

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it who list." JOHN KNOX.

Vol. X

Toronto, April 12, 1894.

No. 40

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A DIVER'S EXPERIENCE WITH SUBMARINE GHOSTS.

A diver who went down to work on the steamship *Viscaya*, which was in collision and sunk off *Harnegat* light, had a gruesome experience. It was a difficult job, so two divers were sent down—one of them to remain on deck in sixty feet of water, to act as second tender to the other diver who went below. The latter had been below but a few minutes when three jerks came over the life line. When he had been hauled up on to the deck he was so unnerved that he forgot he was still in sixty feet of water, and signalled to have his helmet removed. When both divers had been hauled to the surface, he said that while he was working through a gangway, he had seen two huge objects coming toward him; and nothing could dissuade him from the belief that he had seen two submarine ghosts—until the other diver went down and discovered that there was a mirror at the end of the gangway, and that the diver had seen the reflection of his own legs, vastly enlarged, coming toward him.—From "Life Under Water," by Gustav Kobbe, in the *April Scribner*.

KITES.

From *Harper's Young People*.

As the spring days approach, young people's minds turn to kites. There are of course many different shapes and kinds, but there are not many which can be relied upon, and these few are the only ones that it will be worth our while discussing. The very best working kite, and the easiest to make, is the cross kite. To make this take two pine sticks, one measuring 3½ feet, and the other 2 feet, and cross them at right angles ¼ feet below the top of the kite. The two sticks should be ½ inches in diameter tapering to ¼ inches at the extremities. Lash them together with strong cord, waxed. Half an inch from the top of each stick bore a small hole. Pass a strong cord through one of the holes and tie it around the end of the sticks, pass to the end of next stick and fasten, and so on entirely around the outer edge of the frame. Regarding the covering of a kite, do not use paper, but substantial paper-mush, which can be bought of any color you desire. Turn your cloth over the edges of the string and sew twice around (this takes away all danger of ripping). The fine point in making a kite fly well is in the hanging of the chest-band. In the cross kite the chest band has four leaders while the face and star kite have six. Arrange all the leaders so that they will meet about three feet from the kite, and all the strain will be divided equally among them. By tightening the leaders more on one side than on the other a kite can be made to veer to either side as desired. By this means one person can handle three small kites, and have the three strings lead to one point. The top or bow kite is made the same as the cross kite, but has in addition the half of a split flour-barrel hoop; this is lashed to the top and ends of the crosspiece.

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The Presbyterian Review.

Vol. X.—No. 40.

TORONTO, APRIL 12, 1894.

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A Little Talk With Jesus.

A little talk with Jesus, how it smooths the rugged road ;
How it seems to help me onward when I faint beneath my load.
When my heart is crushed with sorrow, and my eyes with tears
are dim,
There's nought can yield me comfort like a little talk with Him.

I tell Him I am weary, and I fain would be at rest,
That I am daily, homily longing for a home upon His breast ;
And He answers me so sweetly, in tones of tenderest love,
" I am coming soon to take thee to My happy home above "

Ah, this is what I'm wanting, His lovely face to see ;
And (I'm not afraid to say it) I know He's wanting me.
He gave His life a ransom to make me all His own,
And He can't forget His promise to me, His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will wile away the time ;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could ;
He is my daily portion, my medicine, and my food,
He's altogether lovely, none can with Him compare,
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time ;
And glory in the knowledge that such a hope is mine ;
Then in my Father's dwelling where " many mansions be,"
I'll sweetly talk with Jesus, and He shall talk with me.

Art and Religion.

A WRITER in the *Bulwark* has some trenchant remarks on this subject. After an austere criticism he comes to what he calls the test of the fact in relation to this question:— " Has the employment of high art in matters of religion contributed to the spiritual, or even material prosperity of any country or community? The triumphs of the early Christians and of the Reformers were won without its employment; nay, rather, in the very face of the allurements which music, and painting, and sculpture, as used by their enemies, offered. They loved truth more than beauty, and with the sword of truth accomplished victories over art wrongly employed. The cathedrals of Italy and France, with all their entrancing beauty, have not served to keep the people of those countries in subjection to the faith of the church which reared them, or, in a large measure now, to any faith. Fuller's remark that the introduction of *golden* images into the churches coincided with the prevalence of *wooden* priests, illustrates the decline of the true spirit of religion, as art was elevated to an undue position in the church.

In Germany and England, also, the masses of the people, especially in the large cities, are estranged from church-going, notwithstanding the attractive baits that the Ritualists of those countries hold out to them, in the shape of music and scenic performances. Concerts, theatres, and picture galleries, outvie the churches in those respects, and if people want entertainment and art only, they prefer them unadulterated.

A word in this connection may be said also regarding

the views of those who consider the erection of costly churches and cathedrals as an evidence of the piety of those who were instrumental in building them, and that the structures themselves are objects most pleasing to God. We are often reminded that the cathedrals of the continent, and Britain also, were the work of those who were devoted to God and the best interests of religion; and it is not an uncommon event in our own times for some who have amassed large sums of money to build or restore a church, as the most meritorious way of spending a portion of their treasures. But the Christianizing of those who are steeped in vice and sin, the relief of human want and woe, the elevation of the brutish and the down-trodden, are objects a hundred-fold more worthy and acceptable in the sight of God, than lavishing money on the building of richly ornamented churches, and maintaining services in them, to fill the eye and ear of wealthy congregations. Visitors to the Italian cathedrals who step out from the gorgeous art within to the beggary and misery of the inhabitants without, or those who visit Ireland, and see the magnificent churches Romanists have erected in places where bread is more needed than stones, cannot but feel that true religion is not a display of art, and that the fierce scorn of Ruskin's words are not unmerited in such cases. " The Dramatic Christianity of the organ and aisle, of dawn service and twilight revival the Christianity which we do not fear to mix the mockery of pictorially with our plea about the devil in our Satanel-las, Roberts, Fausts, chanting hymns through traceried windows for background effect, and artistically modulating the Dio, through variation on variation of mimicked prayer (while we distribute tracts next day for the benefit of uncultivated swearers upon what we suppose to be the signification of the Third Commandment), this gas-lighted and gas-inspired Christianity we are triumphant in. You might sooner get lightning out of incense smoke than true action or passion out of your modern English religion. You had better get rid of the smoke and the organ pipes both—leave them and the gothic windows, and the painted glass to the property-man. Give up your carburetted hydrogen ghost in one healthy expiration, and look after Lazarus at the door step. For there is the true church wherever one hand meets another helpfully, and that is the only holy and mother church which ever was or ever shall be."

" It is farthest from our purpose to disparage art in its true place, or to regard the work of the artist where employed in its proper sphere, as calculated to do ought but refine and elevate. Nor do we defend want of order, care, and culture subordinate to the chief end of worship in all that concerns the Church of God. But we contend that beauty is not synonymous with truth, and that it is infinitely better to reproduce Christ in heart and life than on glass or marble."

The Presbyterian Review.

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Toronto, April, 13, 1894.

Time For Action.

REV. Dr. Cochrane announces that the payment of
R Augmentation claims for the past six months has
been deferred until the end of this month, in the hope
that congregations or individual members of the Church
will still make up the \$6,000 deficit, so that the claims
may be paid in full. It is also announced that the Home
Mission Funds have a deficit of nearly \$12,000. It is
to be sincerely hoped that these deficits may be wiped
out without delay. There is no question that the
funds of the church have suffered on account of the
stringency in money which prevails, neither can it be
questioned that the general depression of trade from
which the country is suffering renders it more than
usually difficult for liberal-minded givers to maintain their
old time subscriptions. But what have we been taught?
It is a part of the belief of every worshipper that the
monies denoted to the Church of God are given to the
Lord. It is an offering of our substance on the Christian
altar. It is only when this spirit moves us that the gift
is acceptable; when it becomes a part of our worship.
And surely as respects our worldly goods, the very best
we can do ought to be done. Not only should our lives
be ordered aright as to character-building, by using the
means of grace readily placed at hand by the preaching
of the Word, and devotional exercises such as medita-
tion and prayer but also, and very much by cultivating
diligently the grace of self-sacrifice. Trial is the keen
edge of experience. The importance of suffering, the
holiness of suffering is too often overlooked. Self-
sacrifice is not always the severest form of suffering,
controlled as it generally is by man himself, and the
form of it which we are now urging - self-sacrifice through
the pocket - is certainly not one of the most difficult trials
to be endured. After all it is only the sacrifice of a
luxury here, of a comfort there, that the priceless Word
of God, the Word of Life may be sent abroad. Let every
reader of the REVIEW, every member of the church but
realize his and her duty in this matter, this most
neglected matter, and we venture to say that not only
the Augmentation Fund, and the Home Mission Fund
regarding with Dr. Cochrane writes, but every scheme
of the church would be revived, and enlarged and so
would the lives of the prayerful givers. Consider what
a fruitful means of good the grace of giving might
become if properly taken advantage of. There is the
right disposition of heart: the knowledge of God's work
and the needs of the vineyard, which would be obtained
by a search for the most deserving and needy objects
for your liberality to be exercised upon; the living

sympathy which would be created between the giver
and the recipient; the prayers for guidance in making
a choice, the prayers that the gift should be received in
a proper spirit; the prayers for abundant blessing
accompanying the gift. And all the exercise and more
the effect which a good example would have upon
others - and so forth, may be, and ought to be expended
on the widow's mite as well as on the farmer's ten
dollars. It is not the money value of the gift, but the
spirit with which it is given, and that spirit may be
measured by the ability of the giver.

It is beyond question that the Presbyterian Church
in Canada has been blessed, and is a blessing to Canada.
Her members are upon the whole, prosperous and well-
to-do. They could if they would so choose replenish the
diminished treasury of the church, without suffering
much inconvenience or lack of their usual comforts.
That more is not done in a cheerful spirit is cause for
serious reflection. Has the pulpit been faithful, has the
church press done its duty, have the elders and such of
the elders who have been truly spiritually-minded been
interested and active as they ought? No better time
than now could be desired for pausing to enquire as to
remissness in this respect. Remembering the ground upon
which this duty is based, the great importance of sup-
porting by our worldly means God's work, there should
be no hesitation in raising a call to duty which shall
issue in a rich performance.

A Common Interest.

No more beautiful privilege has been placed within
the reach of man than that which permits of sympathy
with his fellows. To be permitted to share the sorrows
and the joys, to rejoice with them that do dejection and to
weep with them that weep, indicates not only the
brotherhood of man, but emphasizes and illustrates that
higher nature, the distinctive badge of man, the best
element in his character. True manhood is not selfish;
enlightened and sanctified manhood finds its realization
in fulfilling the law of Christ. These thoughts may find
an application, not unneeded, in the relations which
exist between many of our congregations.

An experience not infrequent is that there is a lack
of that spirit of fraternity and active sympathy between
congregation and congregation which is so much desir-
ed and prized when existing between individuals.
It will not be denied that the best of feeling, the deepest
interest ought to exist between organizations so integ-
rally identified in objects, responsibilities, and results,
yet the fact too often remains that there is much positive
indifference where there ought to be co-operation.

The principle underlying Presbyterianism in this
respect is that the congregations belong to a consoli-
dated system, each and all amendable to the general
laws, not as in the Congregational body where each
local body has a right to exercise all ecclesiastical func-
tions. Thus, the interest of one is the interest of all.
The strong congregation is vitally interested in the
weaker congregation. It is presumed this will be ad-
mitted theoretically even by those who do not feel under
a definite obligation to act in the truth contained in the
premises. But it is a practical sense of duty that is
needed, and one direction in which the cause of Presby-
terianism can be greatly strengthened is by a develop-
ment of interest outside one's own congregation.

There are few cities where there are not to be found large, finely-built churches with strong congregations on the one hand, and on the other the rough-cast edifice or the slim brick hall of a struggling congregation. An acquaintance with the experience of the latter class proves how toilsome a labor it is to make ends meet; how the pastor, often a young man whose studies have not matured, has to toil on to the verge of despair in the necessary attempt to collect money when he ought to be busily engaged gathering a flock and ministering to their spiritual needs. He dares not prefer a claim—a humble request or entreaty is all that is permissible—to the wealthy members of the adjacent congregation, for although they are Presbyterians they belong not to his particular congregation. They are but too apt to forget that the Presbyterianism of which they are proud demands otherwise of them; that the struggling congregation was for good and sufficient reasons formed by the Presbytery and that unless they protested they were consenting parties to the Act for the rule reads:—"Before proceeding to organize a congregation the Presbytery gives notice to the Session of any congregation which may be effected by the proposed action, so that they may have opportunity of being heard in the matter." Yet, we believe, as we have said, that the experience of nineteen out of every twenty ministers of struggling city churches is practically what we have stated it to be, viz., indifference or empty excuses. A brighter day will dawn on the church when a spirit of wider fraternity is manifested among the members. There is essentially a work for the laity. It is to intelligent, public-spirited laymen we must look for a movement in the direction indicated. Examples are not wanting in sister churches that could be named. It is not for Presbyterians to hesitate to take advantage of proper means for strengthening and developing their particular church, the church to which their convictions are pledged. A leader would be hailed with joy by at least two-thirds of the Church.

Golden Words from a Man of Science

Sir William Dawson's address at the closing of the Montreal Presbyterian College, briefly summarized on another page, is well worthy the attentive perusal of every young minister. The veteran man of science who has won laurels in the first rank, who has led the first rank in his own special branch, gives this advice: For you and for all, the Word of God, which is the sword of the spirit, is the first and only weapon, and your motto should be "the Bible, the whole Bible, and nothing but the Bible." He has not found science a bar to the acceptance of the Word of God, on the contrary he has been the more confirmed in his abiding faith. "The student," he says, "has his time much occupied with the surroundings and accessories of the Bible, and it is not until the soldier of the cross has proved its power and his own coolness and skill in many a hard fought field that he can be considered as fully expert in the use of the sword of the spirit." These words are most precious and sound counsel to be cherished by every student of the word, as well as by those who have in view the work of the ministry.

Information Wanted. If Mr. Fowler who wrote on the subject of helping the Aged and Infirm Ministers' Fund, by the co-operation of the Young Peoples'

Societies, will communicate with Rev. Wm. Burns, Agent for the Fund, he will obtain all the information available as to the purpose, and achievement, and requirements of the Fund.

Rev. Dr. G. L. MacKay The Executive of the Foreign Mission Committee has asked Dr. G. L. MacKay to give up visiting congregations until after the meeting of the General Assembly. He has been taking colds which is not surprising after so many years in a tropical climate, and is in danger of seriously impairing his health, which the Church cannot afford.

