



# The Canada Presbyterian

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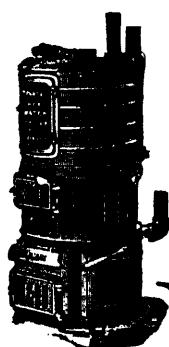
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When making custard, cream, coconut, pumpkin or lemon pies, either bake the crust slightly before filling with the pie mixture, or wash it over with the white of an egg. You will then have no more sodden undercrusts.

Fried Celery.—Trim and thoroughly clean the celery, and cut it into pieces about three inches long. Have ready a thin batter, dip the celery into it, and fry in plenty of butter or cottolene, till a golden brown. Serve very hot, with a garniture of parsley.

If you have any trouble in securing perfect cleanliness about the kitchen sink and drain-pipe, have a little concentrated lye sprinkled over the strainer every night. Some of it, of course, washes its way into the pipe, and there unites with the grease and forms strong softsoap. As soon as there is boiling water in the morning, have the maid pour a gallon of it down the pipe. This will cleanse it thoroughly.

Apple-foam.—Pare and core six common-sized apples; steam them soft and cool. Beat the whites of three eggs and one cupful of sugar with the apple nearly an hour till as light as possible, stir into the yolks one half cup of sugar and add to one-half pint of scalding milk. Put the foam in a dish and pour the custard on it.

The Way Southern Cooks Prepare Rice.—Wash a pint of rice in two waters, pour over it two quarts of boiling water, add even teaspoonful of salt, cover closely and set over the fire, stirring it often, boil fast twenty minutes; pour off the water, cover closely and set on the back of the stove to steam, half an hour or more, tossing it often with a silver fork. When done each grain will be soft but whole and perfect. Serve with roast poultry.

Rice Muffins.—Look over and wash half a cupful of rice in several waters, cover with cold water and cook very soft; when cold, add one and a half pints of sifted flour, half a cupful of butter which is soft, but not melted, half a teaspoonful of salt, beat four eggs very light and stir into the mixture, then add a quart or less of sweet milk; if the quart of milk will make the batter too thin, do not use it all; dip into muffin rings and bake quickly, send to the table hot.

Don't sweep—or allow your domestic to—with the broom in front of you, as though you were shoveling the carpet. As sure as you do, the dust will rise to the ceiling, and you will dig the nap from the carpet and shovel it up in the dust pan. More carpets are worn out by hard sweeping than by regular "wear and tear." Sweep the downward, regular stroke, keeping the dust under the broom. Wring out a house cloth or mop in soda water and wipe over your carpet after the dust has settled, and see how clean and bright it will look.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, APRIL 12th, 1893.

No. 15.

## Notes of the Week.

The cholera has broken out again in Russia and Austria. Many fatal cases are known to have occurred in St. Petersburg, but the authorities seem to be endeavoring to conceal the facts.

It will be remembered that there were two rival Holy Coats, one at Treves, and the other at Argenteuil. The Pope ordered a bishop to report on their genuineness, and he has hit upon a plan of pleasing all parties. The coat at Treves, he says, is genuine, but so is the one at Argenteuil. One is a vest, such as was worn next the body, the other an outside jacket.

In a town not one hundred miles from London there is preached every year what is known as a "drunken sermon." It is a temperance sermon. It was instituted many years ago by an old, eccentric man, who bequeathed to the town a public house on condition that forty shillings be deducted from the annual rent and given to a minister who should preach a sermon against the evils of intemperance.

The number of clergymen of the Church of England in the Dominion is 1,146; Presbyterian ministers, 911; Congregational 100; Christian Church, 33; Methodist, 2,014; Baptist, 316; Evangelical Lutheran, 45; Reformed Episcopalian, 22; New Jerusalem, 8; Free Methodist, 39. The Roman Catholic Church has one cardinal, 19 bishops, 3 prefects—apostolic, and 2,508 secular priests of all ranks.

Upper Burmah is the place for the unemployed. In that country of interminable forests, where the blazing sun sparkles on the Irrawaddy and on the gilded pagodas. Colonel Stopford tells us in *The English Illustrated*, is a very secondary consideration. When the people have it they keep their friends, and when it fails their friends keep them. Out of 180,000 inhabitants of Mandalay, it is said only 20,000 earn a living, and the remainder live on their friends as long as they will keep them. They have a sincere dislike for labour, but, like their kind in England, they are enthusiastic over racing and gambling.

For years a committee of Synod has been considering how to deal with inefficient or unsuitable ministers. A proposal was sent to the Synod seeking to invest Presbyteries with power to dissolve the pastoral tie in such cases. The matter was sent down for the consideration of Presbyteries, but such a diversity of opinion prevails that the committee will not ask the Synod to decide the matter before sending in the returns to Presbyteries for further consideration. The prevailing feeling appears to have been that inefficient or troublesome elders should be dealt with as well as unsuitable ministers.

A special meeting was held at Spurgeon's Tabernacle Church, March 29th, to take steps toward deciding upon a permanent pastor. The principle candidates have been the Rev. Arthur Pierson, D.D., of Philadelphia, the Rev. James Spurgeon, brother of the late Charles Spurgeon, and the Rev. Thomas Spurgeon, son of the late Charles Spurgeon. The resignation of Rev. James Spurgeon from his temporary pastorate was accepted, and the meeting passed by a majority of 2,000 a resolution that the Rev. Thomas Spurgeon be invited to officiate in the pulpit for one year, with a view to becoming the permanent pastor of the congregation. He will begin his duties in June.

The Behring Sea arbitrators met in Paris last week. It is a happy augury for the future that Lord Salisbury should have proposed this way of settling whether this Sea is the private property of the United States or open water.

Sir Donald Smith and Lord Mount Stephen have each made a gift of half a million dollars to the Royal Victoria Hospital, Montreal. This is the second million these men have devoted to the benevolent enterprise of providing Montreal with a thoroughly equipped modern Hospital. Another Montreal man, Mr. Molson, has given \$70,000 in aid of the medical school in connection with McGill University. The enlightened liberality of these public spirited benefactors of Montreal is well worthy of imitation by wealthy men in other localities.

The sudden death of Mrs. Alexander Mackenzie came like a shock to those who knew her, the sad event not having been preceded by any announcement of her illness. She lived less than a year after the demise of her distinguished husband. The interment took place at Sarnia from the residence of Mr. Charles Mackenzie, M. P. P., on Tuesday of last week. At the brief funeral service in Toronto, the Rev. Dr. Thomas, of the Jarvis Baptist church, made the following eloquent and truthful reference to the deceased:

"The nation that had learned to appreciate the qualities and work of Alexander Mackenzie will not be slow to recognize its indebtedness to her who through all the years of his public life was nearest to his heart. How much the strong man who stood in the glare of the public eye and who won the applause or braved the censure of his generation in the prosecution of his exalted ministry, owed to the tender sympathy of this true and noble wife, who shall ever tell? Certain it is that Mrs. Mackenzie entered with enthusiasm into all that commanded her husband's aspirations. She believed in his dominant ideas, and thrilled with responsive sensibility to the action of his varying fortunes. She had no ambition to shine herself, either intellectually or socially, but she appreciated with all the keenness of a wife's loving sympathy the glow of the lustre which gathered ever and anon around her husband's personality. And when disappointments came, and afflictions lasting through long and weary years, she was a ministering angel. With what patient fidelity and cheerful self-forgetfulness did she seek to alleviate the sorrows of those sad years. It was the rebound from that awful tension of care and solicitude that probably led to the speedy culmination which we lament to-day. Mrs. Mackenzie was a woman who adapted herself with admirable judgment and beautiful simplicity to her surroundings. She never pretended to be what she was not. She never aped the manners of those who assumed to be her superiors. She was courteous, winsome, dignified and unassuming, whether she presided over the affairs of her own quiet home or discharged the duties devolving upon her as wife of a prime minister. Amid the ostentatious glare of fashionable society and the unpretentious simplicity of ordinary friendships, she was the same unaffected woman. The honours which were so often wreathed around her distinguished husband's brow did not make her vain, nor did his disappointments and afflictions despoil her of her equanimity. She was a woman whose virtues like the fragrance of the quiet flower, make themselves felt without ostentation or display. She had done the work assigned her here in God's good providence, and she was called to higher service in another sphere."

## PULPIT, PRESS AND PLATFORM.

J. A. Froude:—The essence of true nobility is neglect of self; let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.

Talmage: The Sabbath speaks of a Jesus risen, a grave conquered, a Heaven open. It is tropical in its luxuriance, but all its leaves are prayers, and all its fragrant blossoms praise.

United Presbyterian: A good minister, who did not believe in sinless perfection, declared that those of his people who thought they had attained it gave him a great deal of trouble: but those who were "going on to perfection" gave him much help and encouragement.

Herman Olshausen: The root of his (Ananias's) sin lay in his vanity, his ostentation. He coveted the reputation of appearing to be as disinterested as the others, while at heart he was still the slave of mammon, and so must seek to gain by hypocrisy what he could not deserve by his benevolence.

The Voice: There is one point in connection with the Maine law which is not made as prominent as it should be, and which is beyond contradiction. That is, that in Maine two generations of children have grown up and have never seen the object lessons of strong drink in the "Saloon Front." Two generations of children in Maine have never seen liquors displayed in a window or a sign advertising their sale.

Mid-Continent: The best prayer meetings we have ever attended were those where the prayers and remarks were shot. The interest in them never flagged. Long speeches hurt a prayer meeting. Some people speak as if they were trying to feel their way to some point beyond which they can speak. One should always know to what point he is going to speak, and what he does say should be spoken briefly and with sufficient sprightliness to hold the attention of the congregation.

Christian Union:—There is subtle power enshrined in a book. A book may melt a heart, mould a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind him a preacher which will preach when he is dead and gone; he may have done something which will be fruitful of more blessing than the ablest sermon he has ever delivered.

Christian Guardian: A man who signs his name to letters in public print deserves, in one way, to have more consideration given to what he writes than the man who takes the privilege of anonymity. The former gives to the public his own personality, both as a pledge of his sincerity and an open target for criticism. He is certainly brave and honest in this manner of presenting his subject. This is specially true where personal matters are laid open to debate. On the other hand, where there is an absence of personalities and the desire to defend truth or attack error is the only motive, there is no imputation of cowardice to be made simply because a man does not sign his own name. But an anonymous correspondent who uses his privilege for attacks which, though ostensibly urged for the general good, are nothing more than veiled malignity against some one, deserves to have that privilege withheld from him. Where matters of fact are dealt with letters should be duly signed.

Zion's Herald: Who can define proof, or say why the conviction of the soul is not its surest guaranty? Proof cannot base itself upon logic, and logic has nothing to make its promises infallible. Neither can it base itself upon science, for not only are physical conditions subject to change, but science itself is constantly engaged in correcting its own past mistakes. There is no basis for certainty except a divinely implanted consciousness in the mind and soul of man. The proven things are proved neither by inference nor induction, but by universal conviction. Immortality is a fact which is thoroughly established by this consensus of belief.

Christian Intelligencer: There is a verse in Habakkuk which used to be very commonly misquoted. The correction has been made so often that we supposed there was an end to the error. But in a recent issue of an esteemed contemporary we see it reappear. The writer says, "Write the vision and make it plain, that he that runneth may read." But this is not what the prophet says. The true text is, "Make it plain that he may run that readeth it." The meaning is, not that one running may take in the word at a glance, but that one may be able to understand what is written and then run to bear the message to others. The practical instruction is, that one should spare no pains to learn the Lord's saying and then waste no time in giving it to his fellows. And ministers should make God's Word plain that the people understanding it may be in haste to make it known.

The Occident: What right have we to complain? We deserve nothing—yet see how God pours blessings upon our heads, "new every morning." But for the compassionate ministry of the loving and faithful Father, we should perish in the iron jaws of fate. Empty the world of God, and how hard it would be! That were trouble: this we now suffer is but the graciously tempered administration of fond, parental discipline, rich in bounty, splendid in product. Reflect that this God "is our portion;" then "quietly wait" the issue of His Providence. We are here to bear "the yoke"—that is the benefit of "youth," a valuable feature of our early training. Since it is God who doeth this, the gentle silence of unfeigned humility becomes us, and will well repay us. For this is not the end, it is merely an incident on the way of Life—a necessary incident or it would not befall us, for "God doth not afflict willingly the children of men."

John Morley: For one thing you never know what child in rags and pitiful squalor that meets you in the street may have in him the germ of gifts that might add new treasures to the storehouse of beautiful things or noble acts. In that great storm of terror that swept over France in 1793, a certain man who was every hour expecting to be led off to the guillotine uttered this memorable sentiment: "Even at this incomprehensible moment," he said, "when mortality, enlightenment, love of country—all of them only make death at the prison door or on the scaffold more certain—yes, on the fatal tumbril itself, with nothing free but my voice, I could still cry Take care, to a child that should come too near to the wheel; perhaps I may save his life, perhaps he may one day save his country." This is a generous and inspiring thought—one to which the roughest-handed man or woman in Birmingham may respond as honestly and heartily as the philosopher who wrote it. It ought to shame the littleness with which so many of us see the great phantasmagoria of life pass before us.



## Our Contributors.

### THE OTHER SIDE OF THE QUESTION.

BY KNOXONIAN.

Once upon a time a Roman Catholic priest was riding home from church, after conducting his first service in his new parish. Passing a group of his parishioners on the road, he said: "My friends, I have no doubt you are asking one another what do you think of the new priest. There is a more important question than that, — what does the new priest think of you."

That priest was a sensible man. He saw that there are two sides on every question and that is a good deal more than some people see who imagine they are much better than Roman Catholic priests are. One fundamental point of difference between a sensible man and a fool is that a sensible man always waits to hear both sides of a question before he says anything; while a fool always blurts out his opinion as soon as he hears one side.

It is always easy to load up a fool. Just go to him and tell him one side of a story and that is all he wants to hear. It never dawns on his imbecile intellect that the story has another side. It never occurs to him that if somebody who knows the other side were present he could put a different face on the thing in five minutes. He never says to himself, "Now, that is one side; but there is another side and I shall form no opinion until I hear both sides, and perhaps I shall not bother forming an opinion even then. The thing is not worth thinking about."

One reason why some people never wait to hear both sides of a question is because their minds are not large enough to contain both sides. Their upper story has only room and that room is so small that it has accommodation for only one idea at a time. There is no earthly use in giving a man an idea if he has no place to put it. Before you spend precious time in trying to give a man the other side it might be well to stop and ask if he has mental accommodation for two sides of any kind of a question.

There is no kind of a man we admire more than an able, learned and conspicuously fair judge. One of the delights of our youth was to sit in court and watch the late Chief Justice Richards do business. How evenly he could hold the scales. How admirably he could explode a fallacious argument by a little touch of common sense. His dry humour and transparent way of putting things made him a charming man to listen to; and the charm was all the greater because he always looked so heavy that you never expected him to say anything bright. The old chief knew there were two sides on every question, and it was no small part of a boy's education to watch him balancing the points and gradually getting at the truth.

Did you ever see Sir Oliver Mowat with a deputation around him urging legislation of some kind or asking for a pull at the surplus? The veteran Premier is all attention and politeness. His manner is that of a perfect gentleman but there is a certain something which seems to say, "That may be all so, gentlemen, but might it not be urged in reply, etc., etc."

Did you ever watch Dr. Reid in the General Assembly when some member is waxing eloquent on one side of a question. The veteran Doctor often looks as if he would like to say, "That may be so but there is another view that might be taken of that matter."

It may well be doubted if any man ever became permanently influential and useful in either church or state, without the faculty of looking at both sides of a question. No matter what a man's other qualifications may be if he does not form the habit of looking all round questions he soon loses his hold. The impulsiveness that snatches up one side and the littleness that can see only one side are alike fatal to lasting influence.

Moral for young people — cultivate the habit of examining questions on all sides.

### PARENTAL DUTIES AND FAMILY RELIGION.\*

BY REV. WM. FORREST, MARKDALE.

A short address on this the fourth question of the General Assembly's report on the state of religion for last year, may not be out of place before this association.

Embodied in this report we find the following significant words; "The state of religion in the home is not satisfactory." "Parents do not sufficiently realize their duties." "Religion does not bulk so largely in domestic life, as it did under earlier and happier conditions." "Family religion does not receive the attention which its importance demands." At a gathering of ministers, one of them, the report says, put the question: With all the machinery which is now at work in the Sabbath schools and different societies, do the young people know their bible as well as the old? The unanimous answer was "No."

These statements are not only startling, but they are full of warning and instruction to parents and ministers of the Gospel as well. A tree may grow up tall and stately, full branched, with spreading twig and leaf, and yet from root to lowest limb, its well rounded trunk may be but an empty shell. And how much better ere long will that religion be, which has grown up and branched out in church, Sunday school, and other religious and benevolent organizations, but from which the piety of the home has gone, or is going to decay? All the signs of yet unimpaired life may appear in the rosy cheek, the speaking eye and active limbs; but how long will these signs continue, when the tide of life is drying up at the fountain, and the pulsations of the heart are beating slowly to a close. So in the same way it is possible to have churches, Sabbath schools, and other kinds of religious machinery in apparently sound working order yet if the piety of the home be decreasing, then we shall soon have "the form of godliness without the power," and failure instead of success, like the early churches, will be the inevitable result at last. As the heart is the centre and source of life and movement in the physical frame, so is the home the foundation and seat of life to the social relations of human existence. A sound foundation is the condition of a stable superstructure; a clear fountain is the condition of the stream that must flow from it in transparent purity.

These reflections conduct us back to the time when God not only created man, but also the home and family, by making him male and female in his own image. As time passes the family expands into the tribe, the tribe into the nation, and the nation increasing fills the world with its teeming social and individual life. When the life of childhood enters into the home then come to the parents obligations and responsibilities of the most important and far-reaching kind. It may be worthy to remark here, that the infidelity of the present day, in seeking to overturn Christianity and establish its own dark empire over men, is directing its most decisive efforts to overthrow the family institution, and erase the very idea of home from the human mind altogether. This is a cardinal principle in the communistic, socialistic and other sceptical systems of the present age. The votaries of the creed are wise in their generation, because if they can make themselves master of the family institution or suppress it altogether, the hardest part of this task in overturning the Christian faith is accomplished already. Let us not be ashamed to take a leaf of warning out of their book, and what they seek to destroy, let us seek to preserve as one of our best heir-looms given to us from above. The mere preservation of the family institution, consisting of parents and children in one home, is not all however for which we need to strive. We must have the ideal christian home ever before our minds, and resolve never to rest content till that ideal is realized. Such homes as we read of in the Holy Scriptures—like that of Abraham of whom God said, Gen. 18. 19. "I

\* Address on the Discharge of Parental Duties and Cultivation of Family Religion, delivered by Rev'd Wm. Forrest, Markdale, before the Ministerial Association of the Owen Sound Presbytery, on the evening of March 30th, and published by request of the Association.

know him that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment." Or like that of Joshua as described in his parting counsels to the Elders of Israel, chap. 4. 215. "As for me and my house we will serve the Lord." What a bright example of the ideal home and of successful religious training, and what beautiful and suggestive glimpses are furnished to us into the youthful life of the child Jesus in these words from Luke's Gospel 2. 51. 52., "And he went down with them and was subject to them. And Jesus increased in wisdom and stature, and in favor with God and man."

