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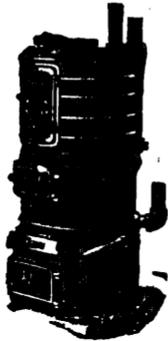
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**Boiled Coffee.**—Moisten the same quantity of coffee with a little cold water and about a tablespoonful of the white of an egg, or add broken egg shell; pour on the boiling water and let come to boiling point. Serve immediately.

Women need systematic doses of dozings. Lie down half an hour regularly each day; never mind if you can't sleep, your body rests and you can't realize until you try it how much virtue is in that thirty minutes if taken systematically.

Dr. Hutchinson recommends for the treatment of bleeding at the nose the plunging of the feet and hands of the patient, in water as hot as can be borne. He says that the most rebellious cases have never resisted this course of treatment.

Sneezing may be averted by pressing the upper lip, because by doing so we deaden the impression made on a certain branch of the fifth nerve, sneezing being a reflex action excited by some slight impression on that nerve. Sneezing does not take place where the fifth nerve is paralyzed; even though the sense of smell is retained.

**Snow Balls.**—Take a pint of flour, break up two eggs in the flour, a teaspoonful of salt and roll it thin as possible and cut it in thin slices, then take a fork, take boiling lard and hold it on the fork from the fire till it is light, then twist them into stripes, holding them on the fork; it should be perfectly white when done, sprinkle them with sugar. It requires two large teaspoonfuls of lard.

**Parsnip Puffs.**—Take two eggs, well beaten, and add without stirring until all the ingredients are in) one pint of cold water, one pint of flour, two heaping teaspoonfuls of Cleveland's or any good baking powder, one small teaspoonful of salt, one pint well mashed boiled parsnips. Stir very lightly, and only enough to mix. Do not let stand long. Drop small tablespoonfuls of the batter into hot melted butter in a frying pan, and bake a delicate brown. They are very delicious, and nice for either breakfast or dinner.

You keep a scrap-book, no doubt, all well regulated boys and girls do. And you will be glad to know how to make a sweet-smelling paste to fasten your treasures in your book. Try this and see if you are not pleased with it: Dissolve in water two square inches of glue, and the same quantity of alum. Boil with flour, just as if you were making flour paste, and stir until very smooth. When cold, stir in two tablespoonfuls of oil of lavender. This ought to make a pint of paste. It will keep as long as you care to keep it—a year if necessary.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 24th, 1893.

No. 21.

## Notes of the Week.

The English Presbyterian Church recently decided to raise during the next five years two hundred and fifty thousand dollars for building new churches in different parts of England.

It is officially stated that the Earl of Aberdeen has been appointed Governor-General of Canada in the place of the Earl of Derby, formerly Baron Stanley of Preston, who is about to retire from the office of Governor-General, to which he was appointed in 1888.

It is announced from Paris that Father Hyacinthe Loyson has resigned the pastorate of his Gallican church, which now passes under the jurisdiction of the Old Catholic Church of the Netherlands. He takes this step in order that he may be more free to carry on general work throughout France.

The Christian Endeavour Convention which will be held in Montreal from July 5th to 9th, will, it is confidently predicted, be the greatest gathering ever witnessed in the Dominion. It is expected that 25,000 delegates will attend the convention. The local committees are hard at work, and ample accommodation will be provided.

The British Imperial Institute was opened in state at London by Queen Victoria on Wednesday of last week. The Queen was received with hearty cheers as she rode through the streets and appeared to be in the best of health and spirits. It is believed that this will be the last time that she will make a public appearance.

The Jewish inhabitants of Caucasia have been ordered to remove from their present homes to within the south-western Pale. About one-third of the Jewish population of Libau, the Baltic seaport, will be expelled within the coming six months, greatly to the detriment of the town, in which they form an influential part of the commercial community.

Rev. Duncan Ferguson, of the English Presbyterian mission, Japan, recently had a very narrow escape from death. He was crossing the mountains on his way back to Tauvan Foo, from visiting missions on the other side of the island, when he was shot by savages and wounded on the right breast. He rejoined his party before the savages were able to overtake him.

Foreign commissioners to the World's Fair are making a general demand for the immediate appointment of the judges of award. For weeks the representatives of foreign exhibitors have urged Director-General Davis to announce the selections. It is intimated that several foreign delegates regard this matter so seriously that they refuse to unpack any more exhibits until they have been informed exactly what representation they will have on the juries.

The British side in the Behring Sea case was opened by Attorney-General Sir Charles Russell, on Wednesday of last week. He said that the theory that foreign vessels could be seized in time of peace, that pelagic sealing was criminal, that American seals, although wild, were nevertheless American property, because they had the *animus revertende*, showed a remarkable confusion of ideas. Seals, he contended, were like game which the landowner had the right to kill, although only when on his land.

The Michigan Senate has passed a bill which ought to become a law. It provides that the man who gets drunk and is arrested for that offence, may either pay the ordinary fine and be locked up if he cannot pay it, or give a satisfactory bond that he will go to some good place where men are treated for the liquor habit and be cured of his disease. If a man says he wants to be cured, but is too poor to foot the bill, then the expense may be paid by the county. In such cases justices of the peace and police magistrates are empowered to sentence drunkards to some institution.

Many rumours are current regarding the cause of the sudden stopping of the Imperial train when en route to the Crimea, and the resulting flight by which the Czar was made ill. One rumour is that the thousands of peasants living in villages near Charkoff laid themselves upon the railway track in order to stop the Czar's train, and thus have an opportunity to present to the Czar a petition against certain local abuses. A conflict ensued, it is said, between the train guards and peasants, and the general result was that forty-two peasants and thirteen soldiers were killed in the fight or crushed by the train.

Spurgeon's Tabernacle is not yet in a peaceful condition. The Christian World says: It is whispered that those who have been promoting the election of Mr. Thomas Spurgeon as pastor of the Metropolitan Tabernacle, have not been showing their whole hand, and that their real desire is to see the two brothers associated in the position. If this be the wish of Thomas, as it seems to be of his mother, the resolution which was passed to the effect that he should secure whatever help he may deem necessary for the discharge of his duties, will enable him to carry it out. It is, however, doubtful if this arrangement will meet with the approval of the majority of the members of the Tabernacle.

The Free Church of Scotland Monthly contains quite a remarkable account of the dedication of a church-school in Kaffraria, South Africa. The service lasted from 10.30 a.m. until 3.30 p.m. The building had cost about £80 (\$400), and the Kaffres raised the entire amount then and there—£36 in money, and £44 in cattle, sheep, goats, pigs, chickens, etc. The same number of the Monthly contains a valuable map of the Lake Nyassa region, which indicates the territory occupied by the Church of Scotland, the Shire highlands lying to the south, the Free Church Livingstonia Mission to the west, the Universities' Mission to the east, and the Moravian and Berlin Missions to the north.

The stupid opposition on the part of the Turkish officials to Christianity continues. The experience of the Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavour in Turkey, has been an exciting one. In its antagonism to Christian effort, the government has destroyed a great many Endeavour Societies. Dr. Clark's literature and all his books were taken from him. He was warned against using the name "society" or "organization" in any of his addresses and his work in Turkey was hampered in more ways than one. After a brief stay in Rome, he reaches Paris, and then stops at the National Convention of Christian Endeavour for England, which will be held about the middle of June in Bradford. He expects to sail from Liverpool, June 17, by the steamer Alaska, and to be present at the Montreal International Endeavour Convention.

## PULPIT, PRESS AND PLATFORM.

Ram's Horn: You can't "walk in the light as he is in the light" without being seen by somebody who is lost in the dark.

Rev. Wm. Stevenson: The best workers in the Church have been drawn from the Sunday schools, and have received their first impulses to religious life under the influence of the Sunday school teacher.

Krummacher: Unbelief does nothing but darken and destroy. It makes the world a desert, where no divine footsteps are heard, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.

Christian Observer: To admire Christ as an ethical teacher, and speak well of Him as human, is one thing; but to love and trust and serve Him as the God-Man, is quite another thing. The latter, and not the former, secures salvation.

Dr. Wallace, M. P.: The Scotch are a slow and patient people, taking a good many kicks for a very few concomitant halfpence—plodding along with a sort of smouldering activity; but there does come a time when they take fire; when they do, they blaze like Pandemonium let loose.

Principal Tulloch: In all your enjoyments be moderate. Set your heart in the love of God and the faith of Christ, and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrated influence to all your work and all your amusements.

Dr. George Macdonald: Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with true heart forgiving us, is nearer the secret of things than the geologist and theologian.

Chicago Standard: One reason why guides are not more frequently employed, is that the people who need them are foreigners who do not speak English. As the guides, with few exceptions, can speak nothing else, they might as well be in Kamtschatka, so far as usefulness is concerned. What would one think of a guide in France who could speak only French.

J. R. Macduff, D.D.: Christ, the Tree of Life, has clustering on his branches "twelve manner of fruits" (Rev. xxii. 2). Glorious diversity! Comfort for the mourner, support for the troubled, hope for the desponding, faith for the fainting, rest for the weary, salvation for the lost, joy in life, victory in death, triumph in eternity. Who cannot sit down under the Beloved's shadow with great delight.

J. R. Miller, D.D.: We are not all alike temptable. There are some with sweet tempers and equable disposition whom nothing disturbs. God seems to have sheltered them by their very nature from the power of evil. Then there are others whose natures seem to be open on all sides, exposed to every danger. To live truly costs them fierce struggles every day. These easily tempted ones are they to whom Christ's sympathy and helpfulness go out in most tender interest. He singles out the one from every circle that is most liable to fall, and makes special intercession for that one. Even the Johns, with their gentle loveliness, receive less of help from the Master than do the fiery Peters.

Huxley: Suppose, for the sake of argument, we accept the inequality of the sexes as one of nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?

Rev. Alfred Norris: The doctrine of the Resurrection is the doctrine for this day; a doctrine peculiar to the Christian faith; a doctrine based upon a fact; both fact and doctrine full of most satisfying sweetness. And when a bee finds on a windy moor his first spring flower and strikes it and strives into it for its hidden honey, so wandering weary souls find in a wild world, this spring doctrine, and forthwith settles on it, and searching into it finds also a satisfying sweetness and a sweetened satisfaction that enables men to live.

Rev. W. T. Herridge, B.D.: As long as the world stands people will hold different opinions in regard to church discipline and church government, and it is idle for one church to say that it is right and all others are wrong. Christ's blessed truths are not waning, and although some may put question marks where periods used to stand, it will do no real harm to Christianity. Before Christ came people had a conception of God, but it was not a God of ineffable love. Besides all who question, do not really doubt, for it is the heart and not the head which makes a Christian.

Cumberland Presbyterian: Let us not think that worship and business are to be separated. We ought not to divorce God from our daily work. We ought to worship, not only in the sanctuary and on communion day, but in our worldly pursuits. Your shop or store or study should be also a sanctuary. Your daily thoughts should be prayers; your daily life a perpetual communion. When this is so, it is not hard to take time, even in the middle of the week, to go with others to the sanctuary. We prepare ourselves for worship by devout faithfulness in our work; and worship, in turn, inspires and gladdens us so that we take up our task with renewed energy. And all work becomes worship, and all prayer a preparation for better work. And so we go forth gladly to bear the burdens of life and find them daily changed to blessings.

United Presbyterian: Jonah was honest when he paid his fare to Tarshish, and even this honest act was part of an act of disobedience, for which he received a just punishment. The question as to whether one pays his fare in this life is not so important as the character of the fare. Which fare are you paying—to Nineveh or Tarshish? In which direction do you travel? Is your course in the line of obedience or disobedience? Jonah's honesty in the matter of payment of fare did not excuse his sin in the matter of taking passage for Tarshish. He felt, no doubt, that he was doing right by his fellowmen, and yet because he was not right with God, he brought more evil upon them than his failure to pay a dozen fares would have brought. It is folly for one whose whole life has been without God, to build his hope of heaven upon the false statement that he never wronged anybody.

## Our Contributors.

### BRANTFORD AND THE GENERAL ASSEMBLY.

BY KNOXIAN.

The General Assembly did well to appoint Brantford as the place of its next meeting. If the Supreme Court has not a pleasant time there the place will not be to blame. Brantford is a beautiful little city, in the very garden of Ontario, and easily accessible by rail from every part of the Dominion. The citizens are progressive, public-spirited, enterprising, hospitable people, who never take a back seat in any company. You never hear a typical Brantford man make an apology because he does not live in Toronto or some other place.

Brantford is the home of the telephone. It is also the home of Dr. Cochrane, the Hon. Arthur Sturgis Hardy, Mr. William Paterson, M. P., and several other distinguished people. It used to be the home of the Hon. E. B. Wood, late Chief Justice of Manitoba, one of the ablest men ever raised in Ontario. Prof. Bryce, of Winnipeg, also started in life from that fertile region. In fact the County of Brant has turned out quite a number of men who have given a good account of themselves in various lines.

Brantford is one of the numerous homes of oratory. It would be hard to find in any community three better speakers than Messrs. Cochrane, Hardy and Paterson. With the late Hon. E. B. Wood added the quartette would be simply invincible. Our friend, Principal Grant, no doubt believes that Nova Scotia is the home of Canadian oratory; and Brother Murray, of the Witness, seems to incline to that view. No doubt Nova Scotia has turned out some great orators; but we doubt very much if any place in Nova Scotia, with less than ten thousand of a population, ever had four more effective speakers than the four Brantford gentlemen just named, and they were all at their best when the population of Brantford was considerably under ten thousand.

One of the characteristics of Brantford oratory is volume. The Hon. E. B. Wood had a great voice. For a man of his avoirdupois, Dr. Cochrane has a great voice, though of late years it has become a little worn by overwork. Mr. Hardy has a splendid voice which he uses in a peculiar way. In winding up a sentence he often strikes the last few words with an explosive force that makes his sentences very effective. During the last session of the Dominion Parliament somebody called the attention of the Minister of Militia to the fact that part of the roof was off the Brantford drill shed. The Minister asked if it was not a fact that his hon. friend, Mr. Paterson, had spoken there lately. So the story goes. We do not vouch for the facts; but we know Mr. Paterson has a great voice, is a magnificent speaker; and his splendid platform work adds one more to the long list of illustrations that first class speakers are born, not made.

If Brantford oratory has volume, so much the better for the oratory, for Brantford and for all Canada. There is a mingling, Miss Nancy style of speaking, fast growing up in this Province that is a nuisance. It is the style of a dude, and is admired only by a dudine. It is the antipodes of everything that is strong and manly in public speech, and should be frowned down by everybody who wants to see male Canadians grow up men.

The Presbyterianism of Brantford is of the best Canadian type—conservative enough to hold firmly to the fundamentals and progressive enough to adopt any new thing that is really good. The hospitality of our people is unbounded; and if any members of Assembly do not enjoy their visit, it will be because they have no capacity for taking good things. We have never known many members who were specially afflicted in that way.

The country around Brantford is the very garden of Ontario. A visit to Bow Park, a drive to Mount Pleasant or Paris, or in fact anywhere around the city, should be on the programme of every commissioner who wants to see the perfection in Ontario farming.

When the members of Assembly go home their friends will no doubt ask them what they thought of Brantford. Knowing something of the dangers of prophesying, we venture to predict that in most cases the reply will be favourable. There is, however, another question which will be asked and answered, and that is,—What did Brantford think of the Assembly? Brantford is not a large city, and the impression made by the Supreme Court will be much more vivid and lasting than the impression made on a city like Montreal. In a large city very few people, except Presbyterians, attend meetings of the Supreme Court. In Brantford the galleries will be crowded every evening by representative people from every denomination in the city. It is a matter of prime importance, therefore, that the Assembly should be seen at its best. Its best is very good; but its middling is only middling; and its poor, very poor. The Presbyterians of Brantford will not feel particularly proud of the Supreme Court of their Church if the members break down in singing, "From Greenland's icy mountains," on Foreign Mission night. If nothing better can be done in the way of popular evening meetings than was done in Montreal last June, the Assembly should do ordinary business, or take a sail on the Grand River or a drive to Paris.

### THE AUTHORITY OF THE CHRISTIAN MINISTRY.\*

BY REV. PROF. ROSS, M.A., B.D., MONTREAL.

Every society must have some persons to look after its interests and perform its work, and this necessity the Church shares. I presume the question before us is whether the officers of the Christian Society owe their origin to the natural requirements of the case, or whether they exist by the appointment of the Divine wisdom. It may seem strange to many readers of the New Testament that such a question should be raised, as it seems to them that it was definitely settled long ago. But it is evident to most students of the times, that we are to-day in an altogether different position from that occupied by our fathers; and we are challenged by many curious circumstances, and new currents of thought, to investigate afresh the ground upon which we ask attention to our message as the ministers of God.

The foundations of ministerial authority have been affected, not so much by the appearance of sects that deny the traditional view, although these have produced some influence on the popular mind, as by the changed conditions of religious life and work among ourselves. Many of us remember a time when no one attempted any religious teaching except the minister. No one besides him and one or two of the elders ever led in public prayer. No one not a minister publicly expounded the Scriptures, and if any other person ever affected anything that might be called preaching, people far and near discussed the sacrilege with bated breath. Under these circumstances it was not difficult to believe in the special authority of the ministry to teach men their duty in all departments of life. Their absolute right to do so was written in characters of startling distinctness on the whole social and ecclesiastical fabric of that time.

The Church to-day is breathing a different atmosphere and is working towards a different ideal. Almost all the pulpits of Protestantism are constantly teaching that the stewardship of the Gospel has not been committed solely to the ministers and office-bearers of the Church, but to the whole body of God's believing people. They are reminded every Sabbath that they all share the responsibility and the privilege of being co-workers with the Divine Spirit in making known the will and love of God to men. A vast army of Christian workers of every sex, age and social rank are striving to realize this ideal. Sabbath school teachers, members of the Young Men's Christian Association, of the Young People's Society of Christian Endeavour, officers of the Salvation Army, and lay

\* Paper read before the Synod of Montreal and Ottawa, and published by request.

preachers of many different types of thought and methods of working are storming the citadel of sin on every side. Many of these seem to be more successful than some of the regular ministry, in leading men to Christ. A natural question in view of all this is, What is the difference between the authority of the minister laboriously educated, regularly called and ordained; and the layman, who knows his Bible equally well, and who has the sign of equal or even greater success in his work?

