

Sunday School.

LESSON IX.—JUNE 2, 1907.

Moses Called to Deliver Israel.—Exod. 3: 1-14.

Commentary.—I. God appears unto Moses (vs. 1-4). I, priest of Midian—Or prince, or both priest and prince—"the original has both meanings"—Clarke. Led the flock—For about forty years Moses had been serving as a shepherd, caring for the flocks of his father-in-law, Back of the wilderness (R. V.). That is, the western side, for in the Hebrew Orientation the spectator is always supposed to face the east, which is hence called "the front." Moses led his flock westerly or northwesterly, through the desert strip, to the elevated ground of Horeb, where were the most fertile valleys of the peninsula, and where there was water when the lower wells were dry.—Terry. During all these years he had been holding communion with God, and was being prepared for his life work. But think of a man with power and ability such as Moses had, being held down for forty years with a "bush burned yet this was evidently God's plan. Mountain of God—Sometimes called Horeb, at other times Sinai. "The mountain itself had two peaks; one was called Horeb, the other Sinai."—Clarke. But Newhall thinks that Horeb was the name of the district and Sinai the name of the mountain. It was called the mountain of God because here God appeared to Moses, and afterward from the same mountain revealed His glory and proclaimed the law to the Israelites.

2. Angel of the Lord—Not a created angel, for he is called Jehovah (vs. 4-6). This was none other than Jesus Christ, the Redeemer of Mankind. A flame of fire—Representing God's majesty, power, and showing that He was about to bring destruction to His enemies, and light and comfort to His people. The bush—The thorn-bush, a species of acacia, common in the Sinai peninsula. Burned—1. As an emblem it instructs. 2. As a miracle it admonishes. 3. As a magnet it attracts. 4. As a monument it warns. "Hosanna"—This is an emblem of the state of the Israelite in their distress. 2. Of the state of every true Christian. "Not consumed"—Showing that this was fire from heaven. 3. Why the bush did not burn.—He desires it possible to see the cause of this strange appearance. God will reveal to listening souls all they need to know to be able to follow and obey him. 4. God called "out of the bush"—Flame is the best symbol of God; 1. It is immaterial. 2. It is glorious. 3. It is victorious in its nature. 4. As light, it is everywhere omnipresent. 5. It enlightens the world. 6. It is a source of life, beauty and power. 7. It is undefiled and undefeatable, absolutely pure. 8. It is terrible as a destructive force. 9. It is warming, cheering and life-giving. 10. As said, Moses—Moses being thus addressed by name, must have been more surprised by what he heard than by what he saw.—Benson. Put off thy shoes—Putting off the sandals is a very ancient practice in worship. The rabbins say that the priests perform their duties with bare feet in token of purity and reverence. All Mohammedans, Brahmins and Parsees worship barefooted to the present day.—Nevin. "This was required of Moses as a token of his reverence for God, of humiliation for his sins, of his putting away all impurity in his life and of his submission and readiness to obey God's will." 6. I am the God—God does not say "I was" the God of thy fathers, but "I am" their God. The patriarchs were still living, for God is not the God of the dead but of the living (Exod. 2: 27). Of Abraham, etc.—That is, the God who entered into covenant relation with Abraham, Isaac and Jacob. The promises made to them were now about to be fulfilled. Afraid to look—He was overawed by God's presence.

11. God calls Moses to deliver Israel (vs. 7-10). 7. seen the affliction—that is, I have considered their afflictions. He counts the sighs of his people and puts their tears into his bottle. 8. am come down—When God did something very extraordinary he came down to do it, as in Isa. 64: 1. So Christ came down from heaven to save fallen man, and a large—Canaan was large compared with Goshen, with milk and honey—A proverbial expression; but actually true words of promise to Canaan. The milk and honey are typical of the richness and fulness of God's grace. 9. the cry—unto me—They did not merit God's salvation, neither was he attracted by their excellences or their virtues; and it was sufficient for him that they needed the great deliverance which he was able to give. 10. I will send thee—About forty years before this Moses had undertaken to deliver his people in his own way. Now he had learned the other lessons God would teach him and ference between God sending a man and a man running unaided.