In these questions we have examples, not only of the best kind of household training and discipline; but also of most desirable and successful results. Everything needful to make true religious homes is described in these words; "They shall keep the way of the Lord to do justice and judgment." "We will serve the Lord." "And increasing in favor with God and man." Here surely we have the words of unerring wisdom fulfilled, Prov. 22. 6., "Train up a child in the way he should go, and when he is old he will not depart from it." What abundant encouragement this promise gives to Christian parents to carry out the practical exhortation of the Apostle, Eph. 6. 4, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." In these two passages taken together we have not only the method of the true spiritual home-training described, but we have the assurance of ultimate success also given. It is one thing however to know, and another thing to do. A wide gap often opens up between the theory and the performance, and hence failure results.

According to the report, one danger on which religious home training is suffering a kind of shipwreck in the present time, is the principle of delegation. It is not that Christian fathers and mothers are shutting their eyes altogether to their duties; but they are entrusting too much of their own work to others. We may without any serious risk commission men to represent us in parliament, or in the place of business; but when parental responsibilities are transferred to others, either in whole or in part, no wonder the work falls, and the promise of God remains unfulfilled. The Sabbath school is doing a good work of its kind, but one hour of religious instruction each week, can at the very best do nothing more than supplement what should be the earnest, prayerful and persevering task of the parents at home.

It is certain that no Sabbath school teacher, no minister of the gospel can, or ought to supply the place of the parent to the child as a teacher of religion, especially in the earlier and more impressive season of life.

In other times more than in the present, I am afraid the regret of the report is true, that the things of the past were better than the things that are now. Then the catechism with the proof-texts was the unfailing companion of the child. The bible was a text book frequently read and explained both in the home and public school. Greater attention was paid to the kind of literature introduced into the domestic circle, and especially on the Sabbath day. The way in which the sacred day was observed in other times, was itself an important factor in the religious education of the young. In my own recollections of the past, the beauty, the sacred repose, the lessons taught on the holy day of rest remain green and fragrant still, and will as long as memory retains its power.

I have met with men in the humblest walks of life, especially in the mother land, who were as deeply read in theology, and who understood what they read as well I will venture to say, as many of our theological graduates, and yet their chief training was received in the home circle, matured afterwards by their own independent researches into the pages of our older theological masters; whilst the simple piety that adorned their lives, was under God, the fruit of their early teaching, ripened by the stalwart fare gathered from volumes which are now strangers in the domestic circle altogether.

When we are counting up our statistical and financial gains at the close of each ecclesiastical year, the increase of church membership, the multiplication of religious associations, and contributions to the various missionary and benevolent schemes of the church; if we neglect the religious life of the home, we are falling into the dangerous mistake of the athlete who has developed the muscular portions of his external physical system at the expense of the organic life within, so that on a certain fatal day the relaxed organism of the heart collapses altogether and death ensues.

Does not the advice of the prophet to King Hezekiah meet us with timely warning here? "Set thine house in order." Or that of a still greater than Isaiah to the back-slidden church, "Repent and do the first works." Get the family circle reorganized with its altar of daily sacrifice and service to God, and let the stream of true religious life be turned into it with increased volume and power. Let us remember and imitate faithfully the examples of Abraham, Joshua, and the holy family of Nazareth. And first of all to the fathers and mothers of the present day do these words of warning, in concert with these other inspiring examples, speak with most earnest and impressive power. To them the sacred record proclaims that in all successful home training there are not only things to be done, but also things to be shunned, Eph. 6. 4 "And ye fathers provoke not your children to wrath." The angry passion glaring in the eye, or breaking forth in the gesture, speech, or deed will beget its own likeness in the soul of the child; and will thus neutralize to a large extent the whole course of domestic education, however carefully and earnestly carried on.

Too often also the selfish elements in the child's nature are fostered with hot-house rapidity, by the unwise parent's fond and baneful weakness; so that no instruction however careful and complete, will ever be able to eradicate the evil growth from the moral nature of the youth thus corrupted and debased. In this respect the words of the wise man are too frequently true Prov. 13. 24. "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." Another stumbling block in the way of successful child training, is unjust partialities. Praise and blame, and even rewards and punishments are distributed not according to merit or demerit; but as the unreasonable whim or caprice of the partial father or mother may dictate; and thus the dark passions of envy and jealousy are engendered in the one depreciated, whilst those of pride and vanity are quickened into hateful life in the bosom of the one unduly favored.

The question has been asked, "Why is it that so many children trained in religious homes have gone hopelessly astray in the after stages of life? If errors such as we have been describing have characterized the whole, or even a part, of that early training, we do not need to seek far for a solution to the query so often propounded. Turning away from the prohibited side of this subject of home training, we present a few remarks on the positive side enjoined by the sacred writer in the words Eph. 6. 4, "but bring them up in the nurture and admonition of the Lord." Does anyone ask when is this process of religious education to begin? There should be no doubt about the reply here, we have it in the words of Paul to Timothy, 2. Tim. 3. 15. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Says a greater than Paul, Luke 18. 16. "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of God."

From the time of the earliest intelligence the child is surrounded by educational influences whether good or evil. In early life especially, example is its most potent instructor. It is a creature of imitation, and is all the while copying the models set before it. It finds them just at home in the words, looks and actions of the inmates of that home. Matured into larger life, the street, the play-ground, the social circle, the classroom in which its work and sports are carried on are all educating the youthful mind either into good or evil. How needful then to lose no time in predisposing the receptive soul of childhood in the right direction; and there is only one right, and that is the way towards God to love him, believe in him, and do his will. What a work this is? demanding a consecration, a wisdom, and a sanctified genius far beyond that of the artist or sculptor whose works of art have won for him what the world calls imperishable fame. This one works to produce a life-like copy of some living or dead production of nature, but the wise Christian parent is working to have his child's spiritual being transformed into a living likeness of his Creator, the son of God, who

CONVOCATION.

MONTREAL PRESBYTERIAN COLLEGE.

Wednesday of last week was a red-letter day in the lives of some of the students of the Presbyterian college, inasmuch as at the convocation in the evening they received prizes and other rewards for diligent and hard study, and others who have finished their college course received their diplomas and bade their professors goodbye. It was also a red-letter day in the history of the college itself, since it marked the completion of the Rev. Dr. MacVicar's quarter-century of college service, a period during which, mainly by his efforts, the college has grown from a very small affair to the present state of efficiency. It was but fitting that in some way or other Dr. MacVicar's faithful services to Presbyterianism should be recognized, and this was done by the citizens in the shape of a purse containing \$3,650, and by the alumni and students presenting him with a cheque for \$500.

The convocation which was held in the David Morrice hall, was presided over by the Rev. Dr. MacVicar and accompanying him were the senate, alumni and visitors, whilst the body of the hall was filled with friends of the institution. After the opening devotional exercises the presentation of prizes, scholarships and medals took place as under:

PRIZES.

PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

- The Walter Paul Prize for public speaking—Mr. G. C. Pidgeon, B. A.
- The Walter Paul prize for English reading—Mr. W. F. Gilmour.
- The Walter Paul prize for French reading—Mr. P. E. Beauchamp.
- The Walter Paul prize for English essay—Mr. G. D. Ireland.
- The Walter Paul prize for French essay—Mr. W. Biron.

SACRED MUSIC.

- The first prize, 2nd year only—Mr. R. Eadie.
- The R. S. Weir prize, all years—Mr. G. C. Pidgeon, B. A.

ECCLESIASTICAL ARCHITECTURE.

- The Dr. M. Hutchinson prize, 3rd year only—Mr. D. J. Fraser, B. A., and Mr. K. MacLennan, B. A., equal.

RHETORIC.

- The Dr. F. W. Kelley prize, 2nd year—Mr. G. C. Pidgeon, B. A.
- The Dr. F. W. Kelley prize, 1st year—Mr. J. C. Stewart.

SCHOLARSHIPS.

UNIVERSITY SCHOLARSHIPS.

- The Lord Mount Stephen, 1st year—Mr. M. McIntosh.
- The Stirlings 2nd year—Mr. A. Graham.
- The Draysdale 3rd year—Mr. J. S. Gordon.
- The Slessor, 4th year—Mr. J. Taylor, B. A.

FRENCH SCHOLARSHIPS.

- The John McD. Hains' scholarship, theological—Mr. M. Menard.
- The Guelph Chalmers' church—Mr. L. Giroulx.
- The first scholarship, literary—Mr. E. Brandt.
- The Hamilton McNab street—Mr. J. O. Lambert.

Gaelic Scholarships.

- The R. R. MacLennan, senior,—Messrs. K. MacLennan, B. A., and N. A. MacLeod, B. A., equal.
- The Duncan Monroe—Mr. A. MacVicar.

THE NOR-WEST SCHOLARSHIP.

- The James Henderson scholarship—Mr. W. T. D. Moss, B. A.

ORDINARY GENERAL PROFICIENCY.

- The D. Morrice, 1st year—Mr. J. S. Stewart.
- The Balfour, 2nd year—Mr. J. R. Dobson.
- The Crescent street, 3rd year—Mr. J. R. MacLennan, B. A.
- The Hugh Mackay, 3rd year—Mr. D. J. Fraser, B. A.
- The Mrs. Morrice, 3rd year—Mr. W. D. Reid, B. A.

GENERAL PROFICIENCY IN HONOR AND ORDINARY WORK.

- The Anderson, 2nd year—Mr. G. C. Pidgeon, B. A.
- The Peter Redpath, 2nd year—Mr. E. A. Mackenzie, B. A.

The Wilson Brown, 2nd year—Mr. A. C. Reeves, B. A.

MEDALS.

The students' gold medal, being highest prize of the year for all work, pass and honour—Mr. D. J. Fraser, B. A.

The silver medal—Mr. K. MacLennan, B. A.

The degree of B. D. was conferred upon Messrs. D. J. Fraser, B. A.; K. MacLennan, B. A., and, ad eundem gradum, the Rev. S. Weir, B. D., Ph.D., A. M., who were presented by the Rev. Professor Campbell.

The degree of D. D., honoris causa, was conferred upon the Rev. W. A. Mackay, B. A., Woodstock, Ont.; Rev. James B. Muir, M. A., Huntingdon, Que., and Rev. Charles Chiquy, Montreal, who were presented respectively by Rev. Professor Scrimger, Rev. Dr. Barclay and Rev. Professor Campbell.

Mr. W. T. D. Moss, B. A., read the students' valedictory, followed by the presenting of diplomas to the graduates of the year by the Rev. Dr. MacVicar; Mr. D. J. Fraser, B. A.; Mr. K. MacLennan, B. A.; Mr. M. Menard, Mr. T. A. Mitchell, Mr. W. T. D. Moss, B. A.; Mr. W. D. Reid, B. A.; Mr. A. Russell, B. A.; Mr. T. S. St. Aubin.

Through the kindness of Mr. David Morrice the members of the graduating class received some very useful books, and through the generosity of Mr. Warden King, each graduate received a copy of Trumble's "Yale Lectures on the Sunday School."

Mr. David Morrice spoke of the Rev. Dr. MacVicar's work in connection with the college, pointing out that when he was appointed principal and professor of the college there were only some five or six students; during the last session there were some 90 students, which must be a source of satisfaction to all who took an interest in the college. During the past quarter of a century over 200 had graduated from the college, some of whom were now working in the foreign field. He spoke of the support which had been given the college, and then, on behalf of a number of citizens, read a congratulatory address to the Rev. Dr. MacVicar, and presented him with a purse containing \$3,650.

Rev. G. Whillans, on behalf of the alumni and students, also read a congratulatory address to the Rev. Dr. MacVicar and presented him with a cheque for \$500.

The Rev. Dr. MacVicar, in reply, thanked his many kind friends for their marks of appreciation of his twenty-five years' imperfect services. The work of founding and so far equipped the college he need not hardly say had not been free from difficulties; but these had been overcome by the wisdom, energy and generosity of its benefactors, among whom Mr. David Morrice and others had taken distinguished places. While taking part in other church work, his chief and incessant work had been in the founding and extending of the college, from which he refused to be torn aside or drawn away by tempting offers pressed upon him from elsewhere; and to-day he rejoiced that his course had merited the approval of so many whose judgment he highly esteemed. He attributed the prosperity of the college to the loyalty and ability of the students and alumni, and to the ability, devotion, learning and unanimity which had characterized the faculty, now numbering five professors and an admirable staff of lecturers. In conclusion he addressed a few appropriate words to the graduating class.

Rev. Dr. W. A. Mackay then closed the proceedings with the benediction.

It is as supreme a folly to talk of a little sin as it would be to talk of a small decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it. Sin is registered according to heavenly measurements of holiness and majesty.—Rev. C. S. Robinson, D.D.

The mistake that very many weak Christians make is that of parading their doubts before the world. They have not been fully grounded in Christ, their faith is not firm, and the least doubt that enters their heart is given to others, and thus they help to bring them into the same state.—Christian World.

Christian Endeavor.

HOW CAN WE FIND GOD?

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

APRIL 16th.—Job 23: 3; Luke 11: 9-17.

Job's condition was very sad. His circumstances were extremely trying. His property was all gone, his children were all dead, his body was covered with boils, his three friends were reproaching him and trying to prove that because he was a great sufferer he must have been great sinner. In the midst of their reproaches he sighed, "Even to-day is my complaint bitter and my stroke heavier than my groaning." And yet he felt that God would vindicate him, and that the dark clouds would pass away, and that the light would shine once more. So far from being afraid of God was he that he yearned and longed for him. His words remind us of the words of the Spouse in the Song of Songs: "I will seek him whom my soul loveth" (Song 3: 2-3).

How can we find God? In a general way it may be said that we can find Him anywhere—everywhere. "He is not far from every one of us." "Seek and ye shall find."

"Where'er we seek Him He is found, And every place is holy ground."

The words of Augustine will bear repetition, "Our God in and of His supreme goodness says, Who ever sought Me and found Me not? Whoever desired Me and obtained me not? Whoever loved Me and missed me? I am with him that seeks for Me; he hath me already that wisheth for Me; and he that loveth Me is sure of My love."

But more particularly it may be said that we can find God where He has revealed Himself. Where has He revealed Himself?

(I) He has made a certain revelation of Himself in nature. "The heavens declare the glory of God and the firmament sheweth His handy work." (Ps. 19: 1). When we look abroad on the face of nature, when we contemplate the myriads of stars and constellations in the heavens and when we remember that though these are all flying through space with indescribable velocity there is no jarring or discord we can scarcely fail to be impressed with the fact that God is a being of almighty power. Again, when we study the scenes in nature around us and see how wonderfully everything is designed to produce certain results we cannot but believe that God is a being of infinite wisdom. Moreover, when we consider how everything in nature was originally intended to promote the happiness of mankind, we are constrained to acknowledge that he is a being of infinite goodness. We can thus look from nature up to Nature's God. Paul taught that even the heathen should have found God in nature (Rom. 1: 20).

(II.) In the Bible we can find God because there he has given a fuller and clearer revelation of Himself than in nature. How significant are the names by which He has revealed Himself! Jehovah-Rophi, Jehovah-Nissi, El-Shaddai, Jehovah-Shalom (Ex. 15: 26; Ex. 17: 15; Ex. 6: 8; Judges 6: 24) As we study the significance of these names and remember that they are indicative of His character we cannot fail to find Him. If we know His name we shall put our trust in Him (Ps. 9: 10). Again, as we read His messages to us, whether those messages came by means of dreams, or visions, or the Urim and Thummim, or the inspired prophets, we realize that He is discovering Himself to us—that He is making known His mind and will to us.

(III.) In the Person of Christ, God has given the last and most complete revelation of Himself to us. "He hath spoken unto us by His Son" (Heb. 1: 1-2). If we see Christ we see the Father (John 14: 9). In Christ we can find God. (John 1: 14; 1: 18).

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—Hinton.

Himself "the brightness of the Father's glory, and the express image of His person." But what has the church, what has the ministry of the church got to do with the grandest of all educational undertakings—that of training the rising generation into the way of holiness and conformity to the perfect will of God. The responsibility resting upon both church and minister in connection with such a work, is consequently great and of transcendent importance, and surely this view of the case is involved in our Lord's command to Peter (John 21: 15). "Feed my lambs," illustrated strikingly by his own example when he took little children up into his arms and blessed them. This interesting incident, we have little doubt, was foretold in the words of the prophet long before, Isa. 40: 11, "He shall gather the lambs in his arms and carry them in his bosom." In his pentecostal address, the apostle Peter emphasizes the same doctrine when he says to his audience, Acts 2: 39, "For the promise is unto you and to your children." Our Presbyterian creed recognizes the right the children of believing parents have to share in the privilege of this promise, and also in the attendant rite of baptism. The commission of our Saviour comes in at this point, and defines the duty of his ministers in relation to the young as well as to the old, when He says, Matt. 28: 19, 20, "Go ye therefore and teach, or disciple, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Nations include the children as well as the parents, and consequently they must be recognized as legitimate subjects of the teaching or training commanded.

Ministers of the Gospel are therefore discharging a manifest duty when they seek, on all suitable occasions, to come into personal contact with the lambs of the flock, and teach them the commands of Christ in their own homes, in the class, and in the meetings of the congregation. It is within their province to insist that the habit of regular church attendance should be formed even in early youth, so that they may be brought from the first into personal habitual connection with God's great instrument of conversion, the preaching of His word. It being the minister's privilege to believe while preaching that the good seed sown in the hearts of his youthful hearers will yet take root, and by the blessing of the divine Spirit grow up into a harvest of immortal beauty, when time itself shall forever have passed away.

Whilst thus directly exerting a salutary influence upon the minds of his youthful charge, the minister of God can also wield an influence indirectly for the same end, by pressing earnestly upon parents the responsibilities and duties of their own position and relation to the youthful members of their homes. He can rouse up the careless from their slumbers of indifference, and stimulate still more the earnest minded to all patient persevering and self-denying effort in their great life task. He can point them to noble examples of successful exertions in this work of soul-training in earlier times. He can tell them of youthful Joseph maintaining his integrity unstained amid the impure solicitations of his first Egyptian home. He can tell them about Samuel, the child of the prayer-loving, humble minded wife of Eikanah; a prophet of God in his youth, and entering even then upon a career of pre-eminent usefulness and honor. He can tell about Daniel's three youthful companions braving the ire of the infuriated king, and the terrors of a fiery ordeal, rather than deny the faith and renounce their loyalty to the God they loved, and whom they had been taught to obey. He can tell them of the youthful evangelist Timothy, brought up at the feet of his widowed mother Eunice, a woman hitherto unknown, and distinguished chiefly because she was the mother of such a son.

He can tell them that no richer investment can be made, than to invest their time, their means, their prayers and tears, and all self-denying effort in this work of spiritual home-training, and of saving the souls of those they love best. He can tell them that no loftier ambition can animate the hearts of Christian parents, than the ambition of being able to say at last in the presence of the Judge of all the earth, "Here are we and the children God hath given us."

Last of all he can tell them how great will be their joy, the joy that circulates in the presence of the angels of God in heaven, the joy of meeting in never ending felicity with the souls of their own children redeemed to God by the blood of Jesus and led through their instrumentality, out of the darkness and death of sin, into the light of life everlasting above. Like the merchant who has sent out his freighted ships to some distant shore, and who waits their return at the expected time, as they enter the harbor one after another, his joy is full, when they pour down at his feet what they have brought in exchange, the gold, the gems, the spices of another clime.



