves during the recreation hours and leave for a while their crowded classes. A good building costing nearly four hundred dollars was erected last fall, and entirely paid by the Association, who have also done a great deal towards our library, and have contributed two prizes for the scholars. Such efforts on the part of the former pupils towards their old school is a clear indication that they are not forgetting what it has done for them and that they desire its prosperity.

Our Temperance Society has done a most successful work during this session, and the prayer meetings held by the pupils themselves have probably never been so well attended and so interesting. Many a prayer has ascended to the throne of grace for the friends and supporters of our mission.

We feel more deeply every day that the Lord is manifesting His power in our midst, thus strengthening our conviction that these schools are God's chosen instrumentality for spreading the truth and saving precious souls.

Yours very truly,  
J. BOURGOIN.

Pointe-aux-Trembles, April 10th, 1894.

P.S.—All contributions should be forwarded to Rev. Dr. R. H. Warden, Box 1539 Post Office, Montreal.

Mrs. L. M. MOUNTFORD.—The Board of Trustees of Grace Hospital have arranged with this distinguished lecturer to repeat her course of Oriental lectures. They are in the highest degree interesting and instructive, as her personal knowledge of Eastern life and customs enables her to throw a wonderful light upon many passages of Scripture which are commonly misapprehended. While Mrs. Mountford was born in the East, her father being a Russian exile, and her foster-mother an Arabian, she speaks the English language perfectly. The clergy and press everywhere recommended all interested in Bible history to hear her. Dr. McTavish, of Central Presbyterian Church, says:—"I only heard one of Mrs. Mountford's lectures, but was greatly charmed and instructed by it; will be very glad of the opportunity of hearing her again."

# SCROFULA

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

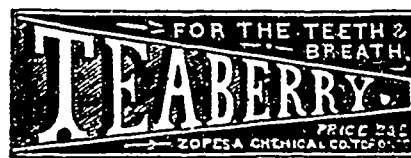
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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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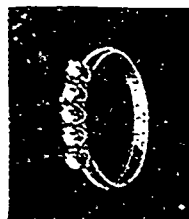
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and tell her that I am composed of clarified cottonseed oil and refined beef suet; that I am the purest of all cooking fats; that my name is

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that I am better than lard, and more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am



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MR. GEO. READ.

**Read the Proof.**

DEAR SIR.—I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles I found I was quite another man, for B. B. B. entirely cured me. I have also used it for my wife and family and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. B. to all my friends.

I write you because I think that it should be generally known what B. B. B. can accomplish in cases of indigestion.  
Yours faithfully,  
**GEORGE READ,**  
Sherbrooke, Que.

Minard's Liniment for sale everywhere.

**British and Foreign.**

Emperor William has issued a rescript prohibiting officers of the army and navy from betting at race courses.

Dr. J. G. Paton met with a grand reception at Peterborough, 800 persons crowding into the Drill Hall. The collection was £26.

Enclose one dollar, and you will receive THE CANADA PRESBYTERIAN on trial till 31st of December next. Our word for it, you'll be glad to renew for 1895

Temperance Sunday was observed in the Diocese of London on a late Sunday, when about 300 Temperance sermons were preached in the various churches.

The Hon. John Wannamaker, late Postmaster-General of the United States, will probably take part in the Jubilee Conference of the Y. M. C. A., to be held in London.

The report that Mr. Moody's health has been seriously impaired by his labors the past winter is contradicted on good authority. He intends to visit England again next summer.

Glasgow and Ayr Synod, on the motion of Rev. W. Ross, agreed to overture the General Assembly in favor of the celebration of the communion during the sittings of that court.

Lady Henry Somerset's trustees have applied to the Court for an injunction to restrain her from closing public-houses on her estates as the leases fall in. She has already closed several.

The presentation of the testimonials to Dr. Parker, in commemoration of his twenty-five years' ministry in the City of London, is to take place at the City Temple on Thursday evening, May 10th.