11. God promises to be with Moses (vs. 11-14). 1. who am I—Moses was the best prepared for this work of any man living; eminent for learning, wisdom, experience, and yet he says, Who am I? "The better prepared any one is for service, the less opinion he has of himself," that I should go—"Doubtless he was affected by the remembrance of his former failure."—C. H. M. The work to be done was great and dangerous. 1. His life might be in danger. 2. What could a shepherd do to influence a king? 3. It was not likely that the Egyptians had ever heard of him. There is a vast difference between 2,000,000 people who were doing their work of "self-compensation," and 2,000,000 people who were doing their work of "self-sacrifice." 4. It would require great patience and ability. 5. It would be difficult to induce the Israelites to risk all, and leave Egypt for an unknown land. 12. will be with thee—My counsel shall direct thee, and my power shall bring all these mighty things to pass; this shall be a token—"The burning bush is a token. The verse is often read as if the subsequent success of his mission to Pharaoh, and the consequent worship upon Sinai, were to be regarded as the tokens that he had been sent. Success itself was an obvious token then, but the hesitating Moses wanted a present sign. The flaming bush was the token that he would bring Israel to the promised land.—Whed. Com. 14. I am that I am.—Literally, "I am who I am," that is, "I am who is." I only am who exists in himself. Absolute self-sufficiency, and consequent unchangeableness and eternal activity, are implied.

in the name "I am," and by adding the relative clause, "who am," the thought is added that these attributes belong only to Jehovah. Absolutely independent in being and action, nothing can hinder him from performing his will; unchangeable, what once he has promised must forever be his purpose.—Whed. Com.

PRACTICAL APPLICATIONS. Lessons From the Call of Moses. 1. God teaches his workers. 1. Humility. "Moses kept the flock of eighty years, and he led the flock to the back side of the desert" (v. 1). For eighty years, forty in Egypt and forty in Midian, God was preparing Moses to be a laborer together with him for the deliverance of Israel. The instruction of his mother, education in Egyptian lore, familiarity with the court, experience as a statesman, renown as a warrior—all these were in God's plan for him as the deliverer of his people (Acts 7: 21, 22). "But his training in Pharaoh's home was as nothing compared with his sojourn in the desert. One was valuable, the other indispensable. 2. Holiness. The presence of a holy God made the place where Moses stood "holy ground" (v. 5). This revelation to Moses of a "bush burned with fire, and not consumed" (v. 2), was both a type and a pledge of the communication of God's holiness to us through the Crucified One. From the lips of Moses, the people of Israel, and from the pen of Moses, the Church of God received the message: "Ye shall be holy; for I am holy" (Lev. 11, 44; 1 Pet. 1: 16). 3. Headfulness. "God called unto him" and he said, Here am I (v. 4). When God calls we must listen. When he commands we must obey. Whether the call be to sweep a room or visit the sick, to sow the field or reap the harvest, to work in the shop or write in the office, to mend the garment or to entertain in the parlor, to work in the city slums or preach in the city church, the call should be instantly heeded and cheerfully obeyed. 4. God chooses his workers. "Come now, therefore, and I will send thee unto Pharaoh" (v. 10). Jesus said, "Ye have not chosen me, but I have chosen you, and will bring forth fruit" (John 15: 16). As surely as God chose Moses to be Israel's leader, and Aaron to be Israel's priest, and Miriam to be Israel's singer, and the twelve to be his apostles, so surely does he now choose those to be workers together with God the Father, as ambassadors (2 Cor. 5: 19, 20); workers together with God the Son, as sufferers (Rom. 8: 17); workers together with God the Holy Spirit, as witnesses (Acts 1: 8, margin). 5. God cares for his workers. "I have surely seen the affliction of my people which is in Egypt" (v. 3). I have also seen the oppression" (vs. 7, 9). Is there a tender suggestion of rebuke in the sentence? Had Moses, so surely chosen, sometimes thought God had not seen and did not care? A blind boy stood on the corner of a city street. "Shall I help you across, my little friend?" a gentleman asked. "Oh, no, thank you; I am waiting for my father." "Can you trust your father?" "Oh, yes; when he has my hand I feel perfectly safe." "Why do you feel safe?" "Oh, because my father knows the way. He can see, but I am blind." 6. God brings the work. "I am come down... to bring them up" (v. 8). "I will send thee... that thou mayest bring forth the children of Israel" (v. 10). We need to be careful lest in our natural enthusiasm we assume the leadership of Christian work. Made work is the first attempt of Moses, premature, called out by human sympathy. (Exod. 2: 11), wrought in the fear of man, and in the pride of human strength (2: 12), and ended in discouragement and failure (Exod. 2: 13-15). While work done with God, at his direction, in the light of his smile, constrained by His love (2 Cor. 5: 14), makes the heaviest burden light, the hardest task easy (Matt. 11: 28, 29).

