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Vol. 25.—No. 21
Whole No. 1267.

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Notice is hereby given that a dividend of 3 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 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June 2nd, 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,
Managing Director.

Toronto, 22nd April, 1896.

Notice to Presbytery Clerks.

PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 68 St. Famille Street, Montreal.

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Tomatoes are a powerful aperient for the liver, and are invaluable in all conditions of the system in which the use of calomel is indicated.

Onions are useful in cases of nervous prostration, and will quickly relieve and tone up a worn-out system. Onions are also useful in all cases of coughs, colds, and influenza.

Apples are nutritious, medicinal, and vitalizing, they aid digestion, clear the voice and correct the acidity of the stomach. An apple contains as much nourishment as a potato in a pleasanter and more wholesome form.

Raw beef proves a great benefit to persons of frail constitution, and to those suffering from consumption. It is chopped fine, seasoned with salt and heated by placing it in a dish in hot water. It assimilates rapidly and furnishes the best of nourishment.

Eggs contain a large amount of nutriment in a compact, quickly available form. Beaten up raw with sugar, they are used to clear and strengthen the voice. With sugar and lemon juice the beaten white of egg is used to relieve hoarseness.

Breakfast Fruit Cake.—One pound cold boiled potatoes mashed smooth; add one pound flour; half pound finely chopped suet, a little less than half pound of currants and two ounces moist sugar. A teaspoonful of baking powder should be mixed with the flour in its dry state. Roll out the dough to half-inch thickness and bake in a moderate oven. Cut into squares and serve hot.

Leek Soup.—Cut half-dozen leeks in shreds of about three-fourths of an inch, put into a saucepan with four tablespoonfuls of butter, fry for five minutes; add two quarts of boiling milk, three raw potatoes cut in small, thin squares; boil one-half hour; add one tablespoonful flour, rubbed in one of butter, two small teaspoonfuls of salt, one teaspoonful of parsley, chopped fine; boil two minutes and serve.

Poached Eggs, Spanish Style.—Heat an earthen dish slowly and melt in it a tablespoonful of butter, add a scant teaspoonful of salt, a smaller quantity of pepper and a small onion, minced very fine; or, instead of onion, use parsley and sweet herbs, or a combination of all together. Drop in six eggs, one at a time; do not stir, but let them brown a little; turn carefully and brown on the other side. Serve in the same dish as hot as possible.

Lunch Rolls.—One quart flour, one-half cake compressed yeast, one tablespoonful sugar, one tablespoonful butter (softened), one teaspoonful salt. First place one pint of sifted flour in bread pan, and pour over about one pint of boiling water; stir in the butter, salt and sugar. When cool add the yeast, dissolve in one-half cup lukewarm water, and the remaining flour. Set to rise overnight. In the morning knead and roll out about one and one-half inches thick; cut with round or oblong cutter; let get light, then bake twenty-five minutes in moderate oven. Enough for two meals. These are always successful if boiling water is used, and are always sweet, light and delicious.

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ANNUAL MEETING.

Pursuant to the Act of Incorporation, notice is hereby given that the 26th annual meeting of the

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will be held in the

Town Hall, Waterloo, Ont.,

on

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at one of the clock, p.m.

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April 20 h, 1896.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MAY 20th, 1896.

No. 21.

SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND.

May is the month for the meetings of ecclesiastical assemblies and anniversaries of religious and philanthropic societies of all kinds in Britain. While there is much in them all that is full of interest, the limitations of our space compel us to confine our attention chiefly, if not altogether to those in which as a church we are in the closest alliance. We give here accordingly a brief summary, not so much of the proceedings of the Synod of the Presbyterian Church in England as of the present state of the church itself, its work and the subjects of interest dealt with at the late meeting of its Synod.