Control of one's Spirit. There is a higher and nobler victory over self, than that which comes through physical and mental discipline and power, the control of spirit. These lower powers are to be servants of a higher. More important than success in business and scholarship, or anything of this world, is the building of a character. Above man, infinitely exalted, is God, whom he should worship and serve, in which he finds his blessedness. Through one's spiritual powers he knows and worships and serves God in glorious fellowship. Until a man takes his right place before God, he has not begun to rule himself.

Want of Promptness. The Convener of the General Assembly's Committee on Statistics is complaining of the delatoriness on the part of Presbyteries in sending in their reports for the year ending with December last. Only two returns have been received on the 1st April, from the Presbyteries in the Synod of the Maritime Provinces, thus leaving nine unreported. In the Synod of Montreal and Ottawa two have not sent in returns; in Toronto and Kingston five not reported; in Hamilton and London three; in Manitoba and the North-West Territories two; and in British Columbia three. The names are withheld.

Deservingly Honored. We heartily congratulate the new D. D. of Montreal College. The recipient of this honor, Rev. Alexander Robertson, Vemce, who is no stranger to our readers, well deserved the recognition which the degree implies. As an able pastor, a learned scholar, a useful and popular author, he has earned distinction at the hands of his brethren. Of his books that are best known in Canada, "Count Campello and Catholic Reform in Italy" and "Fra Paola Sarpi," have drawn words of commendation from high authorities and they are much appreciated by students of modern Italian progress. That a long life of usefulness may be before him is a prayer that goes with the doctor's degree to Dr. Robertson.

Memorial of Ion Keith Falconer Dr. Young, Edinburgh, proposes that as the church at Aden is largely the outcome of the Hon. Ion Keith-Falconer's work, it is a fitting place in which to erect a memorial stone. His idea is to have a stone made of red granite or marble, with the Burning Bush and motto of the Free Church of Scotland carved on one side, and the following inscription on the other: Sacred to the memory of Hon. Ion G. N. Keith-Falconer, Whose Love for and Devotion to the Cause of Christ brought him here to work as a Pioneer Missionary; from which Labour of Love he was called away by the Master at the early Age of Thirty Years, on the 11th of May 1887. 1 Cor. ix. 23.

Dr. Young believes that many friends at home would like to contribute towards such a memorial.

Canadian Pulpit.

No. 38.

The Great Commandment.

REV. A. B. MacKAY, D.D., MONTREAL.

TEXT:—1 John III., 23, 24. "And this is His commandment, that we should believe in the name of His Son Jesus Christ, and



REV. A. B. MacKAY, D.D.

love one another, even as He gave us commandment. And he that keepeth His commandment abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us." In this part of his epistle, John has been insisting very strongly on the necessity of true love. He tells us that love is the great test whereby we can know in what spiritual state we are. "We know that we have passed from death into life, because we love the brethren. He that loveth not abideth in death." (v. 14). Love is the great power for self sacrifice. "Hereby know we love because He laid down His life for us, and we ought to lay down our lives for the brethren" (v. 16). Love, wherever it really lives in the heart, is always flowing forth in kindly service, opening the door of compassion so that we love in deed and in truth (v. 18). Love is the great means of reassuring our hearts before God. "Hereby shall we know that we are of the truth, and shall assure our heart before Him" (v. 19). Thus, John, like Paul, has exalted love to a high place in the Christian life.

Now from teachings such as these, so practical and so precious, the natural heart might take false comfort and argue that all that is required of us is to do what is kind and benevolent, and it does not much matter what we believe. They might say, does not John here endorse the sentiment of the oft quoted couplet—

"For forms of faith let graceless bigots fight,
He can't be wrong, whose life is in the right."

This is one of several errors into which men have fallen in regard to the Christian life, and it is one exceedingly congenial to the men of this century and of this continent.

Time was when men thought that the Christian life consisted of a bundle of doctrines, and that the sure test of being a Christian was for a man to delight in the orderly arrangement of scriptural truth, in the discussion and dissection of knotty theological points, in the separation of orthodoxy from heterodoxy. These may be called Doctrinists, and they are not a numerous class to-day, cannot be, because so many professing Christians are ignorant of their Bibles, and indifferent to the value of sound doctrine.

A more numerous class are the Sacerdotalists, who make the Christian life consist of a bundle of ceremonies. They think they must be good Christians because of their punctilious performance of all religious rites and ceremonies, attending to fasts and feasts, times and seasons, in submission to a religious hierarchy and under its direction. They are a feverish host, with unquenchable thirst for countless observances, a "rage for ceremonies and statistics."

Then there is another class, whom we may call the Sentimentalists. They think they must be Christians because of the pleasant feelings that are stirred within them when they listen to a touching sermon, or read a pathetic tale, or gaze on a sublime picture, or listen to a grand oratorio or a sweet service of praise. With them the Christian life is resolved into a bundle of emotions. That they are a numerous class is shown by the way in which so many churches are striving to win their patronage.

Then there is a fourth class, whom we may call the Philanthropists, because they think they are good Christians on account of their good deeds and kindly benevolences. Creeds of all kinds are to them a matter of small concern. Religious views and scripture doctrines they do not trouble their heads about. They resolve the Christian life into a bundle of philanthropic actions. "Humanity is the one article of their creed. Altruism their highest duty." This is the fashionable class around us to-day, and it is not difficult to imagine some members of this class taking false comfort to themselves from a one-sided view of the teachings of John in this part of his epistle.

He has been dwelling so much on the necessity of love, in deed and in truth—that is, of love which finds its practical outflow in good deeds, that they might conclude that to be benevolent and kind is everything. The love of which John speaks is to them nothing more than natural benevolence. This is an error which is seducing many around us in these days, a very plausible and pleasant error, which harmonizes entirely with what is called "this tolerant age" in which we live; an age which is never wearied of repeating, with increasing confidence, that a man's creed is of little consequence, the all important things are his deeds, that it is not our faith but our works; not what we believe but what we do, which will commend us to God. Thus it is nothing more than the modern phase of the old contention between justification by faith

and justification by works. Now it is in reference to these things that John here gives the great commandment which puts everything in its right place. Notice how John concludes his teaching on this subject. After saying, "Beloved, if our hearts condemn us not we have boldness before God, and whatsoever we ask we receive of Him because we keep His commandments and do the things that are pleasing in His sight" (vs. 21-22); he adds, "And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another even as He gave us commandment." Hence, this popular talk is all wrong. They speak contrary to the scriptures who say that all that is required is to do what is right, and that it does not much matter what we believe. Not so says the apostle. In order to do what is right, it is necessary to believe. Faith is the first step in true obedience to God's commandments.

Notice well, that John does not say that the commandments are Faith and Love, but the commandment. The thing God commands is Faith and Love. Therefore, two things are plainly taught. The Love of which John speaks is inseparable from Faith. The Faith of which John speaks is inseparable from Love. The Faith that is not accompanied by Love is no Faith. The Love that is not accompanied by Faith is no Love. You can no more separate Faith from Love, and have each a living thing acceptable to God, than you can cut a living body in two and have each part alive. He that does not love in deed and in truth has not Faith. He that does not believe has not Love. We may do many things good and beneficial in themselves, the fruit of natural kindness of heart, and these may be very pleasing in the sight of man—all men will praise us for them; but we cannot do that which is pleasing in the sight of God, except we keep His commandments. This truth is self-evident. In our dealings with God it will never do for us to make our own terms with God—to compound with Him, as it were, and make our attention to one duty an excuse for not attending to another. If we would please Him we must do what He commands; and what does He command? What is the commandment which He puts before and above all others, which He considers of primary importance, essential to the establishing of a right relation between Him and us? "This is His commandment that we should believe in the name of His Son Jesus Christ."

Why should God lay such stress on this commandment? Why is it so fundamental? Because God is holy. He desires our holiness, and He knows that only in the keeping of this commandment are we sinners enabled to keep all the other commandments. Perfect obedience, perfect love, the doing of the things that are pleasing in God's sight, are all wrapped up in faith. The only door of entrance into perfect obedience to all God's commandments is the door of faith. He knows that if we truly believe in His Son Jesus Christ, we will love one another and do the things that are pleasing in His sight, therefore this is His great commandment. And to this correspond the words of the Saviour. When they asked Him, "What must we do to work the works of God?" how did He answer? "Build a hospital, endow a charity, feed the hungry, clothe the naked, shelter the outcast? Nay, but 'This is the work of God, that ye believe on Him whom He hath sent.'" Except we do this, nothing else that we do can be pleasing to God; but we can do nothing that will please Him more than this. This is what His heart is set upon, what He desires first of all from us, that the Son of His love should be the object of our faith. What a word is this for the sinner! You feel that you are in no condition to keep God's commandments so as to please Him. But here is something you can do which will please Him greatly. "Believe in the name of His Son Jesus Christ." He will be pleased with your keeping of no other commandment, but He will be pleased with your keeping of this. You may be in no circumstances to do anything else that will be pleasing in His sight, but you are in the very circumstances to do that which will please Him best. Sinner, think of it! God asks of you if you will do Him this pleasure, to believe in the name of His Son. This is His commandment here and now to keep. Here is the thing pleasing in His sight, here and now to do. Without faith it is impossible to please Him, but faith does please Him, it pleases Him well; therefore, believe in the name of His Son Jesus Christ.

Special stress is also laid on this commandment, because God is loving. It is His desire to bless us, to do us good. He has no pleasure in the death of him that dieth. It is His desire to make us partakers of the divine nature, to lift us out of darkness into light, out of death into life; to make us, who are by nature the children of wrath, in very deed the children of God. All those blessings depend on faith in Jesus Christ. "As many as received Him to them gave He the right to become children of God, even to them that believe on His name."

Now, filled with a sense of our great unworthiness, we sinners might say: such an honor is too great for me; it would be presumption for me to lay hold of it. But when I see that God commands me to believe, lays upon me all the weight of divine authority to shut me up to faith, and therefore makes my unbelief my greatest disobedience and rebellion, all such feelings are swept away. Surely there can be no presumption in obeying the command of God. He will never find fault with me for doing what He has laid upon me as my first great duty toward Him. All the presumption would be in not believing. It is not using a great liberty to believe—it is simply keeping the commandment of God. The liberty is all the other way. You use a great liberty when you refuse to believe. Be not disobedient. Displease not God by unbelief; rather please Him by believing. Oh, how loving is God! He would shut up you and me, and all men, to salvation in Christ by commanding us thus. If any man is not saved, it is not because he has broken all the ten commandments, but because he has broken this New Testament commandment.

(CONCLUDED NEXT WEEK.)

CONCERNING THE HYMNAL.

EXTRACTS FROM A PAPER ON PUBLIC PRAISE, BY REV.
JOHN SOMERVILLE, B.D., OWEN SOUND.

The General Assembly of the Presbyterian Church in Canada is engaged in a task of the utmost importance at the present time. The question of what shall be sung by our congregations in the sanctuary is one which should claim the best thought of the church in answering it correctly. Sacred song bears a large share in moulding the spiritual natures of the worshippers. The large committee which has in hand the work of preparing the new hymnal for the church should have the hearty co-operation of every member, so that the book may be comprehensive enough to meet the need of the church for years to come. To this end, presbyteries should send definite reports to the convener. If the public reports of presbytery proceedings regarding action on the new hymnal are adequate statements of the work done in presbytery to perfect the hymnal, we fear the Assembly's committee will not in many cases receive much aid from them. To make a book of praise reasonably perfect will require much time, thought, and wide reading on the part of some who must go into the work *con amore*.

One does not need a very extensive acquaintance with the church—Presbyterian or any other—to know that the service of praise in the sanctuary in many places is most seriously neglected. One might almost say that the neglect is sin lying at the door of the congregation—that the very praise rendered is sin. Their insolence in this matter is certainly sinful. What is the object in view in the musical part of the service? Can there be more than one object in view? If we take the Book of Psalms for our guide, we shall find that they are used for many different purposes. It would seem from them that anything suitable for praise. In fact, we may say that praise is only prayer presented with musical accompaniment.

Taking the psalms as our guide, we have very varied objects recognized in them, such as praise to God by the whole congregation, addresses in song to the congregation by a leader, a leader announcing the theme of praise as a solo singer, and the congregation as a chorus responding; and in the first song recorded the men sing the song of deliverance, while the women answer in chorus.

The psalms of David do not exhaust the subject matter which the church may use in the praise of God. Few will admit, surely, that the only form of psalm suitable for use is the monotonous common metre version which our church has persistently, yea, almost stubbornly, used for the past two hundred and thirty years. That monotonous version has kept the music of the church at low water mark, if not stranded hopelessly, in many places for generations. The metre to be chosen should certainly be in keeping with the spirit of the psalm. The whole sentiment of the poem may be changed by putting it in shackles of unsuitable verse. Some of those noble, heroic psalms chained in such metre are like Samson shorn of his strength, blinded, and sent to grind in the prison house of his enemies. The twenty-ninth, and the forty-seventh are the illustrations of the unsuitableness of common metre to express the spirit of the psalm.

The book of praise for a congregation should have a wide range of subjects. If the service is to have unity in it, then there must be songs of sufficient variety to cover the themes of scripture teaching, and also the religious experience of the people. A magazine article is not the place to specify the topics which should be embraced.

The songs of general praise and thanksgiving should be many and varied, as should also be those of Christian experience, setting forth confession and supplication in wide variety.

Few days pass in which songs of comfort in sorrow and bereavement are not required. In our larger con-

gregations "never morning wears to evening but some heart does break," and so hymns of comfort are largely needed if the service is to be a help and a blessing to such.

One element in which the hymnal now in use is seriously deficient is that of songs calling forth Christian activity. There are many psalms which make a special appeal to the Jew, as a Jew, and rouse him to the pitch of enthusiasm. Here come in most appropriately songs with a chorus. The first son of praise on record, as we have seen, is one with an enthusiastic chorus. Men's voices sang, and women's answered. We have various examples of chorus songs in the psalms, and also where one part of the people answered another in the rendering of them. In the Book of Revelation we have a most beautiful example of song with a chorus. Chapters iv. and v. take us into the upper sanctuary among the "harpers harping with their harps."

In the fourth chapter, the four living creatures sing the song of creation, and the four-and-twenty elders, representing the redeemed sing the chorus.

