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MISCELLANEOUS.

Russia's fancy is for large yellow diamonds. China is becoming a buyer of diamonds, for very recently the Empress has broken through the old custom which prohibited women from wearing diamonds in her country. She could not resist the beauty of a superb diamond necklace presented to her. She wore it at Court and set the fashion.

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Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

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The oldest lawsuit on record is now being tried in the highest Russian court at St. Petersburg. It was brought five hundred years ago against the city Kaminietz, Podolia, by the heirs of a dead nobleman, to recover many thousand acres of his estate which had been confiscated by the municipality. The written testimony is said to weigh forty-five tons.

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Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

The proposed British Pacific Railway, to be built from Vancouver to the northernmost limits of British Columbia, will open up a timber belt exceeding in area the timber belts of Washington and Oregon. This road may at no distant date become a part of a system extending to Alaska and eventually to Bering Straits and Siberia. The route to Alaska has been traveled over and found to contain few serious obstacles to the building of a railroad.—Railway Review.

People accustomed to rise in the morning weak and languid will find the cause in the secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the day. Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better relief of insomnia than drugs.

TO-DAY.

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Captain Molard, a professor at St. Cyr, has made a careful calculation of the force of soldiers now under call in Europe. He puts France at the head, with 2,500,000; next, Russia with 2,451,000; close upon her, Germany with 2,417,000; then, after a long interval, Italy, with 1,514,000; while fifth among the armies comes that of Austria-Hungary, with 1,050,000. A great drop brings us to Turkey, with 700,000; to England, with 342,000; and to Spain, with 200,000. The lesser powers put together can muster 1,289,000, so that the aggregate would be 12,563,000.

That versatile and industrious statistician, Edward Atkinson, has made a calculation as regards the "bill for our civil war." He figures up, as the expenditure for war purposes and reconstruction, some \$4,000,000,000; and as to the probable costs of war, in money, to the South, of \$2,200,000,000. To these he adds the pension roll at \$1,800,000,000, and the estimated cost of future pensions, according to life tables, at about \$2,000,000,000 more. This, together with the interest allowance of about \$2,000,000,000 swells the total cost of the civil war to the sum of \$12,000,000,000.—Fittsburg Dispatch.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

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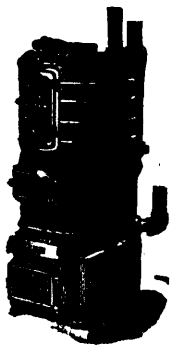
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 31st, 1893.

No. 22.

Notes of the Week.

A movement is being started which has for its object the holding of a Christian congress in Jerusalem in the year 1900. A public meeting will be held in Philadelphia July 4th.

"In my opinion," remarks Lord Roberts, "the good health of the British army in India is due to the sobriety of the men. Out of the 69,000 soldiers nearly one-third are members of the Army Temperance Association."

American missionaries in China have been warned that the Geary exclusion act may cause trouble for Americans living in that country. Emergency funds have been sent the various missionaries there. It will be well if our Canadian missionaries are not also injuriously affected.

A committee of the English Presbyterian Church is considering the feasibility of inaugurating a system of change of ministerial spheres by which ministers may be transferred from one church to another in cases where such change is desirable, either for the sake of the ministers or the congregations, or both.

The Southern Presbyterian General Assembly met at Macon, Ga., last week, and elected Judge J. W. Lapsley, of Alabama, Moderator. This is said to be the first time in the history of the Presbyterian Church in the United States that a layman has been elected to the office of Moderator of a General Assembly.

It is reported from Rome that Pope Leo intends soon to issue an encyclical recommending a more general study of the Bible among Catholics; and another recommending the nations of Europe to settle their disputes by arbitration instead of war, and to disband their great armies; and still another on the school question in America.

The statistics of the Presbyterian Church, in England, presented recently, show a membership of 66,971, an increase of 200. The number of congregations remain the same, 290. In the Sabbath-schools there are 7,334 teachers and 78,542 scholars. Nearly one-fourth of the membership are engaged in active Christian work in the Sabbath-school as district visitors, etc.

In his "Vital Statistics" Dr. Arthur Newsholme informs us that of every 1000 clergymen between the ages of 45 and 65, only 15.93 die annually. But of every 1,000 doctors between the ages of 45 and 65, no fewer than 28.03 die every year. Some statisticians of class mortality attribute the high rate of mortality amongst medical men to the harassing nature of their duties.

In Scotland the Episcopal Church is less attractive as a profession than the Presbyterian Churches. In these incomes of nearly £1,000 a year are fairly common. The incomes of the best known ministers are not always the largest. In the Established Church, Dr. Macgregor, of Edinburgh, receives £923; while his colleagues receive £829; A. K. H. B. receives £606; Dr. Donald McLeod, Glasgow, (the editor of Good Words), £1,000. In the Free Church, Dr. Alexander Whyte, of Edinburgh, receives £1,153, which is the largest stipend paid in Scotland. The largest paid to any Presbyterian minister is at present the £1,200 to Dr. Monro, Gibson, of St. John's Wood, London.

Harper's Magazine gives this condensed description of the Chinese quarter in San Francisco: "These 3,000 souls, huddled together in spaces well-nigh unbearable, uninhabitable, jostling each other along dark and crowded thoroughfares, silently and imperturbably pursuing their mysterious ways, so supremely indifferent to all that hems them in, men they seem not, but shades 'all too palpably' from the deep-Tartarus of time."

Rev. James Stalker, the well-known Free Church minister, of Glasgow, Scotland, in a recent lecture, ventured on a moderate criticism of the late poet-laureate's work. He asserted that when one read his poetry long at a time there was a sense of being cloyed with sweetness, and one wished that simple things were described more simply. There was an artificiality which they did not feel in Burns, for instance. The cure for this would be found in avoiding a surfeit of Tennyson by using Burns and Tennyson alternately.

The Rev. Dr. Robert W. McAll, the founder of the McAll Mission, died in Paris on Thursday, May 11. His constant and arduous labours on behalf of the mission bearing his name and so dear to his heart, undermined his health. About a year ago he became ill and went to England hoping to regain his strength. He grew, however, rapidly worse, and returned to Paris about two months ago. His last official act was to preside, on April 25th, at a meeting of the Board of Directors of the McAll Mission in Paris.

Of the population of the Russian Empire but 25 per cent. of the men and 2 per cent. of the women can read and write. And yet the national government appropriates scarcely \$5,000,000 annually for education in an empire of more than 100,000,000. It has been officially declared that 3,250 new schools be founded each year, it would take 260 years before everyone of the present population could read and write. With the exception of the Baltic and Polish provinces, the local authorities are indifferent to the prevailing ignorance.

At the meeting in Queen's University Friday evening, Prof. Williamson related an interesting personal experience in founding a review which has since attained a world-wide reputation. Those who heard him were surprised to learn that he was one of the twenty young men who, having recently graduated from Edinburgh University, subscribed twenty pounds sterling each, and started "The Presbyterian Quarterly" which they wrote for and edited themselves without salary. Afterwards as the Quarterly prospered and increased its scope, it became "The North British Review," and later still, "The British Quarterly Review," under which name it still wields a powerful influence in the world of letters.

In Sweden and Norway the sale of intoxicating liquors is under strict government control, according to the so-called Gothenburg system. That system originated in 1866 and has been in general practical operation during the past 20 years. In this period the population has increased 14 1-2 per cent., and the consumption of liquor has decreased 45 per cent. The number of criminals has decreased 16 per cent., likewise paupers 15 per cent. Increase of depositors in Savings Banks, 145 per cent; increase of deposits, 100 per cent. The number of temperance societies has increased from 30 to 800, and their membership from 3,000 to 100,000. The number of persons paying an income tax to the government, and thereby securing political rights, has nearly doubled during the past 20 years.

PULPIT, PRESS AND PLATFORM.

Presbyterian Banner: Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree requires patient care and unwearyed cultivation.

Bible Reader: You will not pray until you get under a cloud, and you will stop praying the moment the sun comes out. You wonder why God delays his answer. Now be honest; does such praying, under such circumstances, deserve an answer?

F. W. Robertson: Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for and give up wishing for it; learn what you can do and do it with the energy of a man.

The Interior: It is very hard to believe that a thing is rightly done, when it is not done our way. It is human nature to forbid men when they do not follow us; only that divine wisdom which comes from on high is able to receive as for itself whatever is not against it.

Ruskin: How often it is difficult to be wisely charitable—to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.

Spurgeon: See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavours in this life, confident that God will find a place for us.

Presbyterian Witness: We desire the reformation of the Church of Rome; and for this purpose we should like her intelligent people to study the story of the Church before the Reformation. It is unutterably dark, distressing, hateful. We do not hold any men of the present generation responsible for the past, except when they make it their own by endorsing and defending it. There is many a dark and dreadful episode in the history of the reformed Churches; but these survivals, these evils, these crimes, are condemned by Protestants—condemned and deeply regretted. Let a similar condemnation come from the other side, and it will be at least a wholesome sign of the times.

The Independent: It is one of the curiosities of sanitation, that it remained for the regiments of British soldiers in India to demonstrate that it is healthful surroundings which make healthy people. When dry camping grounds were made imperative and the use of proper hygienic food commanded and protective clothing insisted upon, soldiers became dally inspected to prevent evasion of sickness, and perfect cleanliness of person, clothing, bedding and camp, was enforced and made to take the place of the fatalistic notion that "of course the India service is terribly destructive, but what can Tommy Atkins do." It was found that the death rate could be brought down lower than in rural England and gave a new impulse to sanitary effort in the home country.

Philadelphia Presbyterian: Money has a vast purchasable power, but there are many things which it cannot buy. "A good name" is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the millionaire cannot purchase it, while it may belong to the poorest of the land. Sympathy and love are not the product of gain, but of a generous nature, and a renewed heart. Content is better than rubies, but is the fruit of divine grace. Holiness of heart and purity of life, though of priceless value, come by the way of the cross, and as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money cannot obtain.

Dr. Joseph Parker: God has promised that a period shall be put to the reign of sorrow: "God shall wipe away tears from off all faces" (Isa. xxv. 8). Can we now wipe away our own tears? Never. If any man dries his own tears he shall weep again; but if God dries our tears, our eyes shall never lose the light. It all comes, therefore, to a consideration of this solemn question, What shall put an end to this sorrow? Shall we by frivolity drown our sorrow? shall we banish our grief by pre-engaging our memory with things that die in their using? or shall we say: Thou living God of all joy, thou only canst put an end to human woe; make my heart glad, and then my face will shine: take the guilt away from my conscience and my nature, and then my tears will cease to flow? This is interior work; this is a spiritual miracle; this belongs to the reign of God and the ministry of grace. We resign ourselves, not passively and murmuringly, but actively and thankfully, to God, that He may make us glad with His own joy. The Lord awaits our consent to the drying of our tears.

Rev. Prof. John McNaughton, M.A.: When once the ravage of the sins that war against the life has robbed a human soul of these things, the jewels of its crown, its royal birthright, tears are of no avail. They are gone; no repentance, though we bathe in floods of it, can bring them back. Well for many of us here that we can still cleave to the hope of life and immortality, brought to light by Jesus Christ, and look towards that land beyond, where under more genial suns and in a larger air the soul so dwarfed, and stunted, and deformed by the waste of sin and time, may grow at last to the fair proportions of God's plan, and flower into the bloom which has been nipped and mildewed here. The past is gone forever, but the future is our own. Never, perhaps, in this world, can some of us attain our full birthright, never become what we might have been, what God meant us to be. The spring-time of our mortal life may be past and many powers of heart and will that once might have been ours will quicken no more on earth. But we are encouraged to believe that there is still time for us if we seize upon it, to lay hold of the inexhaustible possibilities of growth that lie for us in the boundless seed field of eternity. If we seek God as the repentant Esau sought his earthly father with the exceeding bitter cry: "Bless me, even me also, O my father," we shall find that our Heavenly Father is rich in reserves of blessing, and that He still has one to bestow even on the most unworthy.

Our Contributors.

FIVE PLACES IN WHICH MINISTERS ARE MADE.

BY KNOXIAN.

Dr. Gregg has published a second edition of his Short History of the Presbyterianism of this Dominion. The new book is better than the old one, and has some additional features of much interest to every good Presbyterian. Opposite the title page there is a chart of the unions, divisions and reunions that have taken place in this country among the sons of Calvin. We tried to master the chart, and, if possible, to ascertain how many churches have entered into the composition of the Presbyterian Church in Canada. It was no use. The life of a busy man is too short for elaborate investigations of that kind. The minister who masters that chart, may find it necessary to get an aegrotat from his Presbytery. Can any thoughtful man help asking, how much time, money, labour and temper, did these divisions cost? And yet there are people even now, who talk lightly about dividing the Church. They are the kind of people that talk lightly of war.

A more interesting feature of this edition, is the view given us of five of our colleges. Looking over these goodly buildings, as they appear in Dr. Gregg's pages, the first thing one says to himself is, "How these Presbyterians do work for an educated ministry." They have to do it or die. Presbyterian people cannot be kept together long without an educated minister. Far be it from us to say that an occasional man may not educate himself without seeing the inside of a college. There are natural born students, who can do without a professor, but their number is barely large enough to show that the average man who wishes to be a Presbyterian minister, should have a college training. The exceptions do nothing more than show the necessity of the rule.

At page 65, of Dr. Gregg's book, stands Knox—"Grand old Knox"—as a worthy friend of ours sometimes puts it. The plate does the building ample justice. In fact a man could hardly be accused of hostility to the institution, if he mildly suggested that the plate slightly flatters the building. Most of us, however, look better in a picture than anywhere else, and there is no reason why the picture of Knox should not do what most other pictures do. Old Knox holds her own bravely among the institutions of this country. There is no dead line about her fifty, a fact that will be made very manifest when her semi-centennial comes round. The old Knox "boys" will get young again for a few days, in a style that will astonish the friends of the institution. Knox can do almost anything for a student, except put brains into him.

Turning over a few pages, we come to the Halifax College. It is just the kind of building anyone who knows the Maritime Provinces, would expect it to be. It looks cozy, comfortable, home-like. The Presbyterians down by the sea are noted for their hospitality, and, as a matter of course, they build a college that seems to invite students to come right in and make themselves at home. There are some beautiful trees in front, and a wall that seems singularly out of keeping with the surroundings. West here they put a wall of that kind around some institutions that are not colleges. Brother Murray, why don't you agitate for the removal of that wall? Do the cows run at large in the capital of Nova Scotia? Have the students a tendency to leave the institution? Is there a danger that some of the professors might run away and join some other denomination? What is that strong wall for?

Now we come to Queen's, our own University. Queen's looks well of course, but Dr. Gregg's artist did not succeed in getting the whole institution on the plate. Queen's has grown large of late years, and it is difficult to put all the buildings on one page. There was a time—not so very long ago, either—when all the build-

ings Queen's owned, might have been sketched on one's thumb nail, but that time is happily past. Queen's did a plucky thing—in our opinion a wise and patriotic thing—in refusing to come to Toronto, and as long as Presbyterian people admire pluck, and wisdom, and patriotism, Queen's will never lack friends or funds. Dr. Willis said, when the union of 1875 was being negotiated, that the day might yet come, when the Presbyterians of Canada would be grateful that they had a University of their own. That day might come anytime. It is seldom good policy to have only one string to your bow. Other Universities will treat the Church none the less fairly for knowing we have a University of our own.

And here is Montreal College, firm as the mountain side on which it stands; substantial as the city from which it takes its name; solid as the worthy principal that has presided over it from its infancy. Just look at the splendid pile and say if that is not just the kind of building you would expect Montreal men to put up. Say, too, if it is not just the kind of structure you would expect Dr. MacVicar and his staff to teach in. Why the very stone in the walls suggests solid work, and sound theology. That wing to the right, with the square tower, is Morrice Hall. David Morrice has as good a monument as any other man in this country, and he put it up himself. May a kind Providence send us a few more men and monuments of that kind.

The history of Montreal College is a marvel. Twenty-five years ago, there was literally nothing. Now there is a well-endowed, well-equipped institution, doing admirable work, and lots of it. The human factors that brought about such splendid results, were good business management, first-class teaching, and Montreal money.

There is no college on Dr. Gregg's list that will attract more attention or awaken more interest, than Manitoba. The youngest daughter—the child of the prairie—looks well. She is well, in fact, so well that she works—with important help from the other members of the family—all the year round. The building is a goodly one, and is doing excellent work for the Church in the North-West. Some day in the not very distant future, Winnipeg may be the leading city of Canada, and Manitoba College, the leading educational institution in the Presbyterian Church of this country. McCormick, in Chicago, is just drawing ahead of Princeton and Union. The railway and the fertile prairie can make revolutions that we little think of.

Any Presbyterian who can look at these five colleges in Dr. Gregg's book, without mingled feelings of gratitude and pride, isn't of much account, presbyterially considered.

A CORRECTION BY DR. HOWIE.

Mr. Editor: The impression existing in the minds of some friends of Christ's cause, that I am availing the harder missionary life in the Foreign Mission field and preferring the more comfortable work in Canada, is false; and I have no doubt none will be more pleased to see me correcting this impression than those who entertain it. It is perfectly true that my stay in this country is pleasant to myself, nevertheless while I was in the pastorate, before and since, I did make application to friends and societies interested in mission work among Arabic-speaking peoples, without success. I feel that my special mission is to labour among the Oriental Churches, Jews, Mahomedans and Druze, my countrymen, with whose language and life, customs and condition, strength and weakness, errors and truths, I have been familiar from my youth, and for work among whom I have been training and preparing myself for the last thirteen years, and at this very moment I am making efforts to arrange matters so that next year should find me assisting in preaching the Gospel in Syria; and that all this is true many of your most influential readers know full well. Yours truly,

GHOSN-EL-HOWIE.
168 McPherson Ave., Toronto.
May 25th.

AN EPOCH-MAKING BOOK.*

BY REV. JOHN BURTON, B.D., TORONTO.

Dr. A. B. Bruce, in reviewing Dr. A. M. Fairbairn's "Christ in Modern Theology," quotes as "strictly correct" the opening sentence of the work, that "the most distinctive and determinative element in modern theology is what we may term a new feeling for Christ;" and then proceeds—"The chief occupation of theology for the last half century has been the quest of a lost Christ, and its present joy and ground of hope for the future is the re-discovery of Him. Christ has been lost in the creeds, lost in the cloister, lost in sacramentarian theories, lost even in the Bible." It is a shallow smartness, however "popular" it may be, which replies to such statements—"poor, simple souls have found Christ long ago." Poor, simple souls may find Him with the rosary in their hands; but we desiderate a higher simplicity than this; yea, many have found a Christ long ago, but which Christ? As there are lords many and gods many, so are there many Christs. "Thou art the King of Glory, O Christ," has been sung by the executioners on the way to the autos-da-fi, but the Christ there enthroned was surely not the Christ of Bethlehem and Calvary; Olivet knew no such Christ, or John or Luke. Many false Christs have gone forth into the world; it is not therefore a foolish quest after the true, nor needless at the present hour.