The twenty-first meeting was held in Regent Square Presbyterian Church, London, and opened on the evening of the 27th ult, the Moderator, the Rev. Richard Leitch, M.A., of Newcastle, presiding. There was a very full attendance. The text of his opening sermon was Gal. i. 8: "But though we or an angel from heaven, preach any other gospel, etc." His subject was "The Gospel which Paul Preached." It was treated under these heads: I.—What was that Gospel. This point was summarised in the words, "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again from the dead the third day according to the Scriptures." Grace lies at its base, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." II.—Paul's Intolerance of any other Gospel. "Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you let him be accursed." "The Pauline conception of the gospel was not a theory that he had framed out of his own cogitations, but it was a revelation which he had received from heaven." "It was not after man, for he neither received of man, neither was he taught it but by revelation of Jesus Christ." III.—The Pauline Gospel is adapted to the Present Age. "It never grows old, and those who embrace it never feel that they are behind the age. One feature of its strength is its immutability, and if men will insist in making it accord, as they fancy, more with the spirit of the age, and make it agree more with the dictates of human reason, by divesting it of its supernatural character, they only weaken its force, and destroy its usefulness. The salt loses its savor. The virtue of the Divine remedy disappears." The sermon was able, manly, strong throughout, and had in it the ring of the very gospel which Paul himself preached.

THE NEW MODERATOR.

The Board of Nomination having unanimously presented for Moderator the name of the Rev. J. Thoburn McGaw, D.D., General Secretary, it was cordially accepted and confirmed. He thereupon took the chair, and according to the custom prevailing in the British Presbyterian Churches, delivered an elaborate opening address, passing in review matters pertaining to the Synod, questions to be dealt with, and its relation to public events affecting its own or the general welfare. A summary of this address will include every topic of material interest to us at this distance and give the most necessary information.

After thanking the court for the honor conferred upon him, he referred to the departure by death of five "beloved brethren" in the ministry and of some venerated and valued elders. Of the former we refer only to the Rev. Theodore J. Meyer, who for nearly a quarter of a century as the agent of the church, bore witness for it to the Jews in the east of London. The year, he said, had been an unevenful one. Work had been carried on quietly and steadily. We have continued to proclaim in all our churches, mission halls and Sunday schools the infinite love of

God, and the matchless grace of Christ, and of His Spirit." It was with sorrow confessed that not so much aggressive work had been undertaken amongst the masses of the home-heathen as should have been. The Instruction of the young had commanded much earnest care and attention and the Synod's Committee on the Instruction of Youth included not a few of our ablest men and our most experienced teachers; who have thrown themselves into their great work with heart and thoroughness.

THE COLLEGE, THE SUSTENTATION AND WIDOWS' AND ORPHANS' FUND.

The college had been maintained in thorough efficiency during the year. In the difficulties connected with its removal to Cambridge, its distinguished professorial staff would receive the sympathy and command the loyal support of the whole Church. It is destined, with a growing Church at its back, to exert, in the near future, a potent influence upon great ecclesiastical and theological problems, which are affecting the destinies of the nation, and the solution of which cannot be much longer delayed.

The Sustentation Fund has given fresh proof that it has secured a firm hold upon the intelligent convictions and the practical sympathy of our people, and only needs to be better understood in order to secure for it even a more universal and generous support than it has hitherto enjoyed. The provision made by the Church for aged and infirm ministers is lamentably inadequate; but its improvement is occupying the earnest attention of a Special Committee, whose labours, it is trusted will be crowned with success. More inadequate, if possible, is the provision made for ministers' Widows and Orphans. Few objects could be more deserving, or more appropriate, than helping to provide the necessaries, and a few of the comforts, of life for ministers who have literally worn themselves out in the service of the King, and for the widows and orphans of ministers who have actually fallen on the field.

Our newly-established Mission to the Jews in Aleppo has brought us into close touch with the unspeakable sufferings of our persecuted fellow-Christians of Armenia. Our missionary teacher, Mr. Christie, was present with the Peace Commission at the capitulation of Zeitun, and his vivid, harrowing picture of the terrible things which he witnessed there has touched and moved the whole Church. Our people are responding nobly to his eloquent and pathetic appeal for clothes and money for the naked and starving Armenians; and the Synod will not fail to give voice to our feelings of indignation and shame, that the brutal and fanatical Turk has been permitted by the European powers to doom a whole race to outrage and massacre.