In the fifth chapter, the redeemed sing the new song of redemption and all the angels having no part in that redemption song, make heaven re-echo with their chorus, and then all together join in one grand hallelujah chorus which must fill the whole heaven with melody.

It is very evident that chorus songs are appropriate to the church on earth, and that one part of the congregation answer another in the rendering of them. The whole range of Christian life should be expressed in song.

All men have not musical culture. The Canadian school system is radically deficient in this respect. The good Presbyterian at the head of it would do a wise thing were he to make music a compulsory subject in all town and village schools, and make it incumbent on boards of trustees to provide a suitable, qualified teacher. Then we would have better readers in our schools, and, certainly, we would have better singing in all our churches.

In the meantime, while musical culture is not general, it will be the duty of our church, in preparing its hymnal, to provide a wide range of easily learned tunes with harmonies not too difficult. Then the compass of voice required in rendering such tunes must not be too great. Tunes should be distinctly separate from each other. One of the most vexatious things in congregational music is to find a tune in two or three different forms. Several of the tunes in our psalter and hymnal have these slight vexatious variations.

Every well-known hymn should have joined with it an easily learned tune. The old hymns which had the tune born with them, and have lived together, should not be divorced without cause. Divorce is too easily obtained in these days. Some of our hymns are being strangled with the dead corpse of a tune tied about their neck, and they cry to the committee for deliverance. Hymns are being weeded out; let there be a weeding out of tunes also. By all means let us have the more elaborate music also, for we must have a book which will educate and elevate the taste of our people. But, doubtless, of some of the tunes in our hymnal, the best that can be said is that they are "faultily faultless, icily regular, splendidly null." Hence, some simple-minded folk in the church, anxious to get rid of proxy singing, believe that it would be well-spent money to get out a first edition of the new book of praise, with the music, on cheap paper, and send it down to presbyteries before its final adoption by the church. Possibly many would take very little interest in the matter, and the committee might not receive very much help in perfecting the book by this method, yet it would take away all cause of complaint as to the unsuitableness of either the words or the music. The committee has a noble work on hand, and one which will make a deep and permanent impression on the spiritual life of the church, and they should be upheld by the prayers and sympathy of our people, and every member of presbytery should conscientiously assist in making our hymnal the very best possible.—*Knox College Monthly*.

For the Sabbath School.

International S. S. Lesson.

LESSON IV.—APRIL 22.—GEN. xli., 38-48.

(Joseph Ruler in Egypt.)

GOLDEN TEXT.—“Them that honor me I will honor.”—1 Sam. ii., 30.

Joseph, when he reached Egypt, was sold to Potiphar, “the captain of the guard.” The military caste in Egypt ranked next to the priesthood; and the entire force consisted of 410,000 men, who were divided into two corps, a thousand serving each for a year as the king’s body-guard (Herod 2. 164-168). Potiphar was probably the captain of one of these thousands, and consequently a man of great honor and influence.

At the end of ten years another bitter trial came to Joseph. After long resisting temptation, his very goodness and truth are made the occasion of an unjust accusation, and without trial he is cast into prison. In the present case, the term very probably implies an edifice, or portion of the official mansion, mostly subterranean, of which the roof or vault, rising immediately from the surface of the ground, was round, or shaped like an inverted bowl. It is called, in chap. 41: 14, “the dungeon.” Such dungeons are still, under similar circumstances, used in the East. In Ps. clv. 17, 18, we are told that his feet were hurt with fetters; he was laid in iron. The imprisonment was at first severe. But God favored him, and he afterwards had a freer and better life in waiting upon the other prisoners.

STEPS IN JOSEPH’S TRAINING AND PREPARATION.—(1) His discipline was severe. His prison life was hard to endure. He was practically a martyr. (2) He learned to trust in God. We see no signs of distrust or of complaining. He simply clung closer to God, and became acquainted with God. (3) He had long opportunity to study himself and his needs. There are times when character grows best by rest from work, by slow, unconscious growth. (4) Wherever Joseph was, and in whatever circumstances, he did what was right. He made the best of everything. He not only looked on the bright side, but he did what was better; he worked on the bright side. The way to be ready for larger fields is to be faithful in the smaller. The way to reach a wider sphere is to fill full the narrower. It is well to remember that the particular sphere we are in is of very small importance compared with what we do in the sphere. Piety is just as beautiful in a hovel as in a palace; faithfulness, truth, courage, honor, are no more noble on a throne than in a factory or on a farm; love, gentleness, self-denial, are as blessed in the kitchen as in the parlor, in the prison as in the court. (5) He grew in helpfulness and kindness.

LINKS IN THE CHAIN OF DIVINE PROVIDENCE, by which Joseph was delivered from his misfortunes. The story of the dreams of the butler and baker and Joseph’s aid to them is given in chap. 40. Joseph continued in prison for two years after showing kindness to the released cup-bearer, who ungratefully forgot all about his young prison friend. Then God sends two strange dreams to Pharaoh. None of the wise men of Egypt could interpret the dreams. Joseph is remembered, he is exalted.

DREAMS.—That ordinary dreams have in our day, and had in those days no special significance, is undoubted. But “the time in which Joseph lived was the childhood of the world, when God had neither spoken much to men, nor could speak much, because as yet they had not learned his language, but were only being slowly taught it by signs suited to their capacity. Hence God spoke to them in various ways, which are not necessary to us, because we have the training of ages, the word spoken by prophets, and chiefly by Jesus Christ.

AND PHARAOH CALLED JOSEPH’S NAME ZAPHNATH-PANEAH. Briggsch translates this as meaning, “Governor of the district of the place of life,” or, as Geikie suggests, “Governor of the Living One,” with a reference to Joseph’s true God.

Joseph’s success consisted (1) in his worthy character and fitness to serve God and man. (2) In his great work

for helping a great number of people, and (3) his thus proclaiming the true God to an idolatrous people. (4) The blessings he brought upon his father’s family. (5) The wealth, honor, and position which came to him.

There is a divine and human element in every life. They are the warp and woof of which the web of life is woven. Both are necessary to a successful life.

The trials and experiences of youth are meant to be the preparation for larger and fuller lives. We do not know what is before us, but we do know that a right use of the present is the only true preparation for the future.

So our whole life is a school for the future life. Life is the time of preparation. “We know not what we shall be.” We do not know what glorious work or place is before us.

Christian Endeavor.

PRAYER MEETING TOPIC, APRIL 22.—“What and How to Provide for the Future,” Matt. xxv. 31-46. There are some things as young Christians we should learn to lay by in store for the future. Among these I place first a knowledge of God’s Word. No time is put to better advantage than that spent in memorizing scripture, for you are laying by a source of help and power absolutely immeasurable. Second to a knowledge of the Bible I place knowledge of all that will make you purer, stronger, wiser in righteousness and truth. On a par with this I put health. What right have young Christians to be sapping their vitality by spending night after night in overcrowded, overheated rooms, wearing themselves out in the careless dance or other doubtful amusements? What right have others by carelessness in such matters as proper wraps and dry feet to lay the seeds of disease that may render them useless for the Masters service? “Know you not that your bodies are the temples of the Holy Ghost?” 1 Cor. vi. 19. I have not touched on the thoughts of our subject passage, the lessons taught there are self-evident. Scripture passages:—Psa. cxix., 11; Prov. xxviii., 20, 22; Mal. iii., 1-3; Matt. xi., 42; xxiv., 44; xxvi., 1-30; Mark xiii., 32-37; Luke xii., 16-21, 42, 43; 1 Thes. iii., 12-13; 1 Tim. vi.; Tit. ii., 11-14; Heb. vi., 10; Jas. iv., 13-15; 1 Pet. i., 24, 25; 2 Pet. iii., 10-14; 1 John ii., 17.

BRIFFLY PUT:—The more one gives up on earth, the more one lays up in heaven. To-morrow depends upon to day: the fruit of the harvest grows from the seed of spring, Gal. vi., 7-8.

A Noble Cause.

No branch of church work can lay stronger claim to the sympathy and help of our young people than that to which your attention has already been called by two editorials in our issues of March 22nd and 29th, viz., The Aged and Infirm Ministers’ Fund. That the veterans of our Church, who have spent their lives in making it the power for God’s glory that it is, should be allowed to want for lack of interest or effort on the part of the rising generation who are living in full enjoyment of the fruits of their labors, is a crying shame which it behooves us as Christian Endeavorers to help silence. What Society will be first to take this matter up? Let us hear from you.

Wanted.

Bicycle sinews that can be harnessed to God’s errands.
Tennis shoes with gospel spikes for slippery places.
Football kickers who will rush Right to its goal.
Crack oarsmen who will pull against the tides that overwhelm humanity.

Bronzed faces on which grace has pictured the manly young man, Christ Jesus.

Hands that have learned the sleight of giving vice a black eye, and that are not afraid to try to knock out the saloon.

Upper lips that can keep still at the proper time as well as grow glossy moustaches.

REV. J. F. COWAN in the *Golden Rule*

Church News.

In Canada.

A STUDENT has been appointed for six months to Stayner and Sunnidale.

REV. ROBT. JOHNSON, B.A., Lindsay, has been visiting Montreal lately.

REV. W. A. COOK has been appointed moderator of session of Thamesford congregation.

REV. W. A. BRADLY, B.A., was inducted into the pastoral charge at Alvinston on Tuesday last week.

REV. J. R. MCKAY, of Knox College, has declined the call extended to him from Bayfield and Bothany.

REV. D. G. MCPHAIL, Picton, was the other day the recipient of a handsome gold watch, the gift of several friends.

THE Cartwright Sabbath School Association held a convention in the church at Blackstock recently on April 5th.

THE County of Perth Sabbath School Association met on Tuesday and Wednesday of this week. The proceedings were very interesting.

REV. DR. JAMES, for many years Presbyterian minister at Walkerton, has resigned owing to old age and infirmity. He will remove to Paris.

THE Sabbath school pupils at St. Andrew's, London, Ont., have got back to their old quarters. The room has been overhauled and handsomely improved.

THE congregation of Camilla and Mono Centro have extended a hearty and unanimous call to the Rev. Dr. McClelland, of Minto. He has declined it.

REV. A. BARCLAY, of Waubuno, was recently presented with a flattering testimonial in the shape of an address, and well filled purse on the eve of his leaving for Toronto.

REV. D. ROBERTSON, the pastor of King street church, London, Ont., will be granted a holiday of six weeks this summer. Mr. Robertson will visit Scotland for the benefit of his health.

REV. MR. McNAIR, of Carleton Place, delivered his popular lecture on the World's Fair on Good Friday evening at the sacred concert given by the Y. P. S. C. E., of St. Andrew's church, Lanark.

REV. D. A. FRASER, pastor of the church at Kennetcook, has received a call to Hammond, N.B. The congregation of Kennetcook, since its organization about thirty years ago, has had frequent changes of pastors. On the 6th of August, 1886, Rev. A. Simpson, now of Park street, Halifax, was first settled over them. Though first, he did not remain long. Five different ministers have laboured in this field.

THE sum of \$19.00 has been contributed to the Home Mission Fund by the Station at Rye, District of Parry Sound Mission, Helen Wood, collector, an instance of what may be done in this direction by carefully improving existing circumstances, there being only six members in this station.

REV. A. MCGILLIVRAY, of Bonar church, Toronto, preached to the Independent Order of Foresters, Paris, lately. A large congregation listened with the greatest interest to a most instructive and eloquent sermon. In the evening Rev. Dr. Cochran, of Brantford, preached in his usual masterly style.

THE returns from St. Andrew's church, London, for 1893 to the General Assembly include the following financial statement:—For congregational purposes, \$7,285; for schemes of the Church, \$2,233; for other religious and benevolent purposes, \$810. Total \$10,363.

A SOCIAL was held under the auspices of Hastings Sabbath school, in the town hall, on the 21st March, the programme consisting of recitations, dialogues and singing. Several beautiful solos and duets were rendered, and amusing pieces acted by the little ones, who showed considerable ability. All spent a pleasant and enjoyable time. Much credit is due the teachers for the part they took in drilling the scholars so proficiently in their

several parts. The whole performance was a success, and the large gathering separated at 11 o'clock, wishing each other a hearty good night.

REV. MR. EDWINSON has charge of Rothsay, Drayton, Moorfield, Cotswold and Tovioldale appointments now, and has secured the services of Mr. Skeen, a divinity student, of Toronto, to aid him.

THE quarterly rally of the Union Epworth Leagues of Barrie and Allandale came off the other day. There was a good representation from each society. Revs. Messrs. Lancelley, Hart, McLeod, Wilson, and Mr. Wm. Harker gave short addresses. Rev. W. R. McIntosh performed the duties of chairman. The meeting was a grand success. The church was crowded to the doors.

A CONTEMPORARY writes:—The death of Mr. John McKechnie, Saugeen, was not an unexpected event. He had been a sufferer for more than a year from an internal trouble which was sure eventually to prove fatal. Mr. McKechnie had been a resident of Saugeen for nearly 30 years, and had lived in Arran two years before coming here. He was a man of many sterling qualities, intelligent, honourable, hospitable and of a most cheerful and sunny disposition. As a friend he was genuine and true, as a neighbour most obliging and as a Christian without even a taint of guile or hypocrisy. Everything like duplicity or deceit was foreign to his nature. He was honest and outspoken in all his opinions. On the whole he leaves a record worthy of the sincerest imitation and a name among his friends and neighbours that will always be spoken with tenderness and respect. He leaves a wife and nine of a family, namely, Mrs. Alex. Murcar, Mrs. Archie Bryce, Mrs. Inkster, and Miss Maggie, who lives at home, Rev. J. G., missionary at Pense, N.W.T., Thos. F., in British Columbia, William B. a student of Toronto Medical School, and Robt and David who work the farm. Mr. McKechnie was for 30 years an elder in the Dunblane Presbyterian church, he and Mr. Rowand, M.P., having been ordained at the same time. In politics he was a Conservative and though living in a strongly Reform locality commanded the utmost respect of every one. The funeral was largely attended, the vast concourse of people testifying to the respect in which this grand pioneer was held in the county. Impressive services were conducted by Rev. James Gourlay, M.A., pastor of the deceased for 19 years, and Rev. John Bell, the new minister of Dunblane congregation. Mr. McKechnie had reached the age of 71 years, being survived by two brothers, Stephen in Arran, and one in Dundas, both of whom are past 80.