## Pastor and People.

### GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

#### THE CHRISTIAN AND HOLINESS.

Key Texts : 1 Pet. 1.15,16.

1. A caution. Heb. 12.14.
2. God's purpose.
  - Chosen to holiness. Ephes. 1.4.
  - Object of His work. Col. 1.22., Ephes. 5.25-27.
  - Called to it. 1 Thess. 4.7., 2 Tim. 1.9.
  - Christ prays for it. Jno. 17.17.
3. How it is secured.
  - (1) Thro' walking in the light. 1 Jno. 1.7. See "cleanseth." chap. 1.8,10.
  - (2) Confession of Sin. 1 Jno. 1.9.
  - (3) Thro' the truth. Jno. 17.17., Jno. 15.3., Ephes. 5.26.
  - (4) By faith in the truth. Acts 15.9. and 1 Pet. 1.22., 1 Jno. 5.4.
  - (5) By action in accord with the truth. 2 Tim. 3.16,17., See "perfect" here!
  - (6) In following Christ as our example. 1 Pet. 2.21.
  - (7) Renewing of the mind and transformation of life. Rom. 12.2.
  - (8) By steadfastness. 2 Pet. 3.16,17.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

When the physician had done eating he put his hand under his robe and drew out a bag which seemed very heavy together with a little pair of scales. One of the scales he took off its rest and thrust into the bag scooping up some yellow dust with it. Then replacing the scale on the balance he put a little weight into the opposite one and seemed pleased to find them balance almost exactly. "There is your pay" he said to Lewpang, "what have you to put it in?" But Lewpang answered "I do not want your gold for helping a famished man with a little rice." "Not want gold?" cried the physician; "what a strange young man you must be. Everybody in the world is crying out for gold." "And I too" said Lewpang "am like the rest of the world, but I want more than anybody else, and I want to earn it with my own hands and feet not by taking advantage of a rich physician's hunger. Tell me how to get the gold for myself and I will bless you if I have to travel to the ends of the earth and work my fingers to the bone." Then the young man told his old companion the whole of his sad story. The physician was grateful to Lewpang and saw that he was a good son and a youth of good spirit who was worthy of help. But then he had no right to betray the secrets of his profession. So he told his companion and benefactor this strange story. "Over the great sandy desert to the north of us and then over the great mountains on the east of it a man went till he came to the great Black River and this he followed down to the Long White Mountains that shut out the Kingdoms of Corea. At the foot of these mountains he found a white headed dwarf with one leg and that in the grave, three arms and five fingers at the end of each. He pulled the dwarf's leg out of the grave, cut it off and sold it for its weight in gold." Lewpang was horrified, but the physician smiled at his horror and said "You know it is not our practice to take life but to save it. I have told you all I dare. If you have not a head as well as hands and feet you will never get the gold you want." Then he rose and saluting the astonished youth went on his way.

Lewpang now journeyed northwards towards the great desert but before he reached it had another adventure. A body of Huns mounted on rough little horses rode down upon him and made him prisoner. As he quietly submitted, having nothing to defend himself with and seeing that it was useless to resist, the Huns did not harm him but carried him away behind one of their number to their chief Mete. This chief was a man of great importance among the Huns. He had lived so long on the borders of China and had had so many dealings with the Chinese kings and generals that he knew their language well. So he spoke to Lewpang in his own tongue and asked him what his business was. When Lewpang replied that he was an armourer Mete was delighted, for this was the very man he wanted. He told his captive that he had iron in plenty but no man was able to forge it properly, that he had many weapons but they had lost their edge and temper. Would he stay and teach some of his people the armourer's art? Lewpang hesitated. These Huns were the enemies of China it is true but then the Emperor of China was at peace with them for the present and besides was he not the worst enemy of his own people? So he promised at last that if Mete would help him afterwards to go to the Long White Mountains he would teach his people to make weapons of war. The chief promised to do that and a great deal more for the young Chinaman. At once Lewpang had a high officer's dress given to him and was placed in a large house with many servants to wait upon his orders. Another building was set apart as a work room and smithy. Furnaces were set up, anvils and hammers prepared and a band of intelligent young men appointed to receive instruction from chief armourer Lewpang.

Three months passed away before Lewpang was able to leave his pupils and by that time he had so gained the hearts of Mete and all the leading men among the Huns that they could hardly bear to part with him. True to his word the chief gave him horses and servants well armed and equipped for the journey, with abundance of provision for the way and messages of friendship to the chief of the northern Huns and Tartars whom he enjoined to protect his officer. Thus helped and guarded Lewpang safely crossed the desert and the mountains. Then following a branch of the great Black River running from the south he arrived at the foot of the Long White Mountains after travelling many weeks. At once pitching his camp he set to work to find the white headed man with a leg in the grave and three arms. For many days he looked in vain expecting not indeed to find such a man but some sign-post pointing out a mine where precious stones, or other articles of very great value might be buried. Every white topped object he saw he rode or walked up to hoping to discover the old physician's dwarf. One morning when he had risen early to explore, leaving his attendants asleep in the camp, he came upon some people who seemed to be gathering plants or roots. Making signs of peace he went up to them and found that one of their number knew a little of the Hun language, although he belonged to another race. By words and gestures he got from this man the information that he and his companions were gathering plants to send to China and that the Chinese gave yellow dust for them. He pointed out the plant to Lewpang who gathered two or three roots of it without paying much attention to what seemed a thing of little importance.

After the morning meal was over he noticed his cook, a very intelligent Hun, looking eagerly at the half withered plants he had brought in and thrown carelessly upon the floor of the tent. "What are you looking at?" asked Lewpang. The man answered "It has no name in our country, but you people in China call it *jin-san* and say that if a man eats enough of it he will never die. It costs a great deal of money in China." Lewpang gave the plants to the cook who carried them off as if they were great treasures. Then he went out again to look for the whiteheaded man. But as he was walking along he began to think and this is how he reasoned. "It was a physician who told me about the dwarf. Now physicians know best and think most of the remedies they use in their practice, and I know there is one remedy they use which comes from a far country and is worth its weight in gold. Then these people I saw were gathering this plant to send to China and the cook says that our people think if they eat enough of it they will never die. Perhaps this is the very thing that is worth its weight in gold. But then how is it a dwarf? O I see, I see, it is *jin-san*, the man plant, for *jin* means a man! Let me look at it well. This is indeed the dwarf, the little man for it is not more than two hands high; its woolly white cluster of little flowers make up the white head; the leg in the ground is the stem and root; and these three leaf stalks branching out half way between the flower and the root are the arms, with five leaves for fingers on each of them. I have found it and hardly know whether to be sorry or glad." So Lewpang found the ginseng as we call it, a plant which grows in many parts of Canada and large quantities of which were at one time sent to China in exchange for tea until unwise merchants dried it in ovens instead of in the sun so that its virtue was lost and the Chinese refused to receive any more.

Lewpang was disappointed. He had expected to find some great treasure ready to hand, and all he had found was a very common looking little plant. So he returned to the camp and did nothing the rest of that day, but think of his want of success. In the evening the cook came to him and asked where the ginseng was to be found, as he would like to carry a quantity back with him. Lewpang told the Hun and at the same time told him his own story and the reason of his sadness. When the cook heard the story he said "You have no cause to be sad. The physician was right in sending you here, for this root is easier and safer to carry than gold, and if there is gold enough in China, you will get full equal weight of it for all the ginseng you take home. The rest of the men do not know the value of the plant. Let them gather it for us and we will dry it in the sun and take away as much as our horses will carry." Then Lewpang, although he had not quite got over his disappointment, agreed to set the men to work next day, and promised the cook a good share for his advice and for his labour in drying the roots. But the good Hun said he would take nothing until Maou was set free, "for" he continued "although the Chinese think that we are savages, we can be kind as well as they." The young armourer was touched by the cook's generosity, and when he looked up from his pillow to the starry sky that night he thought he saw Heaven with a more kindly face shining down upon him.

Next day was a very busy one. Taking his attendants to the foot of the mountains Lewpang shewed them the ginseng plants and told them how to dig them up and bring them to him with the leaves and flowers or seeds so that he might be sure they had not collected the wrong roots. The men brought them in to the camp in great loads. As it was fine sunny weather Lewpang cut off the tops and gave the roots to the cook who laid them out to dry. Soon a large space was covered with the ginseng roots. At night they were covered up to protect them from the dew, and next morning they were

again exposed to the sun. As the old roots were dried and packed into bags new ones were brought in, until at last there were as many collected as the horses could carry. Lewpang had got over his disappointment now entirely. He had watched every new load that came in with great pleasure for it seemed to bring his father's freedom nearer and nearer. When the last bag was filled he was all eagerness to start for home and find purchasers for his valuable medicine. The Huns, all but the cook, wondered very much that their clever young officer should come so far for roots, but as they were used to obeying orders without asking questions, they kept their wonderment to themselves. Away home went the cavalcade with light hearts and heavy loads until after many days they arrived at Mete's village on the Kokonor. Lewpang told the kind chief what he had done, and gave him some of the roots, which he gladly received. In return he promised to help his officer in every way to turn his ginseng into gold.

Lewpang would not venture into China for he knew that Urshewange and Lesze were wicked enough to take all his property away from him. So he carried his merchandize to the borders of Kansuh near the place where he met the physician, for he thought that the Chinese officers would not dare to cross over into the land of the Huns. And in this he was right. Then he sent messengers. Chinamen whom he found near at hand, into all the cities to tell the physicians and all who wanted the root of immortality that he had plenty to sell at the usual price. Thereupon a great many physicians and druggists and other merchants being assured that no harm would come to them from crossing the border into the Hun's country, came with their gold to buy. Some only bought a few roots after they had tried the ginseng to see that it was real and properly prepared, but the wholesale merchants, many of whom were very wealthy and wanted to keep their gold out of the emperor's reach for a time, bought large quantities. The news spread all over northern China that such ginseng as had never been seen before and great bags of it were to be got from a young Hun physician on the borders of Kansuh. The merchants came in hundreds even from far away Peking and Nankin and carried off the precious drug leaving their golden pay behind in Lewpang's coffers. Soon all the ginseng was gone but great chests of gold remained in its place, and the son of Maou was glad of heart.

The next thing Lewpang did was to write to the armourer at Keenyang, asking him to send him a pattern of the Emperor's throne, its exact size and shape with all the ornaments upon it. For this purpose he sent him money more than enough to cover all his expenses, and at the same time he sent one large sum to his mother and another to his father at the wall. When the pattern came he set to work himself although he was no goldsmith to make the throne. Most of the work he performed by hammering, for there is no metal that can be hammered into shape more easily than gold. The framework he made of iron rods and these iron rods he covered over with gold bands and sheets, putting on the ornaments last of all. When the throne was finished he found that he had still a good deal of the precious metal remaining. Now he sent word to the prime minister Lesze that the throne was ready which the Emperor had offered to take in exchange for his father's liberty and that if he would promise no harm should come to him he would give him a large sum of money for himself and would bring the throne to the palace at Keenyang. Lesze sent a special messenger to get the money Lewpang had promised him and a pledge that he might bring the throne with all safety. So Lewpang engaged strong men with a large and very firmly built handcart to drag the heavy and valuable load to Keenyang.

As soon as he passed the borders and arrived in Kansuh he met a company of soldiers whom Lesze had sent to escort the golden throne. But he would have been as well without them for all along the way the people who looked upon them as the emperor's tools for their oppression called them bad names, threw stones and mud at them and did everything to annoy their march. The officer who commanded the soldiers told Lewpang that it was the same all over China and that he very much feared there would soon be a rebellion in the country. It took a long time to reach Keenyang. The load was so heavy that the wheels of the cart sank into the ground and made deep ruts in the road. So Lewpang had to stop and get new wheels made three or four times as broad as the old ones. He also got more porters to drag and push the load, and when there was a strong wind from the west he sent up large kites with tough ropes, the ends of which were fastened to the cart so as to help the men. Throughout the whole of the journey Lewpang saw that the people were more and more discontented, and when the convoy reached Keenyang it seemed to him that the emperor's city was ripe for revolt. However his first business was to save his father. Up to the palace gates went the cart with the precious load. The gates sprung open at once, and from the courtyard within Lewpang's porters assisted by the soldiers carried the throne into the emperor's audience chamber. Lesze was there waiting. He ordered some attendants to take away the old gilded throne and to put the new one in its place. So there stood Lewpang's golden throne hidden from view under a covering of yellow silk, and waiting the arrival of Urshewange. Lesze smiled as usual and talked pleasantly with Lewpang, who thought that the present he had sent to the crafty minister had been well bestowed.

(To be continued.)

## Our Young Folks.

### AT SUNSET.

It isn't the thing you do, dear,  
It's the thing you've left undone,  
Which gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to-night.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say.  
The loving touch of the hand, dear,  
The gentle and winsome tone  
That you had no time or thought for  
With troubles enough of your own.

The little act of kindness,  
So easily out of mind;  
Those chances to be angels  
Which every mortal finds.  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And a slight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bit of heartache  
At the setting of the sun.  
Margaret E. Sangster.

### THE USEFUL NEEDLE.

How little notice is ever taken of you in the world!" said a Pin to a Needle. "You are always about your work, slipping in and out so softly, but never stopping to be praised. When a pretty dress is finished, who thinks of the needle that sewed it? Even the holes which you make are so small that they close up directly behind you."

"I'm content to be useful," said the Needle. "I do not ask to be praised. I do not remain in my work, it is true, but I leave behind me a thread which shows that my course has not been in vain."

### SELF-FORGETFULNESS.

We all possess some little talent, or, rather, let us call it accomplishment. We have a portfolio of drawings, we can recite a pleasing poem, we can play or sing, we have perhaps only some fine sewing. Well, one and all, let us banish the "I can't, excuse me," system, and adopt the preferable one that forgets self in the desire to give pleasure to those who surround us. Half the so-called bashfulness is nothing more than a constant thinking of one's self. Let us be thankful if we can give a moment of enjoyment to our friends by thinking of them instead of ourselves.—Ee.

### MODEST FLOWERS.

Do you think because some flowers hang their heads it is because they are modest? Let us see!

Take the daisy, that shrinks up and closes when a storm is coming on. It is really to save the little drops of honey it holds, or it would be washed away.

Cup-shaped flowers often do this, including the harebell, lily of the valley, snow-drop and hosts of others. How prettily they look with their bells modestly hanging on the slender stalks! Yet it is all to protect the honey they hold, for if the flowers got filled with rain or dew, it would be useless.

What would the bees do then, or the thousands of insects that get their living from these flowers? Everything that is made, we see, has a purpose.

### LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Some one had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song:

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook. "Because they are in my corner," said Georgia, brightly. "You in your little corner," you know, "and I in mine." "I'll do the best I can, that's all I can do." "I wouldn't waste my strength," said

Mary. "I know that no one will notice." "Jesus will," said Georgia, and then she sang again, "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If he knows about knives, it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over, but after she heard about the knives she did her best.

"How beautifully my dress is done up," Helen said, and Emma, laughing, answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged; "I really cannot go this evening. I am going to prayer-meeting. My corner is there."

"Your corner! what do you mean?" then Helen told about the knives. "Well," said the friend, "if you will not go with me, perhaps I will go with you," and they went to the prayer-meeting.

"You helped ever so much with the singing this evening. That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen, "she seemed to think that she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said "She hath done what she could," and he gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's, I suppose I can if I think so."

"Why, child are you here sewing?" her mother said; "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated, in surprise; and then Helen told about the knives.

The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am. I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India, to-day."

"Twenty-five dollars?" said the other angel, "Why I thought she was poor."

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

PANSY.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is therefore not an unmixed good.—Spurgeon.

## Teacher and Scholar.

April 23rd, 1893. { JOB'S CONFESSION AND RESTORATION. } Job 42: 1-10

GOLDEN TEXT.—Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. James 5:11.

In the third circle of speeches (XXII-XXXI) Job's friends exhaust their argument. After Job's reply to Eliphaz (Ch. XXIII-XXIV) Bildad, as if unable to meet the facts of experience thus adduced retires with merely a protest against the spirit of his adversary, and in behalf of reverential thought concerning God. Zophar altogether fails to come forward. The victory of the argument thus remains with Job. God does not always punish the wicked with outward calamity and reward the righteous with outward good. But it is a victory which brings Job no comfort, for it seems to obscure the righteousness of God. He ends his lengthened speech with a final survey of his whole circumstances (Ch. XXVII-XXXI), in which a sorrowful retrospect of his past happiness, leads to a contrasted picture of his present abject condition, an da solemn repudiation of all offences which might accomplish such a change, into a renewed appeal that God would reveal to him the cause of his afflictions. A youthful bystander, Elihu, then intervenes, and a series of replies opposes Job's views, suggesting a theory of his own. Finally the Lord speaking out of the storm brings the trial to an end. Though Job has borne it successfully on the whole, he has not been free from blame, in presuming to contend with God, and in entertaining the thought that His rule of the world is unjust. God in His answer has both to rebuke and to heal. The lesson tells the issue.

I. The confession of him who sees God. It the Lord's first answer to Job (Ch. XXXVIII, 1-XL, 5) a panorama of creation is made to pass before him. It reveals the manifoldness of the divine mind, and suggests the presumption of man desiring to contend with God. The result is, he is abashed and brought to silence (Ch. XL, 3, 5). The Lord next answers Job's imputation of His righteousness, bidding him rule the world. To make him see what is required for this, he brings two creatures before him. This suggests that the ruler of the world keeps in check the forces of evil, and needs Omnipotence. Thus Job realizes as never before, what God is, and makes acknowledgment of His omnipotence and wisdom. He knows now that God can do everything. While His thoughts (i. e. purposes) are beyond the understanding of men, there is no restraint with Him in carrying them out (R. V.). Job's history is one of these divine thoughts, even although not understood by himself. But Job has not recognized omnipotence and wisdom alone. The power and wisdom are but two features of the great general impression which God made upon him. Recalling the words of the Lord (Ch. XXXVIII, 2) he acknowledges himself to be the one who had been obscuring the plan (counsel) of God in his afflictions, by putting a perverse and ignorant construction on them. In the rash language of his former judgment regarding God's operations in the world he had been uttering what he understood not. He repeats the words of God's challenge to him (Ch. XXXVIII, 3; XL 7) not as if responding to it, but putting it from him, as the following verse shows Job had prided himself on his former knowledge of God (Ch. XII, XIII), but now it seems defective, like hearsay in comparison with his present vision. God had answered Job, not by explaining his suffering, but by pouring into all the recesses of his being a deeper insight into Himself. This vision of God as the true source of self abhorrence, and leads Job to repudiate his former state of mind, as one mourning in dust and ashes.

II. Job's restoration.—God now pronounces in favor of Job and against his friends. They have not spoken what is right as Job has. This is not a charge against their sincerity, nor obviously can it refer to the many true things concerning God, which they said. But in their theory of providence by denying any apparent inequalities, they implied that these would be unjust, and so actually dishonored the divine administration. While Job had spoken rashly, he honestly held these up to the light, and had been truer to God's actual dealings. The friends who had seen in Job an outcast from divine favor, have now supplicated his intercession to be restored themselves to that favor. This is readily granted and Job is accepted on their behalf. Praying for his friends his own afflictions are removed, and he is restored to prosperity double that which he had before.