7. God wants willing workers. "Who am I, that I should go?" (v. 11). God is pleased when like Abraham we respond. "Behold, here am I" (Gen. 22: 1); when like Isaiah we say, "Here am I; send me" (Isa. 6: 8); when like Paul we cry, "Lord, what wilt thou have me to do?" (Acts 9: 6). We are not equal to any task, nor worthy of any work; but it is not a question of our wisdom or our ability, but of God's pleasure and His power. 8. God gives Himself to his workers. "Certainly I will be with thee" (v. 12). With thee to subdue the proud heart of Pharaoh; to raise the poor, afflicted slave children of Israel; to endue thee with power and bestow all thy burdens. God never says, "Go ye" to any child, but He also says, "Lo, I am with you" (Matt. 28: 20).

LOVED HIM LIKE 62. Maiden's Letters Failed to Quash Conviction for Abduction. Toronto, May 6.—An application has been made at Osquode Hall to quash the conviction of Ross Howard, of Brantford, for abducting Euphemia Wilson, of Charlotteville Township. Some of the girl's letters to Howard were filed. They contain numerous protestations of undying love, supplemented by scores of X's, said to represent kisses. "The roses are red, and the violets are blue, and don't forget I love you like 62" is one of the maiden's poetic efforts to attach the affections—of the swain. The girl is 14.

KILLS SELF FROM REMORSE. Struck His Mother, and Sorrow Made Him Take His Life. St. Louis, Mo., May 6.—Overcome by remorse because, in a fit of impatience, he had struck his aged mother and discolored her eye, Edward Linné slunk shame into the basement of his mother's house and blew out his brains with a revolver. Linné was an interior decorator of sensitive, artistic temperament. Painting and asked his mother's forgiveness, weeping like a child. The mother readily forgave him, but he could not forgive himself.

RAMSAY'S PAINTS THE RIGHT PAINT TO PAINT RIGHT Ramsay's Paints spread easily and smoothly—dry quickly—are true in color—retain their brilliancy—and are always ready for the brush with the least stirring. For 65 years, Ramsay's Paints have been the standard all over Canada. Do Ramsay's Paints for all your painting—outside and inside. Write us for our "Color Cards" showing how some houses are painted. A. RAMSAY & SON CO., Paint Makers, MONTREAL, Established 1842.