THERE was a large gathering of the members of St. James' Square church on the evening of 29th March to welcome their new pastor, the Rev. Louis H. Jordan, and Mrs. Jordan. The lecture room was beautifully decorated for the occasion. Principal Kirkland occupied the chair. He expressed regret at the absence of Rev. Dr. Caven, moderator of session, owing to illness. A letter was read from Sir Oliver Mowat who would gladly have joined in welcoming Mr. Jordan as pastor of St. James' Square Church, but was unavoidably prevented from being present. Mr. Horatio Nelson was very happy in his remarks as he presented Mr. Jordan with a pulpit Bible in the name of the congregation. In a few earnest and well chosen words, Mrs. Ewart, accompanied by Mrs. Telfer, presented Mr. Jordan with a silk gown and cassock on behalf of the ladies. Mr. Jordan, in reply, expressed his warm appreciation of the kindness shown him by the members of the church since his arrival among them. Interesting addresses followed by the Rev. D. B. Macdonald, moderator of Presbytery; the Rev. John Neil, the Rev. Dr. Warden, of Montreal, also joined in congratulating the congregation on having secured the Rev. Mr. Jordan to be their pastor. Dr. Warden's words had added weight, coming from one who had been a member of session in Erskine church during Mr. Jordan's pastorate, and who so highly valued his ministrations and devotion to pastoral work. Dr. Norman Anderson presided at the organ, and all joined in the singing of appropriate hymns. Tea was served by the ladies, assisted by the young people.

A delightful hour was spent in the interchange of greetings. The following evening the children of the congregation were asked to meet Mr. Jordan. Tea was served in the parlours, after which all adjourned to the lecture room. Mr. Higgins presided. The children joined heartily in the singing of hymns led by Miss Inglis. Master Robert Nelles read an address of welcome from the young people of the congregation, and asked Mr. Jordan's acceptance of a psalter and hymnal which Mrs. Elsie Gowans presented on their behalf. Mr. Jordan replied in his usual happy manner, expressing his pleasure in meeting the children and thanking them for their gift.

VERY successful evangelistic meetings were held in St. James' (Presbyterian) church, Dalhousie, during last week. The Rev. Mr. Buchanan, of Lanark, assisted the pastor, Rev. Mr. McConnell, in conducting the services. The large crowds that attended from night to night indicated the hearty interest the people of the community took in the meetings. On Friday evening the shed and yards were crowded with teams, some of which had been driven eight and ten miles and such a crowded house has not been witnessed here for twenty-five years. Not a night passed without several indicating that they had been blessed, and through the week's services, under the blessing of God, many took their stand for Jesus and rejoiced in the blessed hope of salvation in Christ.—*Con.*

Presbytery of Regina.

THE Regina Presbytery met at Indian Head, March 13th. Present: Mr. Matheson, moderator; Messrs. Carmichael, Campbell, McMillan, Welsh, McKechnie, McLeod, Murhead, Scott, Reddon and Clay, ministers, and Messrs. Murray, Crawford and Bersea, elders. The Home Mission Committee's business was first taken up, and a number of special claims for fields passed. Grants for the ensuing half year were also passed. Owing to the constantly changing centres of population it was necessary to re-arrange a number of mission fields. Grants to augmented congregations were then passed—in most cases a slight reduction on last year. A deputation from St. Andrew's church, Indian Head, stated that owing to the death or removal of several liberal contributors, and the fact of their immediate neighbourhood being practically closed to new settlers, they were unable to raise the salary promised their pastor, and asked the Presbytery to take the whole matter into consideration. A committee having been appointed, the case was fully gone into and the following decision arrived at, viz.: That in view of the foregoing facts the stipend remain as it is for the next six months; that then the pastoral tie be dissolved and the congregation placed on the list of mission stations. In this decision all parties acquiesced, and Mr. Welsh tendered his resignation, to take effect October 1st, 1894. Mr. Scott, of Oxbow, was appointed to represent this Presbytery at the conference to be called to consider the changing of the bounds of the Presbyteries of the Synod of Manitoba and N.W. Territories. A committee was appointed to draft an overture to the Assembly seeking power to license catechists to dispense ordinances. The resignation of Mr. Robson, of Fort Qu'Appelle, was received, and as he still pressed its acceptance he was, on motion, relieved of his charge after the 1st of April, and a committee appointed to draft a suitable minute on his retirement. Mr. Matheson was appointed moderator of Fort Qu'Appelle session and Mr. Moore moderator of Qu'Appelle Station. The reports of the following standing committees were received and adopted: Statistics and finance, the state of religion, temperance, and Sabbath schools. In connection with the report on the state of religion, the following recommendations were adopted: 1. That sessions be organized in every field. 2. That special attention be given to Bible class work. 3. Pastoral visitation and special services, the pastor being assisted by some other member of Presbytery. In connection with that on Sabbath schools: 1. That more complete returns be made by superintendents. 2. That the Home Study

Leaflet and Teachers' Preparation Leaflet be used. 3. Special prominence given to bringing children to a decision for Christ and the church. 4. Increased contribution to the work of General Assembly's committee. The report on temperance recommended: 1. That the educational authorities be urged to make scientific instruction on temperance obligatory in all public schools. 2. That attention be called to the reported beneficial results of the gold cure of alcoholism. Mr. Muirhead was appointed treasurer vice Mr. Robson. Dr. G. L. McKay, Formosa, was nominated moderator of General Assembly and the commissioners were appointed. Messrs. Wittshire and Graham were received as students for the ministry under the care of the Presbytery, and recommended for work. Remits from Assembly were considered and approved. Mr. Skene, of Fife Hills school, addressed the Presbytery on his work among the Indians. The next meeting of Presbytery was appointed to be held in Regina on the second Wednesday of July.—W. L. CLAY, Clerk.

Presbytery of Peterborough.

Met on the 20th ult., and J. K. Smith was chosen moderator for six months. Presbytery declined to allow the vacant congregation of Mount Pleasant, Onemee and Lakevale to employ a student for the summer months. Mr. Brown, of Havelock, was translated to Tempo and South Delaware, Presbytery of London. The resignation of Mr. Burnett was accepted to allow of a reconstruction of stations. Mr. Bloodsworth tendered the resignation of Millbrook and Garden Hill, resignation to be considered at an adjourned meeting to be held in Port Hope, Mill St., on 17th April, at 9 o'clock. Reports were read and considered on the state of religion, Sabbath schools, temperance, systematic beneficence and statistics. Next ordinary meeting to be held in St. Andrew's church, Peterborough, on first Tuesday in July at 9 o'clock. Dr. McKay, Formosa, was nominated as Moderator of Assembly. The following were appointed as delegates to the Assembly:—Messrs. Duncan, Sutherland, White, Ross, Carmichael, Hay, McEwen, ministers, and Messrs. MacNaughtan, Cobourg; MacIain, Brighton; Clark, Campbellford; Tulley, Peterboro; Martin, Garden Hill; Matheson, Havelock; Benson, Ballyduff, elders. The clerk was authorized to fill vacancies as they may occur. The Rev. D. A. Thompson obtained leave of absence for three months. The clerk was instructed to correspond with congregations in arrears to the Assembly Fund.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular meeting on Tuesday, the 2nd inst., the Rev. D. B. Macdonald, moderator, presiding. The following students were recommended for work in the Home Mission Field during the coming summer: Messrs. Marlow Shaw, Frank S. Wriuch, James Barber and W. J. Macdonald. Mr. Macmahon was advised by the committee not to enter the field this year. The following resolution of sympathy was endorsed by a standing vote of the Presbytery: "We desire to express our sympathy with our co-presbyter, Mr. J. G. Stuart, in his sore bereavement. God, who is infinite in power, wisdom and love, has removed from among us and taken to Himself, our dear brother's partner in life, who shared with him his labours, joys and sorrows. She has left behind her in the home, in the congregation, and among friends the sweet aroma of a pure, humble, self-denying, consecrated life. May God minister unto him and their children the comforts of His grace, enabling them to rejoice even in tribulation." In presenting a report of the conference of a committee appointed by Presbytery with the congregation at Fisherville, after detailing the work done, the report concluded: "Your committee believe that, while failing to have all the trouble removed, good will result from this visit, and we have reason to believe the work will now go on in peace and harmony." The following deliverance on the remit on the enlargement of Synodical powers was

adopted by the Presbytery: "That this Presbytery approve of the enlargement of the powers of Synod to the extent of issuing all complaints and appeals not involving doctrine or polity." In this connection Mr. Frizzell gave notice that he would, at the next meeting, ask Presbytery to overture the General Assembly in the direction indicated by this deliverance. The discussion on the overture ament the distribution of the augmentation funds was deferred till next meeting of Presbytery. It was agreed to express approval of the following recommendation sent down from the General Assembly to Presbyteries in reference to the representation of mission stations: "That a change be made in the law of the Church by allowing representation to mission stations in which are organized sessions, whether the station be a single one or consist of a group." The following nominations were received from sessions entitled to elect commissioners to General Assembly: Alex. Low, Archibald Cameron, Archibald Heron, Joseph Barber, Joseph Gibson and John Atken. The nominations were confirmed. Messrs. A. B. Davidson, Wm. Carlyle, Rev. J. Fraser and Rev. W. Amos wrote stating their inability to fill their commissions, and Messrs. James Turnbull, Joseph Stephens, Rev. Wm. Burns and Rev. J. C. Tabb were chosen to fill their places. Mr. Henry Graham was appointed on behalf of the session of Fairbanks and Fisherville. Mr. Turnbull presented a report on behalf of the committee appointed at last meeting of Presbytery to frame an answer to a request that Presbytery would interpret certain sections in the Book of Forms. The sections referred are 25, 36, 35 and 39. It was agreed to make application on behalf of Rev. G. E. Freeman that he be put on the list of Aged and Infirm Ministers and receive aid from the fund. Over the report on temperance, presented by Rev. J. R. Johnston, considerable discussion arose. One session reported that the Roman Catholic Church and Episcopalian Church in its neighbourhood were not active in the cause of temperance. The Presbytery declined to commit itself to a statement that might seem invidious, and the clause, although only the opinion of one session, was deleted. On the unanimous request of the Eglinton session, Mr. Ball was continued in charge of that field for the remainder of this year. The call to Mr. McKay, of Queensville, to Sunderland and Vromanton, in the Presbytery of Lindsay, was considered, and on Mr. McKay's statement that he desired to accept the call, he was released from his present charge, to take effect on and after the 16th of April. Mr. Bell was appointed moderator during the vacancy. It was agreed to take up the discussion of the overture on augmentation at the next meeting of Presbytery. Presbytery expressed its approval of the act now in force as an interim act in reference to the representation of mission stations, in which there is an organized session, in the courts of the Church. The following gentlemen have finished the prescribed course of study in Knox College and were examined by a committee and recommended as satisfactory, and application will be made by this Presbytery for leave to take them on public probationary trials for license: Messrs. C. T. Tough, G. F. Craw, Wm. Cooper, R. Driunan, J. A. Mustard, A. J. Mann, C. H. Lowry, A. F. Webster, E. O. Eshoo, G. A. Wilson, R. G. Murison, S. Lawrence, J. A. McConnell, Wm. Johnston, T. A. Watson. The following resolution of sympathy was adopted by a standing vote of Presbytery: "The Presbytery desires to put on record its deep sympathy with our co-presbyter, the Rev. D. J. Macdonnell, in the loss sustained by the death of his wife, Mrs. Macdonnell was well known throughout the Church as a woman possessing, in a remarkable degree, those qualities requisite to discharge with efficiency the duties devolving upon a minister's wife. Her loss will be most deeply felt by those who knew her best. We commend the bereaved husband and family to the God of all grace, who alone can soothe them in their very great sorrow and dry their tears in the light of His own everlasting love."—R. C. Tinn, Clerk.

Presbytery of St. John.

THE Presbytery of St. John, N. B., met on March 20th. The congregations of Hampton, Rothsay, etc. have called Rev. Donald Fraser of Kennebec, Hunt Co. Dr. McKay, of Formosa, was nominated for moderator of the General Assembly. Rev. James Ross was relieved from the charge of Woolstock in order to devote himself to the missions of the Presbytery. His new work begins April the 1st. Commissioners to the General Assembly were appointed. The ministers and elders in St. John were appointed to make provision for the Assembly. Kinross and Kinross congregation has called Rev. P. C. Pringle, now at Pisumec. Reports were received for the General Assembly, on the state of religion, Sabbath Schools, etc. Some of these were quite fresh and lively.

Presbytery of Inverness

Met at Whycoonnah on the 20th March. All the members were present. After devotional service, the Presbytery proceeded to the visitation of the congregation. Matters were found to be in as healthy a condition perhaps as could be expected so long as they are without a pastor. They are still in arrears to their late pastor over \$200. They gave for the S-homes of the Church about \$133; and for the new church about \$2000 were paid; total paid in 1893, for all purposes, \$2755. A call from Strathlorne to Rev. D. McDonald, late of Hastings, was sustained. Mr. McDonald being present, the call was placed in his hands, and after making a few appropriate remarks, signified his acceptance of it. His induction was fixed for the 4th April at 11 a.m., Mr. Grant to preach and to preside. Mr. Bayne to address the minister; and Mr. Grant to address the people. The Presbytery agreed to transmit *simpliciter* a paper on hymnology to the Hymnal Committee by H. Percy Blanchard, Esq., Baldeck. Revs. E. S. Bayne and A. McMillan, ministers; Wm. Morrison and Hon. D. McCurdy, elders, were appointed commissioners to the General Assembly, Lewis McKeen, elder, alternate.—D. McDougall, Clerk.

Presbytery of Truro.

THE Presbytery of Truro met on Tuesday, the 20th ult., in Truro. There was a large attendance of ministers and ruling elders. Revs. James Sinclair and Scott Whittier being present were invited to sit on as corresponding members. It was agreed to ask the Augmentation Committee to grant the congregation of Maccan and River Herbert the sum of \$250 for the current year. The greater part of the day was devoted to the consideration of the call from Summerside, P. E. Island, to Rev. E. M. Dill, of Parrsboro. Rev. James Sinclair represented the congregation of Summerside, and the writer the Presbytery of P. E. Island. Messrs. Fullerton and Cameron, commissioners from Parrsboro, expressed the warm attachment of the congregation to Mr. Dill, and their earnest desire that he should remain with them as their pastor. Mr. Dill spoke with much feeling of the six happy years which he spent with the congregation, and finally came to the conclusion that it was his duty to accept the call from Summerside. Arrangements were accordingly made to declare the congregation of Parrsboro vacant on the first Sabbath of April. Rev. James McLean was appointed interim moderator of session. Rev. W. McNicol was appointed moderator *pro tem* of the congregation of Onslow during the absence of Mr. Chase. A committee consisting of Messrs. Cumming, McGillivray and Fraser was appointed to consider the remit of Assembly in regard to the relation of colleges to the Church. A similar committee, consisting of Messrs. Robbins and Geggie, ministers, and Messrs. Miller, Ervin and McLeod, ruling elders, was appointed to consider the remit on enlarged powers of Synods. Dr. McKay, of the Formosa Mission, was nominated for Moderator of Assembly. Mr. Geggie was appointed to preside at a meeting to be held at Harmony for the election of elders. At the next meeting of Presbytery which is appointed to be held on Tuesday, the 5th of May, at Acadia Mines, there will be a conference in the evening on Sabbath Observance.