Justifying his position as to the distinctive element in modern theology, Dr. Fairbairn contrasts a typical library of the manse, while the century was yet in the thirties, with a clerical one of to-day, and specially as to books dealing with the history of Jesus. Ecclesiastical histories really began with the Apostles rather than with the Master, even if they went back so far; theology practically began with the Reformation, and Apologetics owned no more powerful polemic than the "Analogy," which is but a tu quoque at the best. But to-day the search is for the original. Lives of Christ are numerous, and the last has not been written; no ecclesiastical history could now dismiss His day and work, as Mosheim has done, with a chapter of ten paragraphs; nor will a system of theology meet the cry of to-day, whose proof texts are drawn all but exclusively from the Prophets and the Epistles. The Gospels are demanded as a text-book now.

The first part of the book is a rapid review of dogma in its development, not on the general lines of church history, but how "the life" worked in and through the environment, which as a lump is only slowly leavened by the active principle it contains. "The organism is creative—the environment is formative"—hence the new life is traced in and through the varied conditions with which it came into relation. The first development was Jewish; the N. T. reveals the struggle until that life burst the mere Jewish bonds and became Gentile or national. Thereafter, the new faith came into contact with Greek philosophy, Roman jurisprudence and the varied religious faiths of the world, and the result is thus summarized:—

"While Greek philosophy, as the main formal factor of Greek theology, had worked out a scientific conception of God, metaphysically rich though ethically poor, especially in those elements most distinctive of the Christian religion and history; Roman polity and law, as the main formal factors of the Latin mind, had combined to effect the evolution of a system that made the Church a new empire, and man, by nature criminal, condemned because of alienation from his sovereign. The popular religion had incorporated with the Christian ideas which changed it from a system priestless and spiritual into one sacerdotal and sensuous. The result of these changes was a radical change of the religion. The life it had owed to its founder, the form it owed to its conditions; and there is nothing that so proves His divinity as His being able still to live and still to act within forms so little congenial to His spirit."

The Greek and Roman Churches were *Christ in Modern Theology. A. M. Fairbairn, D.D., Mansfield College, Oxford. Charles Scribner's Sons, New York. John Young, Bible House, Toronto.

now established in their distinctive separation, and attention is fixed upon the latter. This is the more readily done since the Eastern Church, like to the Orient, is in character stationary; the Western has been the rather changeable and progressive. Scholasticism comes under review, with its definitions and formulae, broken in upon at length by the Renaissance, with its love of the antique, its classic taste and luxury, from which emerged the Greek New Testament, with the Reformation upheaval. Yet the new movement was carried on by fallible men; and as against the perfect organization of Rome, the Reformation in some of its aspects became a Cave of Adullam; "men resorted to it whose only reason was discontent with the existing order of things." The work of Luther and Calvin now comes under review, and a fine discriminating judgment is given. Luther's moving impulse was escape from sin; Calvin's a homage to truth; "Luther's passion was to believe and teach a true Soteriology. Calvin's was to build a system and a state in the image of the truth of God." When the clouds of battle passed away, western Christendom presented three distinct classes: the strictly institutional or Roman type; the strictly theological, represented by the Lutheran and Reformed Churches; and the mixed or Anglican, in which both of the other schools find a home. Rome, in fixing her theology at Trent, lost her opportunity for ultimate freedom and triumph.

As a result of this review it is seen how the life ever worked upon its environment, and when apparently overburdened with Greek philosophy, Roman stoicism and polity, upheaved the superincumbent mass and revealed again its original source: for "the history," i. e. the Scriptures, "being written, is invariable; but not so the history of the Christian mind or consciousness in relation to it. . . . Nevertheless, the longer the history lives in the consciousness and penetrates it, the more does the consciousness become able to interpret the history in its own terms and according to its own contents." And herein does Dr. Fairbairn show himself, on the one hand, as a truly conservative reviewer; the objective gospel is indeed the faith once for all delivered unto the saints; the history is fixed; on the other hand, as a consistent evolutionist, for as in the process of development the Christian consciousness is cleansed from the influences of early environment, the more qualified it becomes to read the history aright; thus "the later forms of faith should be the truer and the purer."

It goes without saying that Dr. Fairbairn has keen sympathy with the Reformation movement, and admiration for the clear vision of Calvin's intellect. This, however, does not prevent him from indicating how much of the older philosophies and of scholasticism were carried over to the great creed-making era of Protestantism. Not yet has the life so permeated all as to appear in its own unveiled brightness. We are now taken over the more modern field of enquiry represented by such literature as of Lessing and Schiller, who gave to true religion a broader field than that of the doctrinaire; Goethe's influence is also noted, who in poetry was a polytheist, in science a pantheist, and a theist in morals, and whose ideal society was an aristocracy of culture rather than a monarchy of Christ. Then came the critical school whose earliest impulse was Herder, who with Lessing emphasized the distinction between the religion of Christ and the religion gathered round Him. "Study the sources back to the original documents," was his cry. Following close on this was the philosophical school, and philosophy in the German school is nothing unless it embraces religion. Kant, Hegel, Schleiermacher are briefly but keenly reviewed, until the later and more thorough school of philosophical criticism is reached—the scientific methods of the present day, which are slowly but most surely presenting to us the true historic Christ, the personal ideal, philosophy conceives of as its highest personality, criticism as its supreme problem, theology as its fundamental datum, religion as its cardinal necessity.

This closes the "Historical and Critical" half of the volume; the "Theological and Constructive" we must reserve for another notice; meanwhile we point out in a concluding sentence the use of this first part. If we would truly go back to the sources that we may discover the true nature of the stream, it is needful for us, environed as we are, to know through what channels our present supply has run; we shall thus the better appreciate the influences which have been silently at work, and the more readily receive "the truth, as the truth is in Jesus."

MANITOBA COLLEGE.

OPENING OF THE NEW WING.

The members of Manitoba College celebrated on the 19th inst. a distinct epoch in their history, with a function that should be recorded in red letters in their annals. The people at large were permitted to invade and view the inmost mysteries of Alma Mater. The whole building was thrown open to the hundreds of visitors, and, as Father Drummond remarked, though the report had been that a wing had been added to the college, in reality the building had been doubled in size. Besides the extensive and handsome additions, the old part of the building has been entirely remodelled. Quite 800 ladies and gentlemen availed themselves of the invitation to the conversazione, and while many took their pleasure in inspecting the building, in peeping into the library and the students' rooms, and listening to the gay strains of music that Prof. Henneberg's orchestra discoursed on the ground floor, the handsome Convocation Hall was thronged in floor and gallery with a brilliant throng that listened to the congratulatory addresses. Congratulation was the text of the evening; and the venerable principal, Dr. King, Professors Bryce, Hart, Baird and Scott, the hosts of the evening, were wellnigh overwhelmed with this expression.

The proceedings in Convocation Hall were opened by Chief Justice Taylor, chairman of the building committee and president of the Board, who called on the assembly to sing the Old Hundredth. On the platform were the Metropolitan of Rupert's Land, chancellor of the university; Dr. King, Professors Hart, Scrimger and McLaren; Dean Grisdale and Canon O'Meara, of St. John's college; Fathers Drummond and Kavanagh, of St. Boniface; Dr. Sparling, of Wesley College, and Rev. Mr. Farquharson. The last named gentleman led in prayer, and Chief Justice Taylor then addressed the gathering on the circumstances connected with the new building and the history of Manitoba College. It had been moved from Kildonan to Winnipeg in 1874, and the corner-stone of the new building had been laid by the Marquis of Lorne in 1881, and the college opened in 1882. The debt was then \$42,000, but by the energy of Dr. King and his assistants this had been paid off in 1891. Further accommodation had been found necessary last year, and he and Mr. George Browne, the architect, to whom they owed so much, had visited St. Paul and other cities to gather the best ideas for the additions. Subscriptions had amounted to \$34,641. Nine students' rooms had been furnished by friends in Winnipeg, five from outside sources, one by the teachers of the city schools, and one by the Congregational church. He said that he could not claim to be the blindest inhabitant, but he had drafted the incorporation act of the college. He referred to the birth of the institution in the school-house at Kildonan, and spoke of the fine building the college now boasted. He was sorry they could not in that light view the memorial window erected by the Principal to one who was so closely attached to the life of the college. He gave some interesting figures as to the financial position. The endowment amounted to \$45,715, of which are invested in mortgages and deposit, \$24,785. The building fund had borrowed from the endowment fund about \$21,000. In the session of '91-'92 there had been 139 students; there were now 170, of whom 95 were writing in the university examinations, 25 of them on theology. He was pleased to men-

tion the summer school of theology, which had gained the valued aid of Dr. McLaren, Professors Scrimger and Thomson, and President Grant, of Queen's College.

The college quartette then sang "There's Peace on the Deep."

The Metropolitan of Rupert's Land was received with loud applause. He humorously referred to his remembrance of the beginning of it. He congratulated the college on the splendid additions to their buildings, not forgetting the gymnasium and its importance in education. The successful financing of Dr. King and his able administration were matters of congratulatory comment; the buildings would be no white elephants. Theologia, queen of the sciences, was aptly symbolized in the memorial window: The fear of the Lord was the beginning of wisdom. He rejoiced in the establishment of a residential college, and he was sure the building would prove a pleasure and pride to the principal, the professors and the students. Such fine surroundings were an incentive, indeed an obligation for good and faithful work.

Dr. Sparling said he represented the youngest of the sisterhood of colleges in Manitoba. He endorsed the congratulations of the chancellor of the university. The feeling of the members of the college should be one of gratitude and pardonable pride. Indeed the city of Winnipeg and Province of Manitoba were to be congratulated on the building. He referred to Winnipeg as the Athens of this great western country. The movers in the scheme had evinced practical evidence of belief in evolution. He spoke of the combination of education and religion. He desired to be considered among the boys yet; although in his time he would not allow that they did not have intellectual advantages, they certainly had not such material advantages.

Mr. David Ross then gave a vocal selection, "My Queen."

Professor Scrimger dwelt on the great progress the college had made. He believed that as far as the Presbyterian Church in the west was concerned, Manitoba College supplied the key of the situation; the success of the one depended on the success of the other. It was very obvious the hold the college had upon the confidence and goodwill of the people of Manitoba. He referred to the organization of the summer session. It was a policy that gave promise of every success.

Prof. McLaren, of Knox College, Toronto, said that circumstances for many years had associated him very much with this Province. He had all but been the first Presbyterian pioneer missionary to the Northwest region, but had been superseded by Dr. Black. He referred to the educational advantages of the university, and prophesied that Winnipeg would prove a powerful educational centre. The real success of a college did not depend on the building, but on the men therein; and he was rejoiced to believe Manitoba College was as strong inwardly as it was outwardly.

Miss Holmes then played a piano solo.

Canon O'Meara, Father Drummond and Rev. W. Patterson, of Cooke's Church, Toronto, joined in the congratulations offered by previous speakers.

Principal King said that it was an occasion of very great enjoyment to himself and his colleagues. They had been more successful than they could have anticipated. He referred to the great interest taken by the chairman, and spoke of his relationship with the Chief Justice's father; to the work of the chairman of the finance committee, Mr. Alex. Macdonald; and to the architect, Mr. Browne, to whom he wished to make a very definite and explicit expression of their obligation for his great skill. He referred with pleasure to the number of students in the college and to the work of his able and earnest staff, to the pleasure it gave him to be associated with them; he wished to thank the chancellor of the university and tell them how much the university owed him, a man of very extensive acquirements, and of uncommonly high moral character, distinguished by perfect fairness and integrity of mind. He was glad to have such cordial congrat-

ulations from Wesley, St. John's and St. Boniface colleges. He spoke of the generous McLaren legacy as the greatest of the boons, and they now looked for a sound financial position. The work of the different colleges was one. His interest in education was for the union of arts, teaching and religion.

The chairman then closed the meeting, and Dr. Du Val pronounced the benediction.

During the time the speeches were going on in the hall interesting entertainments were being given in other parts of the building. Prof. Baird had an exhibition of the old books and works in the library. In the consulting room Dr. Bryce and his students had a number of microscopes which were an object of interest to a large number of people. In the large class room Dr. Laird gave a very interesting lecture on electricity, with experiments. In the main hall Prof. Henneberg's orchestra played eight pieces, which were the subjects of much favorable comment. While all this was going on the whole building was thrown open, and promenading took place throughout the entire period.

A WORD OF APPROVAL.

Mr. Editor: In your issue of the 15th March "Knoxonian" had an article termed "What is Liberty?" I do not know the real name of this fresh writer, "Knoxonian"; but allow me to say to him through you that I think he hit the nail on the head. For those who say that Dogmatic Theology and doctrinal formulæ are too old and narrow for this enlightened age, and who think that they have a special call to throw doubt—if no worse—on the hard-headed theories, there is wholesome food for thought in that article, and some timely suggestions—Yours truly,

VOX.

CONTRARY TO LAW.

Mr. Editor: I observe that one Presbytery has elected a minister as a Commissioner to the General Assembly as an elder. This election is null and void, being a violation of the Act constituting the Supreme Court of the Church, which says, "Ministers whose names are on the roll of a Presbytery as ministers shall not be eligible to hold commissions as elders, from their own or any other Presbytery."

I notice that another Presbytery has recently inducted into a charge a minister who came from Britain last November or December. This is a violation of the resolution of the 1891 Assembly, which says that "all ministers and licentiate from other Churches shall be required to serve one year in the Mission Field before being settled in a charge by a Presbytery." X. Y. Z.

The editor of the Bowmanville Statesman has been rambling through the West, and writes as follows about a well-known journalist: "We had the pleasure of a chat with Mr. John Cameron, for some years managing editor of the Globe, now editor-in-chief of the London Advertiser. Mr. Cameron is an uncompromising temperance advocate, and to his personal efforts and the widely extended influence of The Advertiser, is due very much of the credit for the rapidly growing temperance sentiment that pervades that city and the surrounding country. There are two editors, and two journals in this Dominion to whom temperance people owe much—Mr. J. R. Dougall and the Montreal Witness, and Mr. John Cameron and the London Advertiser. It would be a grand thing for this country were there many more such staunch advocates of temperance and social reform."

What I want is not to possess religion, but to have a religion that shall possess me.—Kingsley.

T. L. Cuyler, D. D.: How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up nearer to God, it would soon discover that the cloud was full of angels of mercy.

Christian Endeavor.

VOW AND PAY.

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

JUNE 4.—Ecl. 5: 4; Col. 3: 19-23.

What is a vow? It is a promise made to God, and as such it is to be regarded as an act of worship. We may promise God to abstain from what is injurious, or out of gratitude to Him for some special favor, we may promise to devote to Him means or time or talents. A vow differs from an oath, inasmuch as in the former God is not called upon to witness, nor is there any invoking of His displeasure in case what is stated is not true.

It is just possible that in our rebound from the doctrines of the Roman Catholic Church on this subject we pay too little attention to the matter of vows. In the teaching of the Romanist the changes are rung upon the phrase, "The vows of chastity, poverty and obedience," whereas from Protestant pulpits one seldom hears a deliverance upon the topic mentioned above. The result is that some Protestants have very vague, indefinite views with reference to this subject.

Is it lawful to make vows? Yes, conditionally. The regulations with respect to this matter are stated at considerable length in the Word of God; but they may be summed up briefly thus:—The person who makes a vow is to act deliberately, to be free from all constraint, and to be competent to act for himself. As to the matter or object of the vow, it must be acceptable to God, it must be within our power, it must be for spiritual edification and it must be in itself lawful. Bishop Horne and others think that it must also be expressed in words—a formal affair—"actually uttered with the mouth and not merely made in the heart." Full details are given in Lev. 27, Num. 30, Matt. 15: 4-6; Mark 7: 9-13.

The Scriptures give a number of examples of vows. Jacob, Hannah, David and Paul made vows, and so did the Nazarites (Gen. 28: 20; 1 Sam. 1: 11; Psalm 116: 14; Acts 18: 18).

Do men now make vows? Certainly. When parents present their children for baptism they make vows. When a man is received into the full fellowship of the Church he makes vows. The marriage contract is of the nature of a vow, and so is the Christian Endeavor pledge.

Although the Word of God does not encourage the multiplication of vows, it strictly enjoins that when one is made it must be faithfully observed. "When thou shalt make a vow unto the Lord thy God thou shalt not fail to pay it." "That which is gone out of thy mouth thou shalt keep and perform." (Deut. 23: 21-23; Job 22: 27; Ecl. 5: 4; Ps. 50: 14). How careful the Psalmist was to perform his vows! (Ps. 116: 14). How diligent Paul was in the observance of his vow! Though it was made at Cenchrea, and though it was necessary for him to go to Jerusalem to offer there certain sacrifices in the fulfillment of his obligations, and though the journey involved hardship and, perhaps, danger, yet he would allow nothing to interfere with the performance of his self-imposed task. On the other hand, how pitiful was the condition of Samson after he had neglected his vow! The giant, shorn of his hair—the symbol of his vow—and deprived of his strength, was compelled to make sport for the Philistines. It is well, then, for us, as Endeavorers, to read our pledge occasionally in order to stir up our minds by way of remembrance and to stimulate ourselves for the faithful discharge of our obligations. As we do so, let us pray that God would give us grace to be faithful.

You may be nearer Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble—that they had lost Christ; and there He was talking with them. In the midst of their deep grief there was their victory, and they did not know it.

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. JAMES R. DICKSON, PH.D.

CHRIST'S SUFFICIENT GRACE FOR THE BELIEVER.

Key text, II Cor. 12.9.