HE WOULD NOT DRINK. ATTEMPT TO POUR IT DOWN HIS THROAT A FAILURE. Fighting Parson Gives Surprise to Dakota Cowboys—Eastern College Man Showed How Hard He Could Punch—Pained and Bruised the Cattlemen, But Now They Are Friends. Hays, S. D., May 6.—Rev. McVey, not long assigned to ride circuit in this forbidding land, has two new permanent additions to his congregations, who sit and watch him with a reverence akin to worship. They come jingling in Sunday after Sunday, spurs clicking and chains rattling, and when he preaches in this town, which is one Sunday in three, they are here. When he preaches elsewhere, they are faithful and during the week they ride hard for the "Broken Square outfit over to the Missouri bottoms. Their conversion is a matter of recent occurrence, and some coercion. But it is all wool and a yard wide. "Weary" Carney and "Doc" Temple have had their own way with this country so long that they regarded the coming of a new element into its life with much aversion. Had it been a new outfit they would have tolerated it and taken it to their hearts after testing it out with shot and much kidding. But a "gospel sharp," a "sky pilot," a "hot air artist" they simply wouldn't have it, and they so said in various brooded periods when the news first came to them as they sat on the bar at Big Steve's place buying drinks for all and sundry. But in spite of their official dislike of the situation, he dropped into town one night about midnight, on a continental train and carried his own suit case up to the little wooden building that answers to the name of a hotel. Doc and Weary were on hand to size him up. He was a bit of a surprise to them. They saw a well-built young man, about 28, who moved with the same eager spring as the muscles that characterize their own movements. His eyes didn't look as if they were burned out with too much of the midnight oil, and he did not wear a clerical coat, which puzzled them sorely. "He sure is the real thing, Doc," said Weary, after a long study of the old ledger, which was the hotel register. His brand is on the herd book, Reverend John McVey, and his home ranch is round Boston way unless I forgot all my joggery. They hung about for a time, and soon he came down from his room for supper in the dining room. As he summery through the office he was santerly hailed by Weary, "Have a drink, stranger," he called. Rev. John McVey turned and looked at him pleasantly and said: "No, thank you, I'm just going in to eat supper. Supper smells too good to spoil it with a drink beforehand." This was sufficient proof to the cowboys that the new minister was a mollycoddle. Whereupon they framed up a plot to serve him drink whether he liked it or not. For several weeks they let him alone till they learned his habits. They found that on a certain Saturday he was to ride to a distant town for preaching on the following day. His route lay across the prairie, and in one lonely place the road ran between the gentle rolls of a draw, through which in the spring the water seeps and flows. It was in this draw that the story began, the Saturday which was to be memorable to them.

He was joggling along thinking over his sermon and they descended on either side yelling, swinging their ropes and occasionally perforating the air with their guns. When they got near enough Rev. John McVey saw that they were both somewhat intoxicated. He reined in his pony and gave them good day with some passing remark about the beauty of the weather. They answered not except to range on either side of him and order him to drink from a flask of liquor which they held out to him. He refused again, saying that he never drank in the middle of the day. "Well, it's time you learned how," said Doc, "especially if you are going to ride herd for lost souls out in this here country. We don't need no mollycoddles here and they don't go. We don't like 'em. Men out here has got to drink when they are asked and where they are asked. And the liquor that they offer them both be, to their wonder. But he dismounted with a sort of I-hate-to-do-this air that they couldn't understand. "You intend to make me drink this, do you?" he asked. "Sure thing," "I don't think so," he said, and with that he landed Doc Temple such a straight arm punch on the point of the eye as sent him to the grass and out completely. Then he turned to Weary Carney, who had pulled his gun, and knocking the weapon up, doubled that instructor of the clergy up with a terrific

THE HOUSE FELL. FAMILIES OWE THEIR LIVES TO WOMAN'S DREAM. Tenant Has Vision That Structure She Lives in Has Collapsed and Buried Inmates in Ruins, and Immediately Moves, Followed by Others. New York, May 6.—Dreaming that the house in which she was living, No. 223 Third street south, had collapsed and buried all the tenements were buried in the ruins, Mrs. James Martin, who lived on the second floor, refused to stay in the house longer. The other tenants, hearing of her dream also moved. The house collapsed yesterday afternoon. Workmen were excavating on the adjoining lots at Nos. 223 and 230 Third street south for a new building when the crash came and many of them had narrow escapes from serious injury. Several children playing in the street were hit by flying timbers, but none of them was seriously injured. The house at No. 223 is owned by Samuel Sloan, of Manhattan. E. Marcus, a contractor, started excavating and sent word to Sloan that he had better shore up his house, as the excavating might weaken the foundations. The shoring was not done. Mrs. Martin on Sunday night had the dream about the house falling in upon them. She insisted that they move immediately, and did so on Monday night. The family of Ralph Nicola, who lived in the basement, left at the same time.