COLLEGE CLOSINGS.

Knox and Montreal Bring Successful Sessions to a Close Last Week.

KNOX COLLEGE.

The closing exercises in connection with Knox College began on Wednesday of last week and were concluded on Thursday evening, when the usual public meeting was held in West church.

On Wednesday morning the annual meeting of the Alumni Association took place, Rev. R. N. Grant, D.D., of Orillia, presiding. The meeting was an inspiring one, the jubilee atmosphere evidently having an inspiring influence on the members. As was to be expected, the Alumni evince the liveliest interest in the celebration of the jubilee, and the part they are to take in the proceedings was discussed at the meeting. So was the report on Knox College Monthly, the report from Mr. Goforth, from Homan, which was considered very satisfactory, and other business of interest. The editorial staff for the current year for the Monthly was appointed and Rev. Professor R. Y. Thomson, B.D., of Knox College, was elected president of the Association. Letters were read by Rev. W. A. J. Martin, the secretary, from Rev. Dr. Monro Gibson, London, and other distinguished alumni of Knox, expressing good wishes for their *alma mater* and for a successful jubilee.

The students' supper was a very successful affair; Mr. R. G. Murison presiding, supported by Professors MacLaren, Gregg, Proudfoot and Thomson. The work of the session and the good standing attained to by the students generally, were the pleasing themes with which the professors delighted the gathering. The students were complimentary to their professors, eulogistic of their *alma mater* and proud of one another. The supper of '94 was not one whit behind those of former memorable years.

On Thursday afternoon the lecture hall was crowded with students and friends of the college. The chair was occupied by Rev. Prof. Gregg, in the absence of Rev. Principal Caven, through illness. Supporting the professors on the platform were, Rev. Dr. J. Smith, of Port Hope, ex-moderator; Rev. W. G. Wallace, B.D., and Mr. Wm. Mortimer Clark, Q.C.

Scholarships and prizes were awarded as follows:

For students of first year in theology:—

1. Central church (Hamilton) scholarship, \$60, T. A. Bell, B.A.
2. Eastman scholarship, \$60, S. F. McLennan, B.A.
3. Bloor street church (Toronto) scholarship, \$50, J. A. Dow, B.A.
4. Goldie scholarship, \$40, H. Cowan, B.A.
5. Gillies scholarship, (1), \$30, M. P. Floyd.
6. Gillies scholarship (2), \$30, A. Mullin, B.A.
7. Dunbar scholarship, \$30, J. S. Hamilton, B.A.

For students of second year:—

1. Elizabeth Scott scholarship, \$75, E. A. Henry, B.A.
2. J. A. Cameron scholarship, \$60, R. A. Mitchell, B.A.
3. Knox church (Toronto) scholarship (1), \$60, J. McNicol, B.A.
4. Knox church (Toronto) scholarship (2), \$60, S. Whaley, B.A.
5. Loughrin scholarship, \$50, R. Pogue.
6. Heron scholarship, \$30, N. D. McKinnon.

For students of third year:—

1. Bonar-Burns scholarship, \$80, R. G. Murison, B.A.
 2. Fisher scholarship (1), \$60, A. J. Mann, B.A.
 3. Fisher scholarship (2), \$50, G. A. Wilson, B.A.
 4. Jane Mortimer scholarship, \$50, S. Lawrence.
 5. Boyd scholarship, \$30, J. A. Mustard, B.A.
 6. Cheyne scholarship, \$30, R. Drinnan.
- Bayce scholarship, proficiency in Hebrew, \$50, J. A. Dow, B.A.

Prince of Wales' prize, essay "The Reality of Messianic Prophecy," \$60 (for two years), J. H. Borland, B.A.

Smith scholarship, essay "The Love of God as Revealed in the Psalter," \$50, G. A. Wilson, B.A.

John Fenwick prize, \$12, James Skene.

Janet Fenwick prize, \$12, R. G. Murison, B.A.

Brydon prize, examination on "Efficacious Grace," \$30, R. A. Mitchell, B.A.

Clark prize, N. T. Greek (1), Lange's Commentary, J. McNicol, B.A.

Clark prize, O. T. Hebrew (2), Lange's Commentary, Messrs. J. H. Borland, B.A., and A. J. Mann, B.A. (equal).

Following students were first in their classes:—

First year:—Exegetics—Mr. T. A. Bell, B.A. Systematic Theology—Messrs. T. A. Bell, B.A., and R. Martin. Church History—Mr. D. A. Fowle. Biblical Criticism—Messrs. T. A. Bell, B.A., and S. F. McLennan, B.A. Apologetics—Mr. J. A. Dow, B.A. O. T. Introduction—Mr. S. F. McLennan, B.A. Elocution—Messrs. G. R. Faskin, B.A., and M. P. Floyd.

Second year:—Exegetics—Mr. J. McNicol, B.A. Systematic Theology—Messrs. E. A. Henry, B.A., and R. A. Mitchell, B.A. Church History—Messrs. E. A. Henry, B.A., J. McNicol, B.A., and S. Whaley, B.A. Apologetics—Mr. E. A. Henry, B.A. O. T. Literature—Mr. R. A. Mitchell, B.A. Church Government and Pas. Theology—Mr. L. A. Henry, B.A. Elocution—Messrs. R. A. Mitchell, B.A., N. D. McKinnon, and R. Pogue.

Third year:—Exegetics—Mr. R. G. Murison, B.A. Systematic Theology—Messrs. A. J. Mann, B.A., and R. G. Murison, B.A. Church History—Mr. S. Lawrence. O. T. Literature—Mr. R. G. Murison, B.A. Church Government and Pas. Theology—Mr. R. G. Murison, B.A. Elocution—Mr. R. Drinnan.

The evening meeting in West church was a pronounced success. The addresses were of a high order and made a deep impression. The speakers were Rev. Prof. Gregg, Rev. J. McD. Duncan, of Tottenham, and Rev. John Somerville, of Owen Sound. In the opening address, Prof. Gregg expressed his regret that Principal Caven was unable to attend the meeting, and sympathized with the reverend gentleman in the ailment from which he was suffering. His address to the students was one of tenderness and power, and he emphasized the great responsibility connected with the ministry upon which they were entering. The theme of Mr. McD. Duncan's address was "The Motives of Life." The first motive he referred to was compassion for man, and the second, love for Christ. Each of these motives was illustrated by a number of telling and effective incidents. Mr. Somerville spoke on the question "Why am I a Presbyterian?" Firstly, he said, "It is the only truly catholic denomination. Secondly, it has the Scriptural form of ordination by laying on of the hands of the Presbytery. Thirdly, it alone has historic continuity. The Church in the Old Testament was Presbyterian from the beginning, and the New Testament Church was Presbyterian in its organization."

The convocation of the Presbyterian College, Montreal, took place on Wednesday of last week. Rev. Principal McVicar presided, and prayers were offered by Rev. Dr. Warlope.

Prizes and scholarships were awarded as follows:—

(1) Philosophical and Literary Society's prizes—The Walter Paul prizes for public speaking, \$10 in books, W. C. Clark; English reading, N. D. Keith; French reading, J. E. Charles, B.A., B.Sc.; English essay, John M. Kelloch, M.A.; French essay, P. E. Beauchamp. Presented by Mr. A. Mahaffy, B.A., president.

(2) Sacred Music—The first prize, \$10 in books, P. D. Muir; the R. S. Weir prize, \$5 in books, D. J. Graham. Presented by W. H. Smith, Esq., F.T.F.S.C., lecturer.

(3) Ecclesiastical Architecture—The Dr. M. Hutchinson prize (3rd year only), \$10 in books, John R. Dobson, B.A.; second prize \$5 in books, R. Eadie and N. A. McLeod, B.A., equal. Presented by A. T. Taylor, Esq., F.F.R.I., B.A., lecturer.

(4) Rhetoric—The Dr. F. W. Kelley, first prize, \$15 in books, W. T. Morrison; second prize, \$10 in books, James Taylor, B.A. Presented by F. W. Kelley, Ph.D.

Scholarships—(1) University Scholarship, gained after the close of the session 1892-93 The Lord Mount Stephen, first year, \$50, J. C. Robertson; the Stuhlg, second year, \$70, Major MacIntosh; the Drysdale, third year, \$50, Angus Graham; the Skessa, fourth year, \$50, J. S. Gordon, B.A. Presented by the Rev. J. C. Murray, LL.D.

(2) French Scholarships—The Thomas Houston scholarship, theological, \$10, E. Brandt; the Guelph (Chalmers Church), \$10, Maynard; the Hamilton (McNab street) literary, \$10, E. Curdy, the Thomas Houston, \$35, A. Genoa. Presented by Professor Cousirat, D.D.

(3) Gaelic Scholarships—The R. R. MacLennan (senior), \$25, N. A. MacLeod, B.A.; the R. R. MacLennan, (junior), \$25, Hugh Leitch; the Duncan Monroe, \$20, Hector Mackay. Presented by Rev. Neil MacNish, B.D., LL.D.

(4) The Nor West Scholarship—The James Henderson Scholarship, \$25, J. R. Douglas. Presented by the Rev. I. L. Hargrave, B.A.

Honors—(1) Ordinary General Proficiency—The D. Morice, 1st year, \$50, D. D. Miller, the Balfour, 2nd year, \$50, James Taylor, B.A., the Crescent Street, 3rd year, \$50, A. C. Reeves, B.A., the Hugh Mackay, 3rd year, \$50, G. C. Pidgeon, B.A. Presented by the Rev. Prof. Ross, B.D., M.A.

(2) General Proficiency in Honor and Ordinary Work—The Anderson, 1st year, \$100, J. S. Gordon, B.A.; the John Redpath, 1st year, \$50, George Gilmore; the Peter Redpath, 2nd year, \$100, A. Mahaffy, B.A.; the William Brown, 2nd year, \$50, D. Hutchison, B.A. Presented by Rev. A. B. Mackay, D.D.

The Student's Gold Medal, being highest prize of the year for all work, pass and honour, awarded to George C. Pidgeon, B.A. The silver medal to John R. Dobson, B.A. Presented by the Rev. Professor Springer, D.D.

Degrees in divinity were conferred:— Bachelors of Divinity—Revs. R. Johnson, B.A.; George H. Smith, M.A.; D. L. Dewar, B.A.; W. D. Reid, B.A.; Messrs. J. R. Dobson, B.A., and N. A. MacLeod, B.A. Doctor of Divinity, the Rev. Alexander Robertson, of Venice, Italy, who was presented by the Rev. Professor Cousirat, D.D.

The valedictory was read by Mr. D. Guthrie, B.A., and the principal, Rev. Dr. MacVicar, presented diplomas to the graduates of the year, namely: G. C. Pidgeon, B.A., D. Guthrie, B.A., J. R. Groulx, J.R. Dobson, B.A., E. A. MacKenzie, B.A., A. D. Fraser, A. C. Reeves, B.A., N. A. MacLeod, B.A., J. Maynard, J. M. Kelloch, M.A., Robt. Eadie, R. Ballantyne, W. C. Clarke, J. E. Charles, B.A., B.Sc., and J. A. Savignac.

Sir William Dawson then addressed the graduating class as follows: "I have been honored with an invitation to address the recipients of a degree for which I am not myself eligible, all my academic distinctions being of a secular nature. I have, however, the gratification of being an aged man, if not an elder in the technical sense, and of one often having the pleasure of listening to preachers who were my own students, and perhaps it may be thought useful sometimes to reverse this relation and that those preached to should occasionally address the preachers. In any case I may hope as one who has lived through, and that with some observation of his surroundings, nearly three-fourths of one of the nineteenth centuries, to say to you some things that might be suggestive and helpful." The address which followed was of the deepest interest, being limited to this one thought, "the importance of basing everything on the Word of God and of constantly gaining in knowledge and spiritual comprehension of the Holy Scriptures as a living force within." "For you and for all," said Sir William, "the Word of God, which is the sword of the spirit, is the first and only weapon, and

the evening meeting in West church was a pronounced success. The addresses were of a high order and made a deep impression. The speakers were Rev. Prof. Gregg, Rev. J. McD. Duncan, of Tottenham, and Rev. John Somerville, of Owen Sound. In the opening address, Prof. Gregg expressed his regret that Principal Caven was unable to attend the meeting, and sympathized with the reverend gentleman in the ailment from which he was suffering. His address to the students was one of tenderness and power, and he emphasized the great responsibility connected with the ministry upon which they were entering. The theme of Mr. McD. Duncan's address was "The Motives of Life." The first motive he referred to was compassion for man, and the second, love for Christ. Each of these motives was illustrated by a number of telling and effective incidents. Mr. Somerville spoke on the question "Why am I a Presbyterian?" Firstly, he said, "It is the only truly catholic denomination. Secondly, it has the Scriptural form of ordination by laying on of the hands of the Presbytery. Thirdly, it alone has historic continuity. The Church in the Old Testament was Presbyterian from the beginning, and the New Testament Church was Presbyterian in its organization."

The convocation of the Presbyterian College, Montreal, took place on Wednesday of last week. Rev. Principal McVicar presided, and prayers were offered by Rev. Dr. Warlope.

Prizes and scholarships were awarded as follows:—

(1) Philosophical and Literary Society's prizes—The Walter Paul prizes for public speaking, \$10 in books, W. C. Clark; English reading, N. D. Keith; French reading, J. E. Charles, B.A., B.Sc.; English essay, John M. Kelloch, M.A.; French essay, P. E. Beauchamp. Presented by Mr. A. Mahaffy, B.A., president.

(2) Sacred Music—The first prize, \$10 in books, P. D. Muir; the R. S. Weir prize, \$5 in books, D. J. Graham. Presented by W. H. Smith, Esq., F.T.F.S.C., lecturer.