- (I.) *The source of the grace.* Col. 1.11., Jno. 1.16., 2 Tim. 2.1., Heb. 4.16., Heb. 12.1-2.
- (II.) *The service of the grace.*
 (1) Upholding: Jude 24-25, Rom. 14.4., Heb. 4.16.
 (2) Establishing: Exod. 3.11-12, Exod. 4.10-15, Rom. 16.25., 2 Thess. 3.3., 1 Pet. 5.10, Josh. 1.9., Jer. 1.6-9, Isai. 43.2-3.
 (3) Working: 1 Cor. 15.10., Col. 1.29., Phil. 4.13., Rom. 12.6., Ephes. 3.8., Heb. 12.28.
 (4) Praying: Zech. 2.10., Col. 3.16
 (5) Resisting: Ephes. 6.10-11., 1 Pet. 5.8-9, Gal. 2.11.
 (6) Sanctifying:
 (7) Dying: 2 Tim. 4.6-8., Ps. 23.4., Acts. 7.56-59., Gen. 48.21-22., Gen. 50-24.
- (III.) *The channels of the grace.*
 The Word of Grace: Acts. 20.32.
 The Spirit of Grace: Ephes. 3.16.
 Through Prayer: Heb. 4.16., Isai. 40.29-31.
- (IV.) *The growth of the grace.* 2 Pet. 3.17-18., Ephs. 6.10-18., 2 Pet. 1.2-8.
- (V.) *The recipients of the grace.* 1 Pet. 5.5., Prov. 3.24

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

This was the bard's opportunity, and he took it. Seizing the tool bag, he threw it over his saddle, and drove the two horses before him. The road was soft, so that he made little noise in departing, and was out of sight before the laggards came out, and made up their minds that their horses had run home without them. Taliesin had no bow, but from a child he had been a good slinger. Fastening an irregular stone to the cord, he slung it over the top of the tower, and with much hard work, hauled the ladder into its place. His heart was in his mouth for fear he should be interrupted, until he heard the click of the grappers. Then, carrying the tools, he ascended, removed the iron coverings, fastened the tool bag about him and slid down the rope to where the queen still sat. It was very dark down there, and Taliesin had to feel his way among the tools, and to the joints in the chains which he had to pry open. At last the chains were all removed, and he bade her sit while he hauled up the seat. Hand over hand he climbed the rope, reached the top, and sought to draw up the queen. But he could not budge the weight, and time was being lost. So he jumped into the other seat, and joyfully felt it descending, yet not fast enough. He clutched a chain, and now his downward course was rapid. He reached the bottom, and Queen Angharad the top. She called down, "I am woe to leave you there, my Taliesin." Then the bard called up, "Think not of me, but descend the ladder, find your palfrey, and away for life and liberty." Sorrowfully she descended and went her way southward in the track of the king she had given all to save. It was a joyful meeting mingled with pain, when the separated pair met within the bounds of Cardigan.

Taliesin saw on the ground one of the gold chains he had thrust through the aperture, and left the seat to pick it up. When he had done so, he saw, to his horror, that the double rope was in motion. He leaped to catch it, but in vain. The blacksmith's tools in the seat occupied by the queen sank it down, and raised that on the rope of which the bard had hoped to rise to liberty. He was a prisoner for life, and that could not last long in the dungeon from which his deliverer had been saved. Meanwhile, the smith and his companion had found their horses and their tools were not where they had expected to find them, and went about asking everybody they met if they had seen two led horses with a coil between them, and thus came after a day to the tower of Deganwy, where they saw the rope ladder hanging, and found the horses in care of the keeper. As they came near the tower, they heard the harp that the minstrel had carried strung over his shoulder, and then the words of a song:

"Passer by, go tell Maelgwn, the perjured, this warning
 From the bard, Taliesin, whose soul flies ere morning,
 Wales shall hold his proud name as a by-word of scorning."

The affrighted smith mounted one of the horses, and rode to the palace, and gave the message, as he heard it. The king, proud of his reputation, hastened to the dungeon, and ordered his men to bring out the bard. The rope was lowered, and he was placed upon the seat very feeble and helpless. They gave him wine and bread, when brought into the open air, and chafed his limbs back to warmth, then conveyed him to the royal castle, and carefully tended him for days, until his strength was restored. Maelgwn's heart was touched at last by the devotion of the bard who had risked his life for his queen, and by that of the queen who had offered hers for her husband, and he wondered if, in all his broad kingdom, there was a man or woman who would do the same for him. Then he sought to make Taliesin his friend, because he was certainly a true friend worth having. The bard rejoiced in the monarch's conversion and in his kindness, and the king bestowing upon him a green cloak and a massy gold chain, set

him above all his nobles in the place of honour, promising never again to invade Elfin's kingdom, nor to cast royal captives into the dungeon of Deganwy. So Taliesin spent his time between the two kingdoms, singing many songs of praise for both Elfin and Maelgwn, each of whom had good cause to be glad that they had befriended the greatest poet in Wales.

God is the best paymaster. His promises are all yea and amen, for the testimony of the Lord is sure. The poor and afflicted are God's children and He is responsible for all the debts they incur from the kind hearts of their fellows. "The poor ye have always with you," said Jesus Christ, and whenever we will we can do them good. What we do for them we do to God. "I will recompense, saith the Lord," and, if that be true in regard to wicked actions, much more so is it in regard to those that are good. We have all some people about us who are not so well off as we are, some whom we are able to help in some way. Our human nature says, "Be selfish, leave them to take care of themselves; let those who are older, and richer, and stronger than we are look after them." But the voice of God in our hearts and in the Word of God, calls upon all who would be God's children to take part in this blessed work. And who would not be a child of God, if not now at least, in view of eternity, when the rewards and punishments will be meted out. You do not grudge the money you put into the savings bank, because it is there for you, lying safe and gathering interest. So do not grudge anything spent upon God's poor children, whether it be money or time or trouble. It is all safe in the great bank of the whole universe, which pays back a hundredfold in this present life, and eye hath not seen, nor ear heard, nor mind of man conceived how great shall be its premium upon the smallest earthly loan in God's blessed eternity. God will pay again.

THE CONVERTED MERCHANT.

"A word spoken in due season, has good in it!" Proverbs xv.23.

About the time when Theodoric the Ostrogoth reigned in Italy, and the Saxon Ella was conquering the native Britons, there lived in Asia a great merchant named Yosuno. I say he dwelt in Asia, although it is the largest continent in the world, because in all its vast extent he knew no home, and because he had travelled from Constantinople to the eastern limit of China, and from Ceylon to Siberia. Father or mother, sister or brother, he had never known. Where his infancy and boyhood were spent he could not remember; he only knew that it was in neglect, half starvation, and cruelty. The people with whom he had travelled, gipsies perhaps, showed him no spark of kindness, nor did he know that there was such a thing in the world. When he was in northern India at the age of eight, an elderly merchant bought him, and trained him up as his personal attendant and confidential agent, but all in a spirit of pure selfishness. The boy gained knowledge of all sorts of goods, things to eat and drink and wear, to work and fight and furnish houses with, common every day articles and luxuries, useful and ornamental objects; the produce of half the world passed before his eyes. He was very clever in learning languages, Greek, Persian and Afghan the dialects of India and Thibet, of Tartary and China. He knew where to buy cheaply, and where to sell at a large profit. He had no pleasures, he formed no friendships, but stuck to business as the only thing in life, and was as valuable as a gold mine to his greedy, selfish master. Abused and ill-treated by the man who owed so much to his ability and diligence, he was never tempted to run away, because he knew of no place to run to; he thought all the people in the world were like those with whom his pitiful youth was spent.

Death came at last to the old merchant, as it comes to all, near his native place in India. The rajah of the kingdom took half of his property, and people claiming to be his relatives took all the rest as they thought. But Yosuno, who was near fourteen years a slave and twenty two years old, looked out for number one, and made for the northern mountains with much gold money and far more precious jewels concealed in his clothes. Knowing the world to be full of thieves, he got simple-minded hill men to be his servants, bought camels and started an armed caravan like his old master's. His two humped Bactrian camels were able each to carry a thousand pound weight of merchandise. In the fertile regions of Thibet and Tartary he purchased wheat and other grains, which he sold in less favoured countries at a profit. From China he brought into the west great and precious loads of silk, porcelain, and tea. He supplied the Indian rajahs and other princes with horses for their armies from Persia and Arabia, and received in exchange gold and precious stones. To equip these horses he visited Asia Minor, famous for its work in stamped leather and various kinds of trappings, for its woven stuffs of wool and goat's hair and of gold and silver thread. Arabia furnished him with gums and spices, and Persia with rugs and embroidered goods, as well as with hores. To adorn the images in idol temples and the attire of kings, he brought pearls and sapphires from Ceylon, emeralds from Siberia, and the cat's eye chalcedony from Malabar. All Asia he ransacked for articles with which to trade, until he was known everywhere as the great and rich merchant Yosuno. He had but one rule of life, to buy cheap and sell dear, and to accomplish these two things he stopped at nothing. Truth and honour, honesty and humanity were words that had no meaning to him, but profit and loss were terms he understood well. Yet he could never be convicted of dishonest dealing or of taking anything without an equivalent. As the world went in

his day, he was a very respectable merchant as well as a shrewd successful man of business, and for selfish purposes only he was always true to his word. Thus the producers and merchants of many lands trusted him, and he was no stranger even within the palace gates of mighty monarchs.

Few people are always successful and prosperous, and Yosuno was no exception to the rule. Disease sometimes smote his caravans coming from Central Asia, that breeding place of plagues that often carry their ravages to the ends of the earth. Then, men and camels died, and valuable cargoes had to be left in desert places frequently to disappear or be destroyed before fresh beasts of burden and their drivers could be got to remove them. Fire, now and again, broke forth in his storehouses, and in a few short hours consumed the profits of years. Vessels were wrecked on sea and river, sending into the depths many a valuable bale that bore the great merchant's name upon it. Tyrannical rulers exacted heavy duties, and confiscated the wealth of the foreigner who had no country and therefore no monarch to uphold his rights. Plundering bands of robbers fell upon his caravans in transit or in camp, and bore his merchandise away to their mountain strongholds, leaving dead or wounded on the ground those of his servants who endeavoured to defend their trust, and even threatening his own life. Rogues and sharpers on every side tried to take him in. Some people call all men rogues until they prove themselves honest, but Yosuno called all by that name and, as he thought, never saw reason to change it. Had he been able to keep all that he had gained there would have been no man in all Asia so rich as he; but he was always making fortunes and losing them, so that, though never poor since he began for himself, his checkered fortunes hindered the progress in wealth he so much desired.

Yosuno was a man utterly without faith. At first, he had had faith in himself, but this many losses caused him to lose. He did not believe there was an honourable man in the world; everybody, from the emperor down to the outcast had his price and could be bought, if it was worth while buying him. Like King David in his haste, but in all soberness and always, he said "All men are liars," their oath was as bad as their word, kindness, humanity, love, any form of consideration or unselfishness he never looked for, since he never dreamt that any person could be so foolish as to think of any interest but his own. King Solomon found one good man in a thousand but not one good woman, a proof that in the wise king's time the world must have been very bad; Yosuno found nor man nor woman, all alike were evil. As for children he had no patience with them. Forgetting that he, the great merchant, had once been a child, he regarded them as utterly useless creatures of no commercial value, consuming and giving nothing in return. He treated his own horse and dromedary well, and made his men do the same by those they had in charge, but from no love to the animals or feeling of kindness towards them, simply for the selfish reason that they would live longer and work better. If he could have made money by it, he would have thought nothing of flaying them alive and treating his servants in the same way. As he did not trust man so he could not trust God. As a matter of policy he would go into any temple and follow the fashion for the sake of gain, but he knew there was no God. Sometimes he thought there was a ruling devil, breaking forth in terrible storms, in torrid droughts, in earthquakes, in wasting disease, and in the hellish passions of slaughtering armies. There seemed to be nobody to take care of the world and protect a clever merchant's hard earned wealth.

Yet, after many long years of travel and scheming and toil, Yosuno was tired, and felt like giving up the terrible, continual battle of life. If there were only a safe land in all the world he would go there and spend the remainder of his days in peace, but where, throughout the earth, was this safe land to be found? So long as there were storms to rage and plagues to strike down, floods to overwhelm and fires to consume, where could safety be? And man was everywhere, false, deceitful, selfish, cruel man, viler than all the world's other evils. The merchant knew that world so well; how could he be at peace in it, even with himself? Yet there was one country he had never seen, because men told him that no large profits were to be made there. It was in Siberia, about the river Yenisei. Westward, in that land, he had seen the Ural mountains and the Obi river; eastward, he knew Lake Baikal and its mineral treasures. But, though the Yenisei kingdom was the greatest of all in Siberia, he had never gone to visit it, because it was the home of oppression and hypocrisy. One day, when he was travelling in Khira, he came to a halted caravan, which he found belonged to an old acquaintance, Sanfosi. It had halted because its master lay a-dying, so Yosuno went into the chief tent to see the dying man; not that he cared for Sanfosi but one can never tell when advantageous things may turn up. Sanfosi, was very ill and near his end, but he still had strength to guide a pencil. He asked his old acquaintance to write an order on his people in the Yenisei country to give a large stock of valuable furs to the man who should bring home his dead body, to be buried in the Siberian land. When Yosuno had written the order he signed it, and then said, "I know that nothing but your own interest would make you convey my dead body home, therefore I have signed this order. Keep it by you, and present it with my body and what remains of this caravan to my heirs, and they will reward you according to my request."

(To be continued.)

Our Young Folks.

"I DO."

Don't you think it must be jolly when the rain comes down,
To be a little duck, because a duck can't drown?
And though the showers fall as if a sea had been upset,
They only trickle off him, and he can't get wet.

Don't you think it must be jolly when the dust blows high,
To be a flitting swallow in the deep blue sky?
For all he has to do is just to beat his little wings,
And up above the dusty earth his light form springs.

Don't you think it must be jolly when the moon won't rise,
To be a feathered owl, and have an owl's round eyes?
For he sails about the forest in the middle, moonless night,
And can find his way much better than in broad sunlight.

Don't you think it must be jolly when the sun burns hot,
To be like the gliding fishes in the sea-green grot?
For they never can be thirsty, and they always must be cool,
And they haven't got to dress themselves in hot, thick wool.

QUICKNESS OF THE LOONS.

The loon is the quickest living creature. A loon that has had experience can dodge the flash of a gun. You see a loon on a lake, but long before you see him he sees you and has taken a mental inventory of you and your belongings. If you have no gun, you may perhaps approach within one hundred yards before he laughs at you with that horrid shriek which gives him his name, and disappears under the water, but show a gun, and he does not stop to laugh; he goes instantly. When in a sportive mood he sometimes waits until he sees you about to fire, when, at the flash, he dives, and you see the shot splatter the water where he has just gone down.—Boys' Brigade Courier.

SQUIRREL AND RAT.

A young man living in the outskirts of Portland caught a squirrel the other day and started in to tame it, and he had such success that the squirrel is now as tame as a house cat. The squirrel, after being boxed up for a while, was given the run of the house, and went about upstairs and down at will. Then he was let out doors and allowed to play in the trees, but he got back into the house regularly at meal times and at night.

A few days ago the squirrel dodged into a rat hole, and began running through the walls. The house had been overrun with rats, and after the squirrel got into the walls there was a scampering and a racket which threatened to throw down the house. The squirrel came out of the hole after a while, and from that time nothing has been heard of rats in the house. The squirrel enjoys a scamper through the walls every day, but the rats have taken themselves off.—Portland (Me.) Argus.

IN THE ORCHARD.

Mabel lived in the country on a farm where there were two large apple orchards, and more apples than Mabel's mother knew what to do with.

"What a pity," she said one morning, "to have so many apples decaying on the ground, when the poor people would be so glad to have them!"

"Mabel," said papa, "I'll give you leave to distribute them. You may give a basketful to every poor child you see this week."

"There's one now," cried Mabel, as she saw Joel Barton going from the house with a basket. He had been into the kitchen to bring cook something from his mother.

"Look here, Joel; do you want some apples?" cried Mabel.

"Thank you miss, I'm sure my mother would like some. She said this morning how good apple sauce would be to eat with our bread. And she can make splendid apple-dumplings, and we all love 'em so."

"Well, come here and fill your basket. There, that's enough from this tree. Now we'll go over to the other orchard and get some lovely sweet ones for you to eat."

"Sweet ones are the kind to bake, miss," said Joel.

"You seem to understand about the cooking little boy," laughed Mabel.

"Oh, I know all my mother does," said Joel: "I watch her, and I hear her tell, I know how to bake sweet apples myself. Mary likes 'em, and mother says they are good for her."

"Who's Mary? And what's the matter with her?"

"She's my sister, and she's sick and weak."

"I'm glad you told me; I'll send her something special. Here's a lovely red apple for her to eat. Give it to her, with my love, and when these are gone come and get some more; will you?"

"Yes, and thank you, miss."

Mabel watched for a week, and gave the apples to many poor boys and girls, and when the week was over she did not want to stop.

"I guess Mabel has gotten more good this week than the poor folks have," said Farmer Ovington to his wife; which was very much like a verse in the Bible.

Can you think what it is? "It is more blessed to give than to receive."

ADVICE TO YOUNG CHRISTIANS.

Don't be discouraged if you happen to have some difficulties at first in your Christian life. The devil will make a hard fight to get you back, and will do everything he can to destroy your faith. But don't waver. Keep holding on to Christ. Count upon every moment, and you will be sure to get it.

Read your Bible a good deal, for by doing so you will be giving God a chance to talk to you, and He can tell you things there He could not speak of anywhere else.

Join a church, and be a worker in it. God will make a place for you there, and give you something to do. Remember that it is better to be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness. A loafer in God's house is as worthless as one anywhere else.

Be faithful in attending the means of grace. Angels can tell about how much religion you have by the amount of rain it takes to keep you away from prayer-meeting. Hear all the preaching you can, and try to carry the sermons home with you.

Go to praying for the people around you who are unsaved, and remember that Jesus wants you to help Him to get them to heaven.

Make up your mind in the start that the devil of fault-finding shall never go to church with you. Don't criticise the preacher or any of the members. The moment you begin to find fault, you will begin to backslide. Don't look for flaws in people. Look for Christ. Try to see something in them that God sees, and every Christian you meet will make you richer.

Get a good Oxford Bible, silk sewed, with a flexible back, if you have to go without bread to buy it. Every Christian ought to have his own Bible, and one good enough to last him his life, no matter how much he handles it. By doing this, he will get to know it so well, that he can almost find what he wants in the dark.

Whenever you find a promise in the Bible, mark it, and make it yours for life. That is one way to get faith that will move the arm of God.

The promises of the Bible are better than checks on any bank. They are God's word, and that can never break. Psalm 37:3 is good for house rent and board anywhere on earth, and you can have anything else you want by going into the next verse.—Ram's Horn.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that He may fill you with Himself.

Teacher and Scholar.

June 11, 1893. } THE CREATOR { Eccl. xii.
REMEMBERED. { 1:7, 13, 14.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth.—Eccl. xii, 1.

Ecclesiastes closes with a counsel to the young which strictly commences, Ch. xi, 9, where the young man is encouraged to cultivate his natural faculty of enjoyment, not by reckless indulgence, but in subjection to the thought that God will bring him into judgment. The true enjoyment of youth will be attained when God, the Creator, is remembered therein. Hence we have

I. Exhortation to early remembrance of God, our Creator.—He who has given life, whose power over it is supreme, should never be dropped out of the thoughts. Remembrance of our Creator indicates keeping Him in mind, in what is known of Him and of his relations to us. Providence and redemption disclose the eternal and supreme Creator to be just, holy and merciful. He remembers Him who lives consciously as in His presence, and under His government. This will include a life led in accordance with His laws. Many reasons suggest themselves for the special emphasis placed on the days of youth. It increases the satisfaction of life, for that which is led in conscious nearness to God alone is truly satisfying. It provides a higher strength against the trials and temptations of life. It makes the service of life greater. The earlier such service commences the longer a proportion of life will it embrace; and it will include possibilities of service which if unused in youth become lost. Then besides the possibility that no other season than youth may be given, the longer man lives away from God, the more unfit, humanly speaking, does the time become for him to draw near. Old age is the most unfavourable time of all, as Ecclesiastes goes on to indicate.