SEVEN MEN MUTILATED. Dynamite Explosion in a Montagny Lumber Shanty. Quebec, May 6.—A terrible explosion in a lumber shanty in the upper part of Montagny took place a few days ago. The shanty is situated between the townships of Moore and Armand, and was occupied by a party of men who were breaking the ice-jam in the river, for which purpose they were using dynamite. The dynamite cartridges were being dried on the stove in the shanty, in which there were at the time seven men, all of whom were about the stove. One of the men came along with a pot, which he unthinkingly placed on the stove with a sudden jar, and immediately there was a terrific explosion, which knocked down the seven men, all of whom were badly mutilated, five so horribly that they are in a critical condition. The names of the five unfortunate men are: Emilio Robin, Art Robin, Cleophas Colin, G. Morin and Simeon Picard, jun.

KISSED THRICE. Charges Up Kisses on Her Dentist's Bill. Columbus, O., May 6.—Fixing a price of \$3 on a kiss, Miss Cora Wilson, 20 years old, a homelike, to-day asked for the arrest of Dr. R. B. Cochran, a dentist. She claims that she went to Cochran's office to have set of false teeth made and fitted in her mouth, and that while the dentist was performing his duty he made love to her and helped himself to three kisses. She could offer no resistance, she says, as she was in the dentist's chair and he stole the smacks just before putting his instruments into her mouth. Dr. Cochran made part payment on them, giving him \$11. His bill was \$20. A week later she says, he called her to his office by telephone and demanded the remaining \$9. She refused to pay him, claiming that, as he had stolen three kisses, they were square. Then, she claims, he took the false teeth from her mouth by force. Miss Wilson described each kiss in detail to the police to-day, and Dr. Cochran denied having kissed her even once.

Bradstreet's Trade Review. Quebec—Inclement weather is against general trade. The latter in this section is reported quiet, but a better movement is expected following warmer weather. Similar conditions prevail in city retail trade. Outside labor is well employed, but the lack of help is seriously felt. Hamilton—There is now a better tone to retail spring trade. General lines are moving briskly. Wholesale business is active, although hampered by slow deliveries of goods. Values held firm. Collections are generally fair to good. London—Trade continues brisk in all lines. Country business is a little on the quiet side, but an improvement is looked for as soon as the farmers are through with seeding. Building operations here will this year be on a large scale. Factories are increasing their plants and there is need for dwellings. Ottawa—The volume of business moving is fairly large. Dry goods men still complain of slow deliveries. Fall and winter orders are coming in briskly. Local industries are busily engaged.

Market Reports of the Week.

Flour Prices. Flour—Manitoba patent, \$3.85, track, Toronto; Ontario, 90 cent. patents, \$2.75 bid for export; Manitoba patent, special brands, \$4.50; 2nd patent, \$4; strong bakers, \$3.90. Winnipeg Wheat Market. Following were the closing quotations to-day on Winnipeg futures: Wheat—May, 81 1/2c bid; July, 83 1/4c bid; October, 83 3/4c bid. Oats—May, 37 7/8c bid; July, 38c bid. British Cattle Markets. London—Liverpool and London cables are firmer at 11 1/2 to 12 1/2c per lb. dressed weight; refrigerator beef is quoted at 9c per lb. Belleville—To-day there were offered 1,176 boxes cheese; 600 sold at 11 5/16c, balance at 11 1/4c. Toronto Farmers' Market. The grain markets were dull to-day, there being no receipts, and prices are purely nominal. Dairy products in good supply. Butter holds well with a good demand and sales at 20 to 30c per lb. Eggs are firm at 18 1/2 to 20c per dozen. Hay in limited supply, with sales of four loads at \$13 to \$15 a ton. Straw nominal, at \$13 a ton. Dressed hogs are unchanged, with light quoted at 89 and heavy at \$3 to \$8.75. Wheat, white, bush, 88.50; 88.50; 87.50. Do, red, bush, 87.00. Do, spring, bush, 87.00. Do, goose, bush, 88.00. Oats, bush, 45.00. Barley, bush, 60.00. Potatoes, 67.00. Hay, timothy, ton, 14.00. Do, mixed, ton, 10.00. Straw, per ton, 13.00. 14.00. Seeds, resealed. Red clover, per cwt., 13.50. 15.50. Alsike clover, per cwt., 10.50. 13.00. Timothy, per cwt., 5.00. 7.00. Dressed hogs, 8.50. 9.00. Eggs, new laid, 0.18. 0.20. Butter, dairy, 0.27. 0.30. Do, creamery, 0.30. 0.33. Do, dressed, per lb., 0.15. 0.18. Turkeys, per lb., 0.18. 0.22. Apples, per bush, 2.00. 3.50. Potatoes, per bag, 0.80. 1.00. Cabbage, per dozen, 0.35. 0.50. Onions, per bag, 1.75. 2.00. Beef, hampsters, 3.00. 3.50. Do, 5.00. 7.00. Do, choice, carcass, 7.75. 8.25. Do, medium, carcass, 6.50. 7.00. Mutton, per cwt., 10.00. 11.00. Veal, per cwt., 3.00. 3.50. Lamb, per cwt., 13.00. 15.00.