(3) Ecclesiastical Architecture—The Dr. M. Hutchinson prize (3rd year only), \$10 in books, John R. Dobson, B.A.; second prize \$5 in books, R. Eadie and N. A. McLeod, B.A., equal. Presented by A. T. Taylor, Esq., F.F.R.I., B.A., lecturer.

(4) Rhetoric—The Dr. F. W. Kelley, first prize, \$15 in books, W. T. Morrison; second prize, \$10 in books, James Taylor, B.A. Presented by F. W. Kelley, Ph.D.

Scholarships—(1) University Scholarship, gained after the close of the session 1892-93 The Lord Mount Stephen, first year, \$50, J. C. Robertson; the Stuhlg, second year, \$70, Major MacIntosh; the Drysdale, third year, \$50, Angus Graham; the Skessa, fourth year, \$50, J. S. Gordon, B.A. Presented by the Rev. J. C. Murray, LL.D.

(2) French Scholarships—The Thomas Houston scholarship, theological, \$10, E. Brandt; the Guelph (Chalmers Church), \$10, Maynard; the Hamilton (McNab street) literary, \$10, E. Curdy, the Thomas Houston, \$35, A. Genoa. Presented by Professor Cousirat, D.D.

(3) Gaelic Scholarships—The R. R. MacLennan (senior), \$25, N. A. MacLeod, B.A.; the R. R. MacLennan, (junior), \$25, Hugh Leitch; the Duncan Monroe, \$20, Hector Mackay. Presented by Rev. Neil MacNish, B.D., LL.D.

(4) The Nor West Scholarship—The James Henderson Scholarship, \$25, J. R. Douglas. Presented by the Rev. I. L. Hargrave, B.A.

Honors—(1) Ordinary General Proficiency—The D. Morice, 1st year, \$50, D. D. Miller, the Balfour, 2nd year, \$50, James Taylor, B.A., the Crescent Street, 3rd year, \$50, A. C. Reeves, B.A., the Hugh Mackay, 3rd year, \$50, G. C. Pidgeon, B.A. Presented by the Rev. Prof. Ross, B.D., M.A.

(2) General Proficiency in Honor and Ordinary Work—The Anderson, 1st year, \$100, J. S. Gordon, B.A.; the John Redpath, 1st year, \$50, George Gilmore; the Peter Redpath, 2nd year, \$100, A. Mahaffy, B.A.; the William Brown, 2nd year, \$50, D. Hutchison, B.A. Presented by Rev. A. B. Mackay, D.D.

The Student's Gold Medal, being highest prize of the year for all work, pass and honour, awarded to George C. Pidgeon, B.A. The silver medal to John R. Dobson, B.A. Presented by the Rev. Professor Springer, D.D.

Degrees in divinity were conferred:— Bachelors of Divinity—Revs. R. Johnson, B.A.; George H. Smith, M.A.; D. L. Dewar, B.A.; W. D. Reid, B.A.; Messrs. J. R. Dobson, B.A., and N. A. MacLeod, B.A. Doctor of Divinity, the Rev. Alexander Robertson, of Venice, Italy, who was presented by the Rev. Professor Cousirat, D.D.

The valedictory was read by Mr. D. Guthrie, B.A., and the principal, Rev. Dr. MacVicar, presented diplomas to the graduates of the year, namely: G. C. Pidgeon, B.A., D. Guthrie, B.A., J. R. Groulx, J.R. Dobson, B.A., E. A. MacKenzie, B.A., A. D. Fraser, A. C. Reeves, B.A., N. A. MacLeod, B.A., J. Maynard, J. M. Kelloch, M.A., Robt. Eadie, R. Ballantyne, W. C. Clarke, J. E. Charles, B.A., B.Sc., and J. A. Savignac.

your motto should be 'the Bible, the whole Bible, and nothing but the Bible. In that inspired book the main subject is Christ the Messiah. He is its Alpha and Omega. To Him it bears witness from its first page to its last and the whole constitutes the development from the beginning to the end of time of the divine programme of salvation for man. I cannot regard you as having yet entire mastery of this weapon. The student has his time much occupied with the surroundings and accessories of the Bible, and it is not until the soldier of the cross has proved its temper and his own coolness and skill in many a hard fought field that he can be considered as fully expert in the use of the sword of the spirit. It requires much study, much experience and much living on the Bible and by the Bible to be 'Mighty in the Scriptures.' In conclusion Sir William said, "Born of God into the new heavenly family, may you grow in wisdom and knowledge. May your last days be your best, the glorious setting of a sun which will rise to an eternal day. It must be so if you will enter into the divine life as described by Christ and follow the closing advice of His apostle Peter."

Principal MacVicar, in closing convocation, said: The work of the session now about to close has been satisfactory throughout. We opened in October last with an attendance of ninety-two in classes of all grades, being an increase over previous years. By the good providence of God the health of professors and students has been excellent. Uninterrupted harmony and conscientious devotion to study have characterized our entire collegiate community. Indeed, in some instances, over-exertion rather than any tendency to remissness in duty, was what had to be guarded against. The fifteen gentlemen who have just received their diplomas form the largest class we have yet sent out, and I feel confident they will, by the aid of divine grace, give a good account of themselves in time to come, and that the ministerial ranks of the Church will be much strengthened by their presence. They enter upon their great life-work in the enjoyment of the hearty confidence and goodwill of every member of the faculty, and our desire and prayer in their behalf is that their future career may be distinguished by still greater success than that which has been achieved within these halls or as students of the university. With the addition made to-night to the roll of our alumni it now contains two hundred and sixteen names. Some of these have gone to their eternal rest and reward, but the most of them are still in active service, and they, along with the large body of students annually upon the mission field during summer vacations, form a great spiritual force emanating from this centre. The Sunday morning meetings of professors and students for prayer and conference, which were inaugurated at the beginning of this session, have been well attended and are believed to have been a valuable means of grace to all. Not long since I had occasion to speak words of high appreciation of the late Mr. Peter Redpath, for years an active member of our board of management, and one of our many generous benefactors. His benevolence and many admirable qualities need no eulogy from me. Another conspicuous figure has been recently removed from college circles by the decease of the Rev. Dr. Geo. Douglass, principal of the Wesleyan College. He was a good and brave man. We, in common with thousands of others, will long remember his eminent services to the cause of truth and of his country.

I have only further to mention that 188 volumes were added to our library during the past year; forty-six volumes having been purchased by Mr. David Morrice, chairman of the college board, and seventy-seven given by Sir William Dawson. And to-night Mr. Warden King presents a copy of the life of the Rev. Dr. Andrew Bonar to each member of the graduating class. To these and all other benefactors we tender most cordial thanks. We wish to see the growth of the library keep pace with that of other departments, and we should therefore be specially pleased to have funds placed at our disposal to enable us to purchase recent and most

necessary works. I trust also that the scholarship fund will receive early and effective attention from the board of management.

The Doxology was then sung by all present and the Rev. Dr. Campbell pronounced the benediction, thus bringing a most memorable convocation to a close.

The annual meeting of the Alumni Association was also held at the college. After the routine business representatives of classes made brief addresses, bearing upon the labours accomplished by the members which form these. The officers elected for the year were:—President, the Rev. Calvin E. Amaron, M.A., B.D.; first vice-president, the Rev. T. Bennett; second vice-president, Mr. A. Mahaffy, B.A., secretary-treasurer, Mr. J. R. Dobson, B.A., D.D.; necrologist, the Rev. Mr. McDougall; bibliographer, the Rev. S. J. Taylor; executive committee, Messrs. W. D. Reid, B.A., B.D.; Mr. G. C. Pidgeon, B.A.; Mr. Jas. Taylor. Members of the college senate, the Revs. Joseph L. Morin, M.A., Calvin E. Amaron, M.A., F. D., and T. Bennett.

Mission Field.

THE death at Woodstock of Miss Hannah Lund, a returned missionary who spent some time in Japan, is widely mourned.

REV. R. P. MACKAY, secretary of the Foreign Mission Board preached in Rockwood, Ont., on the last Sabbath in March.

At a meeting held last week at Postersipt, Ont., the Sabbath School Teachers Association donated \$125 to the mission schemes of the Church.

THE secretary-treasurer of the Toronto City Mission acknowledges receipt of sums amounting to \$78, received during the past month in aid of the mission.

THE W. F. M. S. of the congregation at Frankton a few days ago met at the manse and presented the pastor's wife, their president, with a handsome parlor lamp.

A COMMUNICATION just received from Zacatecas, Mexico, bears tidings of the illness of Rev. J. A. Dodds, the missionary, suffering from typhus fever. At time of writing the indications were for a speedy recovery and in the hope that they will prove so all friends at home join.

A GOODLY number of ladies from outside places were in attendance at the meeting of the Maitland Presbyterian Woman's Foreign Mission Society held in the Wingham Presbyterian Church. The public meeting in the evening was largely attended, and addresses on missionary topics were delivered by a number of reverend gentlemen.

At the monthly meeting of the Toronto City Mission held last week, the missionary reported much good work done during the month of March. An appeal has been before the public for a considerable time for funds to place an additional missionary at the service of the Board; so far, the response has not been such as to justify the Board in incurring the financial risk which would accrue.

A REPRESENTATIVE company of the Women's Auxiliary, in connection with the Church at Atwood, met at the residence of Mr. Wm. Dickson, on March 16th, and presented one of their number, Mrs. Joseph Priest, with a valuable and beautiful set of furs and a dress, as a tangible recognition of her services in behalf of the Auxiliary, accompanied by an appropriate address. Mrs. Priest is removing, with her family, to Glenboro, Manitoba.

THE Jamaica Synod having resolved to begin mission work among the East Indians of that island, two able young men from Trinidad are to enter upon that mission, Rajkuman Lal and Siboo. These are senior students of the Trinidad College, and are well equipped for the work to which they are appointed. Their absence from Trinidad will be felt, but Dr. Grant says, "With our College we must aim at responding to every call from the West Indies. I have several good men coming up." Dr. Grant's health has improved.

A MISSIONARY institute will be held in St. Andrew's Church, Whitby, on Monday and Tuesday, April 16th and 17th, under the auspices of the Whitby Presbytery. The programme is as follows. Monday, 10 to 12 a.m., devotion session, subject "Baptism of the holy spirit on this institute and on our mission work." Afternoon—devotional exercises; "Hindrances to mission interest in our churches," by Mr. W. H. Scott, "The Bible and missions," by Rev. R. P. McKay, M.A., Toronto, open conference. Evening—Devotional exercises; "Prayer in reference to mission work," Rev. A. H. Kippen, "Missions in early times," Rev. R. P. McKay, "The connection of mission work with the life of the church," Rev. J. McKeen, B.A. Collection to defray expenses. Tuesday afternoon—Devotional exercises; "Missions and money," Dr. McGillivray; "The urgency of missions," Rev. R. P. McKay; open conference and question drawer.

REV. R. P. MACKAY, foreign mission secretary for the Presbyterian denomination, reports that letters have been received from Central India, stating that Rev. John Wilkie, of Indore, and Rev. W. J. Jamieson, of Neemuch, will both have to come home on account of their health this summer. Mr. Wilkie is expected to be in Toronto some time next month. A letter has also been received from missionaries at Honan, China, saying that the state of affairs there is hopeful, and everyone is well except Mr. Goforth's child. The work among the Chinese on the Pacific Coast of Canada is gradually extending. School-rooms have been started at Vancouver, New Westminster, Union Mines, and Nelson, etc. The attendance at them is good, and they are open four nights a week, and are taught by volunteers. Mr. Swartout, who recently arrived at Alberni, B.C., has already been over the field, which is a very extensive one. He finds the Indians eager for schools for the educating of their children, and anticipates good results for the labour he has undertaken.

THE eighth annual report of the Woman's Foreign Missionary Society of the Presbyterian Church, Orillia, is as follows: In presenting this report we do so with feelings of deep gratitude to God for the blessings and privileges of the past year. There has been no break in our membership, and although many have passed through the furnace of trial and affliction, sometimes not seeing the way very clearly before them, yet God's hand has not been too heavy, and all have passed from under the rod, we hope, better and purer women for the temporary trials and afflictions. May God help us to enter the new year prepared and ready for all He is preparing for us and with more entire love and consecration to His service, and may His blessing rest upon each one of us and on our work. We have held, during the year, nine meetings, varying in attendance and interest, and yet all an improvement on the meetings of any previous years. We have gleaned missionary knowledge and information from all parts of the heathen world, and if knowledge is power, we should certainly be increasing and improving in the true sense of the word, as lack of the greatness of the needs of heathendom cannot be our excuse. Our average attendance has been excellent, our membership being sixty-one, and average at each meeting twenty-five. In March we formed, in connection with our auxiliary, a Children's Mission Band, with Mrs. Needham as its president, and the report from that little society is most interesting and encouraging, showing that the very smallest are and can be interested in mission work. Our special fund for extra expenses, \$5, and Presbyterian Society, was raised in May by the holding of an open meeting addressed by two of our returned missionaries, Mr. and Mrs. Wilson, and the meeting was most pleasant and profitable. Our North-West supplies this year were extra good, both regarding quantity and quality, the total from Auxiliary Mission Band and Children's Mission Band amounting to \$58.96. Our Thankoffering meeting was held on the 12th of October, and was addressed by Mrs. Harrie, of Toronto. The Thankoffering amounted to \$53.65. The total amount raised by our auxiliary this year is \$197.10, and when we consider we have

only worked for the nine months, we feel we have not fallen any behind previous records, this amount being equal to our twelve months' work last year. Our membership is sixty one; life members, 2, general society members, 11. We cannot close our report without mentioning specially the great treat we had in the spring, when we saw and heard probably the greatest missionary in the world, the Rev. Dr. Paton; such a privilege few enjoyed, and only those who saw and heard him know how much many missed. Surely the life of such a man might stir us up to greater zeal in the work of his Master and ours, and although we all cannot go like him to heathen countries, we can at least help him and those like him by our prayers and our work in the W. F. M. S. Respectfully submitted, C. H. E. HARVEY.—The receipts from all sources amounted to \$256.70.

Toronto Auxiliary, Canadian McAll Association.

THE monthly meeting Toronto Auxiliary, Canadian McAll Association was held on Thursday, 5th, in the library Y.M.C.A. The president, Mr. Howett, occupied the chair. Treasurer reported that Toronto Auxiliary had contributed \$1045 of the money sent to Paris, and there are \$33 95 in hand, the beginning of the fund for 1894.