II. Exhortation enforced by considering the close of life.—The evil days painted are the inevitable accompaniment of declining years or disease. They enforce the exhortation by implying the warning that when overtaken by old age or infirmity, it will not be easy then for the first time to remember God. Evidently the figures represent the loss of vital powers in these pleasureless years.

The darkening of the various sources of light seems to refer to the failure of mental powers. From this loss there is now no recuperation, as in youth. Then it was like the clear shining after rain, but now after the shower the clouds immediately gather for the next, one mental infirmity follows another. The old man is like some ancient mansion falling into decay with all connected with it. The watchers or guards tremble in feebleness. Their masters, the strong men, also bow themselves together. The grinding-mills, reduced to a few, and weakened in bodily frame, cease their tasks. The ladies, accustomed to look out of the latticed windows (Judg. v, 28; 2 Sam. vi, 16; 2 Kings ix, 30) no longer see through them, and all the outer doors are closed. Special analogies may be suggested here to the trembling limbs, the once strong "hands that hang down," the sparse and almost useless teeth, the failing eyes, and the gradual closing of the senses to the outside world. As the bodily organs fail the bodily functions weaken. The low voice faintly mumbles in the mouth (the grinding mill). The light sleep is broken early in the morning, when the birds begin to sing. The dull ears no longer take pleasure in music (Comp. 2 Sam., xix. 35). To the falling strength not only is each height magnified to a mountain, but the level way is beset with fears. The snowy hair reminds of the almond whose white blossoms completely cover it some time before its green leaves appear. To the feeble frame even the weight of the grasshopper, the type of littleness, (Is. xl. 22; Num. xiii, 33), is oppressive. The sluggish appetite is no longer excited by the caper-berry (R. V.), whose buds and berries are used as a relish and stimulant. All these indicate that death is at hand; even the professional mourners are waiting in the streets ready to be hired.

Or the end may come unexpectedly. The silver cord, the thread, from which the golden lamp of life is suspended, suddenly snaps, and the precious vessel falls crushed, its oil poured out, the light of life extinguished. Two other images portray the abrupt end of life, the pitcher shattered at the fountain, and the wheel used to draw water from the cistern, suddenly breaking down in the process. The consideration of either the gradual or the sudden approach of death warns to early remembrance of Him to whom the spirit must then return.

III. Conclusion of the whole.—Vv. 13, 14 are the practical conclusion of the entire book. The whole active life of man finds its true realization in inward piety and outward obedience. The fear of God, which is true wisdom, is that reverence and religious feeling that springs from a recognition of His real character. This expresses itself on the one side in worship, on the other in keeping His commandments. The obedience which springs from filial fear works by love. It harmonizes with what is most spiritual in man; so that the commandment becomes a delight, not grievous, a light burden, the expression of what is most truly man. This conclusion is enforced by the consideration that a righteous judgment, searching and all-embracing, will finally determine the character of every work.

THE CHORUS OF DAWN.

Across the eastern hills whose outlines dim
Swell vaguely darksome thro' the misty light,
Tall poplars stand along the daybreak's rim,
Like sentries on the fading walls of night.

A dull gray haze hangs over sky and earth
And westward glides, half dark, with silent flow,
To guard the mystery of morning's birth
From eyes that fain would watch it here below.

In solemn silence, night has westward fled,
And now, as morn's first beams grow dimly light,
From orchard branches bending overhead,
Half hidden 'mong the blossoms, ruby white,

From the deep pine grove down below the hill
And all the cloud-wrapt valley, eastward drawn,
Swells up in joyous notes, and free, and shrill,
The birds' wild welcome to the coming dawn.

But, watching for the hour of daybreak's change,
For me the air is filled with mystic song
And all the misty scene grows vague and strange
With no familiar things that there belong.

On Gobi's desert plain 'tis opening morn,
And round and fiery from the eastern rim
Looms up the sun across the waste forlorn
And floods its glory o'er the desert grim,

And, as the rising sunlight, warm and strong,
First o'er the wide east throws its glory fair,
Strange sounds of music, and of sacred song
Fill the lone chambers of the desert air.

The sound of cymbals and the voice of praise
From some lone wand'ring, trailing caravan
As, with his head bent low to east, he prays—
Fire-worshipper, the loneliest son of man.

But soon the dreamy vision fading dies
And backward on the tide of song up-borne
I see the glories of our dawnlit skies
With night-shades prostrate at the feet of morn.
—James T. Shotwell, in The Week.

A cheerful soul that believes in the wisdom of the Creator, and is not at every turn thinking how much better he might have made the world, who now and then churns up the region below the diaphragm with a hearty laugh or sends a cheerful message to the solar plexus, denoting that he is in harmony with God and nature; living in peace and good will with the rest of mankind; who is, in fact, an optimist and a practical philanthropic Christian—can never become a dyspeptic.

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The Canada Presbyterian

WEDNESDAY, MAY 31ST, 1893.

One of the American Counsel in the Behring sea Arbitration, contended that the seal is a domestic animal. Sir Charles Russell replied, "If so, why is the seal not branded as the American law requires cattle on the prairie to be branded." It is quite unnecessary to say that Sir Charles is an Irishman. Only a son of Erin could have turned the point in that way.

The attempt to open the gates of the Columbian Exposition on Sabbath seems to be narrowing down to a fight between the Government of the United States and the Directors of the fair. Should it take that form, the gates may be opened for one Sabbath, but most certainly for one only. Grover Cleveland does not stand any fooling with his authority.

The unexpected has again occurred. The General Assembly of the Southern Presbyterian Church has elected an elder for Moderator. And be it remembered the Southern Presbyterian Church is one of the most orthodox in the world. In fact it is strongly conservative. The new Moderator is a judge, and will no doubt discharge his duties in a proper manner. Before saying anything about this "innovation," just turn up your Witherow on the Apostolic Church, and see if the Southern brethren are not moving on 'Apostolic lines. Prof. Witherow says there are no laymen in the Presbyterian Church Court.

During his late canvass in Midlothian, Gladstone took tea in the manse, in a populous mining district. After tea a deputation of miners waited upon him to urge the passage of the Eight Hours Bill. The Premier received them very kindly, heard all they had to urge, and among other things said in reply, that Northumberland and Durham were dead against the Bill. Yes, said one of the miners, but in this matter Northumberland and Durham stand in the same relation to the miners of Great Britain, as Ulster holds on the Home Rule question, to the rest of Ireland. The old parliamentary hand was completely upset, and there was a merry twinkle in his eye, as he related the incident to his friends.

However the meeting of the American Assembly may end, it opened quite pleasantly. One of the pleasant features was the visit of the big Court to the White House, to pay their respects to the President who, by the way, is the son of a Presbyterian minister. The Moderator's address to the head of the Republic has the genuine Western flavour, and contrasts most pleasantly with the conventional platitudes generally used on such occasions. In closing his unique address, the Moderator warmly invited the President to come over to the Assembly and "see his father's old comrades." The President's reply seems rather stiff and stilted, mainly, perhaps, because it is placed alongside of a breezy Western address.

By a majority of 254, the American Assembly has sustained the appeal against Dr. Briggs. The Assembly is conservative, and by universal consent has more representative men in it than any of its late predecessors. Almost a dozen ex-Moderators are members. That the decision, whatever form it may take, will be adverse to Dr. Briggs, is a foregone conclusion. Thoughtful men do not anticipate a disruption though even more than the usual

number of people are making reckless predictions. The typical American is a law-abiding citizen. He has learned self-control by his system of self-government; and he bows to the will of the majority more readily perhaps, than the citizen of any other country. He knows that popular government is an impossibility if minorities do not yield. Besides the trend of the age is against the formation of new denominations. No one knows better than Dr. Briggs that a new denomination is neither needed nor wanted in the United States. Anyway he has no sufficient basis to put a new denomination on. No sensible, honest man, believes the Assembly will deal harshly with Dr. Briggs. Apart from his teachings, he has said much to alienate his brethren, but the majority is strong enough and willing enough to deal generously with him.

A writer in the British Weekly says he has often noticed ladies busy knitting and crocheting during debates in the Scotch General Assemblies. Things must have changed in these Assemblies, since Dr. Duff, Moderator of the Free Assembly, sharply reproved Donald Fraser, and some other students, for reading the Edinburgh Witness, when the clerk was reading the minutes. Dr. Fraser tells us in his autobiography, that no doubt the Moderator "said much that was good and godly;" but the reproof was the only thing he remembered. The practice differs on this side of the water. The American Assembly sternly rules out of the House every printed document, except those connected with the business of the court. They print so much over there, that if everybody were allowed to distribute printed matter, there would be no room for the members to sit. The literature in the Briggs case alone would fill the pews. Our Assembly might easily do a less dignified thing than forbid the pews to be littered with every kind of advertising matter that enterprising advertisers wish to distribute. Of course it would never do to tell grave commissioners that they must not take a peep at their morning paper. A member reproved for innocently looking at his daily paper, as it lay on his knees below the bookboard, might, like Donald Fraser, remember the reproof to the exclusion of all the "good and godly" things said in the Assembly.

A leading religious journal across the line, predicts that Dr. Craig, of the McCormick Seminary, has no chance of being Moderator of the Assembly at Washington. When the ballots were counted, Dr. Craig had a very large majority. A similar fate might easily befall predictions made in regard to the coming elections at Brantford. We shall take the risk of saying that the choice will be Dr. Gordon or Dr. Sedgwick. Than Dr. Gordon, there is no better timber for Moderator in the Church. He is every inch a gentleman; he knows ecclesiastical procedure well, and would hold the scales evenly. But Dr. Sedgwick is a good man, too, and he has more than once come pretty near the chair. His name was mentioned quite freely two years ago in Kingston; but Dr. Wardrope was about retiring, and it was considered a handsome thing to have him wind up his long and useful ministry by enjoying the highest honour his Church could give him. Corporate bodies so seldom do handsome things, that everybody was pleased. A year ago it was considered a handsome and appropriate thing, that the Moderator should be a resident of the city in which the Presbyterian Council was about to meet; and Principal Caven was appointed, Dr. Sedgwick having been duly nominated. Of course Principal Caven could have had the honour on his merits, Council or no Council, but the meeting of the Council was alluded to in connection with the Moderatorship. The Assembly having done two handsome things, might it not be well to keep up the record and do a third by unanimously electing Brother Sedgwick!

The Jubilee literature of the Free Church of Scotland, now being published, teaches many lessons. One of the most important is that the leaders of the Disruption were builders, not mere agitators

for a new state of things. In fact the term "disruption" is itself misleading. There was a disruption, certainly; but there was a building after the disruption, and the ability displayed in the building era, was a thousandfold greater than the ability displayed in splitting the Establishment. It did not require the commanding leadership of a Chalmers to split the Establishment in '43. Almost anybody could have done that. But it did require the constructive ability of Chalmers and his associates to build a structure like the Free Church of Scotland on the new foundation. The building was a much greater thing than the splitting, and a much more difficult thing to do. It is a great pity that this lesson was not better learned in our own country in doing Church work. In too many communities in Canada, the remedy for almost every kind of congregational evil has been "split, and form a new congregation." That is too easily done in most cases. But the men most eager to split, quite often have no constructive ability, and the result of their labours, in too many fields, is two or three weak congregations where one strong one should be. There are few lessons more needed in our own Church than that constructive ability is the kind chiefly needed. Any man with sufficient badness in him can make splits; any creature with a good pair of lungs can shout. What we want is men who can build. There is no Establishment here to make war against. Sin is the most established thing in this young country; and the best way to pull even sin down is to build up a strong, active Church.

Principal Caven's pastoral letter, which we publish with much pleasure in another column, is just such a pastoral as one would expect Principal Caven to issue, and that is saying a great deal. We commend the whole letter to the earnest and prayerful consideration of our readers; and ask their special attention to the following paragraph:—

What are the hindrances to family religion which are operating most prejudicially, and to which, therefore, special heed shall be given in order to their removal? Some would name, with prominence, the numerous societies of various kinds which exist among us, and with which the young are so largely connected. These, it is often complained, so appropriate the time, and possess the heart, that the quieter duties of the home are pushed aside. Even religious societies, and meetings connected with the Church, may usurp the time and affection that should be dedicated to home religion. I desire to speak guardedly here, and not to repeat causeless charges against any true form of Christian service; but if, in any case, attendance on meetings, even of the most useful character, implies absence from family worship, or too late hours, or too much division of interest among a multiplicity of objects, an evil which should be at once remedied surely exists. No precise rule of invariable application can be laid down respecting the proportion of time which should be devoted to home duties as compared with that given to other duties, but the supreme importance of keeping the sacred fire burning on the hearth, must always be recognized. Homes in which there is little prayer and study of the Scriptures, will hardly supply strong men to carry forward God's work in the world.

The fact that a meeting of some kind is being held, is no reason in the world why Christian people should neglect home duties, and run to it. Practically we believe that the best course for every thoughtful Christian family, is to make a list at the beginning of each winter, of the number of meetings it is a duty to attend; and be very careful about spending time on others.

OBITUARIES.

It is with sorrow that we chronicle the death of Mr. George Scott Shortt, at his residence, Red Deer Lake, near Calgary, N. W. T., on Tuesday morning, 9th inst., aged 63. Deceased was born in Dalkeith, Scotland, in the year 1829, and came to Canada in 1851, settling for a time at Kilworth, Middlesex county; afterwards at Walkerton, county Bruce, where he resided for twenty-one years. Four years ago he and his wife removed to Alberta in order to be near some members of the

family who had already located in that district. Mr. Shortt was one who was very highly respected for his kind and sociable disposition and sterling character. He was a member of the Presbyterian Church for 47 years; and for nearly 20 years held the position of Manager in Knox Church, Walkerton. He leaves behind him, to mourn his loss, three sons and five daughters. One of the sons, Adam Shortt, M.A., is Professor of Political Science in Queen's University, Kingston, Ont. His remains, followed by a goodly number of friends, were conveyed to Pine Creek church, and after an appropriate funeral service, conducted by the Rev. Mr. Herdman, of Calgary, assisted by Messrs. Atkinson and McRae, student missionaries, were laid to rest in the cemetery adjoining. The widow and family have the sympathy of the community in their bereavement.

Mr. George Williamson, a highly respected elder of Knox church, Hagersville, after an illness of six months, passed away on May 2nd. Deceased was a native of Monaghan County, Ireland, and came to Canada in the year 1842, when about 25 years of age. He settled on a farm in Walpole township, where he lived until 1889, when together with his wife and two of his daughters, he retired to Hagersville. Mr. Williamson was one of the pioneer settlers in that county who did yeoman work for the Master's cause. In 1868 he was ordained to the eldership, during the pastorate of the Rev. Mr. McRobbie, and for twenty-five years he discharged in the most faithful manner the duties of that office. It is needless to say that he was universally loved and respected, not only for his manly piety, but also for his upright and honest character.

In 1847 Mr. W. was married to Miss Brown, of Toronto township. The partner of his joys and sorrows preceded him to her eternal rest but five months; having died shortly after he was taken ill. Six daughters and three sons are left to mourn the departure of a kind and loving father. Two of his daughters were the constant watchers beside him during the last days of his life. On Thursday, May 4th, the funeral took place from his late residence to the "stone church" where divine service was conducted by Mr. H. A. MacPherson and Rev. Mr. McLennan, of Jarvis. The church was filled and on every hand there were tokens of heartfelt esteem for one who had ever shown himself a friend to those with whom he associated. The sincerest sympathy of all is extended to the bereaved friends who have been called upon to follow to the grave a father and mother within a few months of each other. But they are all buoyed up with the hope that

"A few short years of evil past,
We reach the happy shore;
Where death-divided friends at last,
Shall meet to part no more."

This week many hearts have been saddened by the death of Mrs. Robertson, the beloved wife of Mr. H. Robertson, Q. C., of this town. For some years past her health has not been in a satisfactory condition, yet no fatal results were at first anticipated, when on Thursday last she was taken ill. It soon, however, became apparent that she had been stricken with a more than ordinary illness, for she sank so rapidly that her physicians and friends began to fear the worst. Other medical aid was summoned, but the result of the consultation of three physicians gave but the faintest ray of hope. She continued to sink in spite of all that medical aid could do, trained nursing supply, or loving hands perform, till soon all hope was abandoned except the clinging hope of love, which will not yield while life remains. At last the spirit that had seemed ready for many long hours to wing its flight, took its leave on Monday evening, and parted forever from the husband and daughters whose weeping love followed it to the very portals of celestial light.

For many years, Mrs. Robertson has occupied a wide space in the eye of the social and religious vision of this town, and even far beyond its limits. In social life she stood long the central figure in a wide circle of friends. Her genial and

hospitable disposition, her wide fund of information, gathered from an extensive course of reading, made her the idol and the admiration of the social circle.

But her sphere was rather in the moral than the social aspect of life. Her activity was largely that of benevolence and Christian work. In visiting the sick and in helping the needy, she spent much time while health and strength lasted. While in the work of her church, she took for many years an active part. She could always be depended upon to bear her share, and more than her share, of whatever need- ed to be done to further its interests.

From its organization till her end, she filled the position of president of the Collingwood Auxiliary of the Woman's Presbyterial Missionary Society, and for five years she was president of the Presbyterial Society of the County of Simcoe, a position which she filled with much ability, and great acceptance, and from which failing health compelled her to retire a short time ago. So much esteemed were her services in this office, that on her retirement the Society honoured her with life membership. Thus it was with everything that claimed her attention. She went into it with heart and soul, and her ability and earnestness at once opened up for her a career of usefulness and eminence.

Almost twenty-seven years ago, she was united in marriage with her now bereaved and sorrowing husband. Her family consisted of two sons, who died in infancy, and two daughters, Miss Madge Robertson, whose fame as a writer has already extended beyond this continent, and Miss Kate Robertson, who still resides at home.

The funeral took place yesterday, and was very largely attended by friends from a distance, and by townspeople of every class. The Masonic body, the Odd Fellows, and the Workmen, attended in a body. On the coffin lay a beautiful wreath, sent by Mizpah Lodge of the Daughters of Rebekah, one from the Presbyterial Society, one from the Masonic and Odd Fellows' Lodge, besides others from private friends. The funeral ceremony was conducted by Rev. Dr. McCrae, and the remains were laid at rest in the Presbyterial cemetery.—Collingwood Bulletin. (The Canada Presbyterian tenders to Mr. Robertson and family, heart-felt sympathy in their sore trial.)

The Established Church Synod of Orkney, Scotland, has resolved to express sympathy with the Presbyterian and other Protestant Churches in Ireland and to petition against the Home Rule Bill.

In connection with the jubilee of the Free Church of Scotland, it is interesting to note that at the time of its formation its present leader, Principal Rainy, was a student of medicine. He had adopted medicine, however, rather from being the son of the Glasgow Professor of Medical Jurisprudence than from his having a strong bent for it; and in the midst of the Disruption he turned his thoughts to the church. To this he was moved mainly by admiration for Dr. Chalmers; so that his having become Dr. Chalmers' successor seems peculiarly fitting.