In the *British Budget* statement an extra penny will be put on the income tax, and they will add 6d. on spirits and beer. Harcourt estimated the expenditures at £95,458,000 and the revenue at £90,950,000.

At a recent conference held in Colombo of Baptist missionaries and delegates from the native ministers, it was resolved: "We strongly recommend that the title 'Reverend' be discontinued by all the ministerial brethren."

Mr. Fowler, a Wesleyan Methodist, is one of the chief Secretaries of State; and Mr. Ellis, who has been appointed to succeed Mr. Marjoribanks in what seems a great function—that of principal "whip"—is a Welsh Dissenter.

Rev. C. C. Macdonald proposed, and Aberdeen Synod unanimously adopted, a resolution calling upon the Government to institute an inquiry to ascertain the deliberate opinion of the Scottish nation on the subject of disestablishment and disendowment.

On the motion of Mr. McIntyre, the Synod of Glasgow and Ayr agreed to an overture asking the General Assembly to appoint a committee to confer with other Presbyterian Churches with a view to formulating the basis upon which a reunion of the Presbyterian Churches might be effected.

The first of the forts to guard the approaches to London has been erected on the heights near Guildford. The next fort of the chain will probably be built at Redhill.—The old two-decker *Foudroyant*, the historic vessel commanded by Nelson, is to be fitted up as a relic of England's wooden walls. The battle ships to be built at Portsmouth will be named *Prince George* and *Cesar*.

At a meeting of the Manchester Presbytery, Rev. J. H. Scott moved that the Synod be overtured anent Ritualism. The motion was seconded. An amendment, moved by Rev. W. Rigby Murray, in favor of bringing the Presbyterian Church into line with other Nonconformist Churches in demanding the speedy Disestablishment of the Church of England, was carried by ten votes to nine.

Rev. Dr. Walter Morison, of Westbourne-grove, the retiring Moderator of the English Synod, has been preaching throughout the churches as opportunity offered. He was, however, prevented for a time from meeting all the demands upon him by the removal of his co-pastor, Rev. A. Connell, to Regent Square. The new Moderator, Rev. Dr. Muir, of Egremont, has had a most successful ministry.

The one really burning question to come before the English Presbyterian Synod will be the debate on the departure of the State Church from the principles of the Reformation. If the usual course is observed, it will be made an order of the day for the Thursday morning. Another question of more than ordinary importance will be the recommendation of a committee that the college be removed from London to Cambridge. An answer will need to be given by the Synod, as the offer to purchase the selected site will only remain open till June.

The American Baptists have spoken out at length on the subject of Church Union. The baptism of believers by immersion is their ultimatum, and a *sine qua non*. This, with the historic Episcopate of the Episcopalians and the insistence of a majority of American Presbyterians on certain points of Calvinism, as essential to a satisfactory creed statement, seems to point toward a federation rather than an organic union of churches as the only feasible solution of the problem.

Presiding for the last time in his capacity of active pastor over the annual gathering of the High Church, Edinburgh, Dr. Walter C. Smith said he did not think there was any minister in the church who had had happier fellowships with his congregation than he had had with his. They never had a dispute in the Kirk Session; in the Deacons' Court they never had any trouble whatsoever; and all his relations with the congregation had been such as to fill him with gratitude to God, and with thankfulness to them for their pleasant intercourse and their manifold helpfulness.

At the annual meeting of the New Zealand Congregational Union (at which one of the delegates had to travel more than a thousand miles from a town in the extreme south of the South Island) held in Bressford Street Church, Auckland, Mr. A. W. Beaven, of Christchurch, delivered the presidential address, "A Few Thoughts of a Business Man on the Duties of a Church and its Members." He insisted that a Christian church and its individual members ought to take the lead, not only in personal righteousness, but in all organized efforts to purify social, municipal, and political life; dealing with questions of labor and capital, the evils of excessive competition, and the practical atheism that prevails in the commercial world.