In attempting to answer this question, we shall keep in view—not so much the objections of the brethren and the friends, whose testimony has been borne and whose aggressive influence is at an end, as the notions of many among ourselves who have come to regard the ministry as an expedient institution founded on custom and usefulness, and nothing more.

The theory of development has affected opinion in the region of ecclesiology, as well as elsewhere. Some leaders of Christian thought regard Church organization as a growth from the almost structureless Church of the Apostles to the complex organisms of modern times; and they would no more think of looking to the New Testament for the perfect form of Church government, than they would think of looking to the Saxon Heptarchy for the perfect form of the English Constitution. Some maintain that all the elements of the Christian assembly are to be found in the social conditions of early times, and that the forces which produced all the great Churches of history have no claim to be called supernatural. But, while we willingly grant, that, in the traditional view of the Church, supernaturalism was somewhat overdone, and too little attention given to the modifying power of influences amidst which Christianity grew up, we still believe that it could not have been evolved from the elements of Judaism or heathenism. We regard the Church as the product of a special revelation, and her ministry as existing by the appointment of Christ.

The substance of the truth which we hold concerning the authority of the Christian ministry may be stated thus: The Scriptures declare that Christ instituted an order of men to teach humanity His Gospel and dispense the ordinances of His house, and that these persons appointed others with specified gifts to perpetuate the office of pastor to the end of time. The Holy Spirit has called men to the work in all ages. The Church has homologated this call by ordination, and therefore the men thus called and recognized, have an authority to preach and dispense ordinances not possessed by any other members of the Church, no matter what their knowledge or their gifts may be. We shall examine some of these positions a little more fully.

1. "Christ in founding His Church founded also a ministry in the Church, in the person of His Apostles. These Apostles had a temporary function in their capacity as founders under Christ, and as witnesses of His resurrection; but underlying this temporary function was another—a pastorate of souls and a stewardship of Divine mysteries, which was intended to become perpetual." (Gore: The Church and the Ministry, p. 69.) These first ministers of the Christian Church received their commission in the memorable words, "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."

That the Apostles occupied an office of ministry in the early Church, cannot be denied by any party. The whole narrative shows that they laid hold of the guidance of the new society, not merely as a matter of expediency or necessity, but in administration of the sacred commission given to them by Jesus Christ. On the day of Pentecost, Peter was the mouthpiece of the band in proclaiming the Gospel to the assembled Jews, and when the consciences of the assembly were alarmed, their appeal was to him and to the rest of the Apostles. All through these early days the Apostles' teaching and fellowship were the bond of union in the

Church. They were the agents of judgment in the case of hypocrites, and the objects of attack on the part of the Jewish rulers. When the exigencies of the Church demanded deacons, the Apostles suggested their election and ordained them when they were elected. When the Samaritans received the Gospel with great rejoicing, Peter and John were sent forth by the Apostolic band to confirm them in the faith, and confer upon them the special gifts of the Spirit. Thus, their position was "one of government, of authority, of supervision, of peril;" but was not incompatible with the voluntary agency of the rest of the membership, or with the permanent official ministry which their appointment in several ways suggests, and for which it prepared the way.

In the commission, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world": which was given at Christ's interview with the Apostles and the five hundred brethren on the appointed mountain in Galilee, the terms used make it clear, that its duties could not be fully discharged, nor its promise fully enjoyed by those to whom it was first addressed. They would have required the attribute of ubiquity to preach in all the world, and personal immortality to enjoy the continued presence of Christ till the end of the age. But if he speaks for all time, if He speaks through the Apostles whom He had chosen to the ministry of the Church which he had founded, the difficulty disappears. His words are the Divine origin of the official line, the authoritative declaration of its message, and the appointment of the sacrament of initiation.

2. The Apostles had other men of specified gifts elected by the people, and then they ordained them as deacons and presbyters, with power to perpetuate their office until the end of time. It is not natural to suppose that the disciples of Christ would spend their lives in herculean labours for the extension of the Christian Church without making any effort to give permanency to their work. The example of their Lord and the analogy of the Jewish polity would teach them the necessity of some organization. They certainly always speak and act as those who felt themselves commissioned by the Master to perpetuate a ministry in the Church. They speak of pastors, teachers, evangelists, helps and governments, as among God's gifts to the Church. They call these officers by many other names, which separate them from the rank and file of the membership, such as elders, bishops, ministers, deacons, stewards, labourers. They define the duties which these officers are called to perform, the mental and spiritual qualifications which they must possess, and the glorious reward to which they may look forward.

We have the narrative of their institution of the office of deacon and their mode of procedure in filling it. There is no account of the creation of the presbyterate. It is generally believed that this is because it was not a new office, but an adaptation of the synagogue system to the needs of the Christian community. When Luke first mentions the presbyters (Acts 11:30) he introduces them without preface, as if the institution were a matter of course. The twelve were dispersed from Jerusalem by the persecution which broke out when James was put to death; and from that time all official communication with the mother Church was carried on through the presbyters. As Lightfoot says, "To them, Barnabas and Saul bear the alms contributed by the Gentile Churches. They are persistently associated with the Apostles in convening the Congress in the superscription of the decree, and in the general settlement of the dispute between the Jewish and Gentile Christians. By the presbyters Paul is received many years later, on his last visit to Jerusalem, and to them he gives an account of his missionary labours and triumphs."

Not only in Jerusalem, but in every Church throughout the world, the presbyters became the successors of the Apostles in carrying on Christian work. Paul and Barnabas appointed elders in every Church in Lycaonia and Pisidia during their first missionary journey. Some years afterwards these presbyters assisted at the ordination of a young man by the name of Timothy, one of the fruits of missionary labour there, who was by and by appointed an evangelist in the region of Ephesus and instructed by Paul to ordain elders in every new Church throughout all that district. The qualifications of both presbyters and deacons are described to him at length. The things which he has heard from the Apostle are to be committed to faithful men who shall be able to teach others also. In the Church of Antioch, there were teachers as well as prophets, and in Philippi there were both bishops and deacons. The Thessalonian Christians had persons who laboured among them, and were over them in the Lord. The Hebrew saints possessed a second generation of officers, who ruled over them and watched for their souls. Individuals like Epaphrus, Archippus, and the elders of Ephesus are said to have received a ministry in the Lord and are exhorted to fulfil it.

3. The inward call of the Holy Spirit is the central element in a man's authority and ability to exercise the functions of a minister, for the conversion of sinners and the edification of believers. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Not only did the Holy Spirit indicate the classes of office-bearers which the Apostles were to appoint in the Church, the work which they were to do and the qualifications that they were to possess; but He has all along indicated to particular persons that He wished them to devote themselves to His service in this office.

This call is manifested partly in the region of natural law, but mainly in the super-sensuous realm. The Spirit endows the person with gifts for the ministry and awakens a strong desire in his heart to engage in the work. He enables him to see that he possesses the physical, intellectual, social, moral, and spiritual gifts necessary for the office. He opens up the way to the requisite education, sometimes by removing obstacles from his path in an evidently providential manner. He influences him by the advice of friends, by giving him pleasure and success in Christian work, and above all he impresses him through the emotions of his soul and the convictions of his conscience that this is his life work. He who can keep strong and clear amid the trials and disappointments of life, his conviction of a direct commission from the Most High to the work in which he is engaged, will not be troubled about the ground of his authority. No right can be higher than that which is directly conferred by God himself. No warrant can be stronger than that truth which burns like a fire in the prophet's bones, and which must find utterance.

4. The Church homologates this call by ordination to the ministerial office. The man himself is liable to be deceived. He may have mistaken the workings of a heated imagination for the leadings of the Holy Spirit. He needs the calm, critical judgment of the members and ministers of the Church, in the exercise of their gift of discerning spirits, to pronounce on the suitability of his gifts and the reality of his call.

Hence the approval of the people as expressed in their call, is an important element in the personal call of the minister to his work. The same divine Spirit who impels the soul of the candidate towards the office, also enables the godly members of the Church to recognize his gifts and his vocation, and to declare themselves willing to be profited thereby. When they have done this, and when the Presbytery has satisfied itself as to the adequacy of his preparation, it proceeds to ordain him.

Ordination is the public and solemn declaration, the Church believes that the candidate is called of God to the work of

the ministry; it conveys to him the formal and official appointment to the office, and gives him full ecclesiastical authority to discharge its functions. It may be called the ratification of the Divine call. The ceremony does not in, and of itself, confer the necessary qualifications or the divine authority of the office. But inasmuch as it is of Divine appointment we ought to believe, that, when approached in the right spirit by the candidate and by the Presbytery, it may, and ought to be, an effectual means for preparing the minister of Christ for the work to which he is called. In the case of Timothy, God honoured His own ordinance by bestowing, in the act of ordination, not only the formal investiture with the office, but also the grace needed for the performance of its duties.

We need not allow ourselves to be disturbed by the fact that we have not received Episcopal ordination. There are only three clear instances of ordination mentioned in the New Testament, viz.: the deacons, who were ordained by the Apostles; Paul and Barnabas, who were ordained by the prophets and teachers of Antioch; and Timothy, who was ordained by the Presbytery. Apostles and prophets have ceased in the Church; therefore the only remaining authority to which the right to ordain belongs, according to the New Testament, is the Presbytery, since it is composed of the associated teachers and rulers of the Church.

Not only is Presbyterian ordination Scriptural and valid, but we hold that it is the only mode of ordination which is absolutely regular according to the Apostolic model. Episcopal ordination of presbyters is "irregular" because it is not generally performed by the court of presbyters, but by a single presbyter who has unwarrantably assumed to himself the name and functions of a bishop. Not only are the orders derived through the line of the Church of Scotland equally valid with those of the Archbishop of Canterbury, but they are much more regular than his are, because he received the presbyterate, his only Scriptural office, from a single individual. It is a strange spectacle to see the High Church section of the Anglican communion unchurching the whole of the rest of Protestant Christendom, because it will not acknowledge the divine right and absolute necessity of an official, who, according to the ablest Episcopal scholars, did not attain his present position in the Church until a late date, and indeed was entirely unknown as the superior of presbyters until some time in the 2nd century. No lover of the true unity of the Church of God can for a moment allow that physical contact with an unscriptural official shall be counted more than grace and truth combined.

5 From these premises, I think we may safely draw the conclusion, that men thus called to the ministry of the Word, and who have their call thus authenticated by the Church, have an authority to preach and dispense ordinances not possessed by any other member of the Church, no matter what their gifts or their success may be. The physician who has passed the examination of the Medical Council has an authority to practice his profession in Ontario not possessed by the man who has not passed it, no matter how vast his knowledge or how great his skill. All honour to the laymen who are successful in bringing men to Christ; but if they wish the recognition of the Church as ministers of the Word, they must come in by the door.

Some apology is perhaps necessary for rehearsing so much elementary and well known truth in a Synod of Christian pastors. I wished to trace the Scriptural authority of the ministry, as indicated by the course through which it has come to us. The question possesses more than a theological and historical interest. It is intensely practical. We need to be convinced of the Scriptural validity of our orders to guard ourselves against being brow-beaten out of our standing by the arrogance of Roman Catholic and High Church assumption on the one hand and by the brethren's sneer of a hireling ministry on the other.

And when in our work we are face to face with the obduracy of the human heart, when again and again we have been hindered and baffled by the force of habit or the seductiveness of sin, we need to be sure that we are standing where God ordained us to be; that our poor words and service are, after all, the appointed means for evangelizing the earth, making disciples of all nations, and thus bringing in the millennial dawn. He who called us by the special operations of His Spirit, and who, through the leadings of His providence, hath given us recognition and standing as the ministers of His Church, is bound by the conditions of His promise, to be with us always until the campaign closes with victory.

Every minister ought to magnify his office, and not try to see how he can belittle it, or explain the foundations of its authority away on the ground of expediency or natural law. He ought to magnify his ministerial power—not to nourish self-conceit or vanity, but to awaken fervent gratitude to the King of Zion, who called him by His grace, and to stimulate strong faith in the means of grace as administered by him, that they will be the power of God unto salvation to perishing men.

### JOB'S FAITH.

"Though He slay me, yet will I trust in Him." Job xii. 15.

How good to all Thou art, O Lord,  
We read in Nature's every mood;  
No whit the less Thy written word,  
In every page reveals Thee good.

Even when Thou frownest in the storm,  
Or by thy prophets curstest man,  
There we can trace fair Mercy's form,  
Here feel that goodness prompts the ban.

The child may read it as he runs;  
Love beams from earth and sea and sky.  
Even wintry snows and sultry suns  
To the same truth but testify.

Hearts happy own Thee good and just,  
Hearts, too, by grief and care subdued;  
Since Christ hath bowed Him to the dust,  
E'en in the dust we find Thee good.

Thee we would love and Thee would trust  
Whatever on us Thy love bestow;  
But who the unworthy world would thrust  
Between us deem our deadliest foe.

Thee we would trust and Thee would love,  
When Thou dost smile on us, O God!  
Yet give the faith no frown can move,  
The love that feels love in the rod.

Shall we not love Thee more and more,  
E'en though Thou cross our heart's desire,

If we be reckoned precious ore  
And worthy the Refiner's fire?

Then if our lot be scored with care,  
A token of Thy love 'twill be;  
That blessing would but prove a snare,  
That blinds us to our need of Thee.

Help us, if tried like Job, to say:  
"Yea, though Thou slay we'll trust Thee still."

Draw us but nearer Thee each day  
And perfect in us Thy whole will.

Toronto, May 18th. WM. KAY.

The Toronto Young People's Presbyterian Union held their regular Missionary meeting in the school room of Knox Church, on Monday evening, May 29th, at eight o'clock, when an interesting programme of missionary addresses and music will be given. All friends interested in the work of the Union will be cordially welcome.

Association Hall was crowded to the doors on Thursday last, on the occasion of the concert given by the pupils of the Toronto College of Music, under Mr. Torrington's directions, assisted by Mr. Paul Morgan, cellist and Mr. Bomhre, violinist, of the College staff. A very artistic programme was rendered, consisting of piano, organ, cello and vocal solos; also a cello trio and Mendelssohn's trio op. 49, for piano, violin and cello.

The finest private collection of postage stamps in the world is owned, it is said, by M. Ferrari, of Paris. It is worth about £250,000. Perhaps next to it in value, is the collection contributed to the British Museum by the late Mr. T. K. Tapling, M. P. The Duke of Edinburgh possesses a very good collection, and so does the Duke of York. The young princes of Siam are among the keenest stamp collectors in the world, and a very fine collection of English stamps is owned by Mr. F. A. Filbrick, Q. A.; another is owned by one of the Rothschild family. Also the Czar of Russia used to take much pleasure in his collection.

## Christian Endeavor.

### BIBLE IDEAL OF CHARACTER.

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

MAY 28.—Prov. 31: 20-31; II. Tim. 2: 15.

Many are the conjectures as to who King Lemuel was, but as we have no means now of determining with any degree of certainty who, or what he was, we shall content ourselves with the consideration of some of his words—words which his mother taught him (Prov. 31: 1). These words we may regard as a picture in which there are presented the most prominent features of an ideal character.

I. The ideal character is kind. The man who takes the Bible for his guide will open his hand wide unto his needy brother; he will bear the burdens of his fellows; he will show kindness to the poor; he will give to him who asks, and from him who would borrow of him, he will not turn away. He will regard it not only as a duty, but as a privilege, to show kindness to the unfortunate, to speak encouragingly to the despondent, to extend a helping hand to the fallen, to comfort the sorrowing, and to guide the erring. (Prov. 31: 20; Deut. 15: 11).

II. The ideal character is provident. Though the true Christian knows and believes that God will supply all his needs; that seed time and harvest shall not fail, that God who feeds the ravens and clothes the lilies with beauty, will give him food and shelter; yet he will not tempt Providence by neglecting the ordinary means of providing for himself and those dependent upon him. Though he knows that bread shall be given him and that his water shall be sure; though he knows that the righteous shall not be forsaken, nor his seed beg bread; yet he also knows that if a man provide not for his own, and especially for those of his own household, he is worse than an idol. (Ps. 37: 25; Prov. 31: 21-22; Isa. 33: 16; I. Tim. 5: 8).

III. The ideal character is diligent. The truly good man knows that ever since Adam was cast out of Paradise, man has been compelled to earn his bread by the sweat of his brow, but he is prepared to cheerfully accept the situation and make the most of it. He has no desire to eat the bread of idleness. He would not be a drone even if he could. Even though he has more than he requires for his own needs, he feels that his money is well invested when it is relieving the needs of some of God's poor. He feels that life is too short, and time too precious, to be frittered away on trifles, hence, he redeems the time, and day after day he fills up with blessed toll. (Prov. 13: 4; 21: 5; 27: 23).

IV. The ideal character exerts a beneficial influence upon others. He looks not upon his own things, but upon the things of others also. He lives not for himself alone, but for others; not for his own selfish ends, but for the advancement of God's glory; not for his own aggrandizement, but for the good that he can do. As he lives in the fear of God, his life cannot be otherwise than helpful and inspiring to those with whom he comes in contact.

It may be said that this ideal is very high. Certainly it is, but what is the religion of the Bible worth if it does not more strongly move the mainsprings of life; if it does not raise man to a higher level; if it does not inculcate a higher tone of morals, and if it does not stimulate to loftier aspirations than that of the Koran or the Vedas? And then, God does not mock the Christian by saying: "There is your ideal, now attain it if you can." But He says: "There is your ideal, but My grace is sufficient for thee." And just in proportion as the Christian rises to that ideal will he have peace, joy and satisfaction in this life, and an entrance shall be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (II. Pet. 1: 11).

Every penitent tear that falls from the eye springs up a flower of comfort.—Mat.