For 1892 the total contributions in aid of the various schemes of the Church of Scotland amounted to £183,008 19s 8d, as compared with £187,486 9s 6d for the previous year, being a decrease of £4,477 9s 10d. There was an increase in three of the funds—namely, Education, £25,678 14s—increase £601 14s; Small Livings, £12,148 0s 4d—increase, £645 1s 4d. Women's Association for Foreign Missions, £10,739 11s 10d—increase, £55 1s 8d. There was a decrease in the following eight schemes:—Foreign Missions, £35,556 4s 10d—decrease, £25 5s 10d; Home Missions, £9,009 19s—decrease, £2,724 2s 3d; Colonies (including Continental and Army and Navy Chaplaincies), £3,917 7s 9d—decrease, £2,792 0s 8d; Jewish Missions, £5,622 13s 4d—decrease, £1,014 5s 11d; Endowment Scheme, £61,756 9s 1d—decrease £99 5s 8d; Highlands and Islands, £1,757 14s 3d—decrease, £2,840 18s 2d; Patronage Compensation, £1,161 9s 9d—decrease, £35 5s 7d; Aged and Infirm Ministers, £5,495 6s 8d—decrease, £850 8s 11d.

A MEETING OF THE FOREIGN MISSION COMMITTEE. (W. D.)

The Foreign Mission Committee met in Toronto on Tuesday and Wednesday, May 23rd and 24th. Members present: Mr. Hamilton Cassels, (Convener), Dr. Moore, Principal MacVicar, Principal Grant, Dr. Wardrope, Dr. Thompson, Dr. Mungo Fraser, Dr. J. B. Fraser, Dr. McMullen; Messrs. Milligan, MacLeod, Burson, Jeffrey, Currie and MacKay.

Mr. Kenneth MacLennan, a graduate of Montreal College, and Miss Jessie Grier, a member of Westminster Church, Toronto, were appointed to India. Others were under consideration, but not yet decided upon.

It was agreed, that in the future, all candidates shall be required to submit to an examination, by some physician appointed by the Committee, as well as by the local family physician.

In answer to an enquiry from Miss Butler, who is to go to India as the wife of Mr. Jamieson, she was advised not to go, until she reaches at least twenty-three years of age; as in the majority of cases, they who go younger suffer in health.

A long and valuable report from Dr. Webster was read. It was agreed to have it published in the Report in full; and on account of the large number of Societies working in Palestine, Dr. Webster was recommended, before definitely deciding upon any point in Palestine, to visit Aleppo, in North Syria, and Cairo, in Egypt.

Mr. Newmark, who has been employed in Montreal amongst the Jews, is now in Toronto, making enquiries as to the number and condition of the Jews in this city. He was encouraged to prosecute his work, and report at the next meeting of the Committee.

A request from the Presbytery of Calgary, that work should be undertaken amongst the Mormons, within the bounds of that Presbytery, was not entertained as the proper work of this Committee.

The reports from India are satisfactory. There are applications for money, for the erection of buildings needed for the prosecution of their work, which the revenue does not enable the Committee to grant, although it is believed the need for such buildings is very great. Mr. Wilkie has baptized eighteen Mangs recently—all heads of families, thus representing a large number of people. The hope is entertained that many Mangs will be received soon, as great numbers are seeking for baptism. Hence the importance of more labourers, as already the work has outgrown the strength of the missionaries in the field.

Dr. MacKay and family are to come from Formosa to Canada this year. His report is full and encouraging—he leaves Mr. Gauld in charge of the work, with entire confidence. There are now 56 stations, ministered to by native preachers.

The work in Honan is hopeful, although the iniquitous Geary Exclusion Act is causing a good deal of uneasiness, as to the possible action of the Chinese with respect to our Missionaries. American Societies have already taken steps to make it possible for their missionaries to leave the country whenever they may find it necessary to do so. That a Christian Government should invite, and make apparently justifiable, retaliation on the part of a heathen government is deplorable.

In Alberni Mr. McDonald is working with great energy and hopefulness; and he is ably supported by other helpers. A grant was given him to enable him to extend the work.

Mr. Winchester is working away amid discouragements, in Victoria.

The Committee expressed its appreciation of the Y. P. S. C. E., that are undertaking the support of native helpers.

The Committee adjourned to meet on the 13th of June, in Zion Church, Brantford, at 3 o'clock p. m.

The Presbytery of Hamilton met at St. Catharines on the 16th inst. An expression of condolence and sympathy with Dr. Laidlaw, in view of the death of his wife, and his own serious illness, was adopted. The doctor's health is improving; but he will not resume work for some time. The call of the Home Mission Committee from Sapperton, B.C., was accepted by Rev. E. B. Chestnut and his present pastorate relation terminates on June 1st. A call from Drummondville and Chippawa was accepted by Mr. James Wilson, and the induction will take place at Drummondville on the 1st day of June at two o'clock. Mr. Muir obtained leave of absence for three months, that he may revisit Scotland. Mr. Duncan Robertson, of Knox College, was licensed to preach the Gospel. Mr. Mitchell reported the reorganization of a Session at Thorold, by the induction of four elders. Mr. Abraham was appointed Convener of the Sabbath School Committee in place of Mr. Chestnut.—John Laing, Pres. Clerk.

Books and Magazines

STORIES FROM INDIAN WIGWAMS AND NORTHERN CAMP-FIRES. By Eger-ton R. Young. Toronto: William Briggs.

This work is sure to have a large number of readers. The "Stories" are well told; much information is given in an entertaining way about various portions of our great North-west; the transforming influence of missionary work among the Indians, as told by Mr. Young, will be found most encouraging; while the numerous illustrations serve to lend added interest to pages already most attractive, without the aid of artist and engraver. A good book to take on a holiday outing.

The Mother's Nursery Guide for June contains a lot of useful information. This valuable little publication should be in the hands of every mother. The Baby-hood Publishing Co., 5 Beetham St., New York. \$2.00 per year.

Harper's Bazar continues to occupy a foremost place among publications intended for the fair sex. The publishers announce that the first number for June will be especially attractive. No lady can afford to be without the Bazar.

Recent issues of Littell's Living Age, now in its fiftieth year, present the same interesting variety of historic, literary and scientific matter that has characterized its contents from the beginning. The reader is always sure to find in each weekly issue articles on subjects of the greatest present interest, and which are at the same time of permanent value. Boston: Littell & Co.

With the June number of the Homiletic Review, Vol. XXV. comes to its close. It is rich in the material which it offers to its readers. The value of the Homiletic Review to ministers can not be overstated. As a help in the preparation of sermons for all classes of hearers, it is simply indispensable. Published monthly by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3.00 per year.

The May number of The Pulpit contains no fewer than ten sermons by leading preachers of this country, the United States and Europe. Dr. Geo. C. Lorimer, of Boston, leads with an excellent discourse on "Supreme Moments in Human Life," and is followed by Prof. McNaughton, of Queen's College, Kingston, on "The Limits of Repentance;" Dr. A. E. Kittredge, on "Individual Responsibility;" Archdeacon Farrar, on "The Power and the Glory;" Rev. W. L. Watkinson, on "Christ and Life" and others. Single copies, 15 cents. Subscription price reduced to \$1.50. Edwin Rose, Publisher, Buffalo, New York.

With the number for June Harper's Magazine enters upon the forty-fourth year of its publication. The contents are varied and readable. Among the most notable papers are the following: An Artist's Summer Vacation, by John Gilmer Speed; The Empress of Austria, by One of the Ladies of Her Court; New France under British Rule, by Henry Loomis Nelson; Vivisection and Brain Surgery, by W. W. Keen, M.D. LL.D. All the foregoing are illustrated. The Handsome Humes, a novel, by William Black, is commenced; and The Refugees, a Tale of Two Continents, is completed. The Editor's Study and The Editor's Drawer contain much valuable reading.

With the June number Worthington's Illustrated Magazine completes its first volume under the most favorable auspices. Its Table of Contents shows a remarkable variety of timely topics, most of which will be of more than temporary value, and the names of contributors are such as would do credit to any magazine ten times its age. The June number is rich in well-written leading articles of timely interest, in short stories, essays and poems, while the charming illustra-

tions, beautifully reproduced, and the fine press work renders it as satisfactory to the eye as it is refreshing and stimulating to the mind. It is, in fact, to our mind, the best number of a Magazine that has been exceptionally attractive and interesting from the start. A. D. Worthington & Co., Hartford, Conn. \$2.50 per year.

The June Arena is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the body of the magazine, and twenty pages of carefully written book reviews by such well-known critics as Rev. W. H. Thomas, D.D., of Chicago, Helen Campbell, Hattie C. Flower, Hamlin Garland, and the editor of the Arena. Among the leading papers in this notable anniversary issue are: Insanity and Genius, by Arthur McDonald; Arsenic versus Cholera, by R. B. Leach, M.D., is interesting and timely; Islam, Past and Present, by Prof. W. F. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is; Union for Practical Progress, by the editor, a strong plea for the union of progressive and reformatory impulses for educational and practical work. Altogether this is a most notable issue of this great progressive review, and no readers of magazines should pass it by.

If there is one subject more than another in which Canadian girls and women are interested during the summer months, it is lawn tennis, and no one more competent to discuss the subject can be found than Miss Mabel Esmonde Cahill, the lady champion of the United States, who contributes a valuable article on "The Art of Playing Good Tennis" to the June Ladies' Home Journal. Mr. Willard Spenser adds attractiveness to the number by an exquisite song, "A Dream of Love," the first composition which he has given to the public since his successful comic opera of "The Little Tycoon." Mr. Arthur Warren writes entertainingly of the Empress of Germany in her home, his article being profusely illustrated from original photographs. Three beautiful pages of "Needle-work for Idle Summer Days" are followed by "The Story of the Roses," by H. H. Battles. Mr. Howells' charming study of girl-life, "The Coast of Bohemia," gains in interest as it proceeds, and Mr. Herben's interesting story, "Before Two Altars," is brought to a dramatic conclusion. The Editor writes earnestly on the seriousness of leaving the male members of the family alone in the city houses during the summer season. The summer traveller and the Chicago Exposition receive attention in "If you go to the Fair," by Mrs. M. P. Handy; "Some Smart Travelling Suits," by Mrs. Mallon and "The Art of Travelling Easily," by Ruth Ashmore. Other articles are Miss Hooper's "Remodelling Last Year's Gowns," "The Summer's New Hat," by Mrs. Mallon. "Planning a Home Wedding," by Helen Jay, "Sketching from Nature," by Maude Haywood, and "Life in the Invalid's Room," by Elizabeth Robinson Scovil. Mrs. Lyman Abbott, Mrs. Bot-tome and Eben E. Rexford all add attractiveness which goes out to its hundreds of thousands of readers in a dainty cover, exquisitely illustrated by W. Hamilton Gibson. Published by the Curtis Publishing Company of Philadelphia for ten cents per number.

Duffield Osborne will contribute a story entitled "The First of June" to Harper's Bazar for May 27th. The same number will contain a Decoration Day poem by Margaret E. Sangster, illustrated by Frank Small.

The early publication of "Campaign Echoes" is announced by William Briggs. This volume will be the autobiography of Mrs. Letitia Youmans, the pioneer of the White Ribbon movement in Canada, and is sure to prove intensely interesting. It will contain 300 pp., will be illustrated, and the price has been fixed at one dollar.

Choice Literature.

VITA NUOVA.

Long hath she slept, forgetful of delight;
At last, at last, the enchanted princess,
Earth,
Claimed with a kiss by Spring the adventurer,
In slumber knows the destined lips, and thrilled
Through all the deeps of her unaging heart
With passionate necessity of joy,
Wakens, and yields her loveliness to love.

O ancient streams, O far-descended woods
Full of the fluttering of melodious souls;
O hills and valleys that adorn yourselves
In solemn jubilation; winds and clouds,
Ocean and land in stormy nuptials clasped,

And all exuberant creatures that acclaim
The Earth's divine renewal: lo, I too
With yours would mingle somewhat of glad song,

I too have come through wintry terrors,
—yea,
Through tempest and through cataclysm of soul
Have come, and am delivered. Me the Spring,

Me also, dimly with new life hath touched,
And with regenerate hope, the salt of life;

And I would dedicate these thankful tears
To whatsoever Power beneficent,
Velled though his countenance, undivulged his thought,
Hath led me from the haunted darkness forth

Into the gracious air and vernal morn,
And suffers me to know my spirit a note
Of this great chorus, one with bird and stream

And voiceful mountain,—nay, a string,
how jarred

And all but broken! of that lyre of life
Whereon himself, the master harp-player,
Resolving all its mortal dissonance
To one immortal and most perfect strain,
Harps without pause, building with song the world.

—William Watson, in the Spectator.

COLERIDGE AS A POET.

BY REV. PROF. CLARK, LL. D.

It is generally agreed that a very high place must be given to Coleridge among English poets. But for the peculiar misfortunes and weaknesses which have been mentioned, he might have been anything. Hardly any place too high can be imagined for him. Of many of his utterances it has been said by critics of the highest eminence that none but Coleridge or Shakespeare could have produced them. When Coleridge appeared, the school of Pope had already waned, and a return to nature had been made, among others pre-eminently by Cowper and Burns, although Coleridge seems to have been more permanently influenced by Bowles, a poet now seldom quoted or remembered. It was Wordsworth, however, to whom Coleridge was most indebted for stimulus to his imagination, even as Wordsworth confesses that he owes more to Coleridge than to any other. Prior to his collaboration with Wordsworth he had done very little. It was the undertaking of his part in the Lyrical Ballads that set the tide of his poetical genius flowing.

In forming a judgment of Coleridge's poetic gifts, it may be well to give some attention to his own views on the subject of poetry. We could hardly be under better guidance. If any will deny to Coleridge a very high place among poets, they will hardly question his preeminence as a critic. We will begin with a reference to a passage in the "Biographia Literaria," (chap. xv.), in which he brings out "the specific symptoms of poetic power elucidated in a critical analysis of Shakespeare's "Venus and Adonis" and "Rape of Lucrece"—works, he says, "which give at once strong promises of the strength, and yet obvious proofs of the immaturity, of his genius." We can here give only a bare outline of his remarks; the reader who wishes to possess himself of them in full will turn to the volume.

1. The first and most obvious excellence, he says, is the perfect sweetness of the versification; its adaptation to the subject; and the power displayed in varying the march of the words without passing into a loftier and more majestic rhythm than was demanded by the thoughts, or permitted by the propriety of preserving a sense of melody predominant.

2. A second promise of genius is the choice of subjects very remote from the private interests and circumstances of the writer himself. In the "Venus and Adonis" this proof of poetic power exists even to excess. It is throughout as if a superior spirit, more intuitive, more intimately conscious even than the characters themselves, not only of every outward look and act, but of the flux and reflux of the mind in all its subtlest thoughts and feelings, were placing the whole before our view; himself meanwhile unparticipating in the passions, and actuated only by the pleasurable excitement which had resulted from the energetic fervour of his own spirit, in so vividly exhibiting what it had so accurately and profoundly contemplated.

3. The third characteristic is the beauty and force of the imagery employed. Images, he remarks, however beautiful, though faithfully copied from nature, and accurately represented in words, do not of themselves characterize the poet. They become proof of original genius only as far as they are modified by a predominant passion; or by associated thoughts or images awakened by that passion; or when they have the effect of reducing multitude to unity, or succession to an instant; or lastly, when a human and intellectual life is transferred to them from the poet's own spirit.

4. The last character which he mentions, which, he says, would prove but little except as taken conjointly with the former; yet without which the former could scarce exist in a high degree, and even if this were possible) would give promises only of transitory flashes and a meteoric power; is depth and energy of thought. No man was ever a great poet without being at the same time a profound philosopher. For poetry is the blossom and fragrant of all human knowledge, human thoughts, human passions, emotion, language.

We are forced to omit the illustrations given of these remarks, but the reader may refer to Coleridge's book or to Shakespeare's verses.

In his "Literary Remains" (American Edition, vol. iv. p. 19) he remarks: "Poetry is not the proper antithesis to prose, but to science. Poetry is opposed to science and prose to metre. The proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of immediate pleasure." Again he remarks: "Milton, in three incidental words, has implied all which . . . I have endeavoured to develop in a precise and strictly adequate definition. Speaking of Poetry, he says, as in a parenthesis, 'which is simple, sensuous, passionate.' . . . For the first condition, Simplicity, whilst it distinguishes poetry from the arduous processes of Science, . . . precludes, on the other hand, every affectation and morbid peculiarity. The second condition, Sensuousness, insures that framework of objectivity, that definiteness and articulation of imagery, and that modification of the images themselves, without which poetry becomes flattened into the mere didactics of practice, or evaporated into a hazy, unthoughtful, day-dreaming; and the third condition, Passion, provides that neither thought nor imagery shall be simply objective, but that the 'passio vera' of humanity shall warm and animate both."

The Poetical Life of Coleridge may be divided into three periods, the first the early period represented by the small volume published in 1796, the second edition appearing in 1797 which contained "Genesieve," one of the very earliest of his published poems, the "Songs of the Pixies," written in 1793, and the "Monody on the Death of Chatterton," written in 1794 and altered up to 1798. The second period is the great period, extending from 1797 to 1806 or thereabouts, and the third period, the remainder of his life. It should be remarked that we cannot be quite sure of the dates, Coleridge's notes not being always to be depended upon, and internal evidence being sometimes uncertain.

Coleridge gives, in the "Biographia Literaria," (Chap. xiv.) an interesting account of the origin of the Lyrical Ballads, which we must not here reproduce. He notes two

cardinal points of Poetry: 1. Faithful adherence to the truth of Nature; and 2. The power of giving the interest of novelty by the modifying colours of Imagination. He mentions that he and Wordsworth planned the publication of a volume of poems of two kinds, the first dealing with incidents and agents of a supernatural character, the second with subjects chosen from ordinary life. To Coleridge the former class was assigned, and the Ancient Mariner and the Dark Ladie were the result. Christabel was begun at the same, but no part of it published in the Lyrical Ballads.

To the great period of Coleridge's poetry, and especially to the so-called Annus Mirabilis, 1797, belong the best of his poetical works. Thus "The Ancient Mariner" was written in 1797. So was "The Three Graves," and "Kubla Khan" and "France," and the first part of Christabel. The second part was written in 1800, but it was not published until 1816. The ode on "Dejection" was written in 1802, and so was the poem "Before Sunrise in the Valley of Chamouni." His principal play was also written in 1797, under the title of "Osorio." When it was produced on the stage in 1813, it appeared under the name of "Remorse."

A good many of the poems of Coleridge would have excited no particular attention; but some of them are of supreme excellence and would be sufficient to immortalize their author. Even if different critics place them differently, yet all recognize their power. For example, the "Three Graves," although incomplete, is a poem of tremendous power. "France" was pronounced by Shelley to be the greatest ode in the English language. Mr. Swinburne thinks "Kubla Khan" the first of all Coleridge's works; but with most readers the "Ancient Mariner" and "Christabel" will always hold the foremost place.