A letter from Mons. Robert was read by Miss J. Caven, giving a very satisfactory report of the work at St. Michel Toulouse. They have a larger number of names on the school register than any previous year, fifty-five are Roman Catholics. Eighty persons were present at the watch-night service, and the meeting will be long remembered. From a letter of Monsieur Durrlemen, Miss Bam read, "It is with a sense of deep thankfulness to the Master of the harvest field that I send this report of the last twelve months' work, &c. His goodness and mercy have sustained us, and will follow us all the days of our lives. The Gospel is mighty to draw and to comfort human hearts. What other kind of meetings would succeed in attracting and holding such a large attendance as we have?" Speaking of a woman to whom he read the I. John i., where it speaks of confessing our sins to God, Monsieur Durrlemen says she was afterwards heard confessing her sins to God, and asking him to pardon her. She would not see a priest before her death, and was buried by the pastor. Another spoke with great calmness of death to her neighbours, and said to Monsieur Durrlemen, "They cannot comprehend that a speedy departure is sweet to me, for death is gain since Christ is my life. How sad not to know my Saviour sooner."

Mrs. Brymer read an interesting biographical sketch of Mrs. Parkhurst, president of the American McAll Association, and Mrs. Cowan closed the meeting with prayer.

Brockville Presbyterian Association.

THE ninth annual meeting of the Brockville Presbyterian, held in the Presbyterian church, Prescott, has been pronounced the very best yet. The attendance of delegates the largest (76), and all the exercises were of a first-class order. Each year the women are found in advance in knowledge of the mission fields and their missionaries, and more anxiety to know the best methods of working auxiliaries and mission bands. What between the beautiful new church; the fine service of music; the elegant supper-ten; the hearty hospitality and the general good time, delegates express themselves highly gratified, as well as edified by this annual meeting of 1894. The business meeting was opened with devotional exercises by the president. Mrs. Blair, who has held the presidency since its beginning, over nine years, placed her resignation in the hands of the nominating committee, also Mrs. Kellock's resignation was read, she having removed to Richmond, Quebec. A resolution of thanks was passed to the two ladies named, and many kind and tender words were spoken of them both as leading workers. Mrs. John Dowsley, cor. secretary, re-

signed also, and was unanimously elected president, and her labours for the Society since its commencement were spoken of with appreciation. Mrs. Blair was elected honorary president, vice-president, 1st, Mrs. Macalister of Iroquois; 2nd, Mrs. Armstrong, of Lyn; 3rd, Mrs. Gill, of Brockville; Mrs. Greenhill, of Prescott, cor. secretary; Mrs. Dr. Gow, of Cardinal, Rec. secretary; Mrs. Thos. Gilmour, Brockville, treasurer. Nominating committee—Mrs. M. Gibson, Morrisburg; Miss A. M. Dowsley, Brockville, and Mrs. D. Linnen, Spencerville. Auditors—Mrs. Saunders and Mrs. G. Starr, Brockville. Fourteen hundred and fifty dollars were voted to the general treasury, Mrs. Colquhoun, of Colquhoun, was elected delegate to the General Annual in Ottawa, and the invitation from Brockville to hold the next Annual there, was accepted. The business meeting was followed by a concert of prayer in which many of the delegates took part. These with the prayers of the following day, were a test of the growing spirituality of the members.

Some Thoughts for the Young on Duty.

BY REV. MARCUS SCOTT, B.A., CAMPBELLFORD.

THE creed of an old Danish hero was, "Dare nobly, will strongly, and never falter in the path of duty." "What is your duty?" asks Goethe. "The carrying out of the affairs of the day that lie before you." At Borbonico, in Naples, you can see the helmet, lance and breastplate of the Roman sentinel who perished at the post of duty during the destruction of Pompeii, some eighteen hundred years ago. While others fled, he stood at his post till death released him. Why? Because it was his duty. During the Carthaginian war Regulus was sent a prisoner to Rome to sue for peace. If peace was not effected he was to return to captivity again. At Rome he urged the senators to carry on the war, and on no account to agree to an exchange of prisoners. They in turn urged him to stay at Rome and not to go back to certain death. He answered proudly, "Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest." He returned to Carthage and died under torture. At Trafalgar Nelson ran up on his mast as a message to the fleet, "England expects that every man this day will do his duty." His very last words were, "I have done my duty; I praise God for it." Wellington wrote from Portugal, "I came here to perform my duty and I neither do nor can enjoy satisfaction in anything excepting the performance of my duty to my own country." A keen sense of duty and absolute fidelity in the performance of it distinguished this general from his opponent, Napoleon, and won for him the confidence of his contemporaries and the gratitude of mankind. It is this keen sense of duty which transforms boys and girls, as well as men and women, into heroes and heroines. The humblest and most commonplace life will afford ample opportunities for the exercise of the greatest heroism. Life is but a battle field, and we are the soldiers. Let us be courageous, obedient, and faithful, and let us always try to do our duty. We have a duty which we owe to God. He is our Creator, and Father, and Protector. All we are, and all we ever hope to be we owe to God. Our duty, then, is to acknowledge His goodness, and to render Him the obedience and service He demands. We have a duty to our friends and neighbors. Our duty is to do right and to help all around us. We all have an influence either for good or evil. Richter says that, "good deeds ring clear through heaven like a bell." And One greater than he says, "Do good unto all men." A little boy by presence of mind saved part of Holland from inundation. He saw the water trickling through a hole in the dyke which shut out the ocean. He at once closed it up, and watched it all through the night till help came in the morning. A little Maori girl was the means of the conversion of her whole tribe in New Zealand.

She simply did her duty as a follower of Jesus. The little Hebrew maid in captivity did her duty and she saved her master. Mordecai's last and successful plea with the young and timid Esther was, that it was her duty to beseech the king on behalf of her people. She did it, and she succeeded. We have a duty we owe to ourselves.

"To thine own self be true
And it must follow as the night to day
Thou canst not then be false to any man."

Remember what we are, and where we are going. When young Alexander the Great was challenged to a foot-race by a plebeian he at once said, "The son of a king can only contend with kings," and when in later life a soldier was brought before him for a certain crime, thinking to obtain the king's favor, he said, "My name, too, is Alexander, sire." A flash of scorn came from his eagle eye as the king thundered "Forever drop that name or honour it." As we think of our manifold duties let us seek God's grace to help us in the discharge of them. And to our neighbors and our friends, to ourselves and to God, as citizens and as Christians, let us constantly and loyally strive to do our duty. Tennyson sweetly sings:—

"Not once or twice in our fair island-story,
The path of duty was the way to glory
He, that ever following her commands
Shall find the toppling crags of duty scaled
And close upon the shining table-lands
To which our God Himself is moon and sun."

Correspondence.

The Aged Ministers' Fund.

Editor THE PRESBYTERIAN REVIEW :

SIR,—In THE REVIEW, 22nd March, you have an article on the above fund in which it is stated that the General Assembly at Winnipeg directed that a capital of \$100,000 should be raised. This is the origin of that proposal. My attention was directed many years ago to the great destitution of some of our ministers in broken health, and by personal effort raised some \$800 for two ministers' families. This led me to bring an overture before the Toronto Presbytery about 1885 to provide a capital fund of \$100,000, in order to make a better provision for our aged and infirm ministers. This overture was approved by Drs. Reid and King and carried. In 1886 I brought this up in the General Assembly at London, Ont., and it was agreed to endeavour to raise such a fund. I brought this up again at the General Assembly at Winnipeg, when it was agreed to raise the amount to \$200,000. I also proposed to grant \$10 per year of service, or \$400 after 10 years or more of service, which had been agreed upon many years before when Rev. Dr. John McTavish was convener of committee. Dr. Grant, of Queen's College, moved that it should be \$300 after 40 years' service, the same as in the eastern provinces, and this was agreed to. The Rev. William Burns, who was the very successful agent in collecting for Knox College, was appointed agent for this fund. But as the last three or four years have been very unfavourable for collecting money, he has not been able to reach the whole amount yet, but he has secured subscriptions to the amount of \$120,000, of which \$94,000 have been paid, and I hope, ere long, he will obtain the whole sum, as one rich man at Montreal has promised \$20,000 if Mr. Burns can secure the rest within a reasonable time. The amount paid until lately was only from \$100 to \$220 per annum. Now the pressing need of such a fund, in order to secure some adequate provision for aged and infirm ministers, must be evident to all earnest Christian people when they learn that early pioneers only received, on an average, \$100 to \$500 a year while doing very hard work, often preaching six to ten times a week, each having also to keep a horse and travel great distances, sometimes over several townships in a year and over mud roads and swamps, and when laid aside with overworking, receiving no salary. In several cases their expenses were more than their salary having often also to subscribe for the erection of new churches and thus utterly unable to lay up anything for old age. The sums paid into this fund have been far too small to meet even the smaller amounts promised the aged ministers, and it would be well for the young people's societies, such as the Christian Endeavour, to assist Mr. Burns to raise the \$200,000 capital, which would place the fund on a firm basis and prevent much anxiety and privation to those aged ministers who laid the foundation of our Church in Canada.

ROBERT WALLACE.

TORONTO, April 5th, 1894.

Hymnal Revision.

Editor THE PRESBYTERIAN REVIEW :

SIR,—Would you allow me to express my regret that my remarks on the Hymnal in a former number of THE REVIEW should have appeared to your correspondent, "Ex-Precentor," as written in an "unkindly and unchristian spirit." Notwithstanding his assertion I can assure him that they were not written in that spirit. It is surely quite possible to hold the views which I expressed of the Hymnal, and of the proposals of the committee, and yet entertain a kindly and Christian spirit toward the committee.

But I have noticed frequently the same impatience of criticism on the part of those engaged in public work for the Church, and the same tendency to charge with an unkindly spirit towards individuals, any one who offers a strong and honest disapproval of such work.

The views which I expressed are held by many. They may be, in the judgment of your correspondent, erroneous, still those who hold

them have a right to express them. The facts stated by him do not alter the fact stated by me. It may not have the slightest effect on his opinion, or on that of the committee, but surely one may be permitted to make such a statement without being guilty of cherishing an "unkind and unchristian spirit."

I am as free from that as your correspondent, and with him only seek to serve the interests of the Church in discussing the important subject of the Hymnal. Yours, etc.,

D. D. McLEOD.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—In the Presbytery meeting at Barrie on 30th January last, it seems to me that the sentiments of the great body of the Presbyterians of Ontario, at least, were faithfully represented in the Rev. W. McLeod's excellent report. With the hymns and paraphrases certain liberties may be used, perhaps to the advantage of the Church, but not with the inspired Psalms. If the inclosed would serve any good purpose, please make use of it. Wishing your excellent periodical great success,

Yours, etc.,

PRESBYTERIAN.

WHITBY, March 26th, 1891.

[Before beginning the reading of the Psalms in his "Horæ Biblicæ Quotationæ," Dr. Chalmers, of Edinburgh, offered up the following prayer: "Before entering on this rich and precious department of Scripture, let me lift up a solemn prayer to God, that he would enable me to gather from it those fruits unto holiness, the end of which is life everlasting; and that the same spirit which animated the Psalmist would enlighten and impress me with all the fervour and devotedness which he us and breathes throughout these sacred compositions—a treasure and blessing to the Church in all ages."—Post-humous Works of Rev. Thomas Chalmers, D.D.]

Spurgeon on the Use of the Psalms in the Service of Praise.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—In the *Sword and Trowel* for October, 1886, there is a notice of a work entitled, "The Divine Institution of David's Psalms, and the Unlawfulness of using Uninspired Hymns in Divine Worship." The writer calls himself "A Lover of Purity in Religious Worship." I need not say that Spurgeon did not write every one of the "Notices of Books" which appeared in the *Sword and Trowel* during his lifetime, but the one of which I speak is very much in his style, and it, at least, had his approval. I, therefore, treat it as one from his pen. The following is a copy of it:—

"It is pleasant to read what can be said upon such a question. We cannot say that we are convinced, but very much the reverse; yet we like to know what can be written. The Psalms are too much neglected among English Non-conformists; if they were better known, and oftener sung, they would soon be preferred to numbers of the poor, meaningless hymns which are now current. If one wishes to sing a hymn upon electing love, or upon others of the deeper truths, where will he look for one in the denominational hymn books? To suit the many, the more precious doctrines are pushed into a corner. Were the Psalms of David more frequently sung, it would evidence a deeper spiritual life; but the exclusive singing of them would be impossible when that life rose into full fellowship with Christ.

"In our more elevated fellowship we pine to sing unto the Lord a new song, and hark Holy Mary and Zacharias we speak in other language than that which the older forms supply to us. There must be room left for hearts that glow with love to express themselves in rapt devotion; the free Spirit can no more have tied us down to sing in fixed language than to pray with a liturgy."

Of course, I do not look on this article as settling the question. I simply quote it as expressing the opinion of a master in Israel whose words deserve to be listened to with the greatest respect. His noblest work as an

author is the "Treasury of David." While he was engaged on it, he "dug" in the Psalms as "for hidden treasure," and therefore, had special opportunities of seeing the richness of meaning in them. Whoever reads that work attentively, will see that the Psalter, as a whole, is more suited to the Christian Church, than at first sight appears. Now, it will be observed that Spurgeon, while he is opposed to the exclusive use of the Psalms, is also opposed to the exclusive use of hymns. In the article which I have quoted, he "reasons well."

There is, certainly, a very great difference between advocating the retaining of the whole Psalter while allowing the use of hymns as a supplement, and advocating the exclusive use of the Psalter. Very few of our people who advocate the retaining of the Psalter are opposed to the use of hymns as a supplement.

We must either retain the Psalter as a whole, or reject it as a whole. We have no right whatever to treat the Psalms as the fish spoken of in one of our Lord's parables were treated the good were gathered into vessels, but the bad were cast away.

The growing disposition to "out" the Psalms from the service of praise, is doing very much to many of our ministers. They put themselves to no trouble whatever to train their people to correct views of the Psalms. They just step into the boat and sail along with them, which is so much easier than the other. They are like the old Moderate minister who, when he was asked if he was ever "fashed wi' temptation to fish on the Sabbath," said: "I'm no fashed ava, I just gang." Of course, the example of the ministers of whom I speak, encourages the people to treat the Psalms as having "outlived their usefulness," as bows and arrows and slings have theirs in modern civilized warfare. A remark of the same kind will apply to ministers and the fashionable posture of sitting during public prayer. How apt the people are to think that it must be a very proper posture, when they see ministers in it, while others are leading in prayer "Behold now the words of the prophets declare good unto the King with one mouth; let Thy word, I pray Thee, be like the word of one of them, and speak that which is good." T. FENWICK.