## Pastor and People.

### GOLDEN GRAIN BIBLE READING.

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

#### "DOUBTLESS."

- (I.) The "DOUBTLESS" of Divine assurance, in which God speaks.  
Numbers 14. 30.—A brazen bar in the way.  
2 Sam. 5. 19.—A strong encouragement.  
Psalm 126. 6.—A gracious assurance.
- (II.) The "DOUBTLESS" of human confidence, in which man speaks.  
Isai. 63. 16.—As to Divine relationship.  
1 Cor. 9. 2.—As to Divine ambassadorship.  
2 Cor. 12. 1.—As to gracious humility.  
Phil. 3. 8.—As to self-denial.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

It was a babe, but not an infant, that Elfin placed before him on his horse, as he rode to the castle. "What have you there?" asked King Gwyddno. "It is a wonderful child," answered the prince. "Whether of mortal birth or no, I know not, but he is my Taliesin." Then the child began to sing, and, in his song, told that he was the son of King Tegid and Queen Ceridwen. Many more songs he knew, about the sea and the land, about the heaven, and the Great God over all, till wonder fell over all the people of the castle. Of King Tegid and Queen Ceridwen they knew nothing, and, herefore, thought they must have been rulers over some far-away land, where people spoke the Welsh tongue, perhaps over Brittany in Gaul. Men said to Prince Elfin, "You are poor; why do you burden yourself with the care of the child? He is born a bard, and will never be able to serve you as a warrior or even as a fisherman. His coracle has brought ill luck to the fishing wear." But the prince did not heed them. He kept the wonderful child, and took him with himself, whenever he went abroad on horse or foot. The fishing came speedily back again, even better than before, and Taliesin sang of the life of man that comes out of the water. When the boy was well grown, Elfin sent him to Cadog's college in Glamorganshire, far in the south, in the kingdom of Urien. There he gained great skill in playing the Welsh harp, and composed battle hymns that he sang before the king in person. In all the college there was no student whose touch was so fine, whose voice was so sweet and clear, whose compositions were so rhythmical, none who surpassed in manly beauty the bard of the radiant forehead.

While Taliesin was at Cadog's college, Prince Elfin came to Glamorgan to marry the Princess Angharad, the beautiful daughter of King Urien. The young bard was present at the marriage festivities, and composed a poem for the occasion which he sang and accompanied with his harp. Not long afterwards, old King Gwyddno died, and Elfin took his father's place. At once his mother's brother, Maelgwn, King of North Wales, summoned his nephew to surrender his kingdom and be his vassal. Elfin refused, so the men of Caernarvon and the rest of the north country marched down, a great army, upon Cardigan. The young king assembled his hardy fishermen, who fought bravely, but all in vain, against the fearful odds. Many were killed, many taken prisoners, and the rest found safety in flight, some even out upon the sea. Among the wounded prisoners was King Elfin, whose bride was left, with a few female attendants, and some old men past fighting age, in the castle. Maelgwn took all the property his people could carry away, and retired to his own kingdom. He made slaves of his prisoners, all except Elfin, whom he shut up in a dark dungeon in the tower of Deganwy. None but the cruel monarch and his chief officers knew where the young captive king of Cardigan was confined. Some of the slaves escaped and found their way back to Queen Angharad at the castle, but they could not tell her where her husband was, whether alive or dead. She sent a message to her father, King Urien, in the south, telling him all that had happened, and asking for help. Urien was grieved, but could do nothing. He was an old man, and had already been driven out of his first kingdom in Cumberland. Should he make any attempt to fight Maelgwn, that tyrant would call in the aid of his old enemies against him and his feeble people. So he begged to be allowed to end his days in peace.

Taliesin heard what had happened, and at once left Cadog's college. He put on all his finest attire, the dress, the cloak, the jeweled ornaments, he had received as prizes or as gifts from King Urien and his own royal master. He took his harp, and travelled away into the north. Princes and chiefs gladly received him, and rewarded him for his songs. Many gold chains were round his neck when he arrived in Cardigan, and found Queen Angharad mourning for her late consort. Taliesin, now a young man not far from twenty, knelt at his queen's feet, and, taking off his heavy chains of gold, laid them before her, as the first tribute of his gratitude. Then he promised the beautiful lady to search the world over, until he found him who had saved the child of the

coracle. The queen was not a little comforted, and bade God bless him for coming to her help in the time of her great distress. But she made him promise to let her know when he found out where her husband was, so that she also might take part in his deliverance. Taliesin journeyed on, accompanied by a young fisherman whom he could trust. As he went still northward, he visited every house of high degree, seeking for information, singing his poems, and receiving more chains and rich gifts, which he sent by his faithful attendant down to the queen. At last he arrived in the paternal domain of King Maelgwn, and was more diligent than ever in his enquiries and observations. Nobody had seen King Elfin since he had been brought a prisoner to Caernarvon, and many thought he had been put to death by Maelgwn and buried in some obscure spot. Taliesin met bards like himself, but poor bards, who had never been in Cadog's college, singing their doggerel verses in town and country. These he eagerly questioned, without avail. But, one afternoon, at a fair, he heard a harp twanging, and, going to the place where a half fool was singing to a group of rustics, he found that the man was telling the story of his own travels in company with a brother minstrel. In a Welsh triplet, he sang:

"At the hour of the sunset our journey began we,  
Five leagues through the rain and the darkness then, ran we  
To flee from the chain rattling ghost of Deganwy."

When the piece was over, Taliesin rewarded the fool with some links of gold broken from a heavy chain, and learned from him of the ghost who rattled his chains and cried aloud, "Hear me, ye wayfarers; I am King Elfin."

The young bard enquired his way to the place, and, after two days' walking, arrived at the solitary tower, round and built of rough masonry, near which stood two or three huts of wattles and mud, where the keeper and his friends probably lived. About as high as a man of ordinary size could reach there was a very narrow opening in the wall, large enough to allow a loaf of bread and a pitcher of water to enter, but that was all. There was no door or window in the tower, and no other visible opening. The prisoner must have been taken to the top by a ladder, that had then been carried far away, and been let down into the dungeon from the roof. It would take many men to carry a ladder long enough to reach the roof, and the tower was in a plain, where nothing appeared for miles round that could be used for such a purpose. Looking in a hollow of the ground, the bard saw the keeper leave one of the huts, with a loaf of coarse bread in one hand and a pitcher in the other. He stood on tiptoe, though a tall man, and put the two things in, shoving the bread through, so that it dropped upon the floor of the cell, and leaving the jug on the ledge. Then, without answering by a single word the voice of the prisoner, he hasted back to his hovel. Taliesin waited till it was dark and till everybody would be asleep. Then he approached the tower, and sat down under the mere slit in the wall. He touched his harp to arouse the attention of the prisoner, and when he heard a chain clank, began to sing:

"Elfin that gave me ale and mead,  
With gold, and dress, and princely steed,  
I'm with thee in thine hour of need."

A voice that he recognized, though hoarse and feeble, so replied:

"O Taliesin, more than son,  
Of all my friends the only one  
To seek a life that is undone."

How fares it with my queen and land?  
How Urien dares to raise his hand,  
The despot's power to withstand?"

Taliesin answered

"The queen fares well, the land is free,  
King Urien dares not strike for thee.  
Trust thou thy queen, and trust thou me."

Then he reached up and thrust in two chains of gold through the aperture, something to bribe the gaoler with; and, before his hand was withdrawn, the hand of King Elfin touched it. Taliesin put his lips to the place his master's hand had touched, and journeyed away into the darkness.

After two days he fell in with his fisher friend at their appointed place of meeting, but would not entrust him, faithful as he was, with the great secret. He made rapidly for Cardigan, having bought a horse so as to make better progress. Queen Angharad was ready to swoon with joy when she heard the news, and was eager to journey to Maelgwn's court, and beg for her husband's liberty. Taliesin, not knowing Maelgwn's nature very well, was full of hope, for the queen was very beautiful, and he could not think that anyone with the spirit of a man and a warrior could refuse the pleadings of her gentle voice and lovely tearful eyes. She dressed in her best and rode her palfrey, while the young bard followed on his beast, the fisherman astride another, carrying some articles for the queen's use, and Taliesin's harp as well. They stopped by the tower of Deganwy, the bard watching against interruption while the divided wife and husband conversed, and joined hands at the narrow opening. Then they pushed on for the court in the palace castle by the lake of Ceirionydd. It was well on in the afternoon when they arrived there, and found a great banquet in progress. The queen announced herself to the warder at the gate as the Princess Angharad, daughter of King Urien, and represented Taliesin as her bard. So Taliesin took the harp from the fisherman, and followed his royal mistress into the banqueting hall. King Maelgwn was in the best of spirits. He had been successful in war and in the chase, and he had drunk wine till his heart was merry. He received the Princess Angharad graciously, not knowing or not remembering that she was the wife of his nephew Elfin. When she removed

her veil, all at the tables were dazzled with her beauty. After some very indifferent harpers had played, she asked the king to do her the pleasure of hearing her bard, and forthwith Taliesin was commanded to do his best.

Soon as the fingers of the bard of the radiant forehead touched the strings, there was deep silence, and the other bards knew that a master had come among them. Then he began to sing of King Maelgwn and his noble line, of his kingdom and his wealth, of his prowess in the chase and his valour on the field of battle. When he ceased, the king was intoxicated with the sweet incense of the poet's praise. Like Herod of old, he bade the performer ask for any royal mansion in the land, short of the one in which they were seated, and it should be his, with all its contents, its furnishing and its servants. Then Taliesin touched his harp, and sang his request:

"King Maelgwn's heart great as his power  
Filled mine to overflow, the hour  
He gave to me Deganwy's tower."

King Maelgwn started and frowned severely, but he could not withdraw his promise before the royal lady whom he called Princess Angharad. He told the bard to sing now in praise of fair women, and this Taliesin did with such grace and delicacy in one so young as to call forth the admiration of all the company. The king asked the princess what her petition was, and she answered that it was the same as her bard's, the liberty of the captive monarch in the tower of Deganwy. "What is Elfin, son of Gwyddno, to you?" asked the king, and she answered that he was her husband. Maelgwn was much displeased. 'It was bad enough to lose his captive, but to lose this lovely queen at the same time, annoyed him greatly, and took away all the pleasure of the banquet. A thought occurred to him, however, a thought which made him smile. Then he said, "I have received two petitions for the same thing. To whom shall I grant this petition, to the queen or to the bard?" Taliesin at once answered, "To Queen Angharad." "Let it be so," replied the king, and he gave orders to some of his officers to have his promise carried into effect.

The queen withdrew to the women's apartments, and Taliesin rested with the bards. Next morning early they departed with a company that carried a long rope ladder coiled up, between two horses. In course of time they came to Deganwy. Then, approaching the round tower, an archer took an arrow to which a long cord was attached, and, fitting to his bowstring, sent it, over the roof, down to the ground on the other side. By this cord a rope was drawn over, and by the rope the ladder was hauled up, until its iron hooks grappled the top of the wall at a point in the masonry fitted to receive them. Taliesin wished to mount the ladder with the officers, and was allowed to do so, but not alone: Queen Angharad was told that she must mount of necessity. Arrived at the top of the tower, an iron covering was removed, disclosing not one cell but two, like semi-circular wells of great depth, one lightened by the narrow slit, the other in perfect darkness. At the top of the well-like cell in which King Elfin languished, a seat, hollowed out of heavy wooden plank, dangled by four chains, fixed to a stout rope, which passed down to the bottom of the farther cell, where lay a seat, the companion of that which dangled up above. "There is only one way to bring Elfin up," said the chief officer, "and that is by a heavier weight on the opposite seat. As you, Lady Angharad choose to release him, you must descend with a heavier weight of chains upon you." Taliesin pleaded that he might go instead of the queen, but his pleadings were of no avail. He implored, he told the officer to remember the promise of King Maelgwn, but the officer said he knew his master's will, and was performing it to the letter. When the queen at last prevailed upon him to let her save her husband even at the expense of her own life, he consented, though with agony, only whispering what the officers thought was a final leave-taking. His whisper was:

"Leave not the seat: twine round its chains thy chains.  
Let no rude shock unset thee. Bear the pain  
Till morn, when king and queen shall meet again."

So they clad the delicate woman with chains and riveted them on. Then, letting down the nearer seat until it came to the king, they called down to him to be seated in it.

King Elfin hardly knew what to do, what this action meant: he feared more treachery. Taliesin sang:

"Fear not, O Elfin, when they bid thee rise.  
Freedom has come to greet the good and wise,  
True freedom gained by worthiest sacrifice."

The queen took her place, soon as her husband had gathered up his chains and set himself on the board. A heavy stone was put in beside her to increase the weight on her side, and at once began on one side the ascent to life and liberty, on the other, the descent to captivity and death. Pale and emaciated Elfin rose from his seat, and his chains were removed, while the bard watched the progress of the smith who did the work. The officers commanded that the other seat should be twitched free of its burden and hauled up, but the men could not make any impression upon it. "She has swooned," said the chief officer; "perhaps is dead of fright already. Leave her alone." So the dreadful well was left, the bard being compelled to descend the ladder after his benefactor, at the point of the sword. "I leave you now, Sir Bard, in possession of your tower," said the commander, as he and his party rode away. The fisherman remained mounted and holding the two horses. Taliesin took the palfrey, and tethered it. Then he helped to place the dazed king upon his own horse, and bade the honest fisherman conduct him safely home. Mounting the palfrey himself, he followed the retreating officers of King Maelgwn. When he came up with the last of them, he found that they were the smith and a man in charge of the rope ladder carried between two horses. They travelled slowly, and showed no disposition to keep up with the rest of the party. Finally, they stopped at a country hostelry, and left their horses and tools without, while they went in to drink.

(To be continued.)

## Our Young Folks.

### THE GOOD SHEPHERD.

I was but a little lamb  
From the Shepherd straying,  
When I heard within my heart  
Some one softly saying:  
Follow Me, follow Me,  
I will safely guide thee,  
Through the stormy ways of life  
Walking close beside thee."

Never turning from that voice,  
Never disobeying,  
Let me know that unto me  
Christ is always saying:  
Follow Me, follow Me,  
I will safely guide thee,  
Through the stormy ways of life  
Walking close behind thee."

Early to His loving care  
Shall my heart be given;  
For each step I take with Him  
Brings me nearer heaven.  
"Follow Me, follow Me."  
Is the Saviour saying  
Unto every little lamb  
Who from Him is straying.

### CATCHING CRABS.

The little son of a sea captain who accompanies his father on his voyages, tells of the amusement he had at Terre del Fuego in watching the dogs catch crabs. The dogs on board the ship are not up to the trick, but the native canines are very expert in securing their crab dinners. The beach there is stony and when the tide is out the crabs hide themselves in the sand under the stones waiting for it to return. At low tide the dogs come to the beach, and with one fore paw turn over a stone to which a crab is clinging, and knock him off with the other paw. They have to be spry or else the crab will get so tight a hold on the stone that he cannot be dislodged. A green dog is likely to get a nip from a crab's claw when he undertakes this feat, and then how he yelps! The captain says he never has seen this performance except at Terre del Fuego. But we once heard of a Prince Edward Island dog which digs clams with his paws, though we cannot certify that he ever attempts to open the shells.

### CHOOSING A CALLING.

Find out early what nature designed you to be—whether a lawyer, doctor, preacher, trader, or mechanic—and strive assiduously to qualify yourself for the discharge of the duties of your calling. Be careful not to mistake a hasty impulse, a shallow temporary liking for a real bent or deep love for a vocation; and on the other hand, when you have pursued any business for some years, and found that it has many difficulties, trials, and perplexities of which you had not dreamed, do not hastily abandon it for another—thus throwing away most of the knowledge and experience acquired—with the expectation of finding your pathway in the latter strewn with roses without any thorns. All callings that are worth pursuing are alike in this—that not one of them is easy. Only after repeated failures following the most earnest and persistent efforts to succeed should a change be made. Remember, too, that those kind of businesses which pay best in the long run, are the slowest in beginning to yield a return. Success in them is like the growth of the aloe—for a long time slow and imperceptible. For years you perceive no change; then all at once, when the time comes, there is a crisis and it shoots up a stock ten, or fifteen feet high, hung with innumerable flowers. Stick, then, if possible, to your chosen calling, lest it be said of you, as of a character in Owen Meredith's "Luelle," "With irresolute finger he knocked at each one Of the doorways of life, but abided at none; His course by each star that crossed it was set, And whatever he did he was sure to regret."

—Harper's Young People.

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.—Leighton.

### "SIDE SHOWS" AT THE FAIR.

The Art Galleries fill a superb building that is unmistakably classic in architecture. Surmounted by a grand dome supporting a winged statue, the front sends out a beautiful pillared portico, which is repeated by smaller doorways of similar kind. Around the whole run great galleries, forty feet wide, presenting surfaces for molding, sculpture and mural paintings. Leading up from the Lagoon are steps and terraces, upon which a number of square pedestals support groups of sculpture.

Standing apart from the other large buildings, the Palace of Fine Arts need not harmonize with them. It is of impressive simplicity in its lines, and attains grandeur by a few commanding features. Two wings of not dissimilar effect emphasize the beauty of the main portion.

In the opinion of many, this building should be made a permanent memorial of the Fair. It is the least dependent upon others of all that have been grouped within the park. Within are galleries admirably adapted for the safe preservation and convenient exhibition of memorials of the great Fair. Architects agree that but little labour and expense would be necessary to convert the whole into a fire-proof, durable and beautiful monument to the great Columbian Exposition.

We cannot even barely mention a tenthousandth of the features, each of which some boy or girl will pick out as "the best thing of all." But let us run over just a few of the "side-shows," outside of the classified exhibits.

Here will be found ancient and modern villages imitated; a captive balloon; settlements of foreign nations; a wheel 250 feet in diameter for whirling people up into the air on revolving chairs; a great tower ascended by an electric spiral railway; a panorama of the Alps; an immense swimming building with tank; a great company of trained animals; an artificial-ice toboggan-slide; Japanese bazars; Bohemian glass-blowers; an African savage settlement; a great glass-factory in operation; a Moorish palace; a volcano panorama; a 100-mile-an-hour railway, where the cars are driven by jets of water and slide on films of water; gondolas and electric launches plying upon all the waterways; an Esquimo village; a steam-engine, in the power house, twice as large as the celebrated Corliss engine, but using oil for fuel; all the state buildings; a hunter's camp; a complete Indian village; a dairy; the largest cannon that the Krupp works have ever built; a moving sidewalk, part moving slowly enough to step upon, and part carrying the passengers quickly along. Most of these amusing sights are in a strip of eighty acres called the "Midway Pleasance." And the Children's Building? Certainly, you shall hear about that—but at another time.