The Ancient Mariner is certainly a very great poem; and is the greatest ballad of its kind, or perhaps of any kind, in the English language. Whether we regard it as an effort of the imagination, or as illustrating the writer's power of representation, or think of its wonderful supernatural side, or the delicacy of treatment pervading it, or the melody of its language, we may satisfy ourselves that it fulfills all the requirements of poetry. Coleridge is always a singer, as a poet ought to be, and here his song is sweet and strong and varied.

The Ancient Mariner represents the journey of life, its dangers, difficulties and temptations. The Albatross may represent the circumstances of life generally, which he may use selfishly or unselfishly. The shooting of the Albatross was an act of wanton selfishness which brought upon the Mariner the curse of alienation, solitude, misery. His shipmates, making themselves participators in his crime, shared his punishment. The penalty was paralysis (the Ship was becalmed), unsatisfied longing (thirst), false hopes (the skeleton ship, the gamblers) from the world, isolation (his shipmates dropped dead), utter misery (the "curse in a dead man's eye"). But just as Selfishness is sin and death, so Love is the awakening of a new life. For long the Mariner's case was hopeless. He "looked to heaven and tried to pray"—in vain. But at last he looked down and saw beautiful creatures in the sea and "blessed them unawares." Now all was changed: "the self-same moment I could pray;" and then he slept and the rain fell, and he was restored to human fellowship.

A word should be said on the drama of "Remorse" which is now seldom read, but which is of first rate excellence. As regards the translation of Schiller's Wallenstein, it may be said without hesitation that it is the very best translation of any play or poem in existence; and, in the judgment of competent critics, superior to the original. Indeed it is said that some passages added by Coleridge to the English version were translated into German by Schiller and incorporated in the play.

Of "Christabel" the first part was written in 1797 and the second in 1800. During the interval between the writing and publication of the poem in 1816, it was shown

to many persons in manuscript. It is said that Shelley was so powerfully affected by it that he fainted on hearing it read aloud in Lord Byron's house. It is said that the poem was intended to be in four parts, only two of which were written. A brief analysis may be helpful to the reader. Christabel, the heroine, the daughter of Sir Leoline, lives a life of sublime purity and piety. She is betrothed to a Knight who has gone abroad. She is praying for her absent one in a wood when events occur which show that the holiest have not in this life escaped from spiritual dangers, yet which also show that the powers of the spiritual world of evil are limited.

Christabel praying comes upon a damsel bright who is really a witch in disguise, with diabolic powers which, however, are continually checked by the power of good. The damsel calls herself Geraldine, pretending to be the daughter of Lord Ronald of Tryermaine, and says she has been the victim of violence, having been carried off by five warriors who left her beneath the oak where she was found. She was invited by Christabel to go with her to her father's hall. She crosses the threshold with difficulty, good angels hindering. She cannot join in Christabel's thanksgiving. The mastiff gives an angry moan, a thing he had never done before when Christabel passed. Christabel speaks of her dead mother, and wishes she were there. Geraldine inadvertently joins in the wish, but soon bids the good spirit depart, as this was her hour. They slept together, when Christabel saw the witch's withered side, but came so under the spell that she could not tell. Yet Christabel was too holy to be dominated by the evil.

The Second Part begins by narrating how next morning Christabel awoke full of perplexity and took Geraldine to her father. Sir Leoline remembered Lord Ronald, an old friend, with whom he had quarrelled. The passage beginning "Alas, they had been friends in youth" is of surpassing beauty. Leoline was angry on hearing of the insults to Geraldine. He would avenge her and embraced her with affection. Christabel shrunk, remembering what she had seen, and drew back with a hissing sound—the serpentine influence had, in some measure, entered into her, and apparently was evoked by Geraldine's action. The Baron was troubled and angry, as Christabel could not explain. He then sent Bracy the Bard to Lord Ronald to assure him of his daughter's safety and bidding him come without delay. Bracy hesitated. A dream had told him of danger to Christabel. He saw a dove set upon by a bright green snake. The dove was Christabel, and she wanted to purge the wood with holy music. Again Christabel feeling the serpent power of Geraldine prays the Baron to send her away; but he, under the charm of the witch, is enraged against his daughter, regarding himself insulted and dishonoured. Bracy is ordered to go forth on his mission.

Here the second part ends. Gillman, in his Life of Coleridge, gives an outline of what was intended to be the continuation of the poem. According to the plan of Coleridge, the Bard hastens over the mountains to the Castle of Lord Ronald, and finds that the Castle has been swept away by an inundation. It is not quite clearly indicated in what manner he found out the falsehood of Geraldine's story, but this was done. Bracy returns, and Geraldine, having further incensed the Baron against Christabel, and finding the danger of discovery imminent, suddenly vanishes. The witch afterwards personates Christabel's lover; but Christabel feels that there is something wrong, and finds the courtship quite repulsive to her, yet is unable to understand the disgust she experiences. The Baron is shocked at her conduct, and induces her to consent to the marriage. As she reluctantly approaches the altar, the real lover returns and produces the ring she had given him. The witch vanishes, the Castle bell tolls, the mother's voice is heard, the rightful marriage takes place, and then ensues the reconciliation of father and daughter. Coleridge never completed the poem. We must, however, be thankful that we possess such great examples of his power.—The Week.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

Missionary World.

APPEAL OF THE NATIONS FOR THE GOSPEL.

(The performers are to be simply costumed to show the nations represented. They come up successfully to recite, each remaining till all have come forward, forming a sort of tableau effect. Then all recite the last stanza in concert.)

CHINESE.

Far, far to the east, where the tea plant grows,
Is the hut where my mother dwells,
Abused and beaten, and starved and scorned,
As the Christian traveller tells.
Her female babies for the want of food,
By her own fond hand must die;
But I have escaped, and with feet unbound,
Yet a Chinese maid am I.

O Christian wife, how blest your lot
You may scarce, I think, divine,
Unless you compare your peace and joy
With the fate which must soon be mine!

EAST INDIA.

I have stood amid India's jungle grass,
And heard the half-stifled scream
Of the helpless babe by its mother cast
On the breast of our sacred stream.
'Tis the will of our gods of wood and stone,
Who make only cruel laws,
And bid the half-frenzied mother throw
Her child to the crocodile's jaws.

I have left my home on the Ganges' bank,
And have crossed the encircling sea
To plead that the Christ who blessed
The babes
Will set our poor India free.

JAPANESE.

I come from Japan, and my island home
Shut in by the sapphire sea
Is better than India's coral strand,
Or the gloom of the banyan tree.
I have heard the tale of a risen Christ,
And my heart now burns to speak
To sin-bowed nations everywhere
And bid them the Christ-child seek.

Shall my own dear nation dwell in gloom,
And I in the Gospel's ray?
Nay, God forbid! it is twilight now
That shall grow to the fuller day.

TURK.

I have knelt on a gorgeous Turkish rug
Full oft at the sunset hour,
In one of Mohammed's sacred mosques,
And have feared the prophet's power;
For he poured our blood as a purple flood—
Not blood that will cleanse and save,
Like the pure life stream from a Saviour's side,
Which cleanseth both prince and slave.

To Mecca we turn when our hearts are sore,
And travel with penance meet.
O when shall we lay our burdens down
At a crucified Saviour's feet?

AFRICAN.

Away in the heart of that vast plateau
By Stanley and Livingstone trod,
I dwell on the bank of a noble lake,
And worship a heathen god;
But the one great fear that chills our blood
Is the Arab who deals in slaves,
For he bears away hundreds every year
To fill up untimely graves.

Our brows are dark, but we think and feel,
And we bleed 'neath a tyrant's stroke.
O when will the strong white nations come
To tear off the Arab yoke?

NORTH AMERICAN INDIAN.

O wild, free land, where my fathers roved,
I seek for a forest glade,
Where along with the wounded deer may crouch
The form of an Indian maid.
This smiling land, with its woods and streams,
Was the red man's birthright dear,
But the pale face came, and my tale is told—
We now dwell as outcasts here.

O white man, when shall thy debt be paid,
Or when shall our hatred cease?
It shall never be till you bring your God
With the olive branch of peace.

ESKIMO.

I dwell in a far-off frigid clime,
And my house is a bank of snow,
While the night is bright with auroral light;
'Tis enough for an Eskimo.
We glide along in our sledges drawn
By our faithful dogs or our deer,
And the fatal malaria's finger gaunt
Has no power to touch us here.

We feed on the flesh of the whale and seal,
For with frost 'tis a bitter strife;
Yet we hunger still till our souls be fed
With that manna, the Bread of Life.

ALL IN CONCERT.

To you who dwell in a Christian land,
Made bright by the Gospe's ray,
We plead for a light that shall banish gloom
And drive our false gods away.
We moan and we weep, but the gods are dumb
As the pitiless skies above.
O take our wooden and marble gods,
And send us the God of love!
—Missionary Reporter.

There are two Chinese girls studying medicine in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are three young Chinese men also studying medicine in the same institution.

The latest statistics, covering the work of the 40 societies labouring in China, give a total of 1,296 foreign missionaries, of whom 589 are men. The native Christian labourers number 1,446, of whom 211 were ordained. There were 522 churches, embracing 37,287 communicants. This is a marvellous growth since 1843, when it was said that there were not more than ten native Christians in China.

It is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the Gospel. An intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism." Christ and His Gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone.—Mission Studies.

The first missionaries to India were from Denmark. They settled at Serampore, and held the door open for the next comers. In 1750 Frederic Christian Schwartz went to India from Germany. The Rajah of Tanjore intrusted him with the education of his son. At one time, during the war, the people were almost starved, but Schwartz induced the farmers to bring in their cattle, pledging his word for their payment. He won the confidence of the natives, and after his death the Rajah and the East India company each erected a monument to his memory.

The Chinese build some fine and solid structures. Their masonry and architecture excite our admiration, but they do not attend to comfort as much as strength. One of our missionaries at Pekin speaks of one bridge over which he passed that had more than 500 stone lions on it, from five inches long to life-size. But he adds that while the masonry was something one can never forget, "it is as much as your life is worth to ride over these bridges in a Chinese cart. One of my ears will be black and blue for some time to come from a blow I received from the side of a cart."

\$20 for \$1

because irrigation is new and the people east don't know what it does.

Alluvial land in Southern California, good-for-nothing dry, sends carloads of cauliflower peas etc east within six months of getting water, while trees are growing. The Mediterranean fruits take 2 to 3 years to begin and yield \$100, \$200, \$300, \$500, \$1000 an acre—the largest we know of is \$2500, but that takes fifteen years for size of trees and no mistakes.

You can have a \$50 share for \$50—you can go there or not in a year—settlers will make more money than shareholders; but 20 to 1 is enough. A great deal of information in pamphlet with map, free.

THE COLORADO RIVER IRRIGATION CO.,
66 Broad Street, New York, and
CANADA LIFE BUILDING,
Toronto.

A MONTREAL MIRACLE.

FACTS PROVED TO BE STRANGER THAN FICTION.

The Remarkable Cure of a Long-Time Sufferer—Rheumatism of Ten Years' Standing Permanently Cured—A story Full of Interest to all Other Sufferers.

Sunday Morning News, Montreal.

Impressed with the persistency with which the most astonishing accounts of cures effected through the agency of Dr. Williams' Pink Pills for Pale People in almost all the newspapers of Canada and the United States, a reporter for The Sunday Morning News, to satisfy himself generally of the genuineness of these cures, determined to investigate a case for himself, which had recently been brought to his notice, where the cure was claimed to be due entirely to the efficacy of this medicine. Aware that Dr. Williams' Pink Pills had been tried in the case of a gentleman residing at 709 Sherbrooke Street, in the City of Montreal, who had for years been afflicted periodically with rheumatism, the reporter set out on a journey of inquiry to ascertain what the result had been. Arriving at the home of Mr. Granville, the gentleman referred to, he found him apparently enjoying perfect health.

"You don't look as though you had been suffering a great deal lately, Mr. Granville," said the reporter, accepting the invitation of his host to be seated.

"Well, no, you would scarcely suppose from my present appearance and activity, that I had just recovered from a most acute attack of chronic rheumatism, which kept me in bed for over two weeks. You see," continued Mr. Granville, "I am an habitual sufferer from rheumatism, or at least I have been for ten years past, and although I have tried almost every remedy, it has only been since recently that I have found anything to do me good. It is now about ten years since I first became afflicted with this painful disease, and when it first began to come on, having never experienced it before, I was at a complete loss to understand what it was. It was in Chicago that I had my first attack, and I remember the circumstances very well. While walking on the street I was suddenly seized with a violent pain in my left knee, which continued to grow worse, until I could walk no longer, and was compelled to call a cab, and be driven home. Once there I took to my bed, and did not leave it for ten days, being totally unable to move my leg without experiencing the most excruciating pain, which nothing I could get seemed to relieve."

"Did you not have a doctor?" asked the reporter.

"Oh, yes; but he didn't seem to do me much good. He wrapped the limb in flannels, and gave me some decoction of salicylic acid to swallow. But it was of no avail. Each year as winter passes into spring, I have been seized with this painful disease, and laid out for some weeks, nor have I been able, until lately, to obtain anything which would even help me a little. You would not believe it if I were to recount the various patent medicines which I have taken, both externally and internally, during all that time in an endeavour to obtain relief. I must have tried a hundred so-called cures, and never experienced any beneficial results until I came across Dr. Williams' Pink Pills. I must frankly confess, that at the outset, I had no great faith in the pills. I had tried so many medicines, all to no purpose, but I was willing to give them a trial anyway, so I sent out to the drug store on the corner, and got a supply. I followed the directions carefully, and soon experienced relief, and before I had been taking the Pink Pills long I was able to get out of bed, and although I was still a little stiff, the pain had almost completely disappeared. I am still taking the pills, and shall keep on taking them for some time, and furthermore, I don't intend to be without them in future."

"Then you ascribe your relief entirely to the efficacy of Dr. Williams' Pink Pills," suggested the reporter.

"I most certainly do, and Mr. Curtis, the druggist on Bleury street, will verify what I have said."

The reporter next visited Mr. H. H. Curtis, the druggist referred to, whose place of business is at 291 Bleury street, and interrogated him with reference to the case. Mr. Curtis stated that he knew of Mr. Granville's ailment, and that he had suffered for years, and he had no doubt Pink Pills did all Mr. Granville said. He further said that Pink Pills had a very large sale, and gave universal satisfaction. The reporter then withdrew, quite satisfied with the result of his investigation.

The Dr. Williams' Pink Pills for Pale People, are manufactured by the Dr. Williams' Medical Co., of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, palpitation of the heart, nervous headache, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for all the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. In the case of men, they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood, becoming "built up" and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions, and thus eliminate disease from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen, or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders, and nerve tonics, put up in similar form, intended to deceive. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

C. C. Richards & Co. Gentlemen,—The top of my head was bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had.

Mrs. Albert McKay. Wheatly River, P. E. I. I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found.

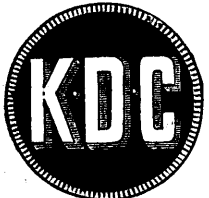
Mrs. C. Anderson. Stanley Bridge, P. E. I.



A LONG PROCESSION of diseases start from a torpid liver and impure blood. Dr. Pierce's Golden Medical Discovery cures every one of them. It prevents them, too. Take it, as you ought, when you feel the first symptoms (langor, loss of appetite, dullness, depression) and you'll save yourself from something serious.

In building up needed flesh and strength, and to purify and enrich the blood, nothing can equal the "Discovery." It invigorates the liver and kidneys, promotes all the bodily functions, and brings back health and vigor. For Dyspepsia, "Liver Complaint," Biliousness, and all Scrofulous, Skin, and Scalp Diseases, it is the only remedy that's guaranteed to benefit or cure, in every case, or the money is refunded.

About Catarrh. No matter what you've tried and found wanting, you can be cured with Dr. Sage's Catarrh Remedy. The proprietors of this medicine agree to cure you, or they'll pay you \$500 in cash.



Drive out Dyspepsia or it will drive out thee. Use K. D. C. Free Sample, K. D. C. Company, Ltd. New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

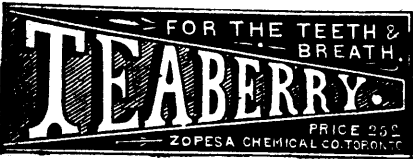
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Can be made more attractive and comfortable at little cost by securing our Silverware.

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CHILBLAINS
FROST BITE
and all **ACHES & PAINS** relieved at once by **Perry Davis'**

PAIN KILLER also
Coughs - Colds -
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Diphtheria -
Rheumatism,
and Neuralgia

"ask for the New"
BIG 25¢ BOTTLE!

Pico's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail.
McC. E. T. Hazeltine, Warren, Pa.

Ministers and Churches.

The Rev. Dr. Grant, of Orillia, will occupy the pulpit of Old St. Andrew's, Jarvis Street, next Sabbath.

The Rev. Principal Grant, D. D., is announced as the preacher in the Metropolitan Methodist Church next Sunday.

The Montreal Witness of a recent date contained an interesting letter from Rev. L. H. Jordan, B.D., written from Oxford, England.

Hon. Speaker Ballantyne has consented to lay the cornerstone of the new Presbyterian church in Mitchell some time during the month of June.

Many of our readers will regret to learn that Rev. J. McMillan, the esteemed minister of Chalmers' church, Halifax, is down with a severe attack of la grippe.

Rev. Mr. McNab, who has been indisposed for some time, has been granted three months' leave of absence by the congregation of Erskine Church, Meaford.

Rev. R. Haddow, B.A., preached an able sermon to the Odd Fellows in Knox church, Milton, last Sunday evening. A considerable number of visiting brethren were present.

On Saturday afternoon the Presbyterian church in Maxwell was struck by lightning. The chimney was knocked down, most of the plaster torn from the ceiling and part of the floor ripped up.

St. Andrew's and the Balfour Street Mission Churches, Brantford, have been placed for the summer under the charge of Mr. John R. Clark, brother of Rev. W. J. Clark, the popular minister of London.

The Presbyterian congregation of Rodney and New Glasgow have extended a unanimous call to Rev. J. F. Scott, a graduate of Knox College. The stipend is \$850, with free manse and four weeks' vacation.

The Rev. W. T. Herridge, B. D., minister of St. Andrew's Church, Ottawa, conducted anniversary services in Westminster Church, this city, last Sabbath. The discourses, morning and evening, were listened to by large congregations.

Woodstock Sentinel-Review: Rev. G. C. Patterson, M.A., of Embro, delivered two excellent sermons in Knox church yesterday. Mr. Patterson is a strong preacher and the worthy pastor of one of the historical churches of the Presbyterian body in Ontario.

Dr. Waits is a very earnest speaker and impresses an audience with his fervency. His illustrations are used so effectively that interest in the discourse does not cease while he is speaking. The large congregation in Knox church was evidently well pleased with the sermon.—Ottawa Free Press.