FOREIGN MISSIONS—HALF A CENTURY.

"As in former years, our missions to the heathen in India, Singapore, China, and Japan have been signally blessed. For half a century He has continued to bestow upon us His choicest gifts, in saintly men and women who have consecrated themselves to His service amongst the heathen and also in men and women not less saintly who have consecrated much of their time and of their best thoughts to the gathering and administering of the people's offerings for the work. A wide and effectual door has been long opened before us and our missionaries have had the unspeakable joy of organizing well equipped native churches in China and Japan which have themselves established Christian missions which they carry on at their own cost amongst their fellow countrymen outside their own borders." In this great work the Church enjoyed the invaluable co-operation of the Women's Missionary Association, formed seventeen years ago, and marking a memorable era in the history of our missions and of our Church. Its affairs are administered with rare sagacity and devotion and its agents are second to none in zeal and consecration to the will and service of Christ.

The very success of the Church's foreign mission operations have become to it a serious embarrassment, owing to demands for extension on every side leading the Church into liabilities greatly in excess of its income. A substantial addition to income is indispensably necessary to going forward. "The heathen are perishing; God is calling us to their rescue; we must not,—we dare not disobey."

RELATION OF HOME AND FOREIGN MISSIONS—SACERDOTALISM.

To place Foreign Mission work upon a solid financial basis, Church extension must be vigorously pushed at home. "No policy," Dr. McGaw said, "could be more obviously suicidal than for the advocates of the claims of Foreign Missions to seek to withdraw the interest of our people from our Home Mission work. Every new congregation established at home will contribute money and supply missionaries for work among the heathen." This was one reason urged for vigorous work at home. Another was the rapid growth of Sacerdotalism in the Church of England. "This is fraught with serious peril to the souls of men and is being diligently propagated by men who enjoy the prestige of being ministers of the Established Church; it is making its baneful, blighting influence felt in many of our colleges and public schools, and is thus poisoning the fountains of the nations life. Protestantism and the liberties of England are in peril, because of the Established Church being honey-combed from end to end with Sacerdotalism. The result of 30 years of litigation has been a complete triumph of the Ritualists so that their Romish doctrines and practices are now protected, and the mass-house and the confessional have been practically established by law. The English Church Union now numbers nearly 40,000 members including at least 29 bishops, and more than 4,200 of the clergy. It inculcates the Confessional, the Sacrifice of the Mass, Transubstantiation, Fasting Communion, the Supremacy of Tradition over Scripture, the Eastward or Sacrificing Position, Romish Vestments, Candles, Incense, the Mixed Chalice, the 'Agnus Dei,' Prayers for the Dead, and the use of Crosses and Crucifixes in Divine Worship."

Because of this danger, the Home Mission, the Sustentation Fund, the college and all home organizations must be strengthened and developed, especially the effort to raise within five years a Church Building Fund of \$250,000. "There are seventy towns in England of 20,000 inhabitants and upwards, in which there is no Presbyterian Church, and in which there ought to be two or three if we would do our part with the other evangelical Churches in defending the fundamental principles of the Christian faith, the sacredness of our homes, and the blood-bought liberties of England against the superstition, the priestcraft and the tyranny of Sacerdotalism and Romanism."

THIRTY YEARS OF PROGRESS.

In 1865 the sum of \$125,000 was readily subscribed for church building and debt extinction. Since then the Church has increased enormously in members and wealth, partly owing to the union in 1876 of the Presbyterianism of England into one body. During the last decade, however, the Church has been held back for the lack of public spirit and of money. Last year there was initiated a movement supported in an inspiring speech by Dr. Gibson, to raise \$250,000 for church building, and of that \$100,000 have been subscribed in gifts by rich and poor alike. Three previous efforts made at different times resulted in raising \$340,000, adding to the Church, property to the value of \$2,325,000, and 86 congregations. The effort now being made is the fourth and promise to be successful. The record of thirty years progress is as follows:—"The number of our congregations since 1865 has been almost trebled—108 have become 300; our members have increased more than three and a half times—19,000 have become 70,000; and our annual income has been almost quadrupled—