A Century editorial says of this exhibition: "Those who have time to see only its general aspect will have seen the very best of it." A government report is quoted as saying: "This exposition stands alone. There is nothing like it in history." And to the boys and girls of America we can say that to see the Fair intelligently, and with time properly apportioned, will be an education more liberal than can be acquired in any college in the land.

One great difficulty will be the impossibility of seeing more than one drop out of the ocean offered. Remember, if you go, that you will have to select the few things that you wish most to see. Then go resolutely and see them. Never mind the gilt gingerbread; find out the very jewels that you wish to make your own. If you love art, see the pictures and statuary. If you love machinery, go see the wheels go round.

It will be a good lesson to draw from the Fair, that all its magnificence is the result of an idea—the idea that the world was round; and that the man in whose honour the people are there gathered was for years believed to be a visionary and a crank.

Which brings us back to the homely wisdom of David Crockett: "Be sure you're right; then go ahead."—Tudor Jenks, in May St. Nicholas.

### 'AS IT WAS IN THE BEGINNING.'

I.  
"For the love of me!" she murmured with a breath of perfumed fire,  
Curved arm about columnar throat, hot heart on hot heart crushed.  
"What are legions, gods, or peoples, in the strength of my desire?"  
(While to hear her Nile flowed softly, and the desert wind was hushed.)  
"Prove me love above all living! let my whisper drown war's thunder—  
Weigh mine eyes against thy corslet's shine, my finger 'gainst thy sword!"  
Reason recoiled—the conqueror yielded and a world stood mute with wonder  
As fell a fame to deathless shame at history's dark award.

"For the love of Freedom!"—So they sang at every flashing stroke  
Of the knife that drank the blood of bravest, purest and most fair;  
When a nation groaned and struggled 'neath her own self-carven yoke,  
When Iscariot kissed Barabbas, and when hatred twinned despair.  
When the spy was on the hearth stone—when age and bloom of maiden  
Were shieldless 'gainst the tyrant's power to work unspoken things;  
When "Liberty, thy name's blasphemed!" she sighed whose voice low-laden  
With a million captives' anguish still through Time's deep arches rings.

"For the love of God!" they muttered, as with sentence slowly passed  
In softly moulded phrase they sent the doubter to his doom;  
When the mangled martyr languished in his darkness dungeon-cast,  
Or the prison gate but opened on a passage to the tomb.  
When the forecast of God's anger was the "question" and the stake,  
And the token of God's mercy was the gentle strangling cord—  
When the flowing sea-tide choked the witch's breath for Christ's sweet sake,  
And the weapons of His warfare were anathema and sword.

### II.

"We have changed all that." Ay? Have we!  
Is there never peoples' leader  
Sells their cause with base betrayal for a woman's kiss today?  
Is there never from the close-knit ranks of honour a seceder  
While a woman smiles triumphant as he falls beneath her sway?  
Search the courts, where vice is stripped—the fanes where pastor's voice uplifted  
Calls in vain to upland pastures from the reeking marsh below;  
Ye have chained the bolts of heaven, fixed the sounds by soft winds drifted—  
Bind ye now the tides of passion from their fierce and whelming flow!  
"Down with wealth! away with rulers!" (says our demagogic teaching,)  
"And the People's holy cause is gained—oppression's sands are run!"  
When the striker's child lies dying—starved—with work for hand's out-stretching,  
Does the father find a thousand lords more merciful than one?  
When the shrinking wretch is haled to sudden doom untried, unshriven,  
Does his cry invoke mob justice or the sacred name of Law?  
When the patriot's(?) tools are knife and bomb can we take as patriot leaven  
The creed which stirs to darker crimes than slavery ever saw?

"But Faith at least?"—Well—yes; the sun has set on axe and cord,  
And Law has laid her finger on the flood and on the flame.  
But while feud and strife are kindled on the meaning of a word,  
And our spirit's rancour blossoms for a vesture or a name  
While the arm of force is needed to restrain from active wrong,  
Can we claim that altogether we have probed the Christian heart?  
Or that ashes of spent fires do not smoulder fierce and strong  
While our young con differing gospels, and our dead must lie apart?

### III.

Freedom handcuffed, truth in shackles, license running wild and riot—  
Such the record of the bye-gone, turn the pages where we will;  
Dare we boast—our fingers ruffling our own history's leaves unquiet—  
That no whisper from the olden throws its echo round us still?  
Oh ye peoples! take the lesson of the ages in their passage—  
Not by worship of man's idols can the world's salvation come;  
Break the image—raze the temples—give your ears to truer message,  
Lest your prophets cease to warm you, and your preachers' voice be dumb!

Annie Rothwell, in The Week.

## Teacher and Scholar.

June 4, 1893. } REVERENCE AND FIDELITY. { Eccl. v. 1-12.

GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord.—Rom. xii. 11.

This book consists of meditations on human life and society, placed in the mouth of Solomon. The name applied to him, translated Ecclesiastes, probably means a public teacher of wisdom, or a "debater," who sets forth the conclusions to which experience or reflection had brought him. Except in the earlier chapters, there are no clearly marked subdivisions, and connection of thought is often difficult to trace. The view taken of life is for the most part dark. All is vanity. The book, however, is not pessimistic. God remains the moral governor of the world. While experience may seem to conflict with this faith, as it did in the case of Job, it cannot overturn it.

I. Reverence in worship enjoined. The place of worship should be approached with the reverence due to it as God's house, Ps. cxiii. 5. To keep the foot was to walk in the right way of reverence and obedience, Ps. cxix. 101. In the East, the outward symbol of the reverence due to a holy place, has ever been the removal of the shoes, Ex. iii. 5; Josh. v. 25. This reverence is shown by inward hearing (i.e. obeying) rather than by outward sacrifice, offered in the ignorance of a foolish heart, which thus does evil unknowingly Prov. xxi. 27. Sacrifice in itself is not prohibited, but apart from an obedient heart, it is simply a godless superstition. Comp. I Sam. xv. 22; Ps. xl. 6f.; I. St. Reverence requires careful watch of the utterance before God. Thoughtless multiplication of words, (Matt. vi. 7) is to be avoided. Nor is utterance to be hastily given to the thoughts and wishes of the heart before ascertaining that they are lawful objects of prayer. This is enforced by two motives, a sense of God's heavenly majesty, and the foolishness apt to characterize a multitude of words. Manifold cares during the day are apt to project themselves into the night, producing a feverish, dreaming condition, with disconnected fancies; these fitly picture the wishes represented by the multitude of words in the fool.

II. Warning against rash vowing. The vow, though not obligatory (Deut. xxiii. 22) was provided for in the law, Lev. xxvii. From the imperative character of a vow once incurred, great need of caution is urged, lest it be inconsiderately or ignorantly made. Once made, there should be no want of promptitude in performing the vow, for delay is partial disobedience. To defer, is indication of a foolishness, not pleasing to God. To neglect fulfillment, is disregard of truthfulness, violence to conscience, and thus the infliction of deep moral injury. Watchfulness must be exercised, lest the mouth, by thoughtlessly uttering a rash vow, involve the person (the flesh) in sin, or necessitate application to some authorized teacher of religion (the angel or messenger, Hag. i. 13; Mal. ii. 7; Rev. i. 20) for mitigation of the vow on the plea that it was an error. The rashness which extricates itself by dishonesty, justly incurs God's anger and provokes His punitive justice. A reason for what precedes is professedly given in v. 7, which is obscure. Rash vowing seems to be connected with rash speaking, both being made a result of multitude of dreams, and words, and vanity, (R. V.) in contrast to which the fear of God is urged.

III. Evils of love of money. Political disorders (probably of the writer's time) are graphically set forth. The poor are oppressed. Justice is refused. The lust for money causes tyranny to prevail. Yet this is not to be cause for marvelling. Two widely different explanations have been given of the reason which follows. Many taking marvel as equivalent to 'be dismayed,' understand the assertion to be that the high earthly tyrants are not supreme God, higher than the highest, will in the end punish wrong-doing. Others find here the reason why unjust oppression is not to be wondered at, the same corruption found among the high officials, prevails among those in still higher positions. The next verse as it stands would indicate that all, even the king, need, and should share in the profit of the earth. But according to R. V. (margin) it would contrast the despotic government with that of a king devoted to and encouraging agriculture. Apart from the oppression caused by the love of money, it is in itself unsatisfying to him who gives himself up to it. He who clings to wealth has no real fruit of it. Increased prosperity brings increased outlay. Beyond the poor satisfaction of looking at his wealth, knowing it to be his own, the owner has little special advantage. The cares and anxieties of the wealthy, often preventing slumber, cause them to contrast unfavourably with the labourer, who, whether able to procure much or little food, sleeps sweetly, as the result of toil.

## THE CANADA PRESBYTERIAN

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## The Canada Presbyterian

WEDNESDAY, MAY 24<sup>TH</sup>, 1893.

When about a dozen students are breaking down physically, under the strain of the examinations in the Provincial University, our Provincial Legislators, a few yards distant, were considering a bill for the protection of muskrats and other fur-bearing animals.

The Convener of the Aged and Infirm Ministers' Committee suggests, for our consideration, whether it is wise and right for a church paper to publish such letters as that sent us by "Senex." Had we declined to publish the letter, "Senex" would, in all probability, have suggested whether a church paper that did not publish such letter, deserves to exist. At the same time we think "Senex's" reference to the agent of the Aged and Infirm Ministers' Fund, who is an efficient and faithful official, should have been omitted from his letter.

The Halifax Witness gives the following account of a fraud that was recently perpetrated upon some of the good people of that ancient city:—

A "converted actor" and his "wife" came here a week or two ago, and wormed himself into the confidence of some of our best citizens, who gave him the privilege of holding meetings for evangelizing purposes in the "Jost Mission," in South Brunswick Street. It turned out that he had run away from New York with another man's wife, and that this woman also took part with him, praying, exhorting, singing solos, and trying to make herself generally useful! He had credentials to show, and thus deceived the gentlemen connected with the Jost Mission, as well as others. Such frauds are not of frequent occurrence.

They may not be of frequent occurrence but even once, is once too often.

The Presbyterian Council of London, Ont., passed the following resolution at a recent meeting:—

That it is the sense of this Presbyterian Council, composed of the ministers and elders of the various Presbyterian congregations of the city, that much care should be exercised in regard to giving countenance or announcements to itinerant speakers on religious or quasi-religious subjects, unless they come with a clear record and unimpeachable credentials.

"Much care" should be exercised even when they have a "clear record" and "unimpeachable credentials." It does not by any means follow that the Presbyterian pulpit should be used for advertising "itinerant speakers" because they may happen to be fairly clean. The pulpit is not a bulletin board for the use of dead-head advertisers. There is plenty of Printer's Ink in London and every other place to advertise every itinerant willing to pay his way.

The Presbyterian Church of the United States has more representative men within its pale than any other Church in the Union. The Committee that arranged for the accommodation of the meeting of Assembly had, among other well-known members, eight men who were in the administration of Mr Harrison or are in the present administration; four members of the Supreme Court; six members of the Senate and several others very prominent at the capital. We do not mean to say that the arrangements were any better made than they would have been with less distinguished men on the Committee; nor that the presence of so many notable person-

ages adds anything to the spirituality of the American Church. The one thing clear is that Presbyterian training and the experience gained in managing the affairs of a self-governed church fit men for high places in a progressive and self-governed nation.

Dr. Gregg has issued a second edition of his Short History of the Presbyterian Church in Canada. The chief features of the new edition are a chart of the unions, divisions and reunions of the Church, and plates of five of our colleges. The chart is a study, and painfully illustrates the propensity of Presbyterians to split relieved in this case, however, by the pleasant fact that having wasted much time, labour, temper and money in dividing, they had the good sense to reunite. The colleges look well and represent as much consecrated labour and self-denial as any plates would represent that Dr. Gregg could put in his book. Two or three dozen copies of this book in every congregation would do more good than any human instrumentality we know of. The information given about the work of the Church is just what many of our people need, and it is given in such a form that it can be mastered by any man who can read. Sessions might do splendid service to the Church by seeing that a live agent for the book is set at work in every congregation.

The first duty of temperance men in every municipality in Ontario, is the somewhat prosaic one of seeing that the name of every man and woman entitled to vote for prohibition, is put on the voters' list. The assessment rolls are complete, we believe in many municipalities, but there is an easy method by which additional names can be put on. It is a matter of great importance that the full strength of the prohibition vote should be polled, and it goes without saying that it cannot be polled if the names of all who will vote "Yes" next January are not put on the voters' list. No amount of zeal for the cause can entitle a man to vote if the law does not permit him to mark his ballot. Prohibition, like any other appeal to the people, must be carried by a majority of votes, and the majority will be made up by counting single ballots. When the polls are closed, it will not mend matters to say that fifty or a hundred more votes might have been given for prohibition, if the names of all friendly to prohibition had been put upon the list. The time to put them on is now.

Whether anything is gained for prohibition by bringing over speakers from the United States, to teach Canadians their duty, is a question on both sides of which something may be said. No doubt the typical American lecturer talks well, and some of our neighbours have had much experience in conducting prohibition campaigns. On the other hand, it might be urged that a spirited people are always jealous of outside interference in their political affairs; and prohibition is, at least in part, a political question. Not long ago, a British representative at Washington was promptly given his walking papers for interfering with American politics, and the British Government made no objection. Of course the cases are not quite parallel; but they are parallel enough to make some people remember that our neighbours do not tolerate any interference with their affairs. Besides there is quite enough of speaking talent in the ranks of Canadian Temperance men to lay the question fairly before the electors. As a matter of fact, the size of the majority will depend much more on the effectiveness of local organization in bringing out the vote, than speech-making. The people understand the matter fairly well. Good speeches may do something in the way of creating enthusiasm; but enthusiasm is of little use if the votes are not brought out. In any kind of an election there is a considerable vote that has to be "brought out;" and victory often depends on the effectiveness of the machinery for bringing it out. Anyway, if the importation of speakers is unpalatable to

some Canadian temperance men, it may be well to consider whether they should be imported.

Before the plebiscite campaign waxes hot, it would be well for temperance men to consider whether there is anything gained by holding prohibition meetings on the Lord's day. Prohibition has its political side, and it is not always easy to draw the line between the political and the moral. Besides a large number of the best Presbyterian people hold what many consider very strict views on the question of Sabbath observance. They are Sabbatarians of the true blue variety; and are sensitive about holding any kind of a meeting on Sabbath, except one for worship. Whether their views are ancient or modern, right or the reverse, is not the question now before us. The question is whether it is good policy to wound the feelings of men who hold these views. Assuming that the campaign will not become general until the first of September, there will be four solid months to discuss the question with the people. Surely there will be week days enough in these four months to say anything that requires to be said. In every municipality there are men quite equal to the task of discussing prohibition in all its aspects; and it will be their own fault if the work is not done in four months without holding meetings on the Lord's day. No doubt pastors without number will discuss the question from a Gospel standpoint, in their pulpits, and there will, therefore, be all the less need for holding any meetings on Sabbath. It is a matter of the highest importance, that the majority should be overwhelming, and in order to make it so, everything should be avoided that tends to cool the ardour of friends. Men who hold strict views on keeping the Sabbath, will generally be found the best friends of temperance in the long run.

The vicious strictures made in a certain quarter last week on The Canada Presbyterian for daring to say that various characters, who for various reasons, fasten themselves on the temperance cause, might lessen the majority in favour of prohibition, if allowed to take a prominent part in the campaign, show very clearly how much our paragraph was needed. For the great body of Christian temperance men and women who are labouring for the good cause—and, we may add, especially for the Presbyterians among them—we have no feelings but that of profound respect. But just because our feeling is one of profound respect, we dislike to see the work of genuine temperance people hindered by the characters alluded to in the paragraph to which exception has been taken. It is too late in the day to say that the Canada Presbyterian is not in favour of prohibition. Our ledger will show that the cause has cost us much more than it ever cost any of our parties. Things have come to a nice pass very early in the campaign, if an independent journal is to be vilified and misrepresented for telling respectable temperance men that it will be a good thing not to allow improper characters to come to the front. It may be said that there are not many such characters. That may be true; but one or two of them in a municipality may in the aggregate cost prohibition a large number of votes, and all the votes are needed. This journal will stand by the cause until the last vote is polled on the first day of January, doing every reasonable thing we can to swell the majority. Meantime we shall not make the mistake of supposing that any two or three men are the prohibitionists of Canada, simply because they assert themselves and vilify those who do not work in the way they would dictate. We are reminded that the Courts of the Presbyterian Church have taken a pronounced stand on the temperance question. That is happily true; and every man now connected with the Canada Presbyterian staff, or that ever was connected with it, did his full share of that good work. But the Presbyterian Church Courts never endorsed the characters we alluded to in our paragraph—never defended them, never apologised for them, and never will

## PRESBYTERIANISM IN CANADA.\*

CONTRIBUTED.

There is no Presbyterian clergyman in Canada more widely known, or more highly esteemed than the author of this volume. During his long and honorable career Dr. Gregg has filled several prominent positions in the Church, and has filled them all with eminent ability and acceptance. As pastor of a congregation, first at Belleville and afterwards at Toronto, he laboured with great diligence and success; and, as a professor in one of our colleges, he has uniformly discharged the varied duties of the office with zeal and efficiency. But it is as an author that he is best, at least, most widely known. In this capacity, he has rendered services of unspeakable value to the Church whose history he records, and at the same time shed lustre on the literature of our country. Looking at all the positions he has occupied, it is not too much to say that to none of her devoted sons is the Presbyterian Church in Canada more indebted for her marvellous progress and present flourishing condition than to plain, modest, unassuming, but able and accomplished William Gregg, Doctor in Divinity and Professor of Church History in Knox College. May the good Doctor and learned Professor be spared to labour many years yet to come in the service of the Church to whose upbuilding he has already largely contributed.