## MEETINGS OF PRESBYTERIES.

Presbytery of Vancouver Island met in St. Andrew's Church, Victoria, on Tuesday, Feb. 28th. There was a fair attendance of members. The greater part of the Presbytery's time was taken up with the consideration of Home Mission business. Among matters of more general interest the following may be noticed: Carefully prepared reports on the state of religion, Sabbath schools, Sabbath observance and temperance were presented by Messrs. Alex. Fraser, Dr. Campbell, A. B. Winchester and J. A. MacDonald, respectively which were ordered to be transmitted to the Synod's Committee on these subjects. Dr. Campbell submitted an overture asking the Synod to overture the General Assembly to so change the constitution of the General Assembly's Foreign Mission Committee as to place Foreign Missionaries labouring within the bounds of Home Presbyteries and their work, in the same relation to the said Presbyteries, as ordained Home Missionaries and their fields of labour now are to their Presbyteries, which was adopted. It was agreed to transmit an application from Mr. Alex. Young for leave to retire from the active duties of the ministry to the General Assembly with the Presbytery's approval. A petition from certain members of St. Andrew's Church, Victoria, and a counter petition from the Session together with a reference were referred to consideration and judgment to the Synod. The Clerk submitted an overture to the General Assembly asking leave to change the name of the Presbytery to that of the "Presbytery of Victoria," which was adopted. The following were appointed commissioners to the next General Assembly: Messrs. Alex. Fraser, Dr. Campbell and D. MacRae, ministers; and Messrs. Thornton Fell, G. L. Milne, M. D., Victoria, and Mr. Robertson, Zion Church, Brantford, elders. Rev. D. M. Gordon, Halifax, was nominated for Moderator of the next General Assembly. The next ordinary meeting was appointed to be held in St. Andrew's Church, Nanaimo on the first Wednesday of September at 2.30 p. m.—D. MacRAE, Clerk.

Teh Presbytery of Maitland met in Knox Church, Kincardine, on the 14th and 15th inst., Rev. W. H. Geddes, Moderator, Rev. J. MacNabb, clerk. It was agreed to appoint Mr. E. A. MacKenzie B. A., student of Montreal College, to supply Langside congregation during next summer. The following ministers were appointed commissioners to the General Assembly: G. MacKay, A. Y. Hartley, A. MacKay, J. L. Murray, J. MacFarlane, W. H. Geddes, and the following elders: Hugh Rutherford, Chas. MacKenzie, Alex. Stewart, James MacNair. Mr. Anderson gave notice that he will move at next meeting that there shall be six ordinary meetings of the Presbytery held during the year as follows: One the third Tuesday of January, March, May, July, September and November. It was agreed to grant permission to the Wroster congregation to mortgage their church property to the extent of \$1,500 to be applied towards payment for the new church. Liberty was given to Bervie congregation to dispose of certain property. The session records of Chalmers' church, Kincardine township, and Bervie were examined and attested as carefully and correctly kept. It was agreed to make application to the home mission committee for the following grants for the year: For Belgrave, \$150; Pine River, \$150; Dunganon and Port Albert, \$150. Messrs. Geddes and McLaughlin were appointed members of the Synod committee on bills and overtures. The report on systematic beneficence was adopted. The Presbyterian W. F. M. Society's report was read by Rev. J. L. Murray in behalf of Mrs. MacNabb, Sec. The Presbytery recognize with pleasure the very interesting report from the W. F. M. S. which was read, and cordially commend the Society to the sympathy of all our congregations. Rev. Mr. Wilson, returned missionary from India, gave a very interesting and comprehensive address on missionary work in India. Mr. Andersno read the annual report on the state of religion. Mr. Geddes read the Sabbath school report. Mr. Hartley read the report on temperance and Mr. Murray that on Sabbath observance. These reports were adopted. A hearty vote of thanks was tendered to the ladies of Knox church, Kincardine, for their kind hospitality in providing for the comforts of the delegates of the W. F. M. S. and members of Presbytery. The Presbytery adjourned to meet at Wingham Tuesday, May 9th.

The Sabbath is a permanent provision for rest, worship, good works, charitable ministries, higher education, and exaltation of the character and destiny of all mankind.—W. W. Everts.

The divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven; faith is that which appropriates heaven.—F. W. Robertson.



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## The Canada Presbyterian

WEDNESDAY, APRIL 12TH, 1893.

Will Conveners of Presbyterian Committees on Systematic Beneficence forward their reports, at their earliest convenience, to Rev. E. D. Millar, Yarmouth, Nova Scotia.

Owing to the absence of Rev. Dr. Mackay at the Free Church Jubilee Assembly, Synod Conveners in the West, and Presbyterian Conveners in the East, will send their reports on the State of Religion to Rev. Dr. Dickson, of Galt, Ont.

There is no dead line of fifty in politics. Nearly all the men who figured prominently at the opening of the parliament buildings last week were grey or white or had nothing on the roof to turn either colour. Whatever the average citizen may think about his spiritual interests, he likes to see people of experience taking care of his property.

They were a fine looking body of young men those twenty-seven graduates who received their diplomas in the Convocation Hall of Knox College last Thursday afternoon. Most of them looked as if they had been a little over-worked but the examinations are over, and they can take sleep and rest. As Principal Willis used to say about each graduating class no doubt they are "equal in ability and scholarship to any of their predecessors."

We hear a good deal about the humbug of politics and not a little of what we hear on that unedifying topic comes from clergymen and other leaders of religious opinion. Is there anything in politics more utterly absurd than the conduct of a minister or professor who wantonly throws firebrands into the Church, and as soon as the conflagration breaks out begins to whine about "disturbing the peace" if anyone asks him to stop throwing?

The friends of the Presbyterian College of Montreal celebrated the 25th anniversary of the institution by presenting Principal Macvicar with a purse containing \$3,650. The students and alumni gave the esteemed gentleman \$500 additional on their own account. That is the right kind of an anniversary to have. Four thousand dollars is a tidy little sum; but the learned Principal well deserves it all and every other good thing the Church can give him. He has put in a quarter of a century of noble work at Montreal.

After the work and worry of the closing exercises on Thursday last, Dr. McLaren left by the night express for Winnipeg to resume his labours as one of the lecturers for the summer session. The Doctor is one of those men who thrive on hard work. In the good old times he used to ride on horse back from Amherstburg to Hamilton to attend Synod. Later on he drove on a Hudson Bay trail from Winnipeg to Prince Albert to look into our mission work out there. The distance is only about a thousand miles. Men of the Doctor's style help immensely to lay the foundation of a church.

Most of our readers are aware that the type of the Canada Presbyterian is now set by machinery. The machine does not seem to take kindly to Presbyterian matter. In fact we believe it is American in its tendencies and falls from grace occasionally and makes some serious mistakes.

Brother Dewart, we understand, is about to set up the Christian Guardian by machinery and then we shall see whether the thing works any better on Methodist matter. Our machine must adapt itself pretty soon to Presbyterian doctrine and polity or leave the church.

It can hardly be said that the Dominion Parliament covered itself with glory during the session which came to a somewhat abrupt end the other day. The most interesting part of the proceedings was the revolt of Mr. Dalton McCarthy and one or two followers of the Government. The Premier left for Paris before the close and it is no unkindness to the Finance Minister to say that he is not so successful as a leader of the House as he used to be as a lecturer on prohibition. If the session bulks in history it will be on account of the large number of things it didn't do.

The Province of Ontario has a connecting link with the last generation in the person of Sir Oliver Mowat; and the Presbyterian Church has a similar link in the person of Dr. Reid. Sir Oliver, as he said in his address on opening day, remembers when almost every kind of Ontario institutions began. Dr. Reid remembers when Ontario Presbyterianism began and has seen as many wonderful changes in the Church as Sir Oliver has in the State. Both of these esteemed public servants are as strong mentally as they ever were in their lives. Sir Oliver speaks and writes just as well—some people say better—than he ever did. Dr. Reid manages his most important department with all his old time wisdom and accuracy; and may be just as vigorous when the Assembly meets in June as Sir Oliver was at the opening of the new parliament buildings last week. Some men never get old, we mean mentally old.

The healing virtue of the blessed Saviour cannot be overestimated either in its preciousness or in its power, nor has it ceased to be wonderful in its transforming energy. To-day, as ever, the evil spirit is exercised, and the freed soul found clothed and in his right mind sitting at the Healer's feet. But there is another aspect of the Saviour's work which the present age in its evangelistic fervour is very ready to forget; the power that keeps from falling, the spirit that edifies builds up. Christ not only healed, he fed. Those wondrous meals to the thousands as they hungered; that command to give something to eat as the resuscitated girl was restored to her friends; the fire of coals on the shore of Galilee's lake with the "Come and dine" to wearied, disappointed disciples; present an oft forgotten truth that Jesus is not only the Saviour of sinners, but the Sustainer of men. Without him life languishes, character falls, activities cease. He is "No dead fact stranded on the shore Of the oblivious years:— But warm, sweet, tender, even yet A present help is he; And faith has still its Olivet And love its Galilee."

There lies on our table an able speech delivered in the Manitoba Legislature a short time ago by Mr. James Fisher, M. P.P., on the much vexed Manitoba School question. Mr. Fisher was brought up in Ontario, has great admiration for Ontario's school system, and is strongly of the opinion that the Ontario system modified to meet the circumstances of the Province is the best one for Manitoba. Apart from the merits of the case Mr. Fisher makes a point which seen at this distance and in the light in which he puts it, does seem to require explanation. He states most explicitly that about two years before the famous School Law was passed he heard the author of that law, then Attorney-General of Manitoba, distinctly pledge himself and the Liberal party to a meeting of French electors that the Liberals if they secured power, would never interfere with the Separate schools of the Province. Mr. Fisher was then President of the Provincial Liberal Association and the Attorney General referred to his presence at the meeting as a guarantee that no Catholic institutions would be interfered with. In the face of this assurance Mr. Fisher says

he always thought the agitation begun a year afterwards and which culminated in the Act of 1890 was "a gross wrong." It is not easy to see how he could have viewed it in any other light.

Let those people who never cease talking about Canada as a slow unprogressive place, ponder the following suggestive sentences uttered by Sir Oliver Mowat the other day when replying to the address presented to him at the opening of the parliament buildings: "I call to mind that in my own time and within my own memory a transformation has been accomplished in the political condition of the province, and in everything which goes to make up a great and civilized community. I remember when neither our province nor any other British province, had responsible government. I remember when the conduct of provincial affairs was not by the elected representatives of the population, nor by persons of their appointing, or having their confidence. I knew the province when it had no municipal institutions, now known to be essential to local interests and local progress. I knew the province when the various Churches amongst which its people were distributed were not equal before the law; when the established church of old England was practically the established church here, and when there were claimed for it the exclusive rights and privileges of an establishment, and one-seventh of the whole land of the country. I remember the province when there was in it not one university, not one college, and no system of public schools. I remember when at every election there was but one polling place for a whole county, no matter how extensive; when the election lasted for a week, and when (except in towns) the only voters were freeholders. I remember when the province had not a mile of railway, nor I believe a mile of macadamized road. I remember when the principal cities of the present day were but villages—when this great city of Toronto was 'Little York,' and its population three or four thousand. I remember when the whole province had—or was supposed to have—a population of but 150,000, and therefore less than the population now of Toronto alone."

Sir Oliver is not an old man in the sense of either looking or feeling old; and yet he has seen this province change from a forest into one of the best little countries on this earth. The question we ought to ask ourselves continually is, whether the people have improved as much as the province?

## KNOX COLLEGE CLOSING EXERCISES.

The annual closing exercises of Knox college are always attended by a large number of the warm friends which that institution possesses in every part of the Dominion, and, as the strength and influence of the college increases as the years pass by, the interest shown by the public becomes more marked at each successive convocation. At the closing exercises yesterday accordingly, the large hall was crowded and the proceedings watched by the visitors with the greatest attention.

The venerable principal of the college, Rev. Professor Caven, occupied the chair and with him on the platform were: President London, of Toronto university; Rev. Principal McVicar, of Presbyterian college Montreal; Chancellor Rand of McMaster university; Professor Gregg, Professor McLaren and Professor Thomson, of Knox college; Rev. Dr. Boyd, Rev. W. G. Wallace, Rev. Dr. Middlemiss, Rev. R. N. Grant and W. Mortimer Clark, Q.C.

In the audience the following gentlemen were seen:—Revs. J. A. McDonald, S. H. Eastman, A. Blair, J. Neil, J. McD. Duncan, Dr. McCurdy, Dr. Reid, P. Straith, J. Mutch, A. Henderson, D. M. Ramsay, Dr. Fletcher, H. G. A. Reid, J. McP. Scott, W. Frizzell, P. Wright, Dr. MacIntyre, W. A. Hunter, R. M. Craig, S. S. Craig, W. Patterson, R. Hamilton, M. Fraser, Dr. McTavish, J. F. McLaren, J. Campbell, F. O. Nichol, J. A. Grant, W. A. Wilson, W. Burns, S. Lyle, C. Fletcher, J. Ballantyne, J. Stuart, A. Gilray, H. McKellar, D. J. Macdonnell, S. Achison, Dr. Robertson, T. F. Fotheringham.

The proceedings were opened with religious exercises, Rev. Principal Caven reading a chapter from the Scriptures, and Rev. Principal McVicar offering a prayer.

## THE PRINCIPAL'S ADDRESS.

Rev. Principal Caven then addressed the assemblage. He expressed the gratification

it gave him to see so many ladies and gentlemen in the audience and to have on the platform such a number of representatives of sister institutions, both in arts and theology. He was glad to welcome Principal McVicar—(applause)—one of the most distinguished graduates of Knox college. (Applause.) When the names of distinguished graduates of this institution were mentioned that of Principal McVicar was never forgotten. He was very glad, too, to see their old friend, President London. (Applause.) He might be permitted to call him the old friend of Knox college. The institution of which President London was the head was so intimately connected with Knox college that it was unnecessary to introduce him at such a meeting as the present. He was glad, too, to have Principal Rand of McMaster present. The Presbyterian had never regarded their church as the church but as a branch of the church of Christ, and, while maintaining and defending their own system, they were in hearty accord with other Christian denominations. He had received a note from Chancellor Burwash of Victoria college regretting that a sudden call to discharge duties in connection with his position precluded the possibility of his being present. Principal Caven then spoke of the work of Knox college during the past academic year. During last session, he said, the classes had been exceptionally large. The graduating class had been the largest in the history of the college. The number of those who had finished the curriculum was 27. The largest class previous to that had been 22. It was a matter for regret, he said, that one member of that class, Mr. MacLair, was prevented by illness from being present. In his absence it was only right that he should say that all of the professors and students regarded him with the greatest affection. His course as a student had been a very honorable one. The number of students in the second year class during the term had been eighteen. In the first year there had been 40. Of this number 25 had taken the regular course prescribed by the college. In all there had been 85 students in the theological classes during the session, and 31 in the preparatory class, making a total of 101 who had received instruction in the institution. There were, too, a good many others in Toronto who were studying for the ministry, but who were taking the regular course at the University of Toronto, and were not now in attendance at Knox. There were probably 130, however, in the city who were preparing for the ministry of the Presbyterian church. The number of graduates, he said, was not too large. It was sometimes whispered that the church was over-supplied. That, however, was not the case. The church was not over-supplied with good ministers, with consecrated and devoted ministers willing to do the work of teacher and pastor. There was abundance of room for them. There was the field in the Northwest and there was that in French Canada. There was no fear that the Spirit of God would put into the hearts of too many to devote themselves to His ministry. The regulation of this matter might be safely left in His hands who was wise and good. Last year, the speaker continued, Mr. McLaren of Buckingham had left \$20,000 for the benefit of the college library. It had been decided that this sum should be funded and devoted to the library. He was glad accordingly to be able to tell them that the library would occupy a better position than heretofore. There was already a good list of books on the shelves but as they were to a large extent gleanings from the libraries of ministers there had been too many duplicates and triplicates and even quadruplicates. Many of these had been sent to the young and vigorous institution in the Northwest. The bequest mentioned would put the college in a position to buy books and keep the library in a shape which had been impossible while they were dependent on sporadic efforts. He had, Principal Caven said, to announce that Professor Thomson had with great liberality paid in \$1,200 to endow a scholarship in memory of the late Mrs. Thomson. (Applause.) This would be added to the college scholarships. The late Rev. Mr. Fenwick of Woodbridge had paid in a like amount for a prize in memory of his father. This would be placed in the hands of the literary and theological society of the college. (Applause.) The scholarship would be competed for biennially, and would be a prize for attainment in the study of physical science in its apologetic aspect. It was his sad duty, the speaker said, to announce the death of one intimately known to the students and professors of Knox college, one who had given valuable service to the institution, Mrs. Fullerton (wife of the steward). Her name would be cherished by many, especially those who in times of illness had known her loving care.

In closing his address Principal Caven directed his words to the students, and expressed for the members of the faculty the feeling of affection and interest which they cherished for them, and especially the interest which was felt by the teachers who had been so closely identified with them.

The lists of the scholarships and those who were first in the different classes were read by the president of the examining board. The lists were as follows:—

Competition for scholarships; open to students of the university with the ministry of the Presbyterian church in view: Students of first year—A. I. Fisher.

Second year—1 R. Martin, 2 W. E. N. Sinclair.

Third year—1 A. W. McPherson, 2 D. M. McKay.

Fourth year—J. A. Dow. Scholarships for 1892-93; for students of first year in theology; Central church, Hamilton; scholarship \$60—J. McNicoll, B.A., and A. S. Ross, B.A.

Eastman scholarship, \$30—J. McNicoll, B.A., and A. S. Ross, B.A., equal.

J. B. Armstrong, \$50—E. W. McKay, B.A.

Goldie scholarship, \$40—W. G. Smith. Gillies scholarship, (I), \$30—J. H. Bowland, B.A.

Gillies scholarship, (II), \$30—J. C. Forster.

Dunbar scholarship, \$30—R. Pogue. Students of second year:

J. A. Cameron scholarship, \$60—R. G. Murison.

Knox church, Toronto, scholarship, (I), \$30—A. J. Mann, B.A.

Knox church, Toronto, scholarship, (II), \$60—S. Lawrence.

Loghen and Torrence scholarships, each \$50—T. H. Mitchell, B.A., and J. A. Muslard, B.A., equal.

Heron scholarship, \$30—R. Drennan. Students of third year:

Bonar-Burns scholarship, \$80—Geo. Logie, B.A.

Fisher scholarship (I), \$60—W. R. McIntosh, B.A.

Fisher scholarship (II), \$60—E. L. Hunt, B.A.

Jane Mortimer scholarship, \$50—E. A. Harrison, B.A., and Cheyne.

Boyd scholarships, \$30 each—W. G. W. Fortune, B.A., and Jas. Wilson, B.A., equal.

Clark prize (Lange commentary)—N. T. Greek, H. F. Thomson, B.A.

Clark prize (Lange commentary)—O. T. Hebrew, R. G. Murison.

Willard Tract department prizes—(I) \$30 J. G. McKechnie, B.A.; (II) \$20, W. R. McIntosh, B.A.

Brydon prize essay on "Efficacious Grace," \$30—W. R. McIntosh, B.A.

Bayne scholarship, proficiency in Hebrew on entering theology, \$50—J. H. Borland, B.A.

FIRST IN CLASS.