Rev. R. E. Knowles, Ottawa, has been asked to preach the annual sermon of the Unity Protestant Benevolent Society on the first Sunday in June. He has consented on the condition that they should discard the use of a band in their procession, inasmuch as he objects to Sunday parades.

On Sabbath, 7th May, five new elders were ordained in St. Paul's church, Middleville. The names of the gentlemen are Archibald Penman, Wm. Rogers, Jas. Binnie, George McIlraith and Alexander Watt. The last two will serve in St. Peter's church, Darling. The cause has prospered greatly since the advent of the pastor, the Rev. Mr. Smith, about four months ago.

Some of the staid old members of Knox church, Listowel, were somewhat startled by a solemn "Amen" intoned by the choir at the end of the benediction. They shake their heads very doubtfully over such innovations. "It was bad enough to have a kist of whussels skreding 'I the kirk on the Lord's day, but it's waur and waur to have sich haverings as the pit upon us."

The Presbyterians of Unlon, B.C., have chosen a site on which to build a new church. At the close of the prayer meeting address on Thursday evening last they, along with other friends, presented the late pastor, Rev. Alex. Fraser, with a beautiful gold watch and case. The address was read by Mr. Duncan Ross, teacher, and to it Mr. Fraser made a touching reply.

St. Andrew's Church gave Miss B. L. Johnston a farewell reception and presentation of books on Monday night, 22nd inst., just before starting for Alberni, where she is to take charge of the Girls' Boarding School. Addresses were given by Dr. McTavish, R. P. MacKay and Mr. Macdonnell, refreshments served at the close. It was a very pleasant time, and all felt that Miss Johnston has a life of great usefulness before her.

The Sacrament of the Lord's Supper was administered in St. Paul's church, Middleville, and St. Peter's, Darling, on Sabbath, the 14th of May, by the pastor, the Rev. Mr. Smith. There was a large addition made to the membership of the Church on the occasion. Every department of the Church's work is in a healthy state. The new church at Darling, which has been named St. Peter's, is nearly completed; and will be opened on an early day.

At a very happy gathering in Parkdale Presbyterian Church, at which Rev. D. C. Hossack presided, Miss Sara Laidlaw was presented by the Mission Band with a certificate of life membership in the W. F. M. S., and by the S. S. teachers and Y. P. S. C. A. with a handsome gold watch. Addresses were made by Mr. Hamilton Casseis, Rev. W. A. Wilson, Mr. George Augustus Newmark and Rev. R. P. MacKay. On Monday night, May 22nd, Miss Laidlaw started for Portage la Prairie, to engage in the Indian Mission work there.

Recently on the anniversary of Rev. G. C. Patterson's pastorate in Knox Church, Embro, the members of the Christian Endeavour Society, of which he is honorary president, thinking it an opportune time to express in some marked manner their appreciation of his untiring efforts to promote the best interests of the Society, and zeal for the spiritual welfare of the individual members, presented him with a handsome silver, gold-lined coffee service and tray, accompanied by a very kindly-worded address.

On Thursday evening last a deputation from Pottersburg, called at the residence of Rev. W. M. Roger and presented that gentleman with an address appreciative of his labours in instituting and maintaining mission work in that locality during the last four years and further asked his acceptance of a handsome sum of money in token of their kindly feeling and good wishes for his future happiness and welfare. The presentation was made by Mr. George Cairncross, treasurer of the mission. Mr. Roger replied in feeling terms, and after a pleasant and social hour the party dispersed.

At a cost of over \$25,000 the congregation of the First Presbyterian Church, of Chatham, have built a new place of worship, centrally located on the corner of Fata and Wellington streets, opposite the city and county buildings. The architecture of the edifice is a clever combination of the old Norman with modern ideas, and the effect is both unique and artistic. The interior is calculated to seat 1,200; is most conveniently designed, being arranged to admit of throwing both auditorium and school room into one. It is plainly but elegantly appointed as to general furnishings, but the magnificent stained glass memorial windows add a beauty and richness peculiarly effective, while a superb chandelier at night floods the church with incandescent brilliancy. The dedication services were held, Sabbath 21st May, morning, afternoon and night. Rev. R. Johnston, B. A., of Lindsay, preached in the morning and evening, and Rev. J. W. Annis, M. A., officiated in the afternoon. The subjects of the former were, "The mission of the Church of Christ" and "Rest." The latter discoursed on "Faith." Large congregations were present, and the services throughout were most appropriate and impressive. The collections amounted to \$1,000, making a very substantial reduction of the comparatively small debt on the new building.

A large gathering, among whom were many clergymen, assembled at the fifty-third annual meeting of the Upper Canada Bible Society, held in St. James' school-room last Thursday night. The President, Hon. G. W. Allan, occupied the chair and after the opening devotional exercises prefaced the proceedings by a brief address. The Society has upon the whole, progressed satisfactorily during the past year, as was shown by the report of the Secretary, Mr. John Harvie. The hotel-keepers of Toronto purchased 400 Bibles at a reduction of 50 per cent., to place in their guest rooms. In boats and trains, benevolent, charitable and Government institutions also, a large number of Bibles have been placed. The Society has now in Ontario and the west 567 branches. The colporteurs have during the year distributed 6,994 Bibles and Testaments, of which 469 were given away. In all 34,683 copies of the Scriptures in 25 different languages, have been circulated by the Society in Ontario and the western provinces, making a total during the 53 years of 1,598,382. The number of copies distributed this year was 5,289 less than the previous year, a decrease which is offset by the increased income of the Society amounting to \$40,298.87 being \$1,419.37 more than the year before. Rev. Dr. Barbour, of Montreal, delivered an interesting address on the Bible. The officers, upon motion of Mr. J. K. Mac-

donald, seconded by N. W. Hoyles, Q.C., were appointed as follows: Patron, His Excellency the Earl of Derby, Governor-General; President, Hon. G. Wallace, and 26 Vice-Presidents; Treasurer, J. K. Macdonald; Hon. Secretaries, Mr. Warring Kennedy and Rev. John Burton; Minute Secretary, Mr. David Higgins; Permanent Secretary, Mr. John Harvie, together with 20 clerical and 20 lay directors.

The Rev. James Millar, formerly of Nanaimo, B.C., but for the past three years minister of St. Luke's Demerara, British Guiana, was the recipient of a number of kindly-worded addresses on his resigning the charge to bring his family to Canada. The Georgetown Argosy among other complimentary things, said: "Mr. Millar has been a true pastor in St. Luke's and well may the people regret that he is about to leave them. He has shown that a minister of the Establishment in receipt of Government stipend can work as honestly and as assiduously as if his household supplies depended upon his own special efforts to arouse the generosity of an unwilling people. In his private walk and conversation he has been an example of temperance and solidity to his people and his brethren in the Presbytery, and he has never hesitated to preach against rampant social evils, even when he must have known that his language in its absolutely naked abruptness was in startling and nerve-tugging contrast to the usual pulpit utterances on similar subjects. He is the kind of man we should like to keep in the Demerara pulpit, but his health and the health of his wife constrain him to find a home in a more temperate climate. He goes from here to Canada to rest for a while, thereafter to seek some work to do. He leaves his parish in apple-pie order, the congregation drilled into disciplinary ways, the social condition improved by the establishment of friendly guilds and by precept and example; and his successor is to be congratulated upon falling into a place that has been as it were made ready for him. We wish Mr. Millar success in his future career, with long years of useful life."

(We trust Mr. Millar may soon find congenial employment in the Canadian Church. He is sure to do excellent work wherever he may be settled.—Ed. Can. Pres.)

A number of students from the intermediate department of the College of Music, gave an excellent programme on Thursday last, in the College Hall, before a large number of their friends, who manifested great interest in the performance. Pupils of great promise were brought forward in the piano, violin, and vocal departments, and in their work they sustained the high reputation of the school. The closing concert will take place on June 22, in the Pavilion.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr. J. C. WILSON, Philadelphia, Pa., says:—"I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, E. I.

Beware of Substitutes and Imitations.

THE HARE AND HIS ENEMIES.

It is wonderful that with such a host of enemies to maintain himself against, the varying hare may still be counted as one of our familiar acquaintances. Except in the depths of the great wildernesses, he has no longer to fear the wolf, the wolverine, the panther and the lesser Felidae, but where the younger woodlands have become his congenial home, they are also the home of a multitude of relentless enemies. The great hawk, whose keen eyes pierce the leafy roof of the woods, wheels above him as he crouches in his form. When he goes abroad under the moon and stars, the terrible shadow of the horned owl falls upon his path, and the fox lurks behind it to waylay him, and the clumsy racoon, waddling home from a ornfield revel, may blunder upon the timid wayfarer.

But of all his enemies none is more inevitable than man, though he is not, as are the others, impelled by necessity, but only by that savagery, the survival of barbarism, which we dignify by the name of sporting instinct.

Against them all how light seem the defenses of such a weak and timid creature. Yet impartial nature, having compassed him about with foes, has shod his feet with swiftness and silence, and clad his body with an almost invisible garment. The vagrant zephyrs touch the fallen leaves more noisily than his soft pads press them. The first snow that whitens the fading gorgeousness of the forest carpet, falls scarcely more silently.—Forest and Stream.

THE EXPERIENCES OF A VARSITY OAR.

Of the race itself there is very little to say, except one thing, that could not be said equally well of a hard game of football or a foot race across country. The exertion, is, no doubt, considerably greater than is involved in either of these, but the physical sensations are very much the same, and anyone who has entered for any race at all knows the sort of feeling of desperate resolve which is the pleasure that racing gives. Except one thing, I said, and it is that thing which puts boat racing, in many people's mind, far above any other form of sport. It is this, that while in a foot race a man can leave off as soon as he finds the exertion more than the prize is worth, and while in football a man may recover his breath in the scrimmage or justifiably leave the work for a moment, to the others, in rowing every man knows that, by a single careless stroke, he may throw the whole boat into confusion from which they often cannot recover for many hundred yards. Everyone is expected in a

boat race, and in a University race as much as anywhere, to row his best and hardest every stroke he takes, and never to slack on at all. If it is considered desirable to save up for a spurt at the finish, the "stroke" will do that by putting in a few less strokes to the minute, till the time comes. Every man behind him is bound in honesty to the rest to shove every stroke through "as if there were no hereafter;" and when the "hereafter" comes, as it does about Chiswick Eyot, he will have to rely on the thorough condition he is in to pull him through. It follows that the whole secret of a good crew is that each man rows hard because it would not be fair to his neighbours in the boat if he rowed lightly, not entirely because he wants to win the race. I do not want to disparage other sports in the least degree; pluck enters into them fully as much as into rowing. The difference lies in the incentive.—F. C. Drake in the Idler.

THE ANGLER.

"Silent as an otter, the man moves into the water till it curls about his knees. An arm sways back and forth, and an insect flutters softly upon the surface of the pool some yards away. Quickly the arm sways again, and again an insect kisses the surface of the water. A flash of a silvery crescent, a plash in the water, a sudden, stronger swirl in the writhing current; then a sharp, metallic, discord rasps out against the song of the birds. The man's eyes blaze with a swift, eager light, his cheek flushes slightly; there is then exultation in every line of his face. His right hand clinches upon the wand, the rasping discord ceases, the wand arches to a semicircle and quivers with perilous strain, while two keen eyes rivet upon a shifting, swirling commotion that maddens the water, here, there, back, forth, unceasingly. A boil of snowy spume upon the surface, a spatter of jewelled drops, a tinted shape curvling in air an instant, an apprehensive 'Ah!' from the man's parted lips, and again the lithe wand curves and strains. So is fought the good fight, till skill conquers. Within the fatal net gleams a shining belly and pearl-bordered fins above a streak of olive gemmed with ruby spangles. The man's face glows with pride as he carefully bears his captive to the shore. Upon a fragrant bier of freshest green within the creel a dead king lies in state. All day the silent man creeps hither and thither along the stream, casting, fighting, waiting, noting many things, till darkness falls; then homeward through the scented shadows, with a whisper of falling song from darkened copses. The man's feet are tired with a healthy weariness; the cruel strap cuts deep into his shoulder, but his heart is light and his soul at peace. Not one evil idea has entered his mind all day, and he has learned much. That is trout-fishing—and do you people with money and leisure bear in mind the fact, that if you spare the rod you may spoil yourselves?"—Ed. W. Sandys in Outing for May.

ADMIRAL SAUMAREZ.

In the course of the conflict between Russia and Sweden an occasion arose which seems to show how far Saumarez fell short of that inspiration which distinguishes great captains from accomplished and gallant generals. The Russian fleet, after an engagement with the Swedes, had been forced into a harbour in the Gulf of Finland. Soon afterwards, on the 30th of August, 1808, Saumarez arrived with part of his fleet. He had six ships of the line, and the Swedes ten, the Russians having but eight. The remainder of the 30th and all the 31st were spent in consultation. On the 1st of September, the admiral reconnoitred the enemy, satisfied himself that the attack was feasible, and issued orders for it to be made the next morning. That night, the wind, till then favourable, shifted, and for eight days blew a gale. When this ended, the Russians had so strengthened their position as to be impregnable. It is very probable that this disappointment of public expectation which had in England been vividly aroused, is to be attributed the withholding of a peerage,

eagerly desired by Saumarez in his latter days,—not for itself merely, but as a recognition which he not unnaturally thought earned by his long and distinguished services. Yet when we compare his deliberate consultations with Nelson's eagle swoop at the Nile, under like difficulties, or with the great admiral's avowed purpose of attacking the Russian fleet, in 1801, at Revel, in the Baltic,—a purpose which would assuredly have received fulfilment,—it is impossible not to suspect in Saumarez the want of that indefinable, incommunicable something we call genius, which, like the wind, bloweth where it listeth; we hear the sounds, we see the signs, but we cannot tell whence it cometh nor whether it goeth.

"True," said Nelson, speaking of Revel, "there are said to be some guns on shore; but it is to be supposed that the man who undertakes that service will not mind guns." Nelson himself was not more indifferent, personally, to guns than was Sir James Saumarez; yet what a contrast in the conduct of the two, when face to face with the great opportunity! For cool, steady courage, for high professional skill, for patient sustained endurance, Saumarez was unsurpassed; nor is there on record in the annals of the British navy any more dazzling instance of unflinching resolve than was shown by him at and after Algeciras, when a double portion of the master's spirit for the moment fell upon him.

Seeing these things, one is tempted to say that the power of genius consists in that profound intuitive conviction which lifts a man to the plane of caution by the sheer force of believing—nay, of knowing—that the thing to others impossible can and will be done. "If we succeed," cried Nelson's flag captain, as night approached amid the unknown waters of Aboukir Bay, "what will the world say?" "There is no if about it," replied the hero: "we shall certainly succeed. Who will live to tell the story is another question." To such inspiration, when it comes, nothing is impossible; for the correspondence between the facts and the intuition, however established, carries within itself the promise of fulfilment. Here, perhaps, we touch the borders of the supernatural.—Capt. A. T. Mahan, in May Atlantic.

STREET CARS AS CHILD KILLERS.

The question of the most importance to street-car companies just now, is not whether the trolley, the storage battery, or ammonia makes the best motor, but how surface cars can be run at high speed, without killing too many children. Children described as "about six years old," girls preferred, are the trolley-car's easiest game. Their judgment of speed and distance is imperfect, and they are liable to panics. The street cars killed about one a week last month in Rochester, and a proportionate number in Boston. The old-time ability of India to keep up its population in the face of the institution called Juggernaut, is quoted in support of the belief that our city population can stand high speed on surface roads. But the age of marriage is so much earlier in India, and life is so much cheaper and more common there than here, that the argument is not good for much. Americans are in a hurry, and are willing to pay a good deal for rapid transit; but when it comes to pay a regular tribute of children, mostly girls, "about six years old," there is liable to be a good deal of computation on the question whether it really saves much time to go so fast. There is an average loss of some thirty years of time on every six-year-old that is run down, and that must offset some of the minutes saved. Besides, the next six-year-old to be ground up, may be yours, and there is no denying that that makes it awkward. There are bank presidents that could better be spared, and that it would be cheaper to run over, than some six-year-old children.—From Harper's Weekly.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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

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

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

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

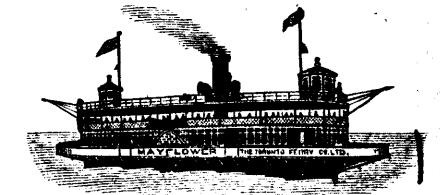
100 Doses One Dollar



Presbyterian Church Organ PARKDALE, TORONTO.

Out of one hundred and twenty-four Organs we have built we will mention some familiar specimens: Cooke's, Queen Street, Toronto. Central Presbyterian, Presbyterian Church, Parkdale. " " Ottawa. " " Belleville. " " Georgetown. St. Andrew's " Peterborough. Holy Trinity, Episcopal, Toronto. St. Luke's, Bathurst Street Methodist, " Methodist Church, Barrie.

And many others. Specifications and prices had application. **EDWARD LYE & SONS, 18 ST. ALBAN ST., TORONTO.**



HOLD YOUR ANNUAL CHURCH PICNIC AT ISLAND PARK.

The most beautiful picnic grounds in the Province.

The Toronto Ferry Company issue **- VERY LOW RATES -** To picnic parties, and for a very moderate charge will give the excursion party a beautiful **SAIL AROUND THE ISLAND** before landing at the picnic grounds. For further information, apply to **W. A. ESSON, MANAGER, 83 Front St. W. Tel. 2965.**

THE PROFESSION.

"To meat eaters St. Leon Mineral Water is invaluable, preventing putridity and decomposition within the system. I consider its use, when hot, a specific in scarlet and typhoid fevers, measles, and kidney troubles. It washes the poisons out of the system very rapidly and effectively." **W. E. BESSEY, M.D., 200 Jarvis Street, Toronto.**

St. Leon Mineral Water Co., Ltd. Head Office, King Street West, Toronto. Branch, Crystal Hall, Yonge St. Druggists, grocers and hotels.

"German Syrup"

The majority of well-read physicians now believe that Consumption is a germ disease. In other words, instead of being in the constitution itself it is caused by innumerable small creatures living in the lungs having no business there and eating them away as caterpillars do the leaves of trees. The phlegm that is coughed up is those parts of the lungs which have been gnawed off and destroyed. These little bacilli, as the germs are called, are too small to be seen with the naked eye, but they are very much alive just the same, and enter the body in our food, in the air we breathe, and through the pores of the skin. Thence they get into the blood and finally arrive at the lungs where they fasten and increase with frightful rapidity. Then German Syrup comes in, loosens them, kills them, expels them, heals the places they leave, and so nourish and soothe that, in a short time consumptives become germ-proof and well.

The Great LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. **FRINK'S PATENT** Solely by **J. P. FRINK, 63 Front St., N.Y.**



Cottolene

A SHORTENING.