£58,000 has become £230,000. If, therefore, £25,000 was subscribed to a Church Building Fund in 1865, £50,000 ought to be easily raised for a similar fund in 1896. Indeed, the true proportion to our present resources as a Church would be £80,000 to £90,000, rather than £50,000. If we are worthy successors of the men of 1865, we shall hasten to pour the £50,000 into the Lord's treasury before the century closes, giving with glad hearts and open hands, each of us contributing as the Lord hath prospered him, and all of us saying, "Of Thine own have we given Thee, O Lord."

MISCELLANEOUS SUBJECTS.

Sister Churches.—The evangelistic work carried on on the Continent was to be told of by representatives of the Waldensian Church, the Missionary Church, of Belgium, the Evangelical Society of Geneva, and deputations from the Irish Presbyterian Church, and from the colonies were also to be heard and would be cordially welcomed.

International Arbitration.—The efforts now being made, and arising out of the late Venezuela difficulty, to arrange for the settlement of all differences between England and America by arbitration, and so render war between the two countries practically impossible was warmly supported in the Moderator's speech. He said: "We will not relax our efforts until the principle of arbitration has been embodied in a treaty between the two countries, and a permanent tribunal of arbitration has been established."

The Education Bill.—This bill now before Parliament, and proposing the extension and more firm establishment of sectarian schools to be supported by public money was referred to, and those present urged, both as members of this Synod and as citizens of the State, to show themselves at once enlightened educationists and the uncompromising advocates of religious liberty. "You will do your utmost to maintain the highest possible standard of educational efficiency, and to hinder increased grants of public money being made to schools not under direct and efficient popular control. Happily," he said, "drawing to a close, there is no 'burning question' to come before you. The proceedings may, therefore, be lacking in excitement, but not, I trust, in that solid interest, which imparts spiritual impulse and lasting inspiration."

The interest felt and the agitation over the Dominion upon the educational question, if not mild altogether, as compared with that over the same subject in England, is at least, judging from newspaper reports, far less keen. The cause for this is the same in substance as it is in Canada, namely the bold and persistent attempts of the Church, in this case the Church of England, to manipulate the schools, with the aid of public money, so as to use them for propagating English Church doctrine and strengthening the national Church. The present government is strong and trusts to its strength to be able to carry its proposals against all opposition of dissenting bodies. The Liberation Society in a circular tells its supporters that they should aim at compelling the "withdrawal of the Bill by vigorous action throughout the country; the Liberationists are urged to promote the circulation of publications and the holding of meetings to expose the real character of the Bill." It urges that "constituents should write to their Parliamentary representatives, this being a more effective means of opposition than petitions. Finally, it is contended that it must not be supposed that the largeness of the Government majority makes it impossible to prevent the passing of the Bill. The Factory Education Bill of 1843 was brought in by a Tory Government having a large majority, but it kindled a fire of indignation which compelled its abandonment. The present Bill is more dangerous, but, if opposed with such energy as was the Bill of 1843, it will share the same fate.

Our Contributors.

A LIVELY INDUSTRY.

BY KNOXIAN.

The most lively business in Canada at the present time is prophesying. The prophet is abroad in the land. He tells us a great many things that he does not know. If he told us nothing but what he knows our interviews with him might be short. But when he travels in imagination over the next two months and tells us what all the ecclesiastical parliaments will do in June and what the electors will do on the 23rd day of that month, he occupies altogether too much of our time. A busy man might endure a modern prophet if we all had as many chances to make up for lost time as Methuselah had, but the limit of human life now is only three score and ten.

THE POLITICAL PROPHET.