Third year—Exegetics, G. Logie, B.A.; systematic theology, G. Logie, B.A.; church history, G. Logie, B.A., W. L. McIntosh, B.A., equal; Old Testament literature, G. Logie, B.A.; homiletics, E. A. Harrison, B.A., E. L. Hunt, B.A., G. Logie, B.A., W. P. McIntosh, B.A., equal; elocution, G. Logie, B.A.

Second year—Exegetics, R. G. Murison; systematic theology, Miss Annette Parkinson (taking partial course), R. G. Murison; equal; church history, R. G. Murison; apologetics, R. G. Murison; Old Testament literature, R. G. Murison; homiletics, R. G. Murison, J. A. Mustard, B.A., Miss Annette Parkinson, G. A. Wilson, B.A., equal; elocution, T. H. Mitchell, B.A.

First year—Exegetics, J. McNicoll, B.A.; systematic theology, E. A. Henry, E. W. McKay, B.A., A. S. Ross, B.A., E. W. McKay, B.A., equal; Biblical criticism, A. S. Ross, B.A., J. McNicoll, B.A., equal; apologetics, E. A. Henry, J. McNicoll, B.A., equal; Old Testament introduction, J. McNicoll, B.A.; elocution, A. S. Ross, B.A.

The members of the graduating class were then called to the front and were presented with their diplomas. Principal Caven briefly addressed them. They now passed from under the hand of the college authorities, he said, and it was his prayer that the Lord might bless and keep them and that the light of His countenance might shine upon them. He alluded to the greatness of their mission in carrying the Gospel of Christ to a guilty world. He trusted that the Master to whom they had devoted their labors would be with them to the close of their ministry, and if they were faithful He would say well done, good and faithful servant.

THE GRADUATES.

The names of the graduating class are as follows:—J. H. Barnett, David Carswell, J. H. Courtenay, W. G. W. Fortune, B.A., Wm. Dewar, B.A., D. A. Hamilton, A. E. Hannahson, B.A., E. A. Harrison, B.A., W. S. Heron, H. R. Home, LL.B., E. L. Hunt, B.A., W. I. Johnson, B.A., John Little, Geo. Logie, B.A., W. R. McIntosh, B.A., Jas. R. McKay, Archibald McLean, J. G. McKechnie, B.A., Neil Morrison, B.A., D. Robertson, R. W. Ross, B.A., J. R. Sinclair, B.A., Thos. Smith, B.A., H. T. Thomas, B.A., Jas. Wilson, B.A., A. E. Vert, J. F. Scott.

HONORARY DEGREES.

After the graduating class had retired Rev. Professor McLaren, addressing Principal Caven, said he had a pleasant duty to perform. It was to propose that the honorable degree of doctor of divinity

should be conferred by Knox college on Rev. John McEwen of Knox church, Edinburgh, Scotland. Mr. McEwen required no introduction to a Presbyterian audience. He was known throughout the world as an earnest defender of the faith, and he had attained a position of great eminence in his own country. The conferring of this honor would be gratifying to a very wide constituency—a constituency including all the churches in Scotland.

Principal Caven said in reply that he had the pleasure in the name of the senate of Knox in conferring this degree on Rev. Mr. McEwen. The senate had taken this action, and Dr. McLaren and he had thus carried out their will. Many, he said, would remember Mr. McEwen from his attendance at the Pan-Presbyterian council.

Dr. Wardrope asked that a similar honor be conferred on one very much nearer home, one who was known by his writings and by his utterances on the platform, Rev. R. N. Grant of Orillia.

Principal Caven made a short and felicitous speech in addressing Rev. Mr. Grant, who was present, and ended by placing the doctor's hood on his shoulder.

Dr. Grant replied briefly and appropriately.

In response to a request from Principal Caven, President Loudon of the University of Toronto addressed the meeting. He said that many old associations tended to bind him closely to Knox college, and in the new position to which he had been called he gladly recognized the fact that there were many ties of mutual interest and fast friendship that bound the university and Knox college together. For many years Knox was the only college which gave assistance to the University of Toronto. Of late years the university had entered into new and important alliances, and while all rejoiced in the fact the university could never forget that Knox was a friend indeed, because she had been a friend in need. The new colleges might well join in praising Knox for the position she had taken years ago in upholding the university and higher non-sectarian education. He addressed a few words of compliment to Prof. Caven, and said that Principal Caven had indeed done good work for the church when assisting in moulding the form of state education.

Principal Rand of McMaster college spoke very briefly. He touched on the need there was for young men with energy in the church and concluded with a high compliment to Knox for the great work she had accomplished.

EVENING SESSION.

In the evening a meeting was held in Knox church, the special purpose of which was to hear addresses from Prof. Thomson of Knox college and Principal MacVicar of Presbyterian college, Montreal. The church was filled with an interested audience, and the front seats were occupied by the members of the graduating class and the students of the college. The chair was filled by Rev. Principal Caven, and with him on the platform were:—Principal MacVicar, Prof. Gregg, Prof. McLaren, Prof. Thomson, Rev. Dr. Parsons and Mr. W. Mortimer Clark.

The religious exercises with which the meeting was opened included the reading of the fourth chapter of the second epistle of Paul to the Corinthians.

Prof. Thomson then addressed the graduating class. He pointed out to them that while for many it was the termination of their collegiate days it should not be the end of their student life. They were now he told them standing on the threshold of enlarged ministerial activity, and his address was chiefly devoted to impressing upon them how that activity should be directed. He spoke of the pleasant relations which had bound the professors, the graduating class and their fellow students together, and said that those remaining would follow the members of the graduating class into the fields of labor, no matter how widely separated those fields might be. He felt sure too, that those whom he addressed would not forget their alma mater. They had been fitted by arduous preparation to pursue the most responsible and honorable occupation given to men. They were to stand as ambassadors of God before men. However different their individual fields of labor might be, their mission was one and their responsibility was the same. They might be called to labor where but for their presence there would be no one to work for the Master. Because they were there alone they should feel no less personal obligation. Unfaithfulness in such a position would be doubly deep. They were called to exercise this calling in an age of theological unrest, when men were going down to the foundations of things and calling in question much that had previously been taken for granted. Their position was that the great, broad principles and truth of Christianity were indubitable. It could not be, perhaps, that they could believe in every dogma now being eagerly called in question, but it was not what they doubted, but what they believed that they were to deliver to the world. They were to preach certainties. When the heart of man was

stirred up to the reality of things certainties were what was needed. When it was crying, "What can I do to be saved?" it could not be satisfied with a "perhaps." If they were to mediate the divine satisfaction of the Gospel of Christ to the souls of men they must do it in that sphere which was to them the sphere of certainty. They would naturally seek to know the religious benefit of their time. Their sphere of undoubted belief would be surrounded by what was dark, and it was only by making incursions into this dark surrounding that they could emerge their sphere of certainty. These incursions however, should be kept for the study, not for the pulpit. In doing so they would be following in the footsteps of the Great Master who said, "We speak that we do know and testify that we have seen." They were to preach God's truth then with the certainty they felt, and that came with all the force of their own personality. They were to preach the certainties that went down to the great needs of human nature and could lift man up to his ideal. The great certainty was Jesus Christ. The preaching that was worthy of the name was that which was full of Christ.

Principal Caven, in introducing Rev. Principal MacVicar, said that he had come here to address the students at great personal inconvenience, and their debt to him was by that much the greater. He spoke of the Presbyterian colleges throughout the Dominion. There was one at Halifax, with an honorable history and many excellent professors. Another was an interesting little college on the Rock at Quebec. It was a lighthouse, shining amid darkness. There was the large and prosperous college at Montreal, of which Dr. MacVicar was principal. He might, without offence, call this one a daughter of Knox. Its principal was a Knox college man, in fact they were all Knox men. (Laughter.) There was the large theological school in connection with Queen's college, Kingston, and then there was the college in Manitoba, in which they were not less interested, because its head was well known to the people of Toronto. He again spoke of Dr. MacVicar and his address, and before sitting down spoke with appreciation of the address just delivered by his beloved young colleague, Professor Thomson.

Dr. MacVicar's address on "Dogma and Current Thought" was then delivered. This we hope to be able to give our readers next week.

After Principal Caven had thanked Principal MacVicar in the name of the senate, the students and the audience, the meeting closed with religious exercises.

GENERAL ASSEMBLY AT BRANTFORD.

The Presbyterians of Brantford are already making arrangements for the reception of the Commissioners to the Assembly, meeting in that fair city next June. A joint committee of the First and Zion churches met on Monday evening of last week, when the following officers and committees were named with power to add to their number:

Joint conveners of the general committee, Rev. Dr. Cochrane, and Rev. J. C. Tolmie. Secretary—Sheriff Watt. Treasurer—William Grant.

FINANCE COMMITTEE: George Watt, convener; A. McFarland, secretary; Adam Spence, A. G. Montgomery, William Grant, Alexander Moffat, A. L. Baird, J. F. McLaren, Charles Duncan, David Gibson, Rober Russell, W. J. Knowles.

PRINTING COMMITTEE: Dr. Nichol, convener; George Salmon, secretary; W. N. Hossie, William Watt, Jr., W. E. Lochhead, James Sutherland, John Myers, W. McIntosh.

CHURCH ACCOMMODATION: William Watt, convener; W. C. Robb, secretary; A. Robertson, George Watt, C. K. McGregor, R. Henry Dr. Philip, C. B. Heyd, H. Morrice, A. J. Cromar.

EXCURSION COMMITTEE: James A. Wallace, convener; Charles Green, secretary; William Roddick, J. R. Alexander, John Hope, Dr. Philip, T. W. Charlton, A. Robertson, W. N. Hossie, Dr. Marquis, Dr. Hart, D. Hastings, A. C. Strathdee, D. Greig, Charles McNaught and M. Turnbull.

BILLETING COMMITTEE: Rev. J. C. Tolmie, convener; J. P. McLaren, secretary; Adam Spence, George Watt, W. N. Hossie, J. R. Alexander, S. M. Thomson, W. E. Lochhead, W. E. Welding, Robert Patterson, R. W. Robertson, William Oliver, A. Moffat, George Vair, David Hastings, T. W. Carpenter, James A. Ogilvie, M. McPherson, George Salmon, W. G. Muirhead, Robert Foulds, John Montgomery, Duncan Dempster, E. Patterson, John Patton, Charles Green, William Doyle, Henry Constable, J. A. Sanderson, John Lyle, James Howie, J. Burbank and William Turnbull.

The names of the various committees are a guarantee that all the arrangements for this important gathering will be fully adequate to the requirements of the occasion; and that the comfort and convenience of all those in attendance shall have careful attention.

Books and Magazines

The Ladies Home Journal for April is bright, sparkling and useful; the illustrations are numerous and beautiful. Cultivated people cannot be without this magazine. Address the Curtis Publishing Company, Philadelphia. Price \$1.00 per annum.

Harper's Magazine for April is an attractive number of this popular periodical, inasmuch as it contains a varied table of contents, many of the articles profusely illustrated. Among the more prominent papers may be mentioned "The City of Brooklyn"; "In the Barracks of the Czar"; "The Process of Art in New York"; "University Extension in Canterbury"; "The Story of the Buffalo"; and well filled Editor's Study and Editor's Drawer. Several serials are continued.

The Missionary Review of the World for April opens with two interesting articles on India. The first, by Professor T. M. Lindzey, of Glasgow, Scotland, on "Brahminism, Past and Present," is the first of a series on that subject. It demonstrates that the "arm-chair" Hinduism expounded by theorists, is very different from the practical idolatrous form of worship of India. The second, on "India of To-day," by Rev. James Johnston, is chiefly statistical, and shows that the barbarous customs of self-immolation of widows, female infanticide, etc., are fast being swept away. Besides these there are a number of suggestive papers by well-known writers—all going to make up a helpful issue of this valuable publication. Funk & Wagnalls Company, 18 and 20 Astor Place, New York, N. Y.

The Homiletic Review for April is a noteworthy number. The Review Section opens with a paper by Prof. A. B. Bruce, D. D., of Glasgow, on "The Present Task of the Apologist." Dr. H. K. Carroll, of New York, follows with a presentation of "The Outlook of the Church," a study based on the statistics gathered by him from the last Census. "The Gospel of Peter," which is engaging so much the critical interest of Biblical scholars, is translated and treated by Prof. Alfred Williams Anthony, of the Cobb Divinity School, Lewiston, Me. It will take rank with the most able studies of that remarkable fragment.

The Sermon Section presents material adapted to the season of Easter, and also has other timely sermons, among which is that by Dr. Simon J. McPherson, of Chicago, on "Hunting Heretics and Saving Men." No pastor or preacher can well afford to be without the Homiletic Review.

The Treasury of Religious Thought for April continues to place before its readers well-filled pages with articles able, varied and timely. President Andrews of Brown University, furnishes a sermon on "Social Responsibility" which should be read by everyone. Dr. Davidson's sermon on "A British Penny and its Significance," is a capital one for a children's service. "The Lessons of the Snow Flakes" is also worthy of all praise. The Leading Sermonic Thoughts are excellent. Some difficulties in the Old Testament are explained by Rev. G. Hanson. Cruelty to Ministers by Dr. Cuyler, and Demands on a Minister should cause much reflection by very many. The editorials are on Expository Preaching, The Cry for Peace, A good Sermon, Recipients of Pastoral Calls, Overwork, and announcements of eleventh yearly volume of The Treasury. Perilous Mission Work by Dr. Paton should be carefully read. The Index to the tenth volume is a valuable addition filling ten pages. E. B. Treat, Publisher, New York.

It is not stately walls nor beauteous spires that tell of Christ; nor eloquent sermons, nor artistic anthems, but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.

Practise to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Quarles.



## Choice Literature.

## AN OLD MAID'S SECRET.

Miss Mary Jones was an old maid. What causes had led to that result it boots not here to say, but the fact remains that she was a spinster of the mature age of sixty years. But "mature" was never the right word to apply to Miss Mary. She seemed always immature. From her teens she had been doctine, pliant and easily lead, and now at sixty she still seemed hardly grown-up. She was still pretty, even dainty, to look at. Her snow-white hair was arranged as dainty as it had been at sixteen, and she blushed as readily now as then.

Miss Mary Jones lived in a dowdy London suburb, with only one servant, older than herself—Betsy Mills. Miss Mary was so report said, the daughter of a sea-captain, and had been "brought up for a lady;" but nobody knew much more of her than this. Betsy Mills was close, and Miss Mary was not given to gossip, but as the local parlance went, "kept herself to herself."

The two women lived in one of those ugly little four-roomed, semi-detached "villa residences" which abound in unashionable suburbs, with an uninviting-looking strip of lawn and oyster-shells in front, and an equally unpleasant slug-ridden plot behind. But Miss Mary, who was fond of gardening, had trained a pretty yellow jessamine over the rickety porch and she iiked the oyster-shells because "they reminded her of the sea." Betsy Mills, a hard-featured, tall old woman, as lean as a scarecrow, though she was as hard as adamant to everyone else, rarely spoke otherwile than so. to her mistress. She humoured her fads, respected her weaknesses and never scolded her except when necessary. "Miss Mary," she always called her, with almost a tender inflection in her voice, and hence the neighbours also never spoke of her as anything else than "Miss Mary."

Miss Mary was charitable to a fault. Her house was a very refuge of the destitute. To it flocked all the beggars and impostors in the neighbourhood, sure of relief. No tale was too feeble, no story too disjointed to impose upon this tender-hearted old lady. Betsy, who saw through everything, and who was made of material as stern as Miss Mary's was soft regarded herself as a shield interposed by heaven to protect her mistress, who would otherwise long ago have flung her whole substance to a crowd of greedy beggars. But even she could not prevent Miss Mary's continual raids upon the scanty larder.

"Ye'd leave nothing at all for yerself," she grumbled, "if I didn't look after yer like a mother, and be forever at yer back."

Miss Mary paid no attention to these gibes. As long as she had anything in her larder she would share it, let Betsy say what she would; and Betsy loved her too well to seriously remonstrate. So the crowd of beggars kept on coming till hardly a day passed without seeing some recipient of Miss Mary's bounty.

Sometimes it was a man—Betsy perfectly hated men:—"out of work," tracking in dirty feet all over the place; sometimes an aged female in rusty black, describing herself as "a relative and scion of the late Duke of Wellington," smelling horribly of gin, who would persist in staying through two whole meals, and giving Miss Mary more than enough of her company, scion though she were. Or, as if this were not enough, Miss Mary would occasionally pick up lost children whom she found crying in the streets and bring them alone, to Betsy's indignation and her own confusion; for they would generally sit crying after the manner of lost children, and refuse to eat, until called for by their parents. Through this same charitable officiousness, Miss Mary once found herself in the position of nearly having a parish baby saddled upon her altogether, but this Betsy refused to allow, putting her foot down firmly for once. "She ain't nothing but a baby herself, bless yer, sir," she informed the police seargent on that memorable occasion. But the fact was Miss Mary had a softer heart even than

usual where children were concerned. All the children ran after her gladly—her very name suggested to them toffee and other sticky joys. Tramps used systematically to invent large families as a claim on her compassion; for Miss Mary's was a large-hearted charity that did not criticize.

"O, Betsy!" she said, hurrying up to her "mentor" with tears in her eyes, "here's a poor woman come to the door with matches. She's got a drunken husband and sixteen children—one of them a triplet—all of tender age."

"Sixteen, has she? Ah! that's one thing they can all 'ave," grumbled Betsy, unmoved, as she wended her way upstairs with her broom.

There was a diplomacy in Betsy's departure. If Miss Mary would give away the poor contents of the larder again, let her not be there to see. A set of greedy, grasping wretches! Mutinous, she seized the broom with vigor and began to sweep her mistress's bedroom. It was a plain, unpretending little room enough, everything neat but very old, the paint worn off everything, but scrupulously tidy and old-maidish, with a sort of character of its own that bore no relation to Mrs. Pantoa. The bed, covered with a scanty blue cotton quilt, and hung over it an antique engraving of Raphael's "St. Catherine." In the small book-case were a worn Testament, and the poems of Tennyson and of Byron, a faded blue satin marker inside the latter; while on the mantelpiece were curious Indian shells, such as children love to listen to, and a photograph, yellow with age, of a handsome young fellow in naval uniform. Over this was pinned a bunch of white everlasting.

Betsy took up the photograph and dusted it tenderly, laying it back with a sigh. She guessed her mistress's romance of by-gone years, and, though she herself had no sympathy with such things, yet, by a strange concentration of ideas, this knowledge made her more than ever tender with Miss Mary now. "Poor soul! poor soul!" she murmured to herself, as faint sounds proceeded from the kitchen, and Miss Mary's kind voice alternated with profuse thanks from the mother of the sixteen infants and the triplet.

Yes, Miss Mary had a romance—a tenderly cherished, well-nurtured romance, which was at once her delight and her woe, and which grew but stronger as the years wore on. At twenty she had loved a sailor-lad, a handsome young naval lieutenant, who had gone out to the West Indies and had never returned. There had been a sort of tacit engagement; at any rate Miss Mary had given away her whole heart—so much so that she never had any of it to spare for the suitors who came after. Stories, indeed, reached her from time to time about her love. People said he had been wild. Some even hinted that he had deserted her. Miss Mary, in her fond loyalty, refused to believe these tales, and clung, with a quivering lip, to the idea of his early death.