WOODBRIDGE, Ont.

Tax Exemptions.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—I have carefully read your editorial on "Tax Exemptions," and am sorry to have to express my opinion that the arguments in favour of church exemption are neither strong nor convincing. I trust you will pardon this expression of a difference of opinion on a live subject from a Presbyterian who is not a "crank" on the subject, and for that matter, is not in a great hurry to tax churches, but it is truth and right doing that we should all be after, and it is either right or wrong to tax churches and church property. I am firmly convinced that there are no real arguments on the side of church exemption, while admitting that plenty of true statements can be made as to the inexpediency of so doing; such as, they are doing good, etc. It is a mistake to assert, as is done in this editorial, that in the assessment of property for taxation, a municipality only takes cognizance of revenue-producing property. If this were the case, vacant lots, furniture, etc., should be the same, and even dwelling houses, which are not productive, in the same sense as stores, factories, stocks of goods, etc. But to come down to the root of the whole matter. For what purpose are taxes levied? For payment of fire protection, police maintenance, sidewalks, streets, interest on public debt, for public improvements, etc. The churches receive the benefit of all these in common with the ratepayers, and why should not they pay their share? Perhaps you are not aware that even now, church property fronting on streets paved and sewerage, has to pay its share of the cost of such improvements. If it is proper to so assess churches for such local improvements, why draw the line

there! Why should it not pay, for instance, its share of the cost of maintaining police patrol, which protects its property, or for the lumber for the sidewalks in the front of the church? As to taxing public schools, there is no analogy whatever between that and the question of taxing churches. You forget this serious difference, viz., that schools represent in themselves, money voluntarily raised by taxing the whole community; quite different from denominational churches, which only represent certain individuals. The point I want to make here is, that the community as a whole can tax or not, their own property, and it is left untaxed because there would be no sense in so doing. It would be like taking money out of one pocket to put it into another. All the talk about the good the church does, and the transcendent importance of its mission to the community, etc., has no bearing on the subject. All this can be freely admitted, but it does not prove that churches should not be taxed. Somewhat similar statements can be made about many other institutions which pay taxes. The fact of the matter is that the whole fear of taxing churches is a "bug-bear." If in force it would merely be a re-arrangement of the incidence of taxation. Church supporters, for the most part, (speaking in general terms), are the property owners in the place, and if they had to pay church taxes, they would be correspondingly released from private taxes.

(GEORGE BARTLET.
WINDSOR, Ont., March 20th, 1891.

Presbyterian Church Service.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—I notice that Mr. W. M. Clark, in Knox church, recently read an interesting paper upon progress desirable in public worship, which is very important to engage the youth of Canada to take a greater interest in the Church's work, etc. It is now nearly fifty years since the writer of this came to Canada, and both here and the motherland sitting was the position in praise, and in the Monthly Record I got the Rev. William Rintoul, Streetsville, who was editor then, to insert a letter suggesting, standing as being more devotional, and also sing easier and better.

I also agree with Mr. Clark that a short form of liturgy would be an improvement upon the long and tedious prayers that are often used. A case in point I give of my own experience. In sailing from London, England, to Australia, thirty years ago, we had no clergyman on board ship, and the captain asked me to assist him in conducting service on Sundays, and he read the Church of England form shortened, which enabled all to join heartily, and this weekly recognition of the Great Architect of the universe at sea kept good order, etc., amongst all classes on board the ship in the long voyage of 100 days to Melbourne, and proved that for the present, as well as future life, "Godliness is profitable for all things." Your insertion of these hurried lines will oblige an old Canadian pioneer. JOHN LAIDLAW, Sen.

TORONTO, March 26th, 1891.

When a Man is Investing Money

in real estate he exercises great care to ascertain that he is securing a good investment for his money. The same rule should be adopted by every man when insuring his life. In selecting a company in which to insure it should be:

- 1—Successful.
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- 4—That its investments and assets should be of the highest class.
- 5—That ample provision should be made for every known liability.
- 6—That its business should be conducted at a moderate rate of expense.
- 7—That the management should be both competent and experienced.

Such a company is the North American Life Assurance Company, Head Office, Manning Arcade, Toronto.

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Descriptive pamphlet free.

Hunford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

Synod of Hamilton and London.

The Synod of Hamilton and London, will meet in
McNab St. Church, Hamilton,

— ON —

MONDAY EVENING, APRIL 16,
At half-past 7 o'clock.

Rolls of Presbyteries, with the charges during the year, and all documents to be presented to the Synod, should be sent to the Clerk, at least one week previous to the day of meeting. Ministers and elders will receive the usual standard certificate from the ticket agents, enabling them to return at the reduced rate.
Brantford, W. M. COCHRANE,
March 27th, 1894. Synod Clerk

Woman's Foreign Missionary Society.

Presbyterian Church in Canada.
WESTERN DIVISION.

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

Bank St. Church, Ottawa,

On Tuesday, Wednesday and Thursday,
April 17th, 18th and 19th, 1894.

Sessions will open on Tuesday at 3 p.m., on Wednesday at 10 a.m. and 2:30 p.m., and on Thursday at 11 a.m. and 2:30 p.m.

The Board of Management will meet in the school room, on Thursday morning, at 10 o'clock.

Devotional meetings will be held in the Church, on Tuesday afternoon at 3 o'clock, and on Thursday morning at 10:30.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church, on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Dr. Mackay of Fortuna, the Rev. Mr. McVicar of Homan, returned missionaries, and others.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded not later than the 15th of April to Miss George, 277 Jarvis St., Toronto, Convener of the Credential Committee. Attention to this request will greatly assist and oblige the Ticketing Committee.

Members and delegates are urged, even though coming a short distance, to procure certificates to travel at reduced rates from the ticket agent at starting point and signed by him; they will also require to be signed by Mrs. Shortwell, at Ottawa.

For further information see April Letter Leaflet.

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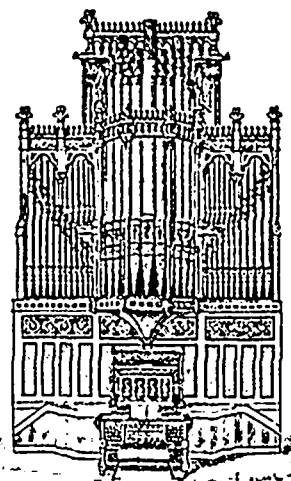
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Births, Marriages and Deaths

Marriages.

HOOPER-HOPE—On the 3rd April, at St. Paul's church
Montreal, by the Rev. James Barclay, D.D., George
Robertson Hooper, second son of the late Angus C.
Hooper, to Margaret Atken, only daughter of John
Hope.

HEALY-GRAHAM—On Wednesday, April 1, 1894, at
St. Andrew's Presbyterian Church, Richmond, Ont.,
by the Rev. Hugh McLean, William Healy, to Milnie,
Graham, daughter of Mr. David Graham, all of Goul-
burn, Ont.

Deaths.

SKEAFF—At Aberdeen, Scotland, on the 19th ult.
Jane Michie Skeaff, sister of the late James Michie,
Toronto, and mother of J. Stewart Skeaff, of the Bank
of Toronto.

BELL—At Dunrobin, Ont., March 19th, Christina
Bell, in her 71st year, a native of Inlay, Argyleshire,
Scotland, and for sixty years a resident of Nottawa-
saga Township.

McKECHNIE—On Friday February 23rd, at his late
residence, Saugeen, Bruce County, after a lingering
illness, John McKechnie, aged 74 years.

Those sending notices for the above column may
send with them a list of names of interested friends.
Full copies of the "Review" containing such
notice will be sent free to any address in Canada,
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Meetings of Presbyteries.

ALGOMA—Little Current, Sept. 18th, 7 p.m.
BRANDON—Brandon, May 8th.
BARRIE—Barrie, May 28th, 10.30 a.m.
BRUCE—Paisley, July 10th, at 11 a.m.
BROCKVILLE—Cardinal, July 9, 1.30 p.m.
CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
GLENGARRY—Alexandria, July 10th.
HUON—Clinton, May 8th, 10.30 a.m.
KAMLOOPS—Enderby, Sept. 11th.
LINDSAY—Uxbridge, April 11th, 11 a.m.
MILLAND—Wingham, May 15th.
MONTREAL—Presbyterian College Montreal, Tuesday, July 10th, 10 a.m.
ORANGEVILLE—Orangoville, May 1st., 10.30 a.m.
OTTAWA—Ottawa, St. Paul's, May 1st, 2 p.m.
OWEN SOUND—Chatsworth, April 17th, 10.30 a.m. Presbyterian visitation 2 p.m.
PETERBOROUGH—Port Hope, Mill Street Church, April 17th, 9 a.m.
PICTON—New Glasgow, May 1st, 2.30 p.m.
REGINA—Regina, July 11th.
SAUGEEY—Harriston, July 10th, 10 a.m.
STRATFORD—Stratford, Knox church, May 8th, 10.30 a.m.
TORONTO—Toronto, St. Andrew's Church, first Tuesday of every month.
TRURO—A. A. Mines, May 8th.
WHITBY—Whitby, April 17th.
WESTMINSTER—Chilliwack, June 5th, 7 p.m.

Literary Notes.

DR. PARKHURST, the story of his life and his remarkable war against the official protection of vice and crime in New York City, will be the subject of an authoritative article in McClure's Magazine for April. The article will be illustrated with several portraits of Dr. Parkhurst.

A QUESTION of some moment to the busy man and woman of to-day is, how one may obtain a maximum of the choicest, most valuable reading matter at a minimum of outlay! An acquaintance with LITTELL'S LIVING AGE enables one to answer without hesitation, for it is a magazine exactly suited to their need. Fresh, entertaining, instructive, paying weekly visits, convenient in size, clearly printed, and replete with the choicest gleanings of the foreign literary field, it is the ideal magazine for the families of culture and intelligence. It needs but to be known to be prized as one of the best educational influences which can be introduced into the home. The contents of recent issues will maintain the high average which characterizes its weekly issues. It is published by LITTELL & Co., Boston, at \$8.00 a year. A specimen copy may be obtained for 15c.

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THE most prevalent complaints at this season are rheumatism, neuralgia, sore throat, inflammations and congestions. For all these and other painful troubles Haggard's Yellow Oil is the best internal and external remedy.

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DEAR SIRS,—I can highly praise B. B. B., because it had a fair trial in my case with wonderful success. My symptoms were d.ropy, headache and sleeplessness, and all these disappeared after using two bottles of B. B. B. I cannot praise its healing powers too highly.

GEORGINA HOLMES,
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Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost you a few cents to send in the wrappers, if you leave the ends open. Write your address carefully.



The Change from Girlhood to Womanhood—

is fraught with dangers. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best tonic and nerve at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict womenkind at one period or another.

For all women, at all times of life, in all cases of peculiar nature, the "Prescription" is the safe agent that builds up, strengthens, and cures.

In catarrhal inflammation, in chronic disorders and displacements common to women, it is guaranteed to benefit or cure, or the money is refunded.

A great many medicines "relieve" Catarrh in the Head. That means that it's driven from the head into the throat and lungs. But, by its mild, soothing, cleansing and healing properties, Dr. Sage's Catarrh Remedy perfectly and permanently cures.

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Of the newest and most fashionable stock of fine Carpets ever shown in the Dominion, worthy of the leading place we've always held as carpet merchants.

AXMINSTERS.	WILTONS.	BRUSSELS.	VELVETS.
Templeton's celebrated Victoria's; finest quality of Carpet manufactured on this planet. The novelty is in plain coloured embossed patterns with wide contrast border; colours, mode, Empire, green, and French rose.	Patterns and colourings will merit critical attention. A heavy Wilton, made specially for ourselves and marked at \$1.50, will surprise the keenest buyers. A new Heavy Cloth Wilton at \$1.60 cash is another leader.	Many feel annoyed that having bought a fine Brussels, the colours so quickly fade. This cannot be so with our extra quality Brussels. The yarns are the finest, and consequently the colours will stand.	There's a weight and body in our Velvet Carpets that makes them almost equal to Wilton. A special line selling at
Imperial Axminster 25 per cent. below regular price for this season only.	Certainly our stock of Wiltons is ahead of anything ever shown.	The range of Brussels is large in 85c. and \$1.00 Lines.	\$1.00 cash is really regular \$1.30 goods.

The range and variety of our stocks includes the best in **Tapestry**. A large variety of 10-Wire at 65c. cash. **All-Wool Carpets**, English manufacture and Maple Leaf brand patterns made exclusively for this house.

Rugs.	Squares.	Specialties.
Of all kinds—Persian, Mecca, Yeddo, Tanyore, Khyber, Smyrna, Daghestan, Japanese, Moquette. Skin Mats in great variety. Ask for the new Cotton Japanese, in blue and white; all sizes.	Of Carpets made in squares without seam the assortment will be large enough to meet any choice in Axminster Paquet, Wilton and Brussels Paquet, Smyrna, etc. Real Turkey, Mirzapore, Afghan, Kesac, and other Oriental Carpets.	The new Ayranian, sizes, 7.6 x 9.0 to 12.0 x 15.0, wears like a Brussels. Also Anglo-Indian, Kensington Squares, etc., in all sizes, with fillings to match.

We have imported a very large assortment of Japanese and Chinese Mattings in various colors. A novelty is the Cotton Warp Jointless Japanese Cocoa Mattings in all widths.

We're known to hold exceptional stocks in Oilcloths, Linoleums and Cork Carpets. Staines' Inlaid Linoleum has all the wear of wood, patterns go clean through. We are special Canadian agents for Nairn's Famous Scottish Oilcloths and Linoleums. Best in the world.

Church Carpets

A specialty. We've always held the large Church trade of this Dominion. Have in stock of the favorite church pattern 1,600 yards.

STERLING, RELIABLE AND
APPRECIABLE VALUES IN
EVERY DEPARTMENT OF
THE HOUSE MAY BE
COUNTED ON.

Aurora Carpet Sweeper

This celebrated Sweeper has been sold by us for the past ten years, and this is, perhaps, the best testimony to its real merit. Thousands in use. Every customer satisfied.

JOHN KAY, SON & CO., 34 KING ST. WEST,
TORONTO, CAN.

The Citizen