"Sir Charles Tupper will sweep the country," says this prophet. Indeed I who told you so. Do you not know that an election is one of the most uncertain things in the world, and that this election seems more uncertain than any other that has ever been held in the Dominion. There are lines of cleavage in both of the old parties, but no human being can tell how many votes may be affected by these lines. No one knows at this date how many votes Mr. McCarthy can take from the Government nor how many the Patrons can take from both parties. The lines of cleavage may become distinct enough to be traced by an expert about the middle of June, but there is no man in Canada that can trace them now. Perhaps they can never be traced until the ballots are counted.

"Laurier will carry the country by fifty votes," says another prophet. Now don't be too sure about that. Perhaps he cannot carry it at all. The Hierarchy has to be reckoned with. Supposing the Catholic vote goes anything like solid for Remedial Legislation, Laurier may not have as many followers in the next Parliament as he had in the last one. The Roman Catholics may carry their religion to the polls, and some of the people who are not Catholics may leave theirs at home. If the priests have as much influence over their congregations as many Protestants think they have, Laurier may not have the ghost of a chance. A solid Catholic vote united to the straight Government vote, can bury any political leader in the country. But then the Catholics may not vote as a unit, and many anti-coercionists may get new light before polling day, and conclude that the Remedial Bill is after all not such a bad thing. Twenty-five years ago the Ultramontanes downed Sir George Cartier in Montreal, and they may down Laurier or any other man. Nobody can tell how much power Rome has, nor how much of it may be used in any given contest. Altogether this is a dangerous time to indulge in political predictions.

THE MAN WHO SPEAKS FOR THE PEOPLE.

The most amusing kind of a prophet is the man who speaks for the whole body of the people. With an air of omniscience he tells you that the people will do this and the people will do that, and the people will not do a third thing. Now, Mister, who told you what the people will do? The people do some peculiar things at times. For years we have been asked to look upon the people of Manitoba as in danger of suffering from Remedial Legislation. "Hands off Manitoba," has been a popular cry. Last June the Church courts left their usual work and gave a good deal of precious time to the Manitoba school question. The Third Party is based mainly on opposition to the Remedial Bill. A few days ago the Dominion Premier and one of his colleagues—both pledged to the eyes in favour of the Remedial Bill—went to Manitoba and a large number of the people received them, so some say, in much the same manner as a conqueror is received when he comes home "covered with the scars

of a hundred battles and crowned with the laurels of a hundred victories." Manifestly those good people who cheered the Premier and his colleagues are not suffering very acutely from the Remedial Bill. Coercion seems to agree with them. In fact it is a rather serious thing for a man to speak for "the people" because nobody can be very sure of what the people want to have said for them. How would it do to allow the people to speak for themselves? And when they do speak for themselves on the 23rd day of next June let nobody be surprised if the people of Manitoba by a majority decide in favor of Remedial Legislation. Just as funny things as that happened before now

IN THE CHURCH

We intended to have had a short discussion with the prophet who can tell you without any effort what the Church will do or will not do. What the General Assembly will do, what the Synod or Presbytery will do, what the congregation will do. This kind of a prophet is just about as exasperating as the political prophet. His chief characteristic is that he always tries to give a kind of pious fervor to his predictions. Time is up. The Church prophet must be attended to at some other time.

BRITISH COLUMBIA: ITS YOUNGEST MISSION STATION.—I.

BY REV. JOHN EWING WALLACE.

The wonderful town of Rossland, now the centre of attraction for the gold hunters in every part of the world, has been in existence less than a year. But as far back as the "sixties," gold was known to exist in the Kootenay District. This, however, was only in placer diggings (i.e., the gold was found in sand). Naturally enough, before long, some one argued that if gold were found in large quantities in the sand, it should also be found, only in still greater quantities, in the "rock strata." A careful examination was instituted and this theory was found to be correct; but the assay showed that the ore, being a sulphide and containing large quantities of silica proved itself so refractory in the furnace that the enormous cost of production prohibited further work. This was in 1889, when the "Le Roi," "War Eagle," "Centre Star," "Nickel Plate," and "Josie" mines, in the present town of Rossland, were first located.