A somewhat lengthy statement on the disestablishment question has been prepared for circulation among the ministers of the church by the Free Church branch of the Layman's League. The document makes special mention of the practical benefits to be derived from reunion with the Established Church in a reconstructed form, among them being the following: 1. Endowments to be shared; 2. Ministers of the Presbyterian Church in each parish to be all alike parish ministers, equal in all respects, and all members of the same Presbytery; 3. A central fund to be established to supplement existing endowments, and to be administered by the United Church for the common benefit of the whole church. The committee report an ever increasing testimony to the growing desire for unity.

*The Catholic*, published in Dublin, and edited by the Rev. Thomas Connellan, who was himself a priest, states that among the priests who have seceded from the Roman Church during the year 1893 have been the following: Rev. William Sullivan, D.D., Professor of St. Thomas' Seminary, Hammer-smith; Rev. James Wareing, Passionist Father, St. Mary's Carmarthen; Rev. Dr. Merwin Marie Snell, Lecturer, University of Washington, private secretary to Bishop Keane (the rector); Rev. Father Tobin, New York; Rev. John T. Cullen, Priest-in-

**A Gentleman**

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For



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

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

**AYER'S HAIR VIGOR**

charge (Roman) Catholic Church, Raywick, Kentucky; Rev. Count Paul Honsbroch, Jesuit Father; Rev. Paul Sheriff O.S.B., Sub Prior of the Benedictine Abbey, Fort Augustus; Rev. Don Ramon Artacho, Priest of Vinelas and Velez. The list is incomplete. On the other hand there are Ritualists passing over to Rome year by year, how many we do not know.

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French Village. JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will cure croup.

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I KNOW MINARD'S LINIMENT is the best remedy on earth.

Norway, Me. JOSEPH A. SNOW.

A firm of art dealers in Glasgow have been ordered by the police to remove from their windows engravings of paintings by well-known artists, the nude figures not being fit for public inspection.

USE **SURPRISE SOAP** ON WASH DAY; AND EVERY DAY.

Compulsory education has been in vogue for ages in China.

In the British Navy the annual cost of maintaining a man is £211.

Hay, Ont., March 18th, 1893.

The Charles A. Vogeler Co., Toronto, Ont.

Gentlemen:—

My wife suffered from childhood with rheumatism, but was cured by St. Jacobs Oil.

Yours truly,

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Mention this Paper.

Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

REV. ALEX. GILRAY,  
College 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, 28th Nov., 1893.

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

### MISCELLANEOUS.

A scientist states that bees do not begin to gather honey until they are sixteen days old.

Asthma may be relieved by burning a small piece of blotting paper which has been immersed in a strong solution of saltpetre and then dried.

The physicians of the United States now number 118,458; New York leads with 11,171; Pennsylvania has 9,310, and Illinois ranks third with 8,002.

In the United States 276,360 telephones are in use. The largest switch-board in the world is that at the Cortlandt Street Exchange in New York. It has a capacity for 6,000 subscribers is 263 feet long, and is divided into 40 sections. There are 260,000 holes or "jacks" and 780,000 soldered joints.

Ophthalmia, according to an English authority, is especially prevalent in schools in that country. It now appears that the disease is definitely contagious, and there is little doubt that it has been propagated in many instances by means of the school towels. *The British Medical Journal* therefore advises parents to forbid their children to wash at school.

A new explosive cartridge, invented by Dr. Ocho, formerly with the Messrs. Krupp, is a sealed glass tube or ball containing acidulated water into which two platinum wires are led. For use a current of electricity is sent through the wires, decomposing the water into hydrogen and oxygen. Upon the ignition of the mixed gases an explosive force of 5,800 atmospheres per square inch is developed.

It is said that a German officer has invented a motor in which a fine stream of coal-dust is utilized to drive a piston by explosions in the same manner as the gas in the gas-engine. The Krupps are now making the engine in their works at Essen. It has long been known that finely pulverized coal in suspension in the air is highly explosive, and it has been held responsible for some of the most frightful colliery disasters, but this is the first attempt to utilize it in this way.