A few years ago, Dr. Gregg published a large volume, giving a detailed history of the Presbyterian Church in Canada from the earliest times, down till the year 1834; proposing, if spared, to continue the history on the same large scale till a much later date. No one who looks into this great work and reflects for a moment on the immense labour that must have been expended on its production, however much he may regret, need be surprised to learn that the author, at his advanced years, will in all probability be unable, as he himself tells us, to accomplish his purpose. The regret, deeply as it may be felt, will, however, be much diminished by an examination of the Short History, which he has recently given to the public, and to which we are now seeking to invite attention. Starting in this unpretending, but most valuable work, with the first introduction of Presbyterianism into what is now known as the Dominion of Canada, he traces its progress in the different provinces with a fulness and an accuracy that leave little to be desired. The record is comprehensive and complete. Nothing is wanting that anyone who desires to make himself acquainted with the past history and present condition of the Church may desire to ascertain. Everything of permanent value and interest is distinctly and clearly stated. A full-length portrait of the Church is given in her ministers, members, congregations, courts, colleges, and mission work, home and foreign. Dr. Gregg was originally a minister of the Free Church in this country, but, though he was, and presumably still is, strongly attached to Free Church principles, it would be impossible to tell from the volume before us, to what branch of the present happily United Church he originally belonged. No partizan prejudice is ever allowed to tinge his pages. The historian is never sunk in the advocate. With strict impartiality he traces the progress of the controversy that resulted in the disruption of 1844. Stating fully and fairly the position taken by each of the contending parties, he does ample justice to the integrity and regard for what they held to be Christian principle, that distinguished both alike throughout all the excitement of that memorable period.

We should like to dwell at greater length on this most interesting and readable volume, but we shrink from trespassing too far on the space of The Presbyterian. Suffice it to say that we cannot commend the volume too strongly to the notice of the Christian public. For Presbyterians, especially, it ought to possess peculiar interest and value; and into every Presbyterian home from the Atlantic to the Pacific it should find a ready entrance. The matter is uniformly of absorbing interest, the language is always chaste and elegant, clear and forcible, the paper is good, the type and printing excellent, the binding substantial and attractive, and the price such as to place it within the reach of everybody.

\* Short History of the Presbyterian Church in Canada, from the earliest to the present time, by William Gregg, D.D., second edition revised. Printed for the Author, by C. Blackett Robinson, Toronto, 1893.

## SYNOD OF MONTREAL AND OTTAWA.

The annual session of the Presbyterian Synod of Montreal and Ottawa was opened Monday evening, in Knox Church, Ottawa. There was a large attendance of delegates and visitors.

Rev. James Stewart, Moderator, delivered a most interesting and impressive sermon pertaining to the duties of ministers of the Church. His theme was from the

first epistle general of Peter, 5th chapter, and 2nd, 3rd and 4th verses. In concluding he referred in pathetic terms to the death of their late Clerk, Rev. Dr. Watson.

#### THE NEW MODERATOR.

The election of Moderator was then proceeded with, and resulted in Rev. A. A. Scott, of Carleton Place, being elected to that position by a small majority over Rev. James Fleck, of Montreal. The other candidate, Rev. J. A. G. Calder, of Lancaster, was not present and his candidature was thrown out.

Previous to taking the vote, Rev. Mr. Fleck expressed his desire of withdrawing his name, as he did not wish to divide the Synod upon such a matter. Several of his friends, however, objected to his retirement.

The Synod then adjourned until to-morrow morning at 10 o'clock.

#### TUESDAY MORNING.

The second sederunt of the Synod opened this morning in Knox Church at 10 o'clock, the Rev. A. A. Scott, Moderator, in the chair.

The first hour was spent in praise, reading of Scripture and prayer.

The Clerk, pro tem., then read the minutes of last night's sederunt.

The Committee on Bills and Overtures presented its programme for the business of the day. One item caused a little breeze. A committee of Synod had arranged for a conference this evening upon "Church and State." This brought the Rev. James M. Crombie to his feet with a vigorous protest and a motion to strike out this theme, on the ground that we have nothing to do with it in this country, and that where it was a live question, it had been a source of untold trouble.

The Rev. C. Doudiet at once seconded Mr. Crombie's motion and emphasized his remarks. Some sharp retorts followed and in a few minutes the motion of the Committee passed and became the order of the House.

The Rev. W. Burns, of Toronto, and the agent of the Aged and Infirm Ministers' Fund, appeared before the Synod to urge it to take greater interest in the scheme which he represents. His first point was that the fund has a deficit for the year. This arose from the fact that some 250 congregations in the western section of the Church had sent no contributions to it. He urged every minister of the Church to connect himself with this fund. Next he spoke of the efforts which have been and are now being made towards the establishment of the \$200,000 endowment fund. Of this amount \$113,000 had already been promised, and \$86,000 of this had been paid in. To encourage the weaker churches in this matter, he stated that there were two such churches in the Presbytery of Hamilton, which had contributed respectively \$500 and \$600. Mr. Burns was thanked for his address, and the Synod then re-appointed the Committee to co-operate in the work.

The Presbyteries of Quebec, Montreal and Brockville applied for permission to take a number of students on trial for license to preach the Gospel. The applications were all granted.

The Rev. James Hastie, in the absence of Dr. Scrimger (Convener) read the report of the Synod's Committee upon Ecclesiastical Co-operation. The report spoke of a few instances in which a little labor and expense had been saved by inviting a few scattered families, belonging to different churches, into one church. From the discussion it appeared that in one instance a certain body which had no families in a certain small village, had gone there and added another society to the too many already there. It was felt that there was but little hope of the body referred to ever co-operating with the other bodies, in a movement of this kind.

The Rev. J. K. McLeod spoke of instances in the Province of Quebec where societies belonging to different churches had existed for many years. One society had six members and another had thirty; but there was little prospect of these uniting. Our object should be to prevent the multiplication of such cases, in this was our best hope.

The report was received and the Committee re-appointed.

#### AFTERNOON SESSION.

The Synod resumed at 2.30, the Rev. A. A. Scott, Moderator, presiding.

The devotions were followed by the reading of the minutes of the morning sederunt.

The report upon Public Education in Ontario and Quebec was read, in the absence of the Convener, by the Rev. James Hastie. It stated that in Ontario the salaries of teachers were advancing, and that the qualifications were of a higher grade. There was, however, a large decrease of pupils in Ontario. The large subscriptions which several gentlemen in Montreal had made to educational purposes were dwelt upon in terms of admiration and gratitude. The Quebec Government came in for some castigation for the manner in which the claims of the Presbyterian Church had been overlooked in the appoint-

ments made to the Protestant Board of the Council of Education. The report further asked that a strong resolution upon the injustice complained of be formulated and forwarded to the members of the Government. This recommendation was sent to a committee for consideration, to be reported upon at a future sederunt.

The time for the order of the day had now arrived for

#### THE APPOINTMENT OF A CLERK OF SYNOD

to fill the vacancy occasioned by the death of Dr. Watson.

The Rev. Messrs. Scott and James Patterson nominated the Rev. K. McLennan, M. A., of Point Levis.

The Rev. Messrs. Beatt and McLeod nominated the Rev. J. R. McLeod, of Three Rivers.

The latter gentleman, however, declined to allow his name before the Synod, and the former gentleman, the Rev. Kenneth McLennan, was, therefore, unanimously elected to the position.

In this connection a committee was appointed to draft a resolution of condolence with the family of Dr. Watson, and expressive of the Synod's appreciation of his services.

Dr. Armstrong presented the report of the Mission to Lumbermen. This gave details of the literature which had been distributed among the workmen. Bible colporteurs and missionaries were the bearers of this, and had been received with gladness by those for whom it was intended. The total vols. were 1,120 and parts, and 22,318 tracts and numbers—these among 124 camps. It is proposed to send two missionaries into this work next winter. One to the Upper Ottawa and the other to the Gatineau region. The report was received and adopted and the Convener of the Committee was specially thanked for his services.

The Rev. James Hastie presented the report on The State of Religion. The document was a very lengthy one, covering the religious life of five Presbyteries. Recommendations were as follows:

1. That sessions be exhorted to continue their watchful care of the flock by systematic visitation of the congregation, and to give such assistance in the Sunday School as they may be able.
2. That the young people of our congregations be encouraged to form themselves into religious associations for Christian culture, and for missionary objects; and that the session exercise due supervision over them by having a representative present at their meeting, whenever possible.
3. That ministers give due prominence in their pulpit ministrations to the subject of family religion, reminding parents of their duties to their children, and children of their duties to their parents.
4. That this Synod hereby recommends the Assembly to appoint the first Sabbath of each year, as the time to have sermons preached on this subject in all our churches.
5. Sessions are recommended to meet, at least once each month, for devotion and conference.
6. The General Assembly's Committee on The State of Religion, is humbly asked to send its schedule to the convener of the Presbytery's Committee, or to clerk of Presbytery, for distribution to sessions.
7. That if possible the Questions on The State of Religion, be printed for the ensuing year in the Assembly's minutes, as is now done in the case of several others of our reports.

#### EVENING SESSION.

It wanted but six minutes to eight o'clock, when the Moderator called the court to order in the evening.

After devotions, and the reading of the minutes, the Synod proceeded to hold the Conference upon Church and State, as previously arranged for. The Rev. Mr. Crombie, however, endeavoured again to prevent this matter coming up, but the Moderator ruled that he was out of order, and so the subject was launched.

The Rev. Dr. Moore, of Ottawa, led with an able paper. The Church, he said, was a visible society, and entitled to hold visible property. This, of itself, allied it to the state. He proposed to examine the moral character of the state, in its relation to the religion of Christ. The state protects the person and his possessions. It determines crime and its punishment; what constitutes marriage and the obligations arising out of it. It is sovereign. It is absolute. It is omnipotent within its own realm. This is a case in which the whole is more than its parts; it is greater than its parts. Is it founded upon pure brute force? The answer is that the Government has to begin with the weak, and not with the strongest of the people. The mass of the people must reign. It has control of the education of the population. He spoke of the introduction of the Bible, and of the recognition of God by prayer and worship in the common schools. Instances were given where these had been bitterly opposed, but he held that no religion was irreligious. The Sabbath School, one hour per week of religious teaching is not sufficient to counteract the six days of possible atheistic teaching. For the life of

him he did not see why we should not teach religion as easily as infidelity. The State must, without any hesitation, not only protect, but teach religion. Men object to dogmas, but we cannot do without it. Concluding, he drew a contrast between the moral grandeur of religion, and the temporary, and secular corporation of the State; how the latter uses the sword as a last resort and will ultimately vanish away, while, on the other hand, religion is not of this world, and is eternal in its duration. Religion, therefore, should dominate in the State and all its enactments.

Discussion upon the paper was shut off by the introduction of the paper upon "The Ministry." Professor Ross could not remain until Wednesday night, when, according to arrangements it was to have been given. The full title of his paper was, "The Authority of the Christian Ministry;" and is reproduced in extenso in another portion of this issue.

Prof. Ross sat down amid a storm of applause.

A discussion then took place upon Dr. Moore's paper, in which a suggestion was made that this and Prof. Ross' paper be sent to the Church newspapers for publication. This was agreed to, and the two gentlemen who read them were warmly thanked.

The fourth sederunt then closed with the Benediction.

#### WEDNESDAY MORNING.

At to-day's meeting the report on Sabbath Observance was presented by Rev. J. Nichols, of Montreal, convener of the Committee. The various forms of Sabbath desecration were very similar to those reported in other years, boating, hunting, driving, visiting, loafing and general pleasure seeking. One notable feature has been the work upon the new Wellington street bridge across the canal. This evil is aggravated by the fact that it has been perpetrated by the contractors under the Dominion Government. It is affirmed, however, that the railways are the greatest sinners in this Sabbath labour direction. While passenger trains may not have increased, freight trains have certainly done so. More of these are despatched upon the Sabbath than upon any other day of the week; but we have no law, federal or provincial, which prevents a greedy contractor or corporation from engaging in Sabbath labour. The exhaustive report closed with the following recommendations:—Parents are urged to impress upon their children the necessity of honouring the Lord's day. The Synod expresses surprise and regrets the action of the ladies' committee in Chicago in passing a resolution in favour of keeping the World's Fair open on Sunday, as the Synod cannot conceive any consideration or circumstance which can excuse a violation of the law of God. The Synod expresses its regret, through the press, at the action of the Dominion Parliament in again rejecting Mr. Charlton's bill for better observance of the Lord's day. The Synod expresses an emphatic protest, through the press, against all forms of unnecessary labour upon the Lord's day; also its gratification at the declared intention of locomotive engineers in this connection, and hopes that the time will soon come, when all workmen will unite in refusing to earn money by breaking the fourth commandment. The thanks of the Synod be tendered to Mr. John Charlton, M. P., for his valuable services both in the House of Commons and church pulpits, in the interests of Sabbath observance, and in conclusion, that the friends of the Sabbath, and our ministers be urged to make a constant use of the press in promoting sound views of the obligations of the Sabbath and in opposing all known and active attempts to violate these obligations.

The recommendation that Mr. Charlton be tendered the thanks of the Synod, was the cause of an animated discussion, several gentlemen being afraid that politics would be drawn into the matter. The concise statement of Mr. George Hay, brought the affair to an abrupt close amid the applause of the delegates. "It would be a cowardly thing," he said, "for this Synod to back out or flinch from giving Mr. Charlton at least a measure of the appreciation which is due him." The vote was unanimous.

The recommendation expressing surprise at the action of the Ladies' Committee in Chicago, regarding the World's Fair was, after a warm discussion, struck out.

The report as a whole was adopted and ordered to be transmitted to the General Assembly.

#### REPORT ON TEMPERANCE.

The Report on Temperance was presented by Rev. Mr. McArthur, of Cardinal. Full reports received from each Presbytery are very decided in saying that total abstinence is on the increase among the congregations. Two sessions in the Quebec Presbytery reported every member as a total abstainer. In the bounds of one session in Quebec the last hotel has been closed. As to the increase or decrease in the sale of liquor, some of the answers are very discouraging, and only one session under the Synod states that there is a noticeable decrease in the amount of liquor consumed. In answer to the query as to whether the

sessions favor the enactment of a prohibitory liquor law at an early date, there is a wonderfully unanimous expression of opinion, only one session giving an emphatic negative. Glengarry states that thirteen sessions out of the fourteen are of the opinion that the country is ripe for prohibition. In the Ottawa Presbytery all favor prohibition. In short, the reports, as a whole, demand nothing short of the extinction of the traffic. The cry is, "tear it up, root and branch." The Committee expresses their surprise that so little was done during the year to promote the teaching of temperance in the public schools. The text book in Ontario is considered too advanced for children.

The recommendations which were adopted were that the Synod express its gratitude to God that notwithstanding the terrible opposition there still is progress, and that very few of the members of the Church are now being contaminated therewith. Congregations are urged to avail themselves of the privilege of having authorized text books in schools, and that the plan approved and commended by the last General Assembly be especially considered by the sessions. The Assembly is asked to press upon the Minister of Education the necessity of examination among the public school scholars on the subject of temperance.

#### AFTERNOON MEETING.

At the afternoon sederunt resolutions were passed appropriate to the deaths of Rev. Dr. Watson, the late clerk of Synod, and Rev. Dr. Clark, of Quebec.

Rev. D. McLaren, of Alexandria, presented the report on Sabbath Schools. There are 25,000 scholars and 368 Sabbath schools under the Synod and 2,482 teachers. Last year the exact number of scholars was 23,406, or an increase of 1,160 during the year. The average attendance was 15,275, about 65 per cent. of the number enrolled, an apparent decrease of 2 per cent. Only 2 1-2 per cent. became communicants during the year, scarcely enough to compensate for the annual death rate. Eleven per cent., or 2,596 scholars, are communicants. The committee thought there should be a larger percentage. The total contributions from Sunday schools amounted to \$13,700. Forty per cent. of the sum raised was spent on the schools themselves and 46 per cent. was devoted to mission schemes. Twenty-five per cent. of the schools raised no money for any purpose, and 60 per cent. of those reporting gave nothing to missions. The schools of two Presbyteries gave \$5. towards colleges. Complaint was made by the Committee that certain of the Church's schemes were aided by the schools and certain other schemes neglected. What, however, could they expect from children whose parents, and in some cases whose pastors, set them an example of selfishness and partiality in the allocation of offerings? The Committee closed with the following recommendations—Sabbath schools should be urged to the regular use of class registers and to realize the importance of statistics; that as 60 per cent. gave nothing to missions, the Convener should write specially to such schools to try and secure contributions to missions this year; that greater efforts be made to secure the attendance of communicants in the Sabbath schools.

#### QUEBEC COUNCIL OF INSTRUCTION.

Rev. Mr. McLeod presented the report of the Committee appointed to draft a resolution on the alleged injustice to Presbyterians in the appointments to the Protestant Committee of the Quebec Council of Public Instruction. It recommended that the Synod take no action, as the end contemplated could be secured by joint action of the Montreal and Quebec Presbyteries. It appears there are three out of sixteen members of the committee who are Presbyterians, and that in accordance with their strength they are entitled to more.

In the discussion which followed Mr. Paul, of Montreal, said they had not been well treated. Their friends, the Anglicans and Methodists, had all the representation. They knew that the government of Quebec would not accept Rev. Prof. MacVicar, for instance. The answer of the provincial treasurer to a recent deputation stamped him as lacking in statesmanship and was hardly gentlemanly.

Rev. Mr. Crombie thought the Presbyterians did not assert themselves enough. At the opening of Parliament their Moderator was not taken notice of. They saw an English bishop and an archbishop in attendance, however.

The point was raised that as the Synod was an interprovincial one the matter was best left to the Quebec Presbyteries, and although this idea was opposed by some it was finally adopted, the statistics of the case to be laid before the Synod next year.

The conference on Church and State was dropped from the order of business.

The standing committees of last year were re-appointed with the vacancies filled.

After the usual votes of thanks the Synod, having concluded its business, adjourned to meet again at Carleton Place next year.