In 1894, however, a new method of assay was discovered by Mr. J. L. Warner, mining engineer, with the result that the hitherto unworked Rossland and Trail Creek Mines woke up, one morning, like Byron, to find themselves famous. The process was this: The large proportion of iron in the Rossland and Trail Creek ores, proved itself of great value as a "flux," when combined in the smelters with the ores of Everett and Tacoma, Washington, and Butte and Helena, Montana. This led to a keen competition among these towns for a supply of Rossland and Trail Creek ores. Men in thousands flocked to Rossland, the gold fever throbbing in their veins; huts and cabins were built, shafts sunk; a town site laid out, and Rossland became an established fact in history.

The great bulk of Rossland and Trail Creek ores yield from \$3.00 or \$4.00 to \$16.00 or \$18.00 worth of gold on the surface. This, of course, is not a paying "proportion" when the ores have to be transported long distances to smelters, but would yield enormous returns if reduced to a "matte" in smelters at Rossland and Trail Creek. A large smelter has just been built at Trail Creek for this purpose and doubtless before long others will be built at Rossland.

What has established the camp on a sound basis is the fact that an immense tonnage has been shipped; that machinery of the best and newest kinds is employed; and that the ore in the lowest workings of the "Le Roi" (at 430 feet) yields as much as \$500 worth of gold per ton to-day; the "persistency" of good bodies of ore is

absolutely demonstrated, and its value increases with depth. When I add that a very large majority of "claims" located here give results far beyond the first showing of the "Le Roi" and "War Eagle" mines, it is not easy to disbelieve our American cousins, when they acknowledge that this is the greatest mining camp on the continent.

In the month of July, 1895, Mr. Hugh Robertson, a student in Manitoba College, came to Rossland, and began his work as pioneer missionary in the place. It is no flattery to the Christian spirit and living energy of the Presbyterian Church in the West to say that, they are always first in the field, where fighting and hard work have to be done. The great difficulties he had to overcome, the bitter disappointments he had to bear patiently, and the amount of endurance, physical and mental, he had to exercise are only known to himself. Living in a tent, sleeping in stores, or in any corner where he could find space to spread his blankets; holding services in half finished buildings while the carpenters plied their hammers over head, and a company of drunken miners gambled behind—are only mere trifles compared with the inconveniences he had to undergo, and which will never be known. When he spoke of building a small church and applied for a free lot, one of the "gentlemen" of the town replied, "We don't want no churches here; churches are the curse of this continent."

However, on some debateable ground, outside the town, and on the rocks overhanging it, a rough lumber church was erected. All the church-going people in the camp gave most willingly what they could towards payment of the building expenses. Many gave lumber and shingles; many gave several days work free; and all felt that it was a red letter day, indeed, in the calendar, when the church, destitute of windows and innocent of plaster or paper, was at length opened for public service on Sabbath. It stood on a high ledge of rock, thirty feet above the main road, which leads from the town level up the mountain side to the mines. A flight of twenty steps had to be built from the road up to the summit of the ledge on which the church stood. The building of this veritable "Jacob's Ladder" was accomplished by Mr. Hugh Robertson himself, with the assistance of a friend. And yet, when the work had been finished, the chief difficulty still remained. This was to induce the mass of the people to climb the steep rough mountain road, and ascend the "ladder" to the aerial position of the church. Those who had given of their substance, or who had "mixed their labor" in the undertaking, came willingly and regularly enough, but the majority "cared for none of these things." Meanwhile Mr. Robertson was sharing a rough lumber cabin with a watchmaker, doing the cooking and household work in return for his board—a very near approximation to St. Paul's boast of tent-making for his own support.

Besides his work in Rossland, Mr. Robertson visited all the camps in the vicinity: Trail Creek, the shipping port of Rossland, on the Columbia River, seven miles down the mountain and two thousand feet below Rossland; Wanoto, a small camp on the boundary line, twenty miles distant, and other smaller camps of prospectors, which have since been vacated. Finally, the watchmaker took unto himself a wife, and Mr. Robertson was compelled to sleep in a large furniture store, taking his meals in the restaurants and making his sermons as he walked to and fro over the mountains. This was in the month of September, and the cold weather was fast approaching. Mr. Robertson had to return to college and I arrived two days after his departure.