"Or if he be wandering about the world somewhere," she said once, in a burst of unwonted confidence to Betsy, "he may perhaps come back one day."

"Why, you wouldn't know him after all these years, even if he was alive," said Betsy.

"Know him? of course I should," said Miss Mary. "He will find me in the old place—he will know where to come; so, dear Betsy, leave the door always open."

But this Betsy firmly declined to do. She was "not going to risk having her wits frightened out of her by thieves," she declared, "whatever Miss Mary might say or do." So she drew the line at the garden gate, and always left that unfastened. If this ill-advised proceeding gave tramps admittance into the tool-house or coal-cellar, why, what matter! "They was Miss Mary's coals; she might do as she liked." Sometimes poor old ladies would use the coal-cellar as a kind of casual ward, and condescend to spend a night there, leaving the remains of their breakfasts and a few of their rags as presents behind them. Betsy bore it all uncomplainingly, knowing what "Miss Mary's trouble" had been.

"It was a mercy," she thought to her-

self, "that it didn't take her in no other way."

But to Miss Mary herself the "trouble," in course of years, became almost a joy. It faded from a blood-red intensity to a roseate afterglow. She hugged herself, so to speak, with the recollection of what had been. Her youthful lover became brighter, fairer, dearer even than ever he had been in the far-away reality. She envied not the lot of other women, with husbands, babies, grown up sons. Their life-partners were commonplace compared with hers, glorified into the regions of romance, "orb'd into the perfect star" of forty years ago.

"He was brave, handsome, chivalrous," she would say to herself, mentally comparing her lover of former years with Mrs. Brown's burly coal merchant or Mrs. Minn's drunken boor.

And as for other women's babies, their charms also paled by contrast with Miss Mary's "dream-children." The fond maternal feeling that is the basis of every true woman's life found its echo even here, and the little old lady's imaginary darlings helped to make her days less empty. My boy Claude would have been just twenty-five, my daughter Emmeline just twenty, and how like her father! she would murmur, when in the glimmering twilight she would imagine these treasures beside her in the land of what "might have been." But Miss Mary's elation was all for the solitude of her own heart. Like her namesake of old she hid all these things. Only Betsy knew or guessed at a quarter of her poor old mistress's fancies.

Time wore on and it seemed as if nothing would occur to disturb the even tenor of the two solitary women's ways—that they would go down to the grave in an uneventful and peaceful silence. But Fate willed otherwise. One night—it was in early autumn—Miss Mary was aroused at nine o'clock by a loud knocking at the outer door. It was Sunday night and she was alone in the house. The faithful Betsy had gone to her Primitive Methodists, and Miss Mary, who had been ailing of late with a cough, had not attended her usual Sunday evening service at church. The loud knocking startled her, as we said—she was a nervous soul—and she opened the door timidly. A rough looking man stood there, his gaunt figure showing black against the moonlight.

"For God's sake hide me here for a few minutes," he pleaded hoarsely, "till the police have gone by. Let me in or by heaven, I may as well throw up the game."

Miss Mary's heart thumped loudly. The police! For all her charitableness, she had drawn the line hitherto at thieves. The man's face was white, and she heard a clattering of feet down the road—probably the police. Betsy, the guardian angel, was out of the way—humanity, as usual, won over prudence—Miss Mary opened the door.

"You may lie on those rugs in the kitchen," she said to him, kindly, "and tomorrow I will bring you some breakfast if you will go away early before my servant gets up."

The man murmured incoherent thanks. Miss Mary, being nervous, forbore to look at him, and retired to her own apartments, not without some qualms of conscience. Betsy, who came in later, with the latch-key from chapel, suspected nothing, but Miss Mary's evil fate willed that, towards the small hours of the morning, she should wake up hungry. Being a frail, timid old lady, she slept lightly, and now, remembering that the biscuits were down stairs on the dining-room sideboard, she wandered down stairs in search of them. She had forgotten for the moment all about her last night's visitor, and slipped down as noiselessly as a mouse. But what was her horror to see by the faint morning light, at the half-open dining-room door, a figure moving? Miss Mary, as she stifled a little shriek, recognized the man she had befriended. He was holding her silver teapot up to the light and inspecting it carefully—the same silver teapot bought by its poor owner during her brief period of happiness, forty years ago. She had

invested her savings in it, prior to her expected marriage.

"What, would you rob me?" thought Miss Mary, and her heart waxed fierce.

Rob her, who had so long befriended the needy and destitute! But, like Bishop Myriel with his silver candlesticks, her anger was of short duration. She would let the man go. Probably he needed the silver more than she and so strange are the workings of the human mind, that she remembered, even in that moment of fear, how her mother had always said that brown fourpenny teapots made the best tea.

She was still standing as if spellbound, afraid to move, when the man happened to turn his head, and the light fell full on to his face. It was only an old man's face, worn, gaunt, surrounded by grizzled hair and beard, and marked by sin and crime, with something, perhaps, as many criminals' faces have, that seemed to recall better days:

"In the morning light his face for a moment seemed to assume once more the forms of its earlier manhood."

Miss Mary looked, looked again, and, like Phineus of old with the Medusa's head she seemed to turn to stone. Then her legs tottered under her, the dawn became black before her eyes, and she fell down on the rickety stairs in a dead faint.

Betsy, coming cautiously down stairs a few hours later, and preparing to scold her mistress for forgetting to fasten the shutters, nearly tripped over a little fragile, shriveled heap, cold and unconscious, wrapped in its well-known darned dressing gown.

Miss Mary recovered with Betsy's loving care. Her visitor of last night had made himself scarce, and, whether startled by the noise of Miss Mary's fall, or by a few rays of lingering grace in his own conscience, had left the precious silver teapot. So, beyond saying that she had had a fright last night, and being reprimanded for not putting the teapot away, nothing further, to all appearance at least, resulted to Miss Mary.

But the bright old lady faded and became older from that day. Her step sounded less alert, her voice less brisk. The children in the streets scarcely recognized their benefactress: she seemed to have lost the joy of life. Betsy was in despair: she alternately coaxed and scolded her darling.

"Do you want to die," she complained, "and leave yer poor old Betsy? You can 'ave the kitchen brimful of tramps, my sweet, if you'll only git well an' laugh again."

Miss Mary looked at her sadly. "No, Betsy," she said, "don't want me to live. I'm sorry to leave you, dear, but it seems as if something had gone here," pointing to her heart with a pathetic gesture. "Something seems to have snapped inside me. Life doesn't seem the same to me any more now. I don't know how it is."

Miss Mary did not know, but it had only happened to her as it happens to many. She had lost her romance—the love story which had been the life of her life was gone—

It had for so long been a part of her entwined with her very being, that, like the ivy parasite with the oak, it had involved in its destruction the life beneath it.

Miss Mary sickened and died, the local physician said of languor. Not even old Betsy Mills, who mourned for her more than the children and the beggars themselves could have guessed at another reason.—Cassell's Magazine.

If your cup seems too bitter, if your burden seems too heavy, remember that the wounded hand is holding the cup, and that He who carries the cross is helping you to bear the burden.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communication with Jesus raises the heat of the soul's affection towards Him.—Spurgeon.



## Missionary World.

### THE HOME WORK IN RELATION TO THE FOREIGN.\*

By the Home work we mean not so much Home Missions, as the general life and work of the churches in the home lands. It seems to be an established fact that the home churches have always succeeded, just in that degree that they have engaged in foreign work. How can we account for this? We account for it in this way. The kingdom of Christ is a universal kingdom, whose boundaries reach around the world. And if our Presbyterian Church in Canada should sit down and work only in the Dominion, and if other home churches should do the same, what would become of Christ's universal kingdom? There is such a thing as overdoing the work at home, and coaxing into the church a host of nominal professors whose hearts are really in the world. The churches are much better engaged in gathering in the elect from the four winds of heaven, than they are in gathering into the home churches a host of formalists, who do little else but murmur and throw every conceivable obstacle in the way of the living church's advancement. What we need to do is to keep the progress of the universal kingdom ever in view, and work for its prosperity equally at home and abroad; and the church that does this is sure to prosper. The Captain of our salvation has laid down the plan of our campaign, "Go ye into all the world," and how can we ever expect to arrive at universal conquest and dominion, so long as we are content to do nothing but a little skirmishing around the spot where our tents are pitched?

We need more earnest prayer on the part of the home churches on behalf of foreign work. The cry of the foreign missionary, which sounds in our ears from every land, is "Brethren, pray for us." Home workers and foreign are apt to forget that,

"Though sundered far, by faith they meet,  
Around one common mercy seat."  
Our prayers should go up to God together, just as if we were gathered with one accord in one place. Mrs. M. B. Fuller, a missionary of the Christian Alliance in India, had a class of young girls for whom she worked and prayed for a long time without any apparent results. She grew almost discouraged and heart-broken, at the way in which they would return to their old sins, and at their utter lack of true contrition. Away over in Ohio, a workman came in on Saturday from his work, and he became powerfully impressed that he should pray for Mrs. Fuller and her class. He went to his closet, and prayed and wrestled with God about them, until at last calm and peace flowed over his heart. Saturday in Ohio was Sabbath out in India, and just then Mrs. Fuller's class was met. She was surprised to see one of the girls begin to cry bitterly, and the more so as she had said nothing to cause such an expression. So she asked her what was the matter? And the little girl answered that she was weeping over her sins and over her bad heart. She talked to her about the Saviour and the way of forgiveness and before long the whole class seemed bathed in tears of genuine repentance, and were hopefully looking to Christ. At the last account the girls were all keeping steadfast in their new and better life.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But, beware, how you pray, for I warn you that it is a very costly experiment." "Costly," they asked in surprise. "Aye, costly," he said. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much of their labour and means. Brainerd prayed for the dark-skinned savages of America, and after two years of blessed work, it cost him his life. Be sure, it

is a serious thing to pray in earnest for this work; for you will find that you cannot pray and withhold your labour, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers for the conversion of the world begin to be answered."

Again: we want more princely giving and nobler self-sacrifice on the part of the home churches on behalf of the foreign work. Examples of this kind have not been wanting in the past; but we want the great mass of our church members to be thrilled with this spirit. The wise men came to the infant Jesus, and opened their treasures, and presented unto him gifts, gold and frankincense and myrrh. The wise men and women of the nineteenth century must have the willing heart to do the same. The revenues of the Redeemer's kingdom are to be derived from gifts and offerings. A tax of 25 cents at the door of a religious tea and talk, will never swell the revenues beyond the most poverty stricken proportions. High and low, rich and poor, must bring in their gifts. "The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts." "And we shall live, and to Him shall be given of the gold of Sheba."

The heart of Mary of Bethany burned within her with gratitude and devotion, as she saw the Saviour sitting at the feast with that beloved brother whom He had snatched from the grave; and in her deep unselfish love she brought a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment. What our Christian women need is the grateful loving heart of Mary, and then their gifts will flow out to the Saviour as did hers. And examples of this kind are not wanting.

There was Sarah Hosmer, a poor woman living in an attic, and working with her needle. She saved on six different occasions the equivalent of \$50.00, and sent it to educate a native preacher in Oriental lands; and when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry by her gifts. There was Robert Haldane who owned an estate in the neighbourhood of the Bridge of Allan, and who sold his estate for \$175,000, and gave the large sum that it yielded, to establish in the city of Benares, the very center of Hindoo idolatry, a mission for the Lord Jesus Christ. The fragrance of that act, like Mary's pound of spikenard the odour of which filled the house, is shed abroad through all that country and is spreading throughout the world; and people pass those estates as though they were treading on holy ground, with a reverent thought for Robert Haldane, and the conscious recognition of the power of a consecrated life. There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, whose salary and income were about \$375.00 a year, yet he annually gave to the U.P. church funds \$100.00, or more than one fourth of his entire income. And when in 1887 there was a special call of the Synod for \$100,000 for missions, Mr. Hamilton furnished one hundredth part of it, or \$1,000.00. After his death his cash account was found with an offering to the Lord to be paid out of it as one of the first calls; and it was discovered that he had lived in the most careful and frugal manner in order that he might give the more to the cause of the Lord Jesus. The 67th Psalm says, "God be merciful unto us, and bless us and cause His face to shine upon us that Thy way may be known upon earth, Thy saving health among all nations." The home churches are blessed for the sake of the foreign work, just as the hills are watered not alone for their own fertility and verdure, but for the sake of the valleys. The showers which fall upon the mountains, flow down into far distant valleys, and water extensive plains the homes of so many of earth's millions. So may God bless every auxiliary and every member of our W. F. M. S., that China, and India, and the Islands of the sea, and distant nations may through us be also blessed.

## NEW YORK STATE MIRACLE.

### A Young Lady's Grateful Acknowledgment of a Timely Rescue.

Miss Lillian Sparks Restored to Health and Strength after Medical Aid had Failed—Her Condition that of Thousands of Other Ladies who may take Hope from her story.

From the Hornellsville, N.Y., Times.

Painted Post is the name of a pretty little village of one thousand inhabitants, situated on the line of the Erie Railroad, in Steuben county, two miles from Corning, N. Y. The name seems an odd one until one learns the circumstances from which it was derived. When the first settlers came here from Pennsylvania, all this beautiful valley was heavily wooded, and abounded in many kinds of game, and was a favorite hunting ground for the Indians who then claimed exclusive right to the territory. An object which attracted the attention of the first settlers and excited their curiosity, was a painted post which stood prominently in a small clearing skirted by great spreading trees. It was stained red, as some supposed with blood, and evidently commemorated some notable event in Indian life. And so from this incident the place naturally took its name. The city of Baton Rouge (which means 'a painted post,') La., also took its name from a similar circumstance.

But the main purpose for which your correspondent came here was to learn the particulars of a notable, indeed, miraculous cure of a young lady and her rescue from death by the efficacious use of Dr. Williams' Pink Pills for Pale People. Your correspondent only knew that the name of the young lady was Lillian Sparks, daughter of Mr. James W. Sparks. On inquiring at the post office for her father's residence, we learned that he lived on the road to Hornby, five miles from Painted Post village. "And," said a young man who overheard the conversation with the postmaster, "it is his daughter who was so sick that the doctors gave her up and she was cured by Pink Pills." And the young man volunteered to guide me to Mr. Sparks home. The courteous young man was Mr. Willie Covert, a resident of the place, organist in the Methodist church, and formerly organist for the Young Men's Christian Association of Rochester. So getting a horse we started in the storm, with the mercury ranging at zero, for a five-mile drive over the snow-drifted roads of Hornby Hills. When we reached our destination we found a very comfortably housed family consisting of Mr. and Mrs. Sparks, one son and five daughters. The oldest of the daughters, Miss Lillian, twenty-two years old, is the one whose reported wonderful cure by the use of Dr. Williams' Pink Pills for Pale People, your correspondent had gone out there expressly to verify by actual knowledge. This is the story told by Miss Sparks to your correspondent in presence of her grateful and approving father and mother, and is given in her own language:

"Yes, sir, it is with pleasure that I give my testimony to the great value of Dr. Williams' Pink Pills. I was ill for four years, doctoring nearly all the time but without any benefit. I had six different doctors: Dr. Heddon, Dr. Purdy and Dr. Hoar of Corning, Dr. Butler of Hornby, Dr. Remington, of Painted Post, and Dr. Bell of Monterey. They said my blood had all turned to water.

I was as pale as a corpse, weak and short of breath. I could hardly walk, I was so dizzy, and there was a ringing noise in my head. My hands and feet were cold all the time. My limbs were swollen, my feet so much so that I could not wear my shoes. My appetite was very poor. I had lost all hope of ever getting well, but still I kept doctoring or taking patent medicines, but grew worse all the time. Last September I read in the Elmira Gazette of a wonderful cure through the use of Dr. Williams' Pink Pills for Pale People, and I thought I would try them. I did so, giving up all other medicines and following the directions closely. By the time I had

taken the first box I was feeling better than I had been in a long time, and I continued their use until now as you can see and as my father and mother know, and as I know I am perfectly well. I don't look the same person, and I can now enjoy myself with other young people. Indeed I can't say too much for Dr. Williams' Pink Pills, for I am sure they saved my life. I have recommended them to others who are using them with much benefit, and I earnestly recommend them to any who may be sick, for I am sure there is no medicine like them. I am entirely willing you should make any proper use of this statement of my sickness and cure by Dr. Williams' Pink Pills." In further conversation Miss Spark said she fell away during her sickness so much that she only weighed 80 pounds, while now she weighs 107.

"I suppose," said her father, "that it was overwork that made her sick. You see we have 400 acres of land, keep 35 cows, and there is a great deal to be done and Lillian was always a great worker and very ambitious until she overdid it, and was taken down."

The facts narrated in the above statement were corroborated by a number of neighbors, who all express their astonishment at the great improvement Dr. Williams' Pink Pills worked in Miss Sparks.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cents a box, or six boxes for \$2.50. 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, no matter what name may be given them. 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. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Surely if a man would help his fellow-men, he can do so far more effectually by exhibiting truth than exposing error, by unveiling beauty than by a critical dissection of deformity.—Essays.

God gives us tongues on purpose that they should be used. As He made birds to sing, and stars to shine, and rivers to flow, so He has made men and women to converse with one another to His glory. It may be desirable that some should speak less, but it is still more desirable that they should speak better.—Spurgeon.

C. C. Richards & Co.

Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but Minard's Linctus cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

John D. Boutiller.

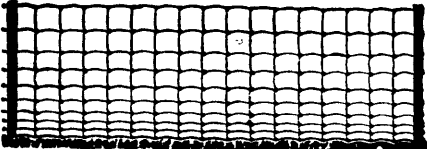
French Village.

\* Paper read by Mrs. Scott, of Winchester, at the annual meeting of the Brockville Presbytery W. F. M. S., held at Iroquois, 14th March, 1893.



**LOOK AT THE SIZE** of the ordinary pill. Think of all the trouble and disturbance that it causes you. Wouldn't you welcome something easier to take, and easier in its ways, if at the same time it did you more good? That is the case with Dr. Pierce's Pleasant Pellets. They're the smallest in size, the mildest in action, but the most thorough and far-reaching in results. They follow nature's methods, and they give help that lasts. Constipation, Indigestion, Bilious Attacks, Sick and Bilious Headaches, and all derangements of the liver, stomach and bowels are promptly relieved and permanently cured.

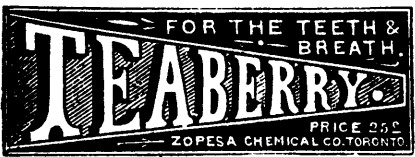
"If we can't cure your Catarrh, no matter how bad your case or how long standing, we'll pay you \$500 in cash." That is what is promised by the proprietors of Dr. Sage's Catarrh Remedy. Doesn't it prove, better than any words could, that this is a remedy that cures Catarrh? Costs only 50 cents



SEEMS LIKE A STRETCHER.

A two rod panel of our fence can be sprung four feet out of line, always coming back to place. The output for '92 would make a double line from Chicago to Montreal. On the same ratio as above the two lines could be spread apart in the middle nearly 20 miles.

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Keep Minard's Lintment in the House.

## Ministers and Churches.

Rev. D. McDonald, of Dundee, and formerly of Carleton Place is laid up at present with a lame leg, the result of a fall in January last.

Rev. Mr. Pringle, late of Port Arthur, preached in Westminster church, Winnipeg, on Sunday, en route to St. Paul, to take a position in Macalester college.