## Choice Literature.

### THE HELP THAT COMES TOO LATE.

'Tis a wearisome world, this world of ours,  
With its tangles small and great,  
Its weeds that smother the springing flow-  
ers,  
And its hapless strifes with fate,  
But the darkest day of its desolate days  
Sees the help that comes too late.

Ah! woe for the word that is never said  
Till the ear is deaf to hear,  
And woe for the lack to the fainting head  
Of the ringing shout of cheer;  
Ah! woe for the laggard feet that tread  
In the mournful wake of the bier.

What booteth help when the heart is numb,  
What booteth a broken spar  
Of love thrown out when the lips are dumb  
And life's bark drifteth far—  
Oh! far and fast from the alien past,  
Over the moaning bar!

A pitiful thing the gift to-day  
That is dross and nothing worth,  
Though if it had come but yesterday  
It had brimmed with sweet the earth.  
A fading rose in a death-cold hand,  
That perished in want and dearth.

Who fain would help in this world of ours,  
Where sorrowful steps must fall,  
Bring help in time to waning powers,  
Ere the bier is spread with the pall;  
Nor send reserves when the flags are furled  
And the dead beyond our call.

For baffling most in this dreary world,  
With its tangles small and great,  
Its lonesome nights and weary days,  
And its struggles forlorn with fate,  
Is that bitterest grief, too deep for tears,  
Of the help that comes too late.  
—Margaret E. Sangster, in Harper's Bar-  
zar.

### HOW IT LOOKED AT HOME: A STORY OF '85.

Grace was sadly ignorant; she knew nothing of that noble art of the politician by which the interests and sufferings of others are made the means of self-aggrandizement, and to her the accusations and recriminations which form the missiles of the worldly war of faction were worse than idle sounds. Many times was her indignation roused by the squabbles of opposing cliques and the endeavor of angry parties to fasten on each other blame which neither was willing to bear, during those succeeding weeks of anxious waiting when so few could guess what the immediate future was to bring—when intelligence false, if not falsified, and rumours contradicted as soon as circulated made life a fever of expectation and suspense. In the light of later knowledge we can wonder, and almost smile, at the darkness that then enveloped places and events; but then we learned that it is not what we know but what we fear that is hardest to be borne.

Then, on the morning of the 10th of May, a wild tempestuous Sunday, suspense came to an end. It might not be well to inquire how many of those who worshipped that day in Rexborough, with the knowledge of what was at that moment passing at Batoche's Crossing filling their thoughts, profited greatly by their devotional exercises; we remember but the rapid emptying of the churches, the crowding of the people to the newspaper offices, the eager watching through the windy afternoon for the tardy news, the demand for the "extras" which when news did arrive were seized upon faster than the presses could give them out, the thrill that struck us when we knew that the end was come; but not yet the end of the end. We remember the days that followed, with their watching, their doubt and dread, their scanty, untrustworthy tidings, the wavering balance of victory or defeat, the angry mourning for those gone, the anguish of anxiety for those whose turn it might be next to go—all this Grace remembers and will never forget.

And all this Annis knew, and the knowledge wrought her to fever, which, fading, left a weakness from which there was no rally. Letters of course, there were none; the message of life or death must be looked for in the public prints, whose terse phrases added bitterness to their bitter tidings; but to Grace and Annis came no tidings, either of pain or consolation. Never did days appear so long as that 11th and 12th of May; never did Grace find it so difficult to utter the words of hope and cheer her heart denied; and never was relief greater

or thanksgiving deeper than when the wires flashed the message that, whatever might be the individual loss, victory had declared itself on the side of authority, and that further strife was stayed.

That individual loss! oh, how it tarnished the satisfaction given by the triumph of law! What eagerness of search of the dreadful lists! What heart-break were they right, what terror lest they should be wrong!

For two days Grace searched those lists with shrinking eyes, but met no sorrow, and was fain to hope that they were spared. But on the Wednesday afternoon, a warm, still shining day, that seemed made for life and joy, she came upon her hostess with a newspaper spread before her and tears dropping on the page. She gathered up her courage and scanned the lines, and this was what she read, in letters that seemed to turn to fire. "Wounded; Severely: Private Norman Wright." And Grace laid her head down upon her arms, and wept as in all her life she had never wept before.

After that her hands and heart were full. She could scarcely be glad of her own immunity in face of the sick girl's agony and swift decay, and Paul's safety seemed a blessing to which she had no right while others mourned. She hardly heeded the public interest of the events which followed, in the knowledge that no peace now could bring life back to young limbs or happiness to young hearts again; that page was folded down.

Then the victorious troops went on their further march to the north, and began the long, weary search for the retreating Indians; invalidated men began to return with their heart-stirring tales, and rejoicing friends to welcome them; but to the two women in the quiet room in Rexborough life consisted only in watching and waiting—for tidings from the woods and swamps of Saskatchewan and bulletins from the hospital at Saskatoon.

It was the 6th of June. Long weeks of anxious suspense and uncertainty had succeeded the fever of expectation and the excited reception of startling news. Those whose friends had disappeared into an unknown northern wilderness, whence tidings could scarcely come, felt that they had changed little for the better from the knowledge of risk and privation to conjecture of greater evils still; too often the words "Wires down" took the place of the news looked for more eagerly each day, and it was difficult, in the face of the doubtful future to find as much satisfaction as before in the work already accomplished, the honour already won.

Grace was growing very weary. The strain of the constant care of the invalid, the ceaseless anxiety as to the effect upon her of the daily news from the north, and the worse result of no news at all, the thought of poor Norman which could scarcely be called suspense when hope there was none, the endless fretting of the old man over what he had deemed he had brought about and what was yet to come, all this had so wrought upon her that she no longer dared to let her mind dwell upon her own troubles, or strive to penetrate the darkness that now hung over the wanderings of the soldiers—for with her Paul was not all. She tried to concentrate her thoughts upon the present, to lighten as she best could the burdens of others, and not yet face the dread that she might have to share it with them later on.

On this evening she was especially overwrought. The announcement "Wires down" had thrown Annis into an excitement only allayed as darkness fell. She had sunk into a troubled sleep, then Grace felt the jarring of her own nerves. The silence oppressed her, and when the clock tolled eight and she realized how long the night would yet be she dreaded lest her own strength might fall when needed. She left the old man on watch, and wrapping a shawl around her went out alone under the trees of the path that bordered the river.

The June night was moonless and cool. The air was damp with a promise of rain, and heavy with the scent of lilac blossoms that tossed aloft their purple plumes. Grace leaned over the water, looked at the

lights reflected in the dark stream and at the grey walls of the fort on the other bank whence came a faint bugle call, and listened to a man's deep voice singing near by. Then for a short season she allowed her thoughts to stray.

"A pretty town of about forty houses, arranged in a square." She recalled thus the only description she had then seen of Saskatoon, that place where so many thoughts were then centred, for which so many prayers went up, and tried to picture to herself how it must look. There rose before her a vision of the wide plain, the rapid rolling river, the starlit northern sky. She felt the fall of the dew, the sigh of the breeze. Fancy played her part only too well; as the dusk deepened Grace forgot her actual surroundings, and her mind, straying from the sick-bed she had left and mingling remembrance with imagination, was filled with confused images of dimly lighted rooms, of silence broken only by whispers and soft tread, of pallid, pain-drawn faces, languid limbs, faint, fluttering breathings, powerless hands, and weary eyes. She could hear the checked groan and muttered exclamation as the wrench of agony wrung the strong man's frame, she imagined the gentle voices that spoke hope and courage and the fierce hopelessness that rejected comfort. All the suffering and the sorrow, all the vain longing for the sound of a home-tone or the touch of a loved hand by those who would never again know or feel them, all the present misery and the future dread seemed to take bodily shape and weight and to crush her heart. Her very ignorance of the reality intensified the imaginary picture, and she put her hands before her eyes to shut it out.

Only a woman's foolish fancies, altogether wide of the truth? Maybe: but the fancies of those days stung deep and sore. They have left some scars that will never be effaced—some wounds that will never be healed.

Grace recovered herself with a start of self-reproach. In the silence the clock tolled nine, and the bugle rang out its call from the hill. With a sudden impulse she turned and looked upward to the North-western heavens; Corona hung trembling in the blue vault, and with her eyes Grace's thoughts rose, and the words came to her mind, "Now they do it to obtain a corruptible crown, but we—" she shivered a little, as though a breath from another world had chilled her, and returned to her watch.

Her uncle was waiting for her at the door.

"She's awake, Grace, and better, I do believe; her eyes are so bright and her voice so strong. She must have been dreaming, for she laughed in her sleep, and woke calling out 'Wait! I am ready!'" Grace made no answer, but went to Annis with a fresh and sudden fear. She did not like the news.

"I've had a lovely dream," Annis said, as Grace stooped over her. A kiss was the only reply—no need to ask the subject of the dream.

"Isn't it a good sign, Gracie? May I take it to mean that I shall live to see him come back?"

"I—hope so—darling—"

"I—don't want more than that—now. I did once—then—I was going to leave a message for him with you, but now—if I can just see him—and tell him I never mistrusted him, and hear him speak—and leave him safe with you—"

"Hush, dear, you must not talk," said Grace, as the groan the old man could not stifle came to her ears. She did not dare to tell him what she feared; but her heart was very heavy as she watched the sleeping girl through the long night. She longed for tidings, but this unearthly communion disquieted her; and the next day was Sunday when no news could come.

The weary Sunday dragged itself out, spent by Annis in a lethargic patience; perhaps the memory of her dream stood as a shield between her and the worst—that dream which to Grace, with the recollection of her own vision at the same hour was only a haunting presage of ill. The long warm still hours were laden with suspense, and fear and anxiety were as the breath Grace drew.

The morning brought neither letter nor telegram; there was nothing to do but

wait for the public news of the afternoon. When her uncle went to obtain it, Grace concealed his departure from Annis, and waited during a time that seemed both leaden-footed and to fly with wings. Annis appeared asleep when the returning footstep sounded, and Grace went down feeling that the worst that could be told would be a release compared with the tension of a moment such as this.

The old man's hand trembled as he held a paper towards her. "No letter," he said, hoarsely, "but there may be something here—"

Grace took it and scanned the lines over which so many hearts had sunk, so many tears had fallen. If for one moment her eyes went to that spot where news of Paul might be looked for, let it be forgiven her; she resolutely averted her attention to that quarter where she must learn what was now alas! an oft-told tale. The search was short; her uncle, watching her, saw a little start; then she held the paper out to him without a word. He followed where she pointed, and read the form familiar enough in its terseness, but charged for each who sought it with new and keen-edged meaning. "Clarke's Crossing, June 7th. Private Norman Wright, wounded at Batoche's, died last night in the hospital at Saskatoon."

That was all. Of the young vigorous life gone out—of hopes quenched and promise blighted—of the long vain struggle with pain and death—that was all the world would ever know. Nor the world only. Of the self-sacrifice that had concealed the suffering of the fever-flush of hope and the gloom of the dark valley—of the yearnings never to be satisfied—of the last thoughts and prayers of the heart whose faint final throb had fluttered into silence alone in the far-off desert—there could come no whisper to the hearts that craved it; the voice had passed "where beyond these voices there is peace."

"One more gone for honour's sake

Where so many go,"

And those few words, over which few eyes would glance with more than indifference, or at least a half-careless pity, his only record and reward—too often the soldier's sentence, epitaph, and eulogy, all in one.

"Who shall tell her?" whispered Grace with white lips, and without a tear. Then she covered up her face as the old man held up a shaking finger and left the room.

It was over—over. If words were needed they had been spoken—If tears had fallen they were dried. The majesty of death might reign here, but the monarch had laid aside his crown. The glory of the sunset streamed through the open window, shed a halo round the head of the dying girl, and fell on the joined hands laid lovingly on the grey head bowed upon her knees; outside the leaves rustled softly, and a bird carolled its even song; the scent of flowers hung on the air like incense; the stillness was as deep as the hush of prayer; and the smile on the lips of Annis "filled the silence like a speech."

Grace hesitated on the threshold; the place seemed to her holy ground. But Annis saw her, and at a look she came and knelt beside her.

"I need leave no message with you now," said Annis, softly.

Grace kissed the slender hands—they were quite steady—but she could not speak.

"I am very selfish, Gracie. I am so glad for myself that I cannot be sorry for him—or you."

Grace glanced at the old man; but he did not seem to hear, and did not move.

"It shocked me—for a minute—to think he could be dead—he was so strong—but now—it would be hard to live on—and think so—and I am so glad to know that he will never—have to—miss me." She drew a little fluttering sigh. Grace leant her head on the heart whose faint beat she could hear in the stillness, and her tears fell unchecked and uncontrolled.

"Don't cry Gracie. Do you think I am worthy of him now? 'Greater love hath no man—' you know—"

"Who can ever be worthy—" began Grace.

"And yet—will you say that verse for me—about being faithful over a few things? I can't quite—remember—"

With a mighty effort Grace steadied her voice. "Well done, good and faithful—"

But the verse was never finished to mortal ears. There was a trembling of the hand Grace held, then the two were clasped together and flung upward, and there rang out a joyful agonized cry—"Wait for me Norman! I am ready!" Grace started up with a scream—to see the strained eyes close softly, the pale lips quiver into silence, and the head fall back.

"Oh my God! she has fainted!" cried the old man, even now refusing to accept the truth.

But Grace knew better. She knew that in that last—or first—glimpse of recognition the eyes had seen no mortal vision; that in that parting cry of passionate appeal the lips had uttered their last words on earth.

## EPILOGUE.

The past history of Canada is already recorded in many places in her monuments and the homes of her dead; but there is a fair city towards the sun-setting where the prophecy of her future may be read by those who have eyes and hearts. Paul and Grace Thorold believe they have so read it; in the sculptured stone above the flower-wreathed graves of those who laid down their lives at her call is the assurance that lasting as marble shall be the unity they died to save; in the weed-grown resting-place, by which the utmost that the heart can do is to pity and endeavour to forgive, lies the shadowing forth of their success, who, like him who lies below, are troublers of their country's peace.

Annie Rothwell, in *The Week*.

## A WOODVILLE MIRACLE.

## THE REMARKABLE CASE OF LITTLE GEORGIE VEALE.

After Three Years of Illness His Friends De-paired of His Recovery—Restoration Came When Hope Had Almost Fled—The Little Fellow is Now as Lively as a Cricket—A Story That Will Bring Hope to Other Parents.

Woodville Independent.

The Independent has published from time to time the particulars of some very remarkable cures following the use of Dr. Williams' Pink Pills for Pale People. These cases have been so fully verified as to leave no doubt that this now universally favorite remedy is one of the greatest medical achievements of an age that has been remarkable for the wonderful discoveries of science. Possibly some of our readers may have thought that the virtues of this medicine have been exaggerated, but there are many among them who can testify to its virtues, and now the Independent is able to give the particulars of a cure occurring in our village quite as remarkable as any that has hitherto been published, and which may be so easily verified by any of our readers that skepticism must be silent. We had heard that little Georgie Veale had been cured through the use of Dr. Williams' Pink Pills, and as all our people know, that little boy had been ill for a long time, and his recovery was thought to be hopeless. The report of his cure, therefore, created so much astonishment that we resolved to ascertain the facts, and accordingly we called upon Mr. Veale to get the particulars. Mr. George Veale has been a resident of this village for years, is a waggon-maker by trade, and is well known to all our citizens, as well as to most of the people of the surrounding country. He has a family of young children, who unfortunately lost their mother some six years ago. One of these children, named Georgie, is about seven years of age, and some three years ago was taken ill, and since has been practically helpless, and as a result, much sympathy was felt for the family, owing to the child being motherless. The case of the little fellow was considered hopeless and no one ever expected to see him able to rise from his bed again. On asking Mr. Veale about the report we had heard of the boy's recovery, he said it was quite true, and expressed his willingness to give us the particulars, declaring that he had no hesitation in saying that it was owing to the use of Dr. Williams' Pink Pills that the lad was now better. He said that some two and a half years ago little Georgie was taken ill with inflammation of the bowels, and received good medical treatment. After being ill for some time, the trouble seemed to take a new form, and settled in his bones, which became diseased. During the summer he got a little better, but when winter set in he was taken down, and the disease became worse. Swelling arose over the body, and several small pieces of bone came out. He could take but very little sustenance, and for seven months could not stand on his feet. He had to remain in bed or be carried about in his sister's arms. All the medicine he got did him no good, and his case was given up as hopeless, and it was thought that he would not long survive. Mr. Veale had read of the wonderful cures effected by the use of Pink Pills, and decided that all things else having failed, he would try what they would do for his boy. Accordingly he purchased some at Fead's drug store, and began giving them to his son. After about two weeks he found that there was an improvement in his condition, which warranted the further use of the Pink Pills, and accordingly he procured another supply. "And now," said his father, "the little fellow is running about as lively and as mischievous as ever." "There is no doubt about the matter," said Mr. Veale, "Pink Pills cured my boy when all other remedies failed, and I am glad to give this information so that it may be of benefit to others."

We called upon Mr. Fead, the druggist, and asked him his opinion of Dr. Williams' Pink Pills. He said that the demand for them was so great as to be astonishing,

and that those who once use them, buy again, thus proving their value. Mr. Fead said he sold more Pink Pills than any other remedy, and the demand is still increasing, and he thought no better evidence could be given of their value as a medicine than this.

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

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

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

A child more than any other gift brings with it hope.—Wordsworth.

When a king is received into a city, the keys of the gate are delivered unto him, so a heart that has received Christ, no thoughts come in or go out without His special warrant.—Colville.

## How Long

will it take for a \$50 share to be worth \$500?

We guess three years; and this is how we reason.

We shall have land to sell for 100 times its cost as soon as water is on it. That runs free, except the canal has got to be paid for and managed. The water sells by the acre, just like land; and brings, besides, an annual revenue.

These items amount to too much to talk about. They are in the future, however, now. If that future is present in 2 or 3 years, \$500 a share is cheap. When the shares pay \$50 a year, they are worth perhaps \$1,000. We guess ten years for that.

Let us send you prospectus.

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

## Missionary World.

## DOES SHE CARRY A THOUGHT?

I know a lady in this land  
Who carries a Chinese fan in her hand;  
But in her heart does she carry a thought  
Of her Chinese sister, who carefully wrought

The dainty, delicate, silken toy,  
For her to admire, and for her to enjoy?