The furniture store I found no longer available as the "prophet's chamber," and ignorant of the art of cooking, and of western life generally, I was forced to board in the cheapest boarding house I could find. A Roman Catholic family gave me a small room without a stove, and for room and board, I paid \$30.00 per month. But the

nights and mornings were intensely cold, and the walls of the house so thin, that I could see daylight through the chinks between the boards. With the help of my sexton and an undertaker, I built a small lumber cabin behind my church, on its rocky perch. As soon as it was in the least degree habitable, I furnished it with a camp stove, pots and pans, dishes, a small folding bed, and a couple of chairs. This was my first experience of housekeeping; and my first attempts at cooking my own meals have since furnished the old country newspapers with many an amusing paragraph.

I now went to work to furnish my church for the winter. A floor was laid, cheese cloth and paper tacked on to the bare walls; a flue was built and a large stove put in. About this time a new church organ, coming as a gift from some kind friends in Paris Presbytery, completed our church furnishing, and we felt ready for our winter's work. We were very few in numbers, but we felt very proud of our little church, and although I got a free offer of the town hall, in which to hold my services when the heavy snow should come, and the road up to the church become impassable to women and children, the people could not entertain the idea of leaving the church they had labored so hard to build. So, for better or for worse, in sunshine or storm, in moonlight or darkness, we resolved to keep the church open. We felt that it was our own, and already a feeling of home had begun to cling around it.

During the winter, up to the present month, all has gone well; the church has always been well filled, and though many may have fallen at different times in the dark nights on the icy rocks at the top of the ladder, no one has ever complained. No doubt we have lost many a large congregation on Sunday nights, by not holding our services in the town hall, which is situated in the very centre of the main street of the town, but what we have lost in one way, we have gained in another and better way. The difficulty and danger of climbing up to our church, on its lofty and wind-rocked perch, on a dark night, have helped greatly to foster a deep devotion in the breasts of Presbyterians to what is, as yet, a weak cause.

Spring, now fast approaching, finds us united, enthusiastic, and determined to make our church an influence for good in this new and rather irreligious town. Sunday here among the miners and storekeepers is just the same as any other day. If a man employed in the mines refuses to work on Sunday, he is instantly paid off. The shops and saloons are open, doing business just as on other days; and on the streets, ore teams drive back and forth, lumber is hauled, and building goes on as though Moses were a myth and the Decalogue had never been proclaimed. An effort has been made to enforce the law as to Sunday closing of the "bars," but as yet, only the front doors have been closed. Church influence is beginning to be felt, and by and by we hope to make it the controlling power of the town. There are four churches here now: Roman Catholic, Episcopal, Methodist and Presbyterian. So if we do not begin to make our weight tell speedily, it will be a disgrace to all of us.

FRAGMENTARY NOTES.

BY K.

The ancient capital, Quebec, has assumed its summer garb, and fully as early as usual navigation has opened, and soon the noble river will be covered with ships. It was said that several ships were awaiting the moving of the ice bridge, which event took place two days ago. There was quite an excitement, when, on Friday, the ice was noticed to be moving down and there were some half dozen of people crossing on foot, among whom were one or two ladies, who had narrow escapes. One man had to be taken into a canoe, and conveyed

to the shore. The gallant men of the *Lord Dufferin Canoe* brought him safe to land, and generously refused any compensation. The ice bridge on the river here is an ancient institution, and can smile at the efforts of governments, railway companies, and city councils to build the long talked of bridge across the St. Lawrence at Quebec.

We have two healthy congregations here, Chalmers and St. Andrew's, both growing, which indicates that the Protestant population, although, at best, a small part of the whole is gaining strength.

Morin College, which has done good service in the past, has taken new life, and fresh vigor will be imparted by the appointment of Rev. Dr. McCrae, of St. Stephen Church, St. John, N.B., as Principal. With an increase in the revenue, and the teaching staff augmented by the