The Cheese Markets. Brockville—To-day 2,092 boxes were registered, of which 1,100 were white, balance colored. All sold at 11 7/8c. London—The first cheese board was held to-day. No offerings. Officers for the ensuing year were elected as follows: President, S. P. Brown; Vice-President, J. H. Thomas; Secretary-Treasurer, J. A. Nelles; Auditor, J. R. McLeslie; Directors, T. F. Boyes, D. Smith, J. W. Symington, T. B. Hartman, Jr., M. R. Brown, Western Fair Representatives—P. P. Isaac, J. A. Nelles. Next market Saturday, May 11th, at 2:30 p.m. Pictou—To-day 14 factories boarded 946 cheese—colored 880, white 56; opened and 57 white. Sales at 12 1/2c, 840 opened and 57 white. Canton, N.Y.—Offered, 1,500 extra butter; sold for 25c; 400 boxes white, 11 1/2c; 300 boxes extra at 11c. Toronto Live Stock Market. Receipts of live stock at the city market since Tuesday, as reported by the 1,710 cattle, 1,994 hogs, 123 sheep and lambs, with 189 calves. The quantity of fat cattle was not as good generally as for several markets past. Trade was fair with prices for butchers about steady, and exporters, or when there were a few lean reports, were slow sales at about the same prices as on Tuesday last. Exporters' prices ranged from \$3.00 to \$2.25, but only one deal was reported at the latter figure, the bulk selling at \$3 to \$3.10 per cwt. Dressed and at \$2.00 to \$2.25. Feeders and Stockers—Prices ranged as follows—Steers, 1,100 to 1,200 lbs., \$4.00 to \$4.75; steers, 1,200 to 1,300 lbs., \$4.25 to \$4.75; steers, 1,300 to 1,400 lbs., \$3.00 to \$4; stockers, 500 to 600 lbs., to \$3.50; common stockers, 200 to 300 per cwt. Milch Cows—Prices ranged all the way from \$30 to \$40 each, and one extra quality cow brought \$70. The bulk of sales were made from \$17 to \$25 each. Store good cows would have sold, and one dealer stated that good to choice cows would be in good demand next week. Sheep and Lambs—Receipts of sheep and lambs were light, and prices firm. Export rates, 25 to 28c per cwt. range, \$5 to \$5.50; good yearling lambs, \$2.00 to \$3; common lambs, \$1.50 to \$1.75. One load of choice yearling ewes and wethers sold at \$3.25 per cwt.; spring lambs sold at \$3 to \$7 each. More prime quality lambs are wanted. Hogs—Mr. Harris, who got over 1,000 hogs on Wednesday and Thursday, reports prices unchanged at \$3.40 per cwt. for select and \$3.15 for lights and fats.