Down the street through the busy way
A lady passed on marketing day.
Who, pausing at a grocery store,
Stepped quickly in at the open door.
With bated breath and anxious mien
She queried: "have you COTTOLENE?"

The grocer, leaving off his work,
Interrogated every clerk;
But none up to that time had seen
An article called "COTTOLENE."

"What is it?" said he to the dame,
"That answers to this curious name.
What is it made of? What's its use?
My ignorance you'll please excuse."

"You're not the merchant for my dimes,
I see you're quite behind the times.
For COTTOLENE, I'd have you know,
Is now the thing that's all the go,
An article of high regard;
A healthful substitute for lard.
Its composition pure and clean;
For cooking give me COTTOLENE."

As from his store the lady fled,
The grocer gently scratched his head—
On his next order, first was seen,
"One dozen cases COTTOLENE."

Ask Your Grocer for it.

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



After trying everything else I have been
entirely cured of indigestion by using
ADAMS' TUTTI FRUTTI
Sold by Druggists and Confectioners.
Take no worthless imitation. See that
"Tutti Frutti" is on each 5c. package.

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

GILLETT'S
PURE
POWDERED 100%
LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap
Softening Water, Disinfecting, and a hundred other
uses. A can equals 20 pounds of Soda.
Sold by All Grocers and Druggists.
E. W. GILLETT, Toronto

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

British and Foreign.

It is stated that the Pope has deposited
in an English bank 5,000,000l. of
Peter's Pence.

In Hong Kong and Shanghai there is
no duty on spirits, almost the only thing
imported free.

The fund for the relief of the suffer-
ers from the recent floods at Queens-
land has realized £69,060.

A man in Hackensack, New Jersey, was
recently sentenced to 60 days' imprison-
ment for swearing in public.

An American woman, Mrs. Jennie Nor-
thern, has just died of measles at the age
of 110 years. She leaves a daughter
who is 90 years old.

The Bank of England is within a year
of its second centenary, having been
founded in 1694. The Bank of Scotland
is only one year younger.

Rev. Henry Montgomery, Belfast, is to
receive from his congregation the expenses
of a two months' holiday in America. His
pulpit supply is also assured for him.

San Francisco has one drinking saloon
to every 93 persons, Albany is second on
the list with one to every 110 persons,
and New Orleans one to every 121 persons.

The Manchester canal is to be opened
next January. Steps are being taken to
provide for the new trades that will
thereby be brought into Manchester and
district.

Rev. Halliday Douglas, M.A., has been
warmly welcomed to Downing st. Church,
Cambridge. Sir George Bruce, Prof. Mac-
Alister, and Dr. Moulton were among those
present.

John Mackintosh, the shoemaker of
Aberdeen, who wrote a History of Civil-
isation in Scotland, has been granted, on
Mr. Gladstone's recommendation, £150
from the Royal Bounty.

It is said that on the principle that
the labourer is worthy of his hire, Prin-
cess Louise accepted a handsome profes-
sional fee from the subscribers for her
statue of the Queen, which Her Majesty
will shortly unveil in Kensington Gar-
dens.

Professor Laidlaw, speaking at a
large and enthusiastic meeting in the
West Church, Aberdeen, to celebrate the
jubilee of the Church, said he had very
little doubt that the historian of the fu-
ture would record that the Church of
Scotland was morally disestablished on
May 18, 1843.

Rev. J. Lyle has succeeded Rev. Dr.
Scott as Moderator of the Synod of Tas-
mania. The year's reports to the Synod
showed an aggregate credit balance of
£127, with a slight falling off in the
Sustentation Fund. The Free Church
Presbytery of Tasmania has proposed un-
ion with the Synod.

Two hundred and eighty signatures, it
is stated, have now been sent to Dr.
Thomson, of Edinburgh, expressing sym-
pathy with the Presbyterians of Ireland
in connection with the Home Rule Bill.
It has been resolved not to present the
address until the meeting of the Irish
Presbyterian Assembly, in June next.

A day of humiliation and prayer for
the present divided state of the Free
Church has been solemnly observed at
Gairloch, Ross-shire. Places of business
were closed, and all labour suspended.
During the day 700 persons assembled in
the church, and services were conducted.
In many parts of the northern counties
the day was similarly observed.

FRESH AND VIGOROUS.

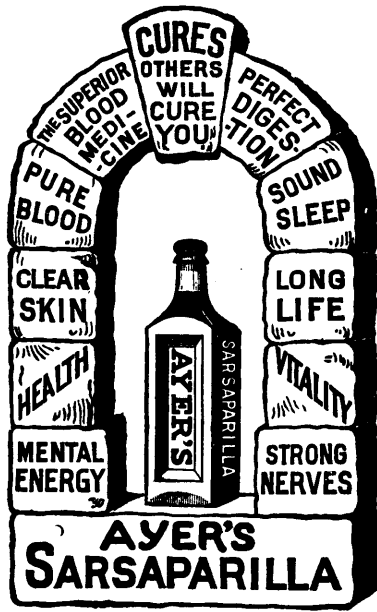
On a fine morning and a fine road, what
is more invigorating than a spin on a
cycle. When it comes to a race, the sug-
gestion of Mr. George Phillips, Secretary
Leinster Cycling Club, Dublin, Ireland, has
force: "I have found St. Jacobs Oil an in-
valuable remedy for strains and bruises,
and so have several members of our club."
This ought to be borne in mind.

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

STRONG AND PROSPEROUS.

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

Minard's Liniment for sale everywhere.



AYER'S SARSAPARILLA
M. Hammerly, a well-known business man
of Hillsboro, Va., sends this testimony to
the merits of Ayer's Sarsaparilla: "Several
years ago, I hurt my leg, the injury leaving
a sore which led to erysipelas. My sufferings
were extreme, my leg, from the knee to the
ankle, being a solid sore, which began to ex-
tend to other parts of the body. After trying
various remedies, I began taking Ayer's
Sarsaparilla, and, before I had finished the
first bottle, I experienced great relief; the
second bottle effected a complete cure."

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

Unlike the Dutch Process No Alkalies

OR—
Other Chemicals
are used in the
preparation of
**W. BAKER & CO.'S
Breakfast Cocoa**
which is absolutely
pure and soluble.
It has more than three times
the strength of Cocoa mixed
with Starch, Arrowroot or
Sugar, and is far more eco-
nomical, costing less than one cent a cup.
It is delicious, nourishing, and EASILY
DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

CANADA SHIPPING COMPANY.

BEAVER LINE STEAMSHIPS
Sailing weekly between
MONTREAL AND LIVERPOOL.

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

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

Superior accommodation for Second Cabin and
Steerage Passengers.

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

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

For further information apply to
H. E. MURRAY, Gen. Manager.
4 Custom House Square, Montreal.

A Skin of Beauty is a Joy Forever.

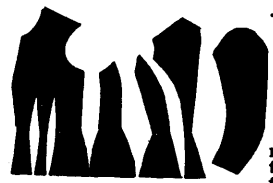
**DR. T. FELIX GOURAUD'S
ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.**

Removes Tan, Pimples, Freckles,
Moth-Patches, Rash and Skin dis-
eases, and every blemish on beauty,
and defies detection. On its vir-
tues it has stood the test of 40 years;
no other has, and is so harmless, we
taste it to be sure it is properly made.
Accept no counter-
feit of similar name
The distinguished
Dr. L. A. Sayer
said to a lady of the haut ton (a patient): "As you
ladies will use them, I recommend 'Gouraud's Cream'
as the least harmful of all the skin preparations." One
bottle will last six months, using it every day. Also
Poudre Subtile removes superfluous hair without in-
jury to the skin.

**FRED T. HOPKINS, Proprietor, 37 Great Jones St.,
N.Y.** For Sale by all Druggists and Fancy Goods
Dealers throughout the U.S., Canada and Europe.
Beware of base imitations. \$1,000 reward for
arrest and proof of anyone selling the same.

Minard's Liniment cures Burns, &c.

DRESS CUTTING.



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

Drafts direct on
material. Perfection
in form and
fit, easy to learn
guaranteed. Inducement to agents. Satisfaction
illustrated circular.

J. & A. CARTER, PRACTICAL DRESSMAKERS.
37 1/2 Yonge St., Toronto.
Beware of models and machines.

COAL AND WOOD.



CONGER COAL CO., LIMITED
General Office, 6 King Street East

THREW AWAY HIS CRUTCHES

AFTER YEARS OF TERRIBLE
SUFFERING.

AN INTERESTING HISTORY.



STATEMENT OF MR. WM. McNEER.

For eight years I was troubled with
a sore on my leg which resulted from
having it broken. The doctors kept me
in bed five months trying to heal it up,
but all to no purpose. I tried all sorts
of salves, liniments, ointments, pills and
blood medicines but with no benefit. In
1883 it became so bad that I had to sit
on one chair and keep my foot on an-
other for four months. I could not put
my foot on the ground or the blood would
rush out in a stream and my leg swelled
to twice its natural size.

ELEVEN RUNNING SORES

developed on it which reduced me to
a living skeleton (I lost 70 lbs. in four
months). Friends advised me to go to
the Hospital; but I would not, for I knew
they would take my leg off. The doctor
then wanted to split it open and scrape
the bone, but I was too weak to stand
the operation. One old lady said it had
turned to black erysipelas and could
never be cured. I had never heard of
Burdock Blood Bitters then, but I read
of a minister, Rev. Mr. Stout, who had
been cured of a severe abscess on the neck
by B.B.B., after medical aid had failed,
and I thought I would try it. I washed
the leg with the Bitters and took them
according to directions. After using one
bottle I could walk on crutches, after
taking three, I threw away the crutches,
took a scythe and went to work in the
field. At the end of the sixth bottle my
leg was entirely healed up; pieces of loose
bone had worked out of it and the cords
came back to their natural places again.
That was nine years ago and it has
never broken out since. I can walk
five miles to-day as fast as anyone,
and all this I owe to B. B. B., which
certainly saved my leg, if not my life.
I cheerfully recommend it to all sufferers.
Give B. B. B. a trial, it will cure you as
it did me.

Yours truly,

Wm. McNEER, St. Ives P.O., Ont.

Mr. F. C. Sanderson, the druggist of
St. Marys, Ont., certifies to the entire
truthfulness of the remarkable statement
made by Mr. McNeer and says that several
other wonderful cures have been made in
his district.

GOLD WATCHES FREE!

Agents, you can make \$75.00 per month selling our popular
publications, and receive a Gold Watch free. Write at once
for special offer.
C. R. PARISH & CO.,
28 & 30 Toronto St., Toronto, Ont.

St. Jacobs Oil

THE GREAT REMEDY FOR PAIN, CURES

RHEUMATISM,

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




MORSE'S MELIOTROPE TOILET SOAP.

FRAGRANT, LASTING AND PURE

A PERFECT BOUQUET IN YOUR ROOM

JOHN TAYLOR & CO. MANUFACTURERS & PROPRIETORS



HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the **LIVER, STOMACH, KIDNEYS AND BOWELS.** They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at **THOMAS HOLLOWAY'S** Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World.

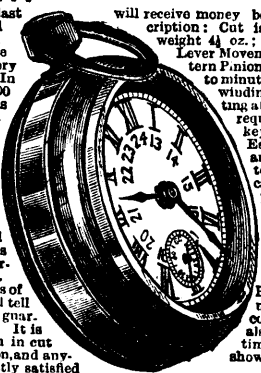
L.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

MISS A. M. BARKER'S SHORTHAND SCHOOL.
51 KING STREET EAST, TORONTO.
Apply for Circulars.

"To Save Time is to Lengthen Life."

GENUINE AMERICAN LEVER... Watch \$1.75

We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and any one not perfectly satisfied mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.



Sent to any address upon receipt of price.

The Gold and Silversmith's Co.
113 King St. West,
TORONTO, ONT.

IMPERIAL CREAM TARTAR BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

E. W. GILLET, Toronto, Ont.



Minard's Liniment relieves Neuralgia.

MISCELLANEOUS.

Babes in arms: The infantry.

MY LITTLE BOY.

Gentlemen,—My little boy had a severe hacking cough and could not sleep at night. I tried Hagyard's Pectoral Balsam and it cured him very quickly.

Mrs. J. Hackett, Linwood, Ont.

Mr. Fury: I want to know what you mean by kissing my housemaid, sir? Mr. Cheeky: I mistook her for your wife, sir!

Brown's Bronchial Troches give prompt and effectual relief in all Throat troubles. Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes: "Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using Brown's Bronchial Troches.

Lady (engaging nurse): Have you any experience with children? Irishwoman: Oh, Yis, mum! Oi used to be a child myself wanst!

FOR FROST BITES.

Sirs,—For chapped hands, sore throat and frost bites, I find nothing excels Hagyard's Yellow Oil. I had my feet frozen three years ago and obtained no relief until I used Hagyard's Yellow Oil, which soon healed up the frozen part.

Chas. Longmuir, Alameda, N. W. T.

A vein of onyx, possibly one thousand acres in extent, was recently discovered in Garfield County, Washington.

A COMPLICATED CASE.

Dear Sirs,—I was troubled with biliousness, headache, and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children.

Mrs. Walter Burns, Maitland, N. S.

The "Boston Manufacturers' Gazette" says: A fortune of mammoth proportions awaits the discoverer of a process for the curing of leather without the use of bark.

IT HAS BEEN PROVED.

It has been proved over and over again that Burdock Blood Bitters cures dyspepsia, constipation, biliousness, headache, scrofula, and all diseases of the stomach, liver and bowels. Try it. Every bottle is guaranteed to benefit or cure when taken according to directions.

What do you think will be the biggest thing you will see at the World's Fair? said Mrs. Fucash. My hotel-bill, replied her husband.

What is lacking in truth and confidence. If there was more absolute truth on the one hand, and absolute confidence on the other, it wouldn't be necessary for the makers of Dr. Sage's Catarrh Remedy to back up a plain statement of fact by a \$500 guarantee. They say—"If we can't cure you (make it personal, please,) of catarrh in the head, in any form or stage, we'll pay you \$500 for your trouble in making the trial." "An advertising fake," you say. Funny, isn't it, how some people prefer sickness to health, when the remedy is positive and the guarantee absolute. Wise men don't put money back of "fakes." And "faking" doesn't pay.

Magical little granules—those tiny, sugar-coated Pellets of Dr. Pierce—scarcely larger than mustard seeds, yet powerful to cure—active, yet mild in operation. The best Liver Pill ever invented. Cure sick headache, dizziness, constipation. One a dose.

The Rev. Mr. Arlington: You should always be particular about details, Miss Tucker. It is little things that tell. Nellie: I know that. I have three little sisters.

Directions for Colic in Horses.—Contents of small bottle of Pain-Killer in quart bottle, add pint of warm or cold water, sweeten with molasses, shake until all mixed, and drench well. Give about half at once, then balance in ten or fifteen minutes, if first dose is not sufficient. This will be found a never-failing remedy. 25c. for a large bottle.

Tschigorin, the Russian chess expert, has stated his determination to play Walbrodt only in Russia, and the German chess enthusiasts who hoped to see these chess giants meet in Berlin will be disappointed.

PERFECT SATISFACTION.

Gentlemen,—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

E. Bailey, North Bay, Ont.

Minard's Liniment cures Dandruff.



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling, and had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

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

Prompt to act, sure to cure

RADWAY'S READY RELIEF.

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

CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

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

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

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Chills and Fever, Fever and Ague Conquered.

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

Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA

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

DR. RADWAY'S PILLS

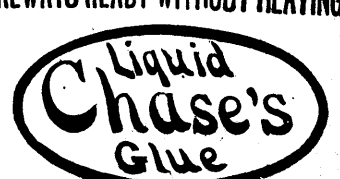
For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & CO., MONTREAL.

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Liquid Chase's Glue

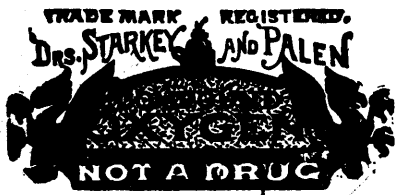
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Miscellaneous.

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



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

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We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

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In addition to our regular stock, we are showing A NUMBER OF NEW SPECIAL STYLES, VERY ATTRACTIVE. CALL AND SEE THEM.

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ALL REED ORGANS,
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STRICTLY HIGH CLASS IN EVERY PARTICULAR.

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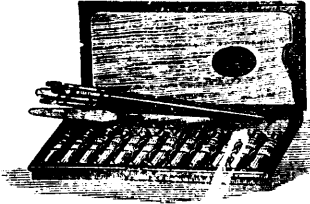
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BRUCE.—In Southampton July 11th at 5 p.m.
GLENGARRY.—In Alexandria July 11th at 11 a.m.
LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m.
OWEN SOUND.—In Knox Church, Owen Sound, on June 27 at 10 a.m. Conference on Life and Work June 26th at 2 p.m.
PARIS.—In Embro July 4th at 12 noon.
PETERBORO.—In Peterboro July 4th at 9 a.m.
REGINA.—In Qu' Appelle July 11th at 9-30 a.m.
SARNIA.—In Sarnia July 4th at 10 a.m.
STRATFORD.—In Knox Church, Stratford, on 11th July at 10-30 a.m.
TORONTO.—In St. Andrew's Church, Toronto, on 6th June at 10 a.m.

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They are low enough in price for everybody. Tell your dealer you must have them.

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Sole Wholesale Agents for Canada—Manufacturers of Colours & Varnishes.

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

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The Most Wonderful Health Restorer Known.
TAKE NO SUBSTITUTE.
Of Druggists or sent direct. Price 25 and 50 cents a box.

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Commencing Monday, May 15.
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Will leave Geddes' Wharf at 7 a.m. daily (except Sunday) for Niagara and Lewiston, connecting with New York Central and Michigan Central Railways for Falls, Buffalo, etc.
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Ladies' Evening Gowns and Empire Effects Specialty.
High Class Costuming in French and American measurements.

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WITH EXTENSIVE NOTES AND FORMS.
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Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

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DIVIDEND NO. 67.
Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive. Notice is also given that the general annual meeting of the Company will be held at 2 o'clock p.m. Tuesday June 6, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board.
S. C. WOOD, Manager.
Toronto, 19th April, 1893.

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PILES.
CAN BE CURED.
By CTAL TR ATM NT:
Polypus, Fissure, Diarrhoea, Piles, Fistula, Prolapsed Uterus, Pruritus, Cured without the use of the Knife, Ecrasement or Caustery.
DR. W. L. SMITH,
Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcers, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress.
Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence
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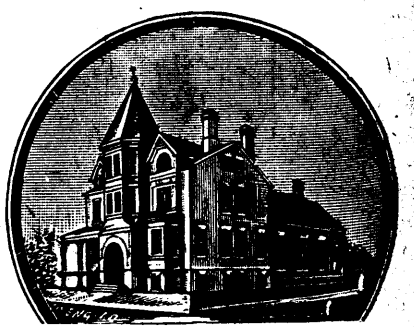
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Can be cured by the use of
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of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.
"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists, 50c. and \$1.00.



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