"My Optician," of 159 Yonge St., is an old established firm in Toronto, having made optics a specialty, examines eyes correctly, charging only for spectacles.

It is a commonly observed fact that the enslavement of women is invariably associated with a low type of social life, and that, conversely, her elevation towards an equality with man uniformly accompanies progress.—*Herbert Spencer.*

Place a guard on your lips, but in a pen-holder place one of Esterbrook's smooth writing pens.

*The Colonies and India* says: One hears so much of the severe climate of Canada, based, it must be admitted, frequently on erroneous information, that is rather surprising to learn that Canada grows 9 lbs. of grapes for every man, woman, and child in the country! The wine industry is also increasing in importance, and some trial shipments have already been made.

An English Chemist writes: "Brown's BRONCHIAL TROCHES are most useful, and I never know an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box.

The Rev. G. Henslow, of the Linnean Society, London, has attempted to show the existence of a power in living vegetable protoplasm of responding to purely mechanical external forces by enveloping supportive tissues, by means of which the plant is enabled to resist the effect of gravity, tension, pressure, etc. He thinks that the peculiar structure of climbers are all the outcome of a response to external mechanical forces acting directly upon the stems, without the aid of natural selection.

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

Mr. Edison has perfected his kinetoscope for the photography of objects in motion, and has exhibited it at a small party. The main principle of the invention consists in taking a great number of impressions by means of a camera in a very limited space of time, thus obtaining a continuous photograph of the entire motion of the object or person selected. The photographs follow each other in such rapid succession that no lapse of time can be detected between the impressions recorded, and the series of pictures becomes, in effect, but one picture. The subject chosen for the first photograph by the new process was the well-known strong man, Sandow.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

Minard's Liniment relieves Neuralgia.

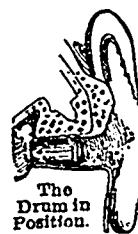


## A Bright Lad,

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**  
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Cures others, will cure you



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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

The essential difference between a good and a bad education is this, that the former draws on the child to learn by making it sweet to him; the latter drives the child to learn by making it sour for him if he does not.—*Charles Buxton.*

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

A new composition for hardening steel named "Duro" has been tried for two years or so in German manufactories, and is said to have given satisfaction to such firms as Krupp, Mannesmanns, and others. Drills hardened by it cut through the hardest steel without the aid of any lubricant, and last much longer than usual. The drill or other object is brought to only a dark-red heat, then dipped in "Duro" for ten to twenty seconds, then heated slowly until cherry-red, and cooled directly in tepid water.

### THREE WANTS.

"Reason's whole pleasure, all the joys of sense, Live in three words, health, peace, and competence."

So says the poet. Competence counts for little when one is sick, and peace is disturbed when health is upset, so that the poet rightly places health first. To have good health you must have pure blood. From the blood the system receives all its material of growth and repair. The best blood-purifier is Dr. Pierce's Golden Medical Discovery, which is world-famed and sold everywhere. It is a sovereign remedy for all diseases due to impoverished or impure blood, as consumption, bronchitis, weak lungs, scrofula, old sores, skin diseases, and kindred ailments.

Delicate diseases of either sex, however induced, promptly, thoroughly and permanently cured. Send 10 cents in stamps for large illustrated treatise, sent securely sealed in plain envelope. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

A good conscience fears no witnesses, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but, if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Misérable is he who slight that witness.—*Seneca.*

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

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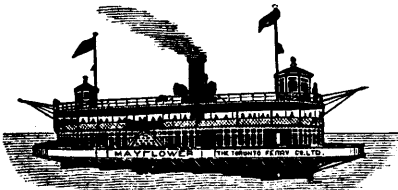
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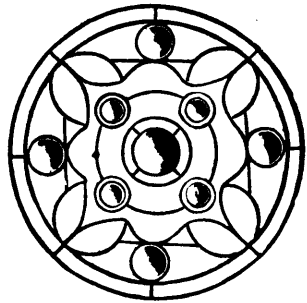
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