Minister Speaks to Mothers. Tells His Wife's Experience for the Sake of Other Sufferers. The following letter has been sent to Dr. T. A. Slocum, Ltd., for publication. Dr. T. A. Slocum, Limited—Dear Sir: Within the last two years my wife (who is of a delicate constitution) has had two severe attacks of the grippe, both of which have been speedily corrected by the use of Psychine. We have such faith in the efficiency of your remedies that as a family we use no other. For toning up a debilitated system, however run down, restoring to healthy action the heart and lungs, and as a specific for all wasting diseases, your Psychine and Oxomulsion are simply beyond your equals. Rev. J. J. Rice, 51 Walker Avenue, Toronto. PSYCHINE, Pronounced Si-keen, is a scientific preparation, having wonderful tonic properties acting directly upon the Stomach, Blood and weak organs of the body, quickly restoring them to strong and healthy action. It is especially adapted for people who are run down from any cause, especially Coughs, Colds, Catarrh, LaGrippe, Pneumonia, Consumption and all stomach or organic troubles. It has no substitute.

NEW PRESIDENT. AEMILIUS JARVIS HEAD OF SOVEREIGN BANK. Toronto dispatch: Several important changes took place yesterday in connection with the Sovereign Bank of Canada, the head office of which is in this city. Mr. Aemilius Jarvis was elected a director and becomes the new president in place of Mr. Randolph Macdonald, of Toronto, who has resigned. Mr. Jarvis was born in 1860, and received his education at Upper Canada College. His first business experience was gained in the service of the Bank of Hamilton at Hamilton. Subsequently he filled the position of inspector of the Traders Bank. Leaving that institution he established in 1892 the banking and brokerage firm of Aemilius Jarvis & Co. He has been connected in a financial way with many large enterprises, some of which are the Hamilton, Grimsby & Beamsville Electric Railway Company, the Toronto Hotel Company, the Niagara, St. Catharines & Toronto Railway Company, and the Hamilton Steamboat Company. In addition to his business achievements, Mr. Jarvis has won a reputation as the premier fresh-water skipper of America. He has served for a number of terms as Commodore of the Royal Canadian Yacht Club, and was twice at the helm of the winning yacht representing this club in the international races for the Canada's cup. Last summer he brought back from Rochester for his club the Fisher cup.

ECZ MA AGAIN OVERCOME. ZAM-BUK CURES A CASE WHICH FOR TWO YEARS HAS DEFIED EVERY REMEDY TRIED. A Farmer's Grateful Testimony. No case of eczema, skin disease, or irritation should be despaired of until Zam-Buk has been applied. The case of Mr. Francis Penoit, of St. Anne's (Man.), is a powerful illustration of Zam-Buk's efficacy. He says: "I suffered from eczema for two years, and tried a great number of remedies. None of them, however, seemed to do me any good. The ailment was mostly in my legs, and both these were actually run from the knees down. A small sample box of Zam-Buk was given to me, and even so small a quantity as that did me a little good. I then obtained a proper supply, and by the time I had used a few boxes I was completely cured." Zam-Buk differs from ordinary salves and embrocations in containing no animal oil or fat. It is compounded from rich, healing, herbal essences, and is an ideal natural combination of power and purity. It is highly antiseptic, and instantly kills bacilli and disease germs, which settling on to wounds and skin diseases set up festering, blood poisoning. For cuts, burns, bruises, ulcers, abscesses, pimples, boils, skin eruptions, scalds, sores, spreading sores, children's skin troubles, chafing sores, etc., Zam-Buk is unequalled. It also cures hemorrhoids. All druggists and stores at 50c a box, or from Zam-Buk Co., Toronto, for price, 6 boxes for \$2.50.

SPIRITUALISTIC VICTORY. London, May 6.—The suit of Archbishop Colley against Mackelvey, the well known conjurer, for libel in placing his right to the title of Archbishop came to an end to-day with a verdict of \$375 damages for the Archbishop. Mackelvey had a counter-suit, in which he claimed \$5,000 from Colley for fulfilling the conditions of a challenge issued by Colley to him to reproduce by the conjurer's art certain spiritualistic phenomena the genuineness of which Colley believed in and Mackelvey denied. This suit was dismissed.

Minister Speaks to Mothers.