This lady has on her parlour floor  
A lovely rug from Syrian shore.  
Its figures were woven with curious art.  
I wish that my lady had in her heart  
One thought of love for those foreign homes

Where the light of the Gospel never comes.

To shield my lady from chilling draft  
Is a Japanese screen of curious craft.  
She takes the comfort its presence gives,  
But in her heart not one thought lives—  
Not even one little thought, ah, me!  
For the comfortless homes that lie over  
the sea.

My lady in gown of silk is arrayed;  
The fabric soft was in India made.  
Will she think of the country whence it came?

Will she make an offering in His name  
To send the perfect heavenly dress,  
The mantle of Christ's own righteousness,  
To those who are poor, and sad, and forlorn,  
To those who know not that Christ is born?

—Woman's Work for Woman.

## AN INTERVIEW WITH LI-HUNG-CHANG.

Most of our time in Tien-tsin was spent in paying hasty visits to those friends by whom we were so kindly entertained during our longer stay in November last. When we were in Tien-tsin before, it was suggested that it would be as well if we should have an interview with Li-Hung-Chang, the Viceroy of Chih-li and the Grand Secretary of the Empire—by far the most important and influential man in China, after the Emperor. He may be fairly spoken of as the Prime Minister of China.

The Yamen, that is, the official residence of the viceroy, is an immense establishment, consisting of many courtyards, surrounded with buildings that are used as offices and dwellings, forming altogether quite a little town.

The inner room (the viceroy's private room) was furnished throughout in foreign style—the floor covered with a Brussels carpet; there was one gas pendant with two lights, and several European lamps; oil paintings hung on the walls, of no great value. Li-Hung-Chang sat in an easy-chair at the head of the table, and we sat close to him on either side. Soon after we were seated, tea was again served, and cigarettes for them that liked to smoke. His Excellency took one, but soon had his water-pipe brought in, his servant holding it by his side, and he taking an occasional puff. He kept plying us with questions as to our mission, our missionaries, ourselves, why we had come out, what we had seen, where we had been, and what were our general impressions of the country, the people, and the work which we had come out to inspect. The questions were those of a shrewd, clever man, accustomed to deal with men and things.

He seems to have some difficulty in understanding how large numbers of people should band themselves together and subscribe what seems, even to a rich Chinaman, an immense sum of money, to send out missionaries. . . . We told him that it was the wish of our society to avoid all occasion of friction among themselves (missionaries) and the Chinese authorities, and that we believed that the attitude of our missionaries was conciliatory; we felt sure that good Christians would be good subjects. He then told us that he had received a deputation some time before presenting two numerous signed petitions against the opium traffic, and he asked us if those petitions had originated in any way with our society. We said that the petitions had not originated with us, but that the friends and supporters of our society were strongly opposed to the use of opium, and were anxious to do all that could be done to lessen its use. He said, "You have been in Shansi, where opium is very largely

consumed; what do you think of the effects of it, so far as you have observed them?" We replied that it was impossible for any one to visit the Province, even for so short a time as we did, without feeling that opium was a great curse, and that we had constantly met with those who were evidently its victims; and, so far as we had conversed with the people, those who took opium admitted it to be an evil, though their will-power was so enfeebled by its use that they felt themselves to be powerless to shake off the habit.

He asked us what was the attitude of our missionaries in respect to its use. We said it was one of absolute and uncompromising opposition, and that no opium-smoker was allowed to be a member of our churches. He then asked if our missionaries had been really successful in saving any from this habit. We told him they had, and that, from all that we could hear, nothing but the gospel was potent enough to deal with this evil. Then he asked how we knew that those church-members who professed to have abandoned the habit did not secretly indulge in it. We replied that the habit was such that it could scarcely be kept a secret, and that, where any lapse became known, the offender was subjected to the discipline of the church.

The conversation then turned upon the conduct of the British Government in reference to the opium trade, and especially their conduct in forcing opium upon the Chinese. We freely admitted that we regarded the conduct of England in this matter as indefensible, and assured him that an ever-increasing number of people at home looked back upon it with feelings of shame and regret. The viceroy said that he was glad to hear that we took so just a view of the question, and somewhat satirically added that, as we were sending out missionaries to convert the Chinese, we might try to convert our own government. We told him that public opinion was being educated on this question, and that we quite hoped to convert the government. He laughed, and said he supposed that there was the money difficulty in the way, and that it was always hard to convince a government of the propriety of relinquishing a certain source of income, however questionable its moral character might be. We were then asked our opinion as to the medical missions. We told him that we had been greatly pleased by what we had seen of their work, and that, viewed in relation to our evangelistic enterprise, it had rendered valuable service in lessening prejudice, and that anti-foreign feeling which was so formidable an obstacle to the spread of the Gospel.

The viceroy seemed pleased when I told him that I had read the preface which he had written for Dr. Hunter's translation of the "British Pharmacopoeia," upon which he said that he valued very highly the labours of medical missionaries, but wanted to know if we could secure the services of first-class medical men at the salaries we paid. We replied that they were missionaries as well as medical men, and that they came out, not to make money, but to render service to a cause to which they were prepared to sacrifice the prospects and possibilities of money-making. The viceroy then said: "We are Confucianists,—that is good for us; you are Christians,—that is good for you. We Confucianists think that we are able to look after our own souls, but we cannot so well look after our own bodies. Our native doctors do not know much about our bodies, but your foreign doctors know a great deal, and I hope that you will send out a great many more medical missionaries." We said that we quite hoped to send out more medical missionaries, but that they would feel it was their work to heal the souls of men as well as their bodies.—From "A Winter in North China," by the Rev. T. M. Morris.

Only to think of it!—the Hunan Province, south of the Yangtse, contains probably 16,000,000 of people. It is the largest solid mass of heathenism in the world, and yet it is without one resident Protestant missionary. Better send one.

**A DISTURBANCE**

Isn't what you want, if your stomach and bowels are irregular. That's about all you get, though, with the ordinary pill. It may relieve you for the moment, but you're usually in a worse state afterward than before.

This is just where Dr. Pierce's Pleasant Pellets do most good. They act in an easy and natural way, very different from the huge, old-fashioned pills. They're not only pleasanter, but there's no reaction afterward, and their help lasts. One little sugar-coated pellet for a gentle laxative or corrective—three for a cathartic. Constipation, Indigestion, Bilious Attacks, Dizziness, Sick and Bilious Headaches, are promptly relieved and cured.

They're the smallest, the easiest to take—and the cheapest pill you can buy, for they're guaranteed to give satisfaction, or your money is returned.

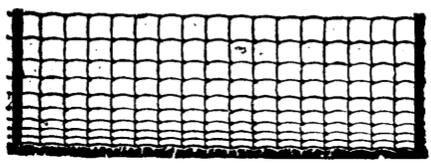
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Drive out Dyspepsia or it will drive out thee. Use K. D.C. Free Sample, K.D.C. Company, Ltd. New Glasgow, N. S., or 127 State St., Boston, Mass.

Free sample mailed to any address. K. D. C. Company, Ltd. New Glasgow, N. S., Canada, or 127 State

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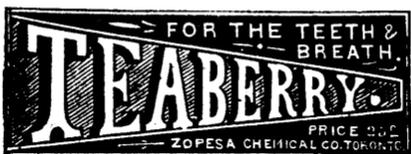
**ARBITRATION**

Is the ruling remedy for all difficulties. The contestants, whether disputing farmers or contending herds, should be ranged on opposite sides of the Coiled Spring Fence.

This elastic arbitrator seems to concede everything to each side, but positively prohibits their getting at each other.

Peace (per Page) reigns.

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Sore  
Throat,  
Coughs,  
Colds,  
and  
Diphtheria  
have for  
50 YEARS  
yielded to  
Perry Davis'  
Pain Killer  
Buy Big 25¢ a Bottle

**Ministers and Churches.**

The Presbyterian congregation of Elmira have organized a Sunday School in the village.

Mr. Robert Reid, London's Collector of Customs, will lay the corner stone of the new Presbyterian Church, on Park avenue on the Queen's Birthday.

The call extended to Rev. Mr. Ross, by St. Andrew's Church, Delaware, was set aside at the meeting of the London Presbytery, the minister having declined.

Rev. John Reid, pastor of the First Presbyterian church, Great Falls, Mont., son of Rev. Dr. Reid, of New Westminster, has resigned owing to ill health, and will go to British Columbia to recuperate.

The Rev. W. T. Herridge, B. D., of St. Andrew's Church, Hintonburg, conducted the weekly prayer meeting in the Presbyterian Mission Hall last Thursday evening. During the service he baptized nine of Hintonburg's prospective kirkgöers

The work on the foundation of the new Park Avenue Presbyterian Church has progressed so favourably that the date for laying the corner-stone has been fixed for the morning of the Queen's Birthday. Mr. Robert Reid, Collector of Customs, will wield the silver trowel.

Rev. R. N. Grant, of Orillia, has been made a D.D. by Knox College. The new Dr. Grant is a strong, meaty preacher; the writer of the very clever "Knoxonian" papers regularly appearing in the Canada Presbyterian, and altogether a worthy son of Canada. Here's to Rev. Dr. R. N. Grant!—London Advertiser.

Rev. W. Patterson, the popular pastor of Cooke's Church, Toronto, has left for the North-West, where he will address Christian Endeavour conventions at Brandon and other places. He will probably be away for two or three weeks, and may make a visit to the World's Fair before he returns.

At a recent meeting of Knox church, Regina, congregation it was definitely decided to at once proceed with the erection of a new church on the present site, to cost between \$8,000 and \$10,000. Six thousand dollars has already been subscribed towards the building fund, and there are over sixty members whose names are not yet appended to the subscription list.

Rev. George Ballantyne, who is leaving the congregation at Camilla and Mono Centre, has been presented with addresses from his people at each place. The Camilla congregation presented Mr. and Mrs. Ballantyne with handsome easy chairs, and the Mono Centre Church contributed a fine clock. The addresses indicated that the rev. gentleman carried with him the esteem and affectionate regards of the people to whom he had been ministering.

The Halifax Witness says Rev. L. G. MacNeil, pastor of St. Andrew's Church, St. John, intends to spend his holidays this year by taking a trip to the west, going direct to the Pacific Coast, where he will spend about ten days with his brother, Chester B. McNeil, who is a member of the law firm of Davis, Marshall and MacNeil, of Vancouver. Mr. MacNeil will return via Chicago in which city he will sojourn two or three weeks and will, of course, take in the World's Fair.

At the recent meeting of the Presbytery of Sarala there was laid on the table and read a unanimous call from the congregation of Courtright and Sombra to Rev. A. Beamer, promising \$600. Rev. Mr. Beamer having signified his acceptance of the call, it was agreed to appoint the induction to take place at Courtright on the 19th inst., at 2 p.m., Rev. Mr. Nichol to preach; Rev. Mr. Cuthbertson to address the minister; Rev. J. C. Tibb to address the people, and Rev. Mr. McKee to preside. A supplement of \$200 will be asked from the Assembly Augmentation Fund.

The induction of the Rev. James Macfarlane, into the pastoral charge of the New Edinburgh Presbyterian Church, took place on the evening of the 16th inst., and notwithstanding the downpour of rain, there was a large attendance. The Rev. R. E. Knowles preached, the Rev. Dr. Campbell addressed the minister, and the Rev. Dr. Moore exhorted the people to be faithful in supporting their pastor in every way possible, spiritually and materially. Refreshments, kindly provided by the ladies of the congregation, were enjoyed by those present. Mr. Macfarlane takes the place of Rev. Mr. Clark, who had been compelled to resign through ill-health, and he enters on his work with every prospect of abundant success.

Rev. James McCaul, B. A., was inducted to the pastorate of the Church of the Covenant, Dovercourt Road, last Thurs-

day evening. The little church, which was nicely decorated, was well filled and the services were most interesting. The Rev. James A. Grant, Moderator of the Toronto Presbytery, conducted the proceedings. The Rev. D. C. Hossack, who preached the induction sermon, took for his subject the parable of the Prodigal Son. The Rev. John Neill detailed the circumstances that led to the calling of Mr. McCaul, who, having satisfactorily answered the usual questions, was introduced to the congregation. The Rev. D. J. Macdonnell subsequently addressed the newly inducted pastor, and Rev. John Neill gave some good advice to the congregation.

On the evening of the 9th inst., a farewell meeting was held in the lecture room of Knox church, Portage la Prairie, the occasion being the departure of Mr. R. C. Brown and family for Toronto. The chair was taken by Mr. W. W. Miller, superintendent of the Sunday school. The meeting was opened by prayer and an address by Rev. P. Wright, B.D., pastor of the congregation, who was followed by Mr. A. D. McLeod. The chairman then called upon Mrs. E. Brown to read an address on behalf of the Women's Foreign Missionary Society, which was accompanied by a life membership for Mrs. R. C. Brown. Rev. Mr. Wright then read an address on behalf of the Sabbath school, which was accompanied by a handsome tea service for Mr. R. C. Brown, who made a very suitable reply, expressing the pleasure he has always experienced as secretary of the Sunday school for a number of years.

The Rev. A. A. Scott, Moderator of the Synod of Montreal and Ottawa, was born in the township of East Zorra, in the county of Oxford, near the town of Woodstock, Ont., about 47 years ago. He received a common school education in the country and town, and passed into the Woodstock Collegiate Institute, taking a full course there, after which he taught school for a number of years, and then matriculated at Toronto University and took a full Arts course, graduating B. A. in 1874, and M. A. in 1876. He studied theology in Knox College, Toronto, and after serving for a time in various mission fields, was called to Zion Church, Carleton Place, and was ordained and inducted into this charge on Feb. 21st, 1878, by the Presbytery of Ottawa, in which charge he has since remained, labouring with more or less success. He was married on November 21st, 1878, to Miss B. C. Mills, of Toronto. There is a family of three children—two sons and one daughter.—Globe.

The St. Paul's congregation, Peterborough, on Friday evening, the 12th inst., gave a pleasant reception to their pastor, Rev. E. F. Torrance, who for many months has been an invalid, and absent from his charge. The rev. gentleman's serious illness a few months ago, and the fears which were then entertained for his recovery, drew forth the united sympathy of his large congregation, among whom he had laboured so long. Now, when he returns so much improved, his congregation gathered with gratitude and joy, gratitude that their pastor had so far recovered as to be among them again, and joy at their re-union with him. An evening of social intercourse was greatly enjoyed by those present. Short addresses were delivered by Rev. Thos. Goldsmith, (who took the pastor's place during his absence,) and Rev. A. McWilliams, of St. Andrew's Church, both of whom expressed the pleasure they felt at receiving Mr. Torrance back again in renewed health.

At a meeting of the Session of the Presbyterian Church on Friday last, the following resolution was unanimously adopted and ordered to be placed on the minutes and published in the press: "The Session of the Orillia Presbyterian Church, having learned that the Senate of Knox College, Toronto, have conferred upon our Moderator and pastor, the Rev. R. N. Grant, the title of Doctor of Divinity, desire to express gratification at the distinguished honour done, not only to our beloved pastor, but to our congregation as a whole, and while expressing gratification, would take the opportunity of saying that we believe the honour most fittingly bestowed, knowing as we do, the loyalty and zeal shown by him to the Presbyterian Church and its institutions throughout the Dominion of Canada, as well as his devotion to the work in our own congregation. As an able exponent of the doctrines of the Church, founded upon the pure Word of God, and as a pastor, ever ready to sympathize with those in trouble and encourage all by precept and example, to 'fight the good fight of faith,' our earnest prayer is, that he may be spared many years, not only to minister to the congregation, over whom Divine Providence has called him to be pastor, but to do work in the more extended field of the whole Church and to wear the honours so fittingly bestowed."

The induction of the Rev. R. J. M. Glassford, late of the Presbyterian Church, Streetsville, to be pastor of Chalmers

Church, Guelph, took place on Thursday afternoon. There was quite a large attendance, most of the members being present, and in addition many from the other denominations in town. The platform and pulpit were beautifully decorated with a choice assortment of cut flowers, pot plants and palms, kindly loaned by Mr. James Gilchrist for the occasion. The Rev. Dr. Torrance, Clerk of the Presbytery, and Moderator of the Session, presided and offered the introductory prayer. Rev. Daniel Strachan, of Hespeler, preached an able and thoughtful sermon, his text being, John, 6th and 29th—'Jesus answered and said unto them, This is the work of God, that ye believe on him whom He hath sent.' The sermon was followed by an impressive induction prayer by Rev. Dr. Torrance; the Rev. Dr. Wardrope, late pastor of the congregation, addressed the minister in loving words of counsel and warning; and Rev. Dr. Dickson spoke to the congregation of their duties and responsibilities. At the close Dr. Wardrope and Mr. Glassford proceeded to the church door when their new pastor was introduced and given a hearty welcome by the members. The settlement of Mr. Glassford as pastor of the church takes place under the happiest auspices, which gives an earnest of a long and profitable ministry, and much usefulness in this city. In the evening the congregation enjoyed the hospitality of the ladies. Six tables had been nicely set out, presided over by the older ladies of the church, and warm welcomes and ample provision greeted the large number who took tea, the congregation turning out in full force as well as a good representation of friends from other Churches, who all enjoyed themselves very much prior to the more formal proceedings. At 7.30 the people gathered in the body of the church, which was filled when Rev. Dr. Torrance, who has acted as Moderator of the Session during the vacancy, took the chair. After prayer and praise congratulatory addresses followed, all breathing fervent good wishes for the abiding prosperity of Mr. Glassford and his people, and most of them bearing high tribute to the late pastor, Rev. Dr. Wardrope. Rev. Mr. Rae, of Acton, who had been a class-mate of Mr. Glassford's at Knox College, mentioned the following interesting incident: Besides themselves the class included, among others, Goforth, now a missionary in China; Macdonald, of St. Thomas; McGillivray, of Montreal. In a solemn consecration meeting at the close of their course, they had bound together, each of the sixteen to pray for the others at a certain hour each week. He had faithfully kept that agreement, and he had no doubt Mr. Glassford, whom he could cordially commend, has done so also. Mr. Williams, of the Congregational church, Mr. Beattie, of Knox church, Mr. Freeman, Mr. Smith, of St. Andrew's church, and others delivered suitable addresses; and thereafter Mr. Glassford thanked his ministerial brethren for their welcome; also the Presbytery, of which he hoped to walk worthy, and in a manner befitting, also the successor of Dr. Wardrope. He asked the prayers of his con-

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For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

gregation that they might work well and faithfully, that he might live nearer to Christ, and declare the message of God, and that God might give them souls. He spoke affectionately of his old congregation, but he realized that he had still the same Master, still the same work. The interesting meeting was brought to a close by a presentation to the Rev. Dr. Torrance, who had so acceptably discharged the onerous duties of Moderator of Session during the vacancy. The Doctor replied in suitable terms.