Rev. Charles Chiniquy, whose residence at St. Anne's Ills., was recently destroyed by fire has returned to Montreal and has decided to spend his last days in Canada.

The Rev. Dr. Campbell, of St. Gabriel Church, Montreal, Moderator of the Presbytery, preached in the Second Presbyterian Church, Huntingdon, last Sunday at both services when two scholarly sermons were delivered.

Rev. Dr. King, of Winnipeg, conducted the services in Knox church, Portage la Prairie, last Sunday in the absence of Rev. Mr. Wright, and delivered able discourses at both morning and evening services. During his stay in Portage the Dr. was the guest of Mr. W. W. Miller.

The Presbyterian congregation of Winterbourne re-assembled in their church with a pardonable degree of pride, the occasion being the reopening of the edifice after being closed for some time to allow of its being renovated and improved. The Rev. E. H. Sawers preached morning and evening to large congregations.

The popular pastor of St. Andrew's church, Ottawa, entertained the young men of his congregation on Thursday evening at the manse. A large number of young men were present and a most enjoyable evening was spent. During the evening songs were sung by Messrs. Beddoe, Chrysler, Johnston and Lawson.

The resignation of Rev. John Gray, who has been called by the leading Presbyterian Church, Kalamazoo, Michigan, was accepted at a recent meeting of the Chatham Presbytery. Dr. Battisby was appointed to preach the pulpit vacant on the 23rd inst., and Rev. W. M. Fleming was appointed Moderator pro tem of the session.

Rev. John Mackie, pastor of St. Andrew's Church, Kingston, preached most acceptable sermons in St. Andrew's church Belleville, last Sabbath, on the death of George Maclean, the late son of the pastor, Rev. M. W. Maclean. The rev. gentleman took his morning text from St. John 11, xv: "Jesus wept," and the last clause of 11, 43rd verse: "Lazarus, come forth."

The Lindsay Post says Rev. R. N. Grant's lecture on Monday night on the subject, "Misplaced Man" was one of the most practical, interesting and instructive discourses ever listened to by a Lindsay audience, and it is cause for satisfaction that so many were enabled to hear it, as it cannot fail to accomplish much good. Especially should the speaker's remarks relative to a boy's choice of trade or profession have weight with parents.

Rev. Dr. McKay, of Woodstock, has received a letter dated Feb. 14th from Dr. G. L. McKay, of Formosa, China. Mr. and Mrs. Gould are fairly settled, and are working hard and very successfully studying the language. The doctor intends leaving Formosa to visit Canada sometime between June and October of this year. His wife and family will accompany him. He says "We never had so much snow on the mountains."

Bank Street Presbyterian church, Ottawa, was largely attended, on the occasion of the 27th anniversary of the induction of the Rev. Dr. Moore to the pastorate. At the evening service the sacrament was administered, when Rev. Dr. Moore referred to the harmonious feelings which had existed between himself and his people during the past twenty-seven years. He stated that his first sermon as their pastor had been from the words, "Brethren, pray for us," and well he knew that since that time had the apostolic injunction as applied to himself and his congregation been fervently observed. This had resulted in spiritual profit, the welfare of the church and a blessed spirit of unity between pastor and people. He expressed a hope that the coming years might be still richer in divine gifts.

The new church building at Prescott, with its complete outfit of sheds, bell, and manse is worth more than a passing notice. Its two memorial windows constructed in the town and entire fittings are equal in finish and taste to anything we have in the queen city of the west. The Rev. Jno. Burton, of Toronto, occupied the pulpit on the second Sunday of the opening services, and addressed the school in the afternoon as they entered upon their enjoyment of the bright and airy room. During Mr. Burton's pastorate in Prescott Dr. R. Boyd was living, and at the morning service he made feeling reference to the manly, truthful, sympathetic character of that pioneer of Presbyterianism in the Canadian field. Dr. Boyd divided with Mr. W. Smart in

those early days a mission field which reached from Cornwall to Kingston, and the present generation need to keep the memory green of those faithful workers. They laboured, we enter upon their labours. The present pastor, Mr. Stuart, is justly held in high esteem, and is to be congratulated upon the happy surroundings of his work to-day. It was also a pleasant sight to see so many not only old friends, but children now grown up to man and womanhood, crowd around their former pastor at the several services of the day closed; twenty years' absence seemed only to have deepened the pleasantness of the memories. Prescott as a town is not among those that boast of being full of life, but there is no more pleasantly situated and united congregation connected with our church to-day than that which holds Rev. James Stuart as pastor.

The newly erected Presbyterian church in Prescott was formally opened on Sabbath 26th, ult. by Rev. Dr. Caven, Principal of Knox College, Toronto. The beautiful edifice was crowded to the doors. The church, which replaces the one destroyed by fire last year, is of composite architecture, handsomely furnished in antique oak, beautifully frescoed, and altogether a modern place of worship. At the opening service in the morning the platform was occupied by Dr. Caven, Rev. Mr. Hughes, of the local Methodist church, and the pastor, Rev. James Stuart, who opened the service with prayer, after which the hundredth Psalm was sung by a fine choir of 22, the congregation joining heartily. For the dedication sermon Dr. Caven took as his text Psalm lxxxiv., 10: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than dwell in tents of wickedness." The rev. doctor's discourse was most interesting and scholarly, and was listened to by the large number present with rapt attention. The service in the afternoon was conducted by Rev. Dr. Miller, of Odgensburg, he having been at the opening of the old church (lately destroyed) over 40 years ago. Dr. Miller was accompanied from the neighboring town across the border by a large number of his congregation, the church being again crowded. In the evening Dr. Caven was present and addressed a large congregation. The magnificent organ, presented to the church by Mr. J. P. Wiser, was ably presided over by Miss Clara Dowsley. The plates used for collection are the gift of Mrs. John Dowsley, and are of solid silver, as is also the christening bowl presented by Mrs. I. D. Purkis. The three beautiful platform chairs are from Mrs. M. Dowsley, while the sweet toned bell was contributed by Mrs. J. S. Corbin. The contributions of the day go towards the building fund of the church and were large. The social in connection with the opening on Monday evening was a successful and enjoyable affair. After prayer by Dr. Kellock of Spencerville, the chairman, Rev. Mr. Stuart thanked the friends for their presence and for their kind sympathy with the congregation when in trouble, and expressed the hope that the good feeling would continue. The solos of Mrs. W. G. Robinson, Miss Riekey and Mr. Haultain were exceedingly fine and the Quartettes by Rev. Mr. and Mrs. McArthur, Miss McPherson and Mr. Haultain of Cardinal were duly appreciated; the accompaniments being played on the beautiful organ by Mrs. Hillyard and Miss Minnie Dowsley. The instrumental solo by Miss Dame the organist of St. John's Church, brought out the fine tones of the new instrument and delighted the large audience. The speeches by Rev. Messrs. Hughes, McArthur and Kellock were short, witty and instructive; and all were pleased with the remarks of Mr. John Gill of Brockville.

The Presbytery of Saugeen met in Palmerston on 14th March. The Moderator's term of office having expired, Mr. Cameron, of Harriston, was appointed Moderator for the next six months and took the chair. The clerk read a letter from the Rev. Jas. Cameron, B.D., declining the call to Fordich and Gorrie. The treasurer of Presbytery was requested to issue a printed report annually of moneys received and disbursed. The usual grant was asked for Cedarville and Esplin. Mr. Stewart presented the Sabbath School report which was received and adopted. Mr. Cameron gave in the report on Temperance, recommending that the people be advised to vote for candidates for parliament who are in favour of immediate prohibition; also that the people be urged to select men who will put prohibition above every other question at present in parliament. The report was received and adopted. Mr. Ramsay gave in the report on Systematic Beneficence, recommending that congregations collect money for congregational purposes, not by socials, bazars and the like, but by the system of weekly offerings; and to organize themselves thoroughly for the purpose of gathering money for the scheme of the church; that those who have the oversight of the young be exhorted to make every effort to stir up in them an interest in the work of the church, to impress upon them the teachings of the Scriptures with reference to giving, and to lead them to give money of their own

to missions. As Dr. Meikle could not always be present at the meetings of Presbytery it was thought best to relieve him of the office of treasurer. Mr. Ramsay was for the above reason appointed in his place. The Presbytery tendered Dr. Meikle a hearty vote of thanks for his very efficient services as treasurer for the past three years. The Rev. D. M. Gordon, of Halifax, was nominated as Moderator of General Assembly. The following were appointed Commissioners to the General Assembly. Ministers, Messrs. Morrison, McVicar and Ramsay; Elders, Messrs. Wm. Young, of Durham, Thomas Martin, of Mount Forest, and D. Hamilton, of Harriston. Mr. Gallagher was continued for another three months in the mission field of Mildmay, Ayton and East Normanby. Mr. Stewart tendered his resignation of the pastoral charge of Belmore and McIntosh to the surprise and regret of every member of Presbytery. The Presbytery agreed to meet in Knox Church, Harriston, on 11th April, at 10 a. m., to dispose of said resignation. S. YOUNG, Clerk.

The presbytery of Minnedosa met in this place on Tuesday evening, the 7th inst. There was a good attendance of members. The minutes of previous meetings were read and approved and Mr. J. E. Munroe was appointed moderator for the ensuing six months. An extract minute from the records of Rosedale session was received and read expressing appreciation of Mr. T. U. Richmond's services. An application to the church and manse building board for a grant of \$125 to aid in the erection of a church at Blake was received and considered. On motion of Mr. McArthur, it was agreed that the application be favourably entertained and that Mr. aLug be instructed to have it properly filled out and forwarded to the board. An application to the board for a loan of \$700 to aid in the erection of a church was received from Gladstone. It was agreed on motion of Mr. Rowand that the application be favourable entertained and that the moderator and clerk be authorized to append their names to the same when properly filled out. Mr. Colin McKercher, of Strathclair, made application for ordination. The request was granted. The usual questions were put to Mr. McKercher, and satisfactorily answered, whereupon, with the laying on of hands and prayer he was solemnly set apart to the office and work of the gospel ministry. Mr. Rowand then addressed a few appropriate remarks to Mr. McKercher and his name was added to the roll of presbytery. Arrangements were made for the erection of a session in the Lake Dauphin field. It was agreed to ask Dr. Robertson to visit the fields in the vicinity of Yorkton, with a view to their needs being recognized and their organization completed. Mr. Murray submitted the home mission report, arranging supply for the next six months and the grants to the various fields. It was agreed that Bayfield be severed from Birtle and connected with Binscarth, and that Silver Creek be henceforth connected with Russell. Mr. A. Smith was appointed convener of the committee on state of religion. Mr. Frew was appointed convener of foreign missions committee in place of Mr. Rowand who had resigned. Messrs. R. Frew, William Murchie, C. W. White and W. L. H. Rowand ministers, were appointed commissioners to the general assembly, and Messrs. J. L. Logie and B. Schwalm were appointed as elders. The clerk was further authorized to add the names of two other elders who may be able to attend. Mr. Stitt, a student from Alma College, Michigan, request-

# Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

**Horsford's Acid Phosphate.**

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

Descriptive pamphlet free on application to  
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Beware of Substitutes and Imitations.

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ed Presbytery to certify him to Manitoba College. He was requested to secure his class certificates from Alma College and his certificate of church membership that he might be certified by the Presbytery and receive his standing in college in Winnipeg. The Presbytery then adjourned to meet at Birtle on the first Tuesday of May next at 8 p. m., the moderator pronouncing the benediction.—WM. H. L. ROWAN, Pres. Clerk.

Presbytery of Hamilton met on 21st March. Leave was granted to moderate in a call at Pelham and Louth. The resignation by Mr. McKnight of his charge at Dunnville was accepted on March 31st. A plan for systematic Scripture Readings was adopted. The Roll of Synod was prepared. Mr. John Gray, of Windsor, was nominated as Moderator and Mr. J. W. Mitchell was appointed to serve on the committee of Bills. The Home Mission report showed that Niagara and St. Ann's, no longer require supplements; that the grant to Merriton is reduced by \$100 and that to Cayuga was \$50; that students are required for those mission fields during the summer; and that Home Mission Societies are not established within the bounds. The following were appointed commissioners to the General Assembly: by rotation, Messrs. R. H. Abraham, S. W. Fisher, Dr. Fraser, James Murray, W. J. Dey; by ballot, Dr. Laing, Dr. Fletcher, Messrs. G. Burson, J. H. Ratcliffe, J. W. Mitchell, ministers; and J. Charlton, R. McQueen, A. J. MacKinnon, Dr. McDonald, W. Leckin, W. Clark, R. Lawrie, W. P. Innes, C. Moses, T. Gentle, elders. Mr. Thos. Sedgwick, of Tatamagouche, N. S., was unanimously nominated as Moderator of Assembly. An overture for the raising and administration of the Assembly Fund was adopted. It proposes that the basis of assessment be the ordinary revenue of congregations instead of the number of communicants. The report on temperance, Sabbath schools, Sabbath observance and the state of religion were submitted. It was resolved that hereafter the May and September meetings of Presbytery shall be held in St. Catharines, Knox Church, at 11 a. m.

JOHN LAING, Clerk.

The Presbytery of Barrie met at Barrie, Tues. 21st March, Mr. J. A. Ross, Moderator, in the chair. Present 15 ministers and 4 elders. A resolution was passed expressing sympathy with the family of Mr. Leshman on account of his serious illness, and engaging to supply his pulpit for four Sabbaths. A call from the congregations of Beaverton and Gamebridge in the Lind-say Presbytery to Mr. M. N. Bethune of Gravenhurst was received, and a special meeting to dispose of it was appointed to be held at Orillia on Monday, 3rd April, at one p. m. Dr. Clarke was appointed to cite the Gravenhurst congregation to the meeting for their interests. Resignation of the charge of Townline and Ivy by Mr. J. J. Cochrane was tendered and laid over to the next regular meeting. The Moderator was appointed to cite the congregations for their interests. Mr. Adam Jamieson passed his trials and examination for licence creditably and was licensed to preach the gospel wherever his lot may be ordered. Mr. Burnett reported on the organization of a mission station at Everett on the 8th of March. It was decided to give services there pending consideration of the connection of this station with adjoining congregations. Leave was granted to the congregation of Bradford to sell to their church and site, with the view to their procuring a new site and building a new church; also to the congregation at Carlisle to sell their old church. Report was reviewed of moneys collected with sanction of Presbytery for the erection of a church at Sprucedale, Muskoka, by Mr. Copeland, Elder, and of the expenditure. The Presbytery expressed its satisfaction with the accounts. The reports on Systematic Benevolence, and Temperance were passed. That on Sabbath Schools was presented though not complete on account of insufficient number of returns. The Convener was instructed to complete the report and transmit to the Synod. There were not enough of returns to the questions on state of religion to make a presentable report. The supply of Knox Church, Oro, was brought up for consideration on report of a committee, and decision deferred to next regular meeting. Mr. A. B. Dobson was appointed Moderator of session of this congregation. Commissions to the General Assembly were elected as follows: Ministers; by rotation, Messrs. D. James, R. N. Grant, Dr. Clarke and J. Sieverlight; by ballot Messrs. D. D. McLeod, J. R. S. Burnett, J. McD. Duncan and A. Findlay. Elders: Messrs. F. Rogerson, W. Goodfellow, J. G. Hood, G. Grant, M. A., A. Nicol, D. Cameron, J. Wilson and J. M. Stevenson. Home Mission business engaged the Presbytery for a considerable time. A committee, Messrs. Moodie, Henry, Dr. McCrean and P. McDermid, Elder, was appointed to assist the session of West Church, Nottawasaga, in a proposal to detach St. Andrew's Church from Mr. McDonald's charge, and unite it to the adjoining stations of Banks and Gibraltar. If this arrangement be effected Nottawa which has been for years without regular supply will become

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At the Manse, North Georgetown, Que., on March 20th, a daughter to the Rev. G. and Mrs. Whillans.

MARRIAGES.

At the residence of the bride's father, Bayfield, by the Rev. R. Henderson, Mr. John Davidson, of Bayfield, to Miss Kate Ahrens.

At the residence of the bride's mother, Glenan, on the 22nd ult., by Rev. A. Y. Hartley, Mr. W. E. Graham, of Brucefield, to Miss Annie Anderson.

At the Manse, McKillop, on the 29th by the Rev. P. Musgrave, Mr. E. Minard Pearson, of West Zorra, Oxford county, to Miss Isabella S. Calder, of Winthrop, McKillop.

At the Manse, South Mountain, on March 15th, 1893, by the Rev. J. E. Macfarlane, B. A., Mr. Thomas Andrew Thompson, of Oxford, to Miss Ada Helena Campbell, of Edwardsburg.

At the Presbyterian church, Inver-on March 29th, 1893, by the Rev. James Sutherland, Thomas Dempsey, Esq., to Miss Rachel Graham, all of Inverness county, Megantic, Que.

On the 29th March at the residence of the bride's mother, Jamestown, by the Rev. D. W. Morrison, B. A., Alexander Lindsay, Oymstown, to Margaret, eldest daughter of the late Lachlan Cameron.

On the 29th ult., at the residence of the bride's father, by the Rev. Robt. Campbell, D. D., Thomas W. LeMessurier, eldest son of W. W. LeMessurier, Esq., to Miss Bena Patterson, eldest daughter of John M. Patterson, Esq., all of Montreal.

DEATHS.

April 5th, 1893, at the family residence, 537 Talbot street, Robert S. Murray, in his 70th year.

In Toronto, on Tuesday, April 4th, Rev. Andrew Wilson, formerly of Kingston. Funeral on Friday afternoon, at 3 o'clock.

At Springfield, Mass., March 31, Agnes McDougall, wife of the Rev. Calvin E. Amaron, President of the French Protestant College, in the 33rd year of her age.

At his residence, 135 Isabella street, Toronto, March 28th, 1893, W. C. Harris (late of Caldecott, Burton & Co.) youngest son of the late Rev. David Harris, of Fern, Scotland.

At Valleyfield, on the 21st ult., aged 80 years, A. McCormick, father of D. McCormick, Q. C., of this city; A. McCormick (V. S.) Mayor of Ormstown, and A. J. McCormick, of the Lake of The Woods Milling Company, Portage La Prairie.

a part of Mr. McDonald's charge. The Home Mission Committee were instructed to consider and report to next meeting, the practicability of rearranging the number of congregations in the bounds. This if done would free the Home Mission and Augmentation funds to some extent. Reports from missionaries for past six months were presented. Schedules for grants were passed and arrangements made for summer supply. Robert Moodie, Presbytery Clerk. Next regular meeting at Barrie on Tuesday, 30th May, at 11 a. m.

"August Flower"

For Dyspepsia.

A. Bellanger, Propr., Stove Foundry, Montagny, Quebec, writes: "I have used August Flower for Dyspepsia. It gave me great relief. I recommend it to all Dyspeptics as a very good remedy."

Ed. Bergeron, General Dealer, Lauzon, Levis, Quebec, writes: "I have used August Flower with the best possible results for Dyspepsia."

C. A. Barrington, Engineer and General Smith, Sydney, Australia, writes: "August Flower has effected a complete cure in my case. It acted like a miracle."

Geo. Gates, Corinth, Miss., writes: "I consider your August Flower the best remedy in the world for Dyspepsia. I was almost dead with that disease, but used several bottles of August Flower, and now consider myself a well man. I sincerely recommend this medicine to suffering humanity the world over."

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

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

REFRESHING!



You do not have to get sick in order to appreciate St. LEON Rev. Dr. Potts says: "I have used St. LEON WATER for some time, and believe it to be both Curative and Refreshing."

It stands ahead of all others as a table water and eclipses every other remedy as a gentle and pleasant regulator.

All Druggists, Grocers, and Hotels, or

ST. LEON MINERAL WATER CO., LTD.

HEAD OFFICE: TORONTO. Branch, 449 Yonge St.

THE ONTARIO MUTUAL LIFE.

A Prosperous Home Company.

Assurance in force, Jan. 1, 1893.....	\$16,122,195
Increase over previous year.....	1,187,388
New Assurance taken in 1892.....	2,651,000
Increase over 1891.....	222,050
Cash Income for 1892.....	614,951
Increase over 1891.....	67,331
Assets, Dec. 31st, 1892.....	2,253,984
Increase over 1891.....	294,953
Reserve for security of Policy-holders.....	2,061,602
Increase over 1891.....	280,637
Surplus over all Liabilities, Dec. 31/ 1892.....	176,501
Increase over 1891.....	20,742

The 20-Year SUPERVISORSHIP DISTRIBUTION POLICY now offered embraces all the newest features, and is the best form of Protection and Investment money can buy. It has no equal. Guaranteed values, attractive options, and liberal conditions.

COAL AND WOOD.



CONGERS COAL CO., LIMITED

General Office, 6 King Street East

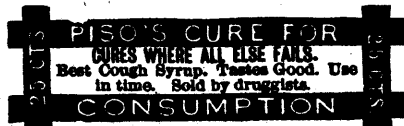
THE NEWEST STYLES



In Lady's ring are prettier than ever. Drop in and take a look at our splendid collection whenever you have the opportunity.

JOHN WANLESS & CO.

Manufacturing Jewellers, 172 Yonge St. TORONTO.



Wools and Ladies' Work

At first hand and sold less than WHOLESALE PRICES.

- Berlin Wools, all colours, 5c. per ounce.
- Shetland Wools, all colours, 6c. per ounce.
- Andalusian Wool, all colours, 6c. per ounce.
- Baldwin's finest Fingering Wool, all colours, 8c. skein, \$1.25 pound.
- Scotch Fingering Wool, cheapest imported, 4c. skein 55c. lb.
- Belding's Knitting Silk, all colours, 35c. spool.
- Filo Floss and all other Wash Embroidery Silks, all colours, only 35c. dozen skeins.
- Stamped Linen Toilet Sets, five pieces, 20c. set.
- Gentlemen's Silk Suspenders, 50c. pair.
- Gentlemen's Worked Slippers, from 50c. pair.
- Felt, all colours, two yards wide, 65c. yard; also to hand large stock finest hemstitched tray covers, tea cosies, five o'clocks, shams, etc., selling at very low prices.

HENRY DAVIS

DIRECT IMPORTER 232 YONGE STREET.

It Breaks of Course

But so does any other China, but it does not break nearly so soon as ordinary Earthenware and your

Good Dinner Set

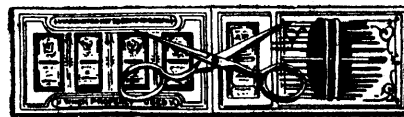
is not spoiled so easily. We are talking now of

"Elite Limoges" China.

Have you heard of it? If not ask your dealer to show it to you. If he has not got it do not take a poorer quality because he makes a little more profit out of it, but write to us direct—we'll tell you all about it.

ELITE. TRADE MARK ON EVERY PIECE. FRANCE GOWANS, KENT & CO., TORONTO AND WINNIPEG. Sole Agents for Canada.

THE LADIES COLUMBIAN Needle Packet



A RAPID SELLER. AGENTS PRO- NOUNCE IT THE BEST.

Price, 25 Cents by mail postpaid.

The assortment is just what every family wants, and as such cannot be found in any store for three times the price.

Contains 15 assorted Cotton, Wool and Yarn darners, Chenille, Glover's Rug, Millinery, Carpet, Button and Tape Needles or Bodkins, and 5 Papers Best English Needles, Assorted Sizes, 1 pair 4-inch beautiful Embroidery Scissors.

A Liberal Discount to the Trade and Agents. Send for Sample Packet and test quality.

C. W. DENNIS, 6 RICHMOND ST. EAST, TORONTO. Mention this paper.



**HE LOVED** good bread, pie, and pastry, but his stomach was delicate. **SHE LOVED** to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and **THEY LOVED** more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now **THEY ARE HAPPY** in having found the BEST, and most healthful shortening ever made — **COTTOLENE.**

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

**THE WARSAW SALT BATHS,**  
Warsaw, New York.

Most convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

**Natural Salt Water Baths,**

Very effective for Rheumatic and Nervous troubles, and as a General Tonic.

Among our Toronto patrons are—

Sir Oliver Mowat, Rev. Dr. Dewart, Rev. Dr. McLaren, Rev. John Alexander, Rev. Dr. Potts, C. R. W. Biggar, Rev. Dr. Caven, Prof. Thomas Kirkland, Rev. Dr. Reid.

For information, address

W. E. MILLER Business Manager.

JOHN C. FISHER, M. D., Medical Superintendent.

**A NEW INSURANCE**

IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPsin TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

**Insure Your Digestion!**

**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.

Minard's Liniment cures Colds, etc.

**British and Foreign.**

The lady who owned the villa at Cannes, in which the Duke of Albany died, has just presented it to his widow.

A stained glass window has been placed in Wallace-green church, Berwick, as a memorial of the late Principal Cairns.

Baroness Burdett-Coutts has joined the writers of books and promises to publish soon a volume on the philanthropic work of women.

In the House of Commons there are five Good Templars, and it is believed that the number of members who are total abstainers is about sixty.

All the archbishops of Ireland, Protestant and Roman Catholic, have signed a document in favour of the bill to make Sunday closing in Ireland permanent.

Alexander Stuart, watchmaker, Dunfermline, is dead, after six months' illness. He was for nineteen years leader of the psalmody in St. Andrew's Parish Church.

The Bishop of Lincoln, whose Ritualistic practices led to the late celebrated suit, preached in the Chapel Royal St. James's, last Sunday, "by command of her Majesty."

The centenary and semi-jubilee services in Wellington U. P. church, Glasgow, on a recent Sabbath were conducted by Rev. Drs. Andrew Thomson, R. S. Drummond, and Alexander Oliver.

The Mikado, desirous of improving the physique of the Japanese, has recommended to them a meat diet, instead of the fish and rice monotonous, on which they are believed to have deteriorated.

Mr. de Cobain, the expelled M. P. for Belfast was tried at the Belfast assizes for indecent assault, and sentenced to 12 months' imprisonment with such hard labour as his health would permit.

Some premises in Threadneedle street, London, put up to auction, were withdrawn from sale, as the owners did not think the highest bid—something like £175,000, or £45 a foot—sufficient.

Turkish North Africa has been without rain for five months. The animals have perished, and a plague has broken out among the people caused by the unburned carcasses, which is carrying off the entire population.

About 750 ministers and elders attended last week's special meeting of Assembly, Belfast. Speeches were made on both sides of the question of the political crisis. An immense majority voted against the Home Rule Bill.

A young woman at Greenwich drove a number of roughs back with her umbrella when they were attacking a constable on the ground. In recognition of her bravery the police have just presented her with a watch suitably inscribed.

**QUARTERMASTER-GENERAL.**

The familiar proverb, "what is good for man is good for his beast" is fully understood by all horsemen from the turf to the farm, from the stable to the saddle. Very high authorities on the subject of horse and cattle ailments, concur in the opinion of General Rufus Ingalls, late Quartermaster General, U. S. Army, who says, "St. Jacob's Oil is the best pain-cure we ever used. It conquers pain." This department has the custody and treatment of army horses and mules, and thousands are treated.

The universe is a majestic organ; the heart's emotion the wind that fills it.

**DESERVING CONFIDENCE.**—No article so richly deserves the entire confidence of the community as Brown's Bronchial Troches, the well-known remedy for coughs and throat troubles.

"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, Eng.

Desire is love in motion; delight is love in rest.

**A Cure for Coughs.**

There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting.

**STRONG AND PROSPEROUS.**

THE

**SUN LIFE**

**ASSURANCE COMPANY**

OF CANADA.

Minard's Liniment is used by Physicians.

**EXCELLENCE.**



**RHEUMATISM.**—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

**NEURALGIA.**—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

**SCIATICA.**—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured." JACOB I. SMITH.

**STRAIN.**—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

**LAMBACK.**—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."

**IT HAS NO EQUAL.**



**MORSE'S HELIOTROPE TOILET SOAP.**

FRAGRANT, LASTING AND PURE

A PERFECT BOUQUET IN YOUR ROOM

**JOHN TAYLOR & CO. S**  
MANUFACTURERS & PROPRIETORS

J. L. JONES

The New English Perfume

**CRAB-APPLE BLOSSOMS**

FROM THE CROWN PERFUMERY CO. OF LONDON

Ask YOUR DRUGGIST FOR IT

Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

**That Comfortable and Satisfied**

Feeling is produced

**BY TAKING**



It feeds and fattens.

Benefits and builds up.

Stimulates and sustains.

Strengthens and satisfies.

A COMPLETE FOOD.



**The Great Church LIGHT.**

FRINK'S Patent Reflectors give the Most Powerful, the Softest, the Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. FRINK, 651 Pearl Street, N. Y.



**DRESS CUTTING.**



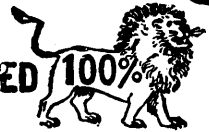
**THE NEW TAILOR SYSTEM.**  
The Leading System of the Day.

Drafts direct on material. Perfection in form and fit, easy to learn can be taught thoroughly by mail. Satisfaction guaranteed. Inducements to agents. Send for illustrated circular.

**J. & A. CARTER, PRACTICAL DRESSMAKERS.**  
379 Yonge St., Toronto.  
Beware of models and machines.

**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 3al Soda.

Sold by All Grocers and Druggists.  
**R. W. GILLETT, Toronto**

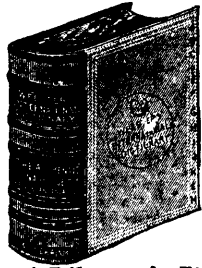
**IMPERIAL BAKING POWDER**



**PUREST, STRONGEST, BEST.**

**WEBSTER'S INTERNATIONAL DICTIONARY**

Entirely New. Abstract of the Times. A Grand Educator.



Successor of the "Unabridged."

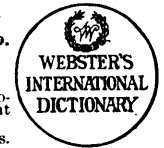
Ten years spent in revising, 100 editors employed, and more than \$300,000 expended.

Everybody should own this Dictionary. It answers all questions concerning the history, spelling, pronunciation, and meaning of words.

**A Library in Itself.** It also gives the often desired information concerning eminent persons; facts concerning the countries, cities, towns, and natural features of the globe; particulars concerning noted fictitious persons and places; translation of foreign quotations, words, and proverbs; etc., etc.

**This Work is Invaluable** in the household, and to the teacher, scholar, professional man, and self-educator.

Sold by All Booksellers.  
**G. & C. Merriam Co.**  
Publishers,  
Springfield, Mass.



Do not buy cheap photographic reprints of ancient editions.  
Send for free prospectus.

**STAINED GLASS WINDOWS**

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

**JOSEPH McCAUSLAND & SON**  
76 KING STREET WEST  
TORONTO.

**Pulpits, Reading Desks,**

LECTERNS, Etc.,

IN BRASS AND WOOD.

Chairs, Seating and other Furnishings in Large Variety.

Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

**GEO. F. BOSTWICK,**  
34 WEST FRONT STREET, TORONTO

**MISCELLANEOUS.**

Kurtz, the New York photographer, has lately done some photographic colour-painting that, when more perfected, threatens to oust Prang and lithography altogether. His prints are mostly still life studies, remarkably true to nature in the colouring. They are printed from three negatives, each reproducing the object in one of the primary colours (red, blue, and yellow), with the omission of all the other colour tones.

**DYSPEPSIA CURED.**

Gentlemen,—I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it, and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.  
**BERT J. REID, Wingham, Ont.**

A curiosity in the cutlery line was lately made in a Meriden (Conn.) factory. It is a perfect pocket-knife with 30 blades, shears, files, pincers, awls, etc. It weighs one-eighth of an ounce.

**HOOD'S PILLS** cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

The "legal poor" of Greece number less than 3,000. The population of the little kingdom is 2,400,000. The mildness of the climate has much to do with this lack of public pauperism.

**CAN YOU THINK?**

Can you think of a worse disease than dyspepsia? It plunges its victim in gloom and despondency, makes him a burden to himself and others, and causes constipation and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

For very fine writing there is no instrument equal to a crowquill. It requires the assistance of a microscope to make a proper pen out of such a quill, but when made it is of wonderful delicacy.

Dyspepsia's victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite.

The largest turret ship in the world, the Hood, of the British Navy, successfully passed the official trial of her machinery a few days ago. She has a displacement of 14,150 tons. The total cost of the Hood when fully equipped will amount to \$4,750,000.

**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.

The Mikado has abolished the law in Japan which provided that the authorities could pick out a man for an unmarried woman of a certain age and compel him to marry her.

**DIARRHOEA** and **DYSENTERY** are perhaps the most common of our everyday ills, and every person nearly has some special cure of their own. Ours is Perry Davis' Pain-Killer, and having used it for many years we can confidently recommend it. Get Big Bottle 25 cents.

It is the law in Denmark that every drunken man shall be taken to his home in a carriage provided at the expense of the saloon-keeper who sold him the last drink.

**The Children's Enemy.**

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine.

The Medical Committee of the Cancer Hospital, of London, state that tomatoes neither predispose to nor excite cancer formation, and they are not injurious to a person suffering from this disease, but, on the contrary, are a wholesome eatable, especially when cooked.

Takes 1,000 people to buy Dr. Sage's Catarrh Remedy, at 50 cents a bottle, to make up \$500. One failure to cure would take the profit from 400 sales. Its makers profess to cure "cold in the head," and even chronic catarrh, and if they fail they pay \$500 for their over-confidence.

Not in newspaper words but in hard cash! Think of what confidence it takes to put that in the papers—and mean it. Its makers believe in the remedy. Isn't it worth a trial? Isn't any trial preferable to catarrh?

After all, the mild agencies are the best. Perhaps they work more slowly, but they work surely. Dr. Pierce's Pleasant Pellets are an active agency but quiet and mild. They're sugar-coated, easy to take, never shock nor derange the system and half their power is the mild way in which their work is done. Smallest, cheapest, easiest to take. One a dose. Twenty-five cents a vial. Of all druggists.

**B.B.B. CURES HEADACHE**

By acting on the Stomach, Liver and Bowels, removing morbid matter and thoroughly cleansing the entire system, Burdock Blood Bitters promptly removes Headaches of all kinds, no matter how obstinate or severe. Constipation, Dyspepsia and Bad Blood are the usual causes of Headache, B.B.B. removes these and with them also the Headache disappears. Note the following:

**STRONG EVIDENCE:**

"My Sick Headache occurred every week for forty years, I took three bottles of B.B.B., have had no headache for months, and recommend it highly."

Mrs. E. A. STORV, Shetland, Ont.

**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.

**MALARIA**

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.**

**A Skin of Beauty is a Joy Forever.**

**DR. T. FELIX GOURAUD'S**

**ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.**

PURIFIES AS WELL AS BEAUTIFIES the Skin. No other cosmetic will do it.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues 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 counterfeit 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 injury 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.

**ASK YOUR GROCER FOR**

The Celebrated

**CHOCOLAT MENIER**

Annual Sales Exceed 33 MILLION Lbs.  
For Samples sent Free write to C. ALFRED CHOUILLOU, MONTREAL.

**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.

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

**THE PROOF**

**Just So With Seed!**



Is in the Eating!

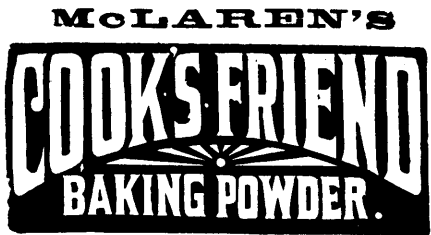
Tens of thousands of solid heads of cabbage, hundreds of bushels of the choicest types of carrots, and thousands of bushels of magnificent onions, all selected to raise seed from, we shall be pleased to show to any of our customers. If not found as represented, draw on us for your traveling expenses. If you know where there is a lot equally good, we will go a good ways to see it. Seed from good stock produces good vegetables (the proof of the pudding is from poor stock, trash). We grow a hundred and fifty acres of seed stock and seed of all kinds. You must need us. Vegetable and Flower Seed Catalogue FREE.

**J. J. H. GREGORY & SON, Marblehead, Mass.**

**\$3 a Day Sure.**

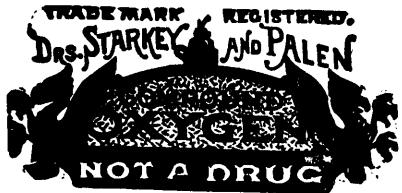
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure;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

Miscellaneous.



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

The Voice Restored To Many Pastors.



I Read, I Tried, I Profited.

That's the new "VENI, VIDI, VICI," that thousands of restored men and women send back to us after their experience with our Compound Oxygen. A book of 200 pages, tells who, and how, and why. It covers every phase of sickness. Each sufferer will find his own case described—his way of relief made plain. This book is sent for the asking by addressing Charles G. King, the Canadian Depot, 72 Church St., Toronto.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

- Pianos -

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

R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

SPECIAL NOTICE.

Having secured the exclusive right for Canada, to use all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co., of Detroit, we are prepared to build

Church Pipe Organs

on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

BELL ORGAN & PIANO Co., (Ltd.) GUELPH, ONT.

FRY'S

PURE CONCENTRATED COCOA

Is recommended by the highest medical authorities.

MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 11th at 5 p.m. BRANDON.—In Brandon May 2nd at 8.30 p.m. CHATHAM.—In St. Andrew's School Room, Chatham, on 10th April at 10 a.m. GUELPH.—In Guelph May 16th at 10.30 a.m. GLENGARRY.—In Alexandria July 11th at 11 a.m. HURON.—At Hensall on 9th May, at 10.30 a.m. LONDON.—In First Presbyterian Church, London, 9th May at 1 p.m. MINNEDOSA.—In Birtle May 2nd at 8 p.m. MAITLAND.—In Wingham May 9th at 11.30 a.m. MONTREAL.—In Montreal April 11th at 10 a.m. ORANGEVILLE.—In Orangeville May 2nd at 10.30 a.m. OTTAWA.—In St. Paul's Church, Ottawa, on 2nd May, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on April 25th at 10 a.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. WHITBY.—In St. Andrew's Church, Whitby, on 18th April at 10.30 a.m.



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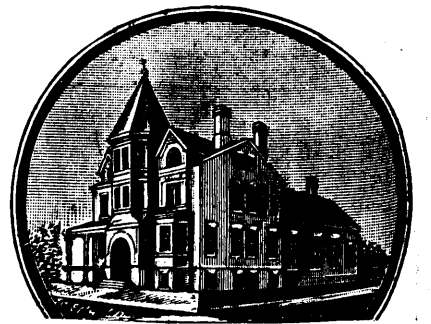
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