Tells His Wife's Experience for the Sake of Other Sufferers. The following letter has been sent to Dr. T. A. Slocum, Ltd., for publication. Dr. T. A. Slocum, Limited—Dear Sir: Within the last two years my wife (who is of a delicate constitution) has had two severe attacks of the grippe, both of which have been speedily corrected by the use of Psychine. We have such faith in the efficiency of your remedies that as a family we use no other. For toning up a debilitated system, however run down, restoring to healthy action the heart and lungs, and as a specific for all wasting diseases, your Psychine and Oxomulsion are simply beyond your equals. Rev. J. J. Rice, 51 Walker Avenue, Toronto. PSYCHINE, Pronounced Si-keen, is a scientific preparation, having wonderful tonic properties acting directly upon the Stomach, Blood and weak organs of the body, quickly restoring them to strong and healthy action. It is especially adapted for people who are run down from any cause, especially Coughs, Colds, Catarrh, LaGrippe, Pneumonia, Consumption and all stomach or organic troubles. It has no substitute.

NEW PRESIDENT. AEMILIUS JARVIS HEAD OF SOVEREIGN BANK. Toronto dispatch: Several important changes took place yesterday in connection with the Sovereign Bank of Canada, the head office of which is in this city. Mr. Aemilius Jarvis was elected a director and becomes the new president in place of Mr. Randolph Macdonald, of Toronto, who has resigned. Mr. Jarvis was born in 1860, and received his education at Upper Canada College. His first business experience was gained in the service of the Bank of Hamilton at Hamilton. Subsequently he filled the position of inspector of the Traders Bank. Leaving that institution he established in 1892 the banking and brokerage firm of Aemilius Jarvis & Co. He has been connected in a financial way with many large enterprises, some of which are the Hamilton, Grimsby & Beamsville Electric Railway Company, the Toronto Hotel Company, the Niagara, St. Catharines & Toronto Railway Company, and the Hamilton Steamboat Company. In addition to his business achievements, Mr. Jarvis has won a reputation as the premier fresh-water skipper of America. He has served for a number of terms as Commodore of the Royal Canadian Yacht Club, and was twice at the helm of the winning yacht representing this club in the international races for the Canada's cup. Last summer he brought back from Rochester for his club the Fisher cup.

ECZ MA AGAIN OVERCOME. ZAM-BUK CURES A CASE WHICH FOR TWO YEARS HAS DEFIED EVERY REMEDY TRIED. A Farmer's Grateful Testimony. No case of eczema, skin disease, or irritation should be despaired of until Zam-Buk has been applied. The case of Mr. Francis Penoit, of St. Anne's (Man.), is a powerful illustration of Zam-Buk's efficacy. He says: "I suffered from eczema for two years, and tried a great number of remedies. None of them, however, seemed to do me any good. The ailment was mostly in my legs, and both these were actually run from the knees down. A small sample box of Zam-Buk was given to me, and even so small a quantity as that did me a little good. I then obtained a proper supply, and by the time I had used a few boxes I was completely cured." Zam-Buk differs from ordinary salves and embrocations in containing no animal oil or fat. It is compounded from rich, healing, herbal essences, and is an ideal natural combination of power and purity. It is highly antiseptic, and instantly kills bacilli and disease germs, which settling on to wounds and skin diseases set up festering, blood poisoning. For cuts, burns, bruises, ulcers, abscesses, pimples, boils, skin eruptions, scalds, sores, spreading sores, children's skin troubles, chafing sores, etc., Zam-Buk is unequalled. It also cures hemorrhoids. All druggists and stores at 50c a box, or from Zam-Buk Co., Toronto, for price, 6 boxes for \$2.50.

SPIRITUALISTIC VICTORY. London, May 6.—The suit of Archbishop Colley against Mackelvey, the well known conjurer, for libel in placing his right to the title of Archbishop came to an end to-day with a verdict of \$375 damages for the Archbishop. Mackelvey had a counter-suit, in which he claimed \$5,000 from Colley for fulfilling the conditions of a challenge issued by Colley to him to reproduce by the conjurer's art certain spiritualistic phenomena the genuineness of which Colley believed in and Mackelvey denied. This suit was dismissed.

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