**ANCHORED TO THE ROCK.**

Readers of Darwin will recall the description he gives of a marine plant that rises from a depth of one hundred and fifty to two hundred feet and floats on the surface of the water in the midst of the great breakers of the Western Ocean. The stem of this plant is less than an inch through; yet it grows and thrives and holds its own against the fierce smitings and pressures of breakers which no masses of rock, however hard, could long withstand. What is the secret of this marvelous resistance and endurance? How can this little slender plant face the fury of the elements so successfully, and in spite of storms and tempests, keep its hold, and perpetuate itself from century to century? The answer has leaped to every lip: it reaches down into the still depths, where it fixes its grasp, after the fashion of the instinct that has been put into it, to the naked rocks; and no commotion of the upper waters can shake it loose.

When a man has deep and inner clings to God; when the roots of his life go down and take hold on God, mere surface agitation and pressure will not overcome him. He may be floated here and there within a given sweep, like a plant bosomed on the sea, and there may be times when it is very rough, and the strain is great, but he will survive it all and preserve his integrity.—Dr. F. A. Noble.

**PROMPT PAYMENT.**

In accordance with the custom established at its organization, the North American Life Assurance Company still adheres to the principle of settling claims immediately upon the satisfactory completion of proofs of claim, as will be seen by a perusal of the following letter.

Toronto, May 8th, 1893.

Wm. McCabe, Esq., Managing Director N. A. Life, Toronto:

Dear Sir,—I acknowledge receipt of the Company's cheque in favor of Mrs. Farley for the full amount payable under the policy on the life of her late husband, and on her behalf thank you very kindly for the prompt manner in which the Company has paid the claim; the cheque for the same being at my office one hour after the receipt of the proofs of the claim by you.

Your promptness and satisfactory dealing are but characteristic of the general conduct of the business of the North American, and to which no doubt can be attributed the success of the Company, and the popular estimation in which it is held by the Canadian insuring public.

Yours truly,  
(Sd.) H. A. E. Kent,  
Solicitor for Mrs. Farley.

**"August Flower"**

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a dyspeptic can. I then began taking August Flower. At that time I was a great sufferer. Everything I ate distressed me so that I had to throw it up. Then in a few moments that horrid distress would come on and I would have to eat and suffer again. I took a little of your medicine, and felt much better, and after taking a little more August Flower my Dyspepsia disappeared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by it would try August Flower, as I am satisfied there is no medicine equal to it."

For that Horrid Stomach Feeling.

**Be Sure**

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

**To Get**

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

**Hood's**

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 81 Terrace Street, Boston.

**Sarsaparilla**

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.  
**100 Doses One Dollar**



**TENDERS FOR COAL.**

The undersigned will receive tenders, to be addressed to them, at their office in the Parliament buildings, Toronto, and marked "Tenders for coal," up to noon on Friday, the 26th day of May, 1893, for the delivery of the following quantities of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the Central prison and London asylum, as noted:

**ASYLUM FOR INSANE, TORONTO**  
Hard coal—1,100 tons large egg size, 125 tons stove size, 75 tons nut size, 450 tons Straitsville lump, soft coal.

**MIMICO BRANCH ASYLUM.**  
Hard coal—2,125 tons large egg size, 150 tons stove size, 25 tons soft coal.

**ASYLUM FOR INSANE, LONDON.**  
Hard coal—2,500 tons large egg size, 265 tons egg size, 160 tons stove size, 100 tons nut size, 75 tons soft coal. Of the 2,500 tons, 800 tons may not be required till January, 1894.

**ASYLUM FOR THE INSANE, KINGSTON.**  
Hard coal—1,800 tons large egg size, 165 tons small egg size, 30 tons stove size, 15 tons chestnut size.

**ASYLUM FOR INSANE, HAMILTON.**  
Hard coal—1,775 tons small egg size, 250 tons stove size, 85 tons chestnut size. Soft coal—1,000 tons Reynoldsville, 300 tons Reynoldsville at pump house, 50 tons grate coal.

**ASYLUM FOR IDIOTS, ORILLIA.**  
Hard coal—2,200 tons large egg size, 100 tons stove size.

**CENTRAL PRISON, TORONTO.**  
Soft coal—Select lump, Straitsville preferred, 2,000 tons, 50 tons hard coal, nut size. The soft coal to be delivered in lots of 100 tons during September, October, November, December and January next.

**INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.**  
Hard coal—Large egg size, 700 tons; 80 tons small egg size; 15 tons stove size; 30 tons No. 4 size; 4 tons soft lump.

**INSTITUTION FOR THE BLIND, BRANTFORD.**  
Hard coal—Egg size, 450 tons; 150 tons stove size; 15 tons chestnut size; 5 tons grate coal.

**MERCER REFORMATORY, TORONTO.**  
Hard coal—525 tons small egg size, 150 tons stove size.

The hard coal to be Pitston, Scranton, Lackawanna or Loyalsock. Tenders are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and, if required will have to produce satisfactory evidence that the coal delivered is true to name.

Tenders will also be received for screenings of the best imported quality, hard and soft, not exceeding 25 per cent. of the gross amounts advertised for at the several institutions.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the provincial secretary, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfillment of each contract.

Specifications and forms and conditions of tenders are to be obtained from the bursars of the respective institutions.

The lowest of any tender not necessarily accepted.

R. CHRISTIE,  
T. F. CHAMBERLAIN,  
JAMES NOXON,  
Inspectors of Prisons and Public Charities,  
Parliament buildings, Toronto, May 13th, 1893.



Artistic Designs in spoons, new and really very pretty. Take a look at them. We shall be pleased to show them.

**JOHN WANLESS & CO.**  
172 Yonge Street,  
TORONTO.

**The People Believe Us.**

and when we announce a Clearing Sale of our kind of Clothing for Men and Boys, the people know that it is a clearing sale at prices to clear the stock.

Everybody knows that our old premises will be torn down in less than 3 weeks, and that the new building which will be erected on the same old spot this summer, won't be ready for us until fall. Hence this sale.

Oak Hall Clothing  
Has always been good,  
Oak Hall Prices  
Have always been low,  
And when we Cut prices  
We make the Cut Count.

This is the first Clearing Sale ever held in Oak Hall, during its honorable existence of nearly a Quarter of a Century.

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115, 117, 119, 121 KING ST. EAST,  
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**STAMINAL.**

A FOOD

—AND—  
A TONIC.

THE VITAL PRINCIPLES

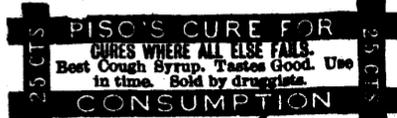
—OF—  
BEEF & WHEAT

—WITH—  
HYPOPHOSPHITES.

**STAMINAL**

PUT UP BY

The Johnston Fluid Beef Company  
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Presbyterian Church Organ  
PARKDALE, TORONTO.

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

And many others. Specifications and prices had application.

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18 ST. ALBAN ST., TORONTO.

# "She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

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

An Absolute Cure **INDIGESTION**  
— for —  
**ADAMS' PEP SIN**  
**TUTTI FRUTTI**  
IMPARTS TONE TO THE SYSTEM.  
Take no worthless imitation.

Strengthens the Voice;  
Purifies the Breath;  
Keeps the Teeth Clean;  
Improves the Appetite;  
Builds up the System.  
Sold by all Druggists and Confectioners  
5c. Packages.

Take no worthless imitation. See that  
"TUTTI FRUTTI" is on each 5c. package.

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

**GILLETT'S**  
PURE  
POWDERED 100%  
**LYE**  
PUREST, STRONGEST, BEST.  
Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds 34 Soda.  
Sold by All Grocers and Druggists.  
**E. W. GILLETT, Toronto**

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

## British and Foreign.

There are 8,000 copies of the Scriptures in Uganda.

Hamilton E. C. Presbytery are to wear their pulpit gowns at ordinations.

The death has occurred of Mr. James Todd of the Congo Balolo mission, a native of Moffat.

Rev Dr. Pentecost has been admitted by the English Presbyterian Synod as a minister of the Church.

There still live 31 pre-disruption ministers, the oldest, in respect of ordination being Rev. J. Thomson, of Aberdeen.

A committee of laymen in London are getting up a representative invitation to Messrs. Moody and Sankey to visit the city.

Professor Lindsay says that the Church must take more to do with social questions if it means to express national homage to Christ.

Over 270 ministers of the Free Church of Scotland denomination are said to have signed an address of sympathy to the Irish Protestants.

At the annual meeting of North Leith congregation last week, Mr. Turcan, elder, was presented with a silver bowl in recognition of 36 years' services.

Of the 53,768 communicants in Edinburgh E. C. Presbytery, 23,100 are in quoad sacra parishes, and of the 55 parishes 27 have been created since 1845.

Sir William Harecourt, in his Budget speech, said that there was no longer a rush for alcohol, but rather a stampede from it. The revenue is down £400,000.

Miss Isobel Macdougall, a daughter of Rev. Dr. Macdougall, of Florence, had the honour of singing before the Queen at the latter's recent visit to that city.

The death occurred suddenly last week of Mrs. Grant, wife of the F. C. minister at Tain, the sister of Rev. John Kelman, of Leith. For over thirty years she had taken great and active interest in the work of the congregation.

About fifty ministers and office-bearers met in Edinburgh last week and passed a resolution against the Home Rule bill. Rev. Dr. Andrew Thomson presided, and among the speakers were Rev. Dr. Mair, Rev. Messrs. Stevenson and James, and Professor Calderwood.

Prof. Bruce says ambition among men to be leaders has done most harm to the Free Church. It was strange that men who had on their banner the Headship of Christ, should be desirous of being the head of the Church themselves.

Rev. Dr. Dobie, senior minister of Shamrock street U. P. Church, Glasgow, officiated on Sunday week in the Free Church, Doune, in the absence of Mr. Mackay, in London. Dr. Dobie was for a considerable time laid aside by a very serious illness, but is now happily so far recovered as to be able to officiate occasionally. He has accepted an appointment to Clynder Alliance Church for July, and has officiated recently in the pulpits of various denominations.

### NINE LONG YEARS.

Mrs. John McLean writes from Barrie Island, Ont., March 4th, 1889, as follows: I have been a great sufferer from neuralgia for the last nine years, but, being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use.

Mr. J. H. R. Molson, of Montreal, has presented the sum of \$70,000 to the medical faculty of McGill university. Such wise generosity is highly commendable.

### FOR FROST BITES.

Sirs,—For chapped hands, sore throat and frost bites, I find nothing excels Haggard's Yellow Oil. I had my feet frozen three years ago and obtained no relief until I used Haggard's Yellow Oil, which soon healed up the frozen part.  
Chas. Longmuir, Alameda, N. W. T.

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

### STRONG AND PROSPEROUS.

THE  
**SUN LIFE**  
ASSURANCE COMPANY  
OF CANADA.

## "For Years,"

Says **CARRIE E. STOCKWELL**, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me **Ayer's Pills**, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



**AYER'S PILLS**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
**Every Dose Effective**

## Unlike the Dutch Process

No Alkalies

—OR—

Other Chemicals

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**W. BAKER & CO.'S**

**Breakfast Cocoa**

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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Superior accommodation for Second Cabin and Steerage Passengers.

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SALOON. ROUND TRIP.  
\$45, \$50 and \$60. \$90, \$100 and \$110  
According to accommodation. The \$45 single and \$90 return per Lake Nipigon only.  
Second Cabin.....\$30 | Steerage.....\$24  
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**H. E. MURRAY, Gen. Manager.**  
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### 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 of beauty, and defies detection. Of 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. \$1.00 reward for arrest and proof of anyone selling the same.

Minard's Liniment for sale everywhere.

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### 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.

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### CONGER COAL CO., LIMITED

General Office, 6 King Street East

## B. B. B.

### Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

## CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

## SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

## DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

## SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

## BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to **T. MILBURN & CO., Toronto, Ont.**

## GOLD WATCHES FREE?

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

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Leading Nos. 14, 048, 130, 135, 239

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# 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."

**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."

**LAMEBACK.**—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.**



### MISCELLANEOUS.

Japanese children are taught to write with both hands.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try Brown's Bronchial Troches, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

The Paris sewers are the largest and most complete in the world.

No flowery rhetoric can tell the merit of Hood's Sarsaparilla as well as the cures accomplished by this excellent medicine.

A Family Friend.—No family should be without Perry Davis' Vegetable Pain-Killer. It can be given to the infant for the Colic, and to the adult for Rheumatism. There is scarcely a disease to which it may not be beneficially applied. It contains no deleterious drug, but may be used for the various ailments of mankind. Get the Big 25c. Bottle.

The British Isles comprise no fewer than 1,000 separate islands and islets.

#### CATARRH IN THE HEAD.

Is undoubtedly a disease of the blood, and as such, only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. It gives an appetite and builds up the whole system.

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

One pound of cork is amply sufficient to support a man of ordinary size in the water.

#### SCRAPED WITH A RASP.

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

Miss A. A. Downey, Manotick, Ont.

In regard to good roads, the United States is at present about where England was 150 years ago. The movement for good roads in England began in 1770.

#### A COMPLICATED CASE.

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

Mrs. Walter Burns, Maitland, N. S.

The flimsy paper called tissue paper was originally made to place between tissue cloth of gold or silver, to prevent its fraying or tarnishing when folded.

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year, and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Dr. Pierce's Favorite Prescription didn't do what they said it would do.

And how many do you think they have to count. One in ten? Not one in five hundred!

Here are two remedies—one the "Golden Medical Discovery," for regulating and invigorating the liver and purifying the blood; the other, the hope of weakly womanhood; they've been sold for years, sold by the million bottles; sold under a positive guarantee, and not one in five hundred can say: "It was not the medicine for me!" And—is there any reason why you should be the one? And—supposing you are, what do you lose? Absolutely nothing!

The most curious of all journals is probably the "Beggars' Journal" of Paris, which is published daily, and gives its subscribers a complete list of baptisms, weddings and funerals to take place the same day, which may be assumed to afford a good "pitch." Begging letter-writers are provided for by a special section giving the arrivals and departures of persons of known charitable tendencies.

#### MY LITTLE BOY.

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

Mrs. J. Hackett, Linwood, Ont.

Prof. King, chief astronomer of the Dominion Interior Department who has been chosen as the British commissioner to determine the boundary line between the Dominion and Alaska, left Ottawa this week for Victoria, B. C. His party numbers about 100, including representatives of the Canadian Geological Survey. He will also be accompanied by a large staff. Two steamers will be placed at the disposal of the survey party by the Dominion Government.

## Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

### AYER'S Sarsaparilla

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

Cures others, will cure you

## 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

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## 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

ALWAYS READY WITHOUT HEATING

Liquid Chase's Glue

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**MORSE'S MELIOTROPE TOILET SOAP.**

FRAGRANT. LASTING AND PURE.

A PERFECT BOUQUET IN YOUR ROOM.

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Don't give up Hope. If you have been carrying a burden of Dyspepsia, Biliousness, or Rheumatism around with you and have tried a dozen remedies without success, there is yet hope. Positively

**ST. LEON MINERAL WATER** eradicates all these troubles. We have the testimony of hundreds to this effect. Get a jar of it at once. Drink plenty of it, and watch results. Hotel opens 15 June.

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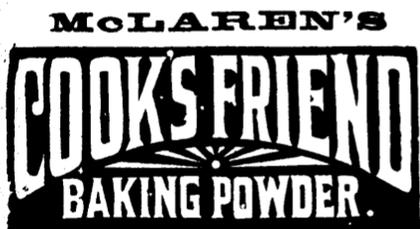
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BRUCE.—In Southampton July 11th at 5 p.m.
BARRIE.—At Barrie, on 30th May at 11 a.m.
GUELPH.—In Guelph May 16th at 10.30 a.m.
GLENGARRY.—In Alexandria July 11th at 11 a.m.
HURON.—In Presbyterian Church, Wingham, on 30th May at 1 p.m.
LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m.
OWEN SOUND.—In Knox Church, Owen Sound, on June 27 at 10 a.m. Conference on Life and Work June 26th at 2 p.m.
PARIS.—In Embro July 4th at 12 noon.
PETERBORO.—In Peterboro July 4th at 9 a.m.
REGINA.—In Qu' Appelle July 11th at 9.30 a.m.
SARNIA.—In Sarnia July 4th at 10 a.m.
STRATFORD.—In Knox Church, Stratford, on 11th July at 10.30 a.m.
TORONTO.—In St. Andrew's Church, Toronto, on 6th June at 10 a.m.



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FRY'S PURE CONCENTRATED COCOA "The Drink par excellence for children."—Dr. Stanley.

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SLATE and FELT ROOFERS Dealers in Roofing Materials. Proprietors of WILLIAMS' FLAT SLATE ROOF, a Superior Roof for Flat Surfaces. Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

FREEHOLD LOAN AND SAVINGS CO. DIVIDEND NO. 67.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive. Notice is also given that the general annual meeting of the Company will be held at 2 o'clock p.m., Tuesday, June 6, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board.

S. C. WOOD, Manager.

Toronto, 19th April, 1893.

SPECIALIST

PILES. CAN BE CURED.

By CATALPAM: Polypus, Fissure, Diarrhoea, Piles, Fistula, Prolapsed Uterus, Pruritus, Cured without the use of the Knife, Excision or Caustic.

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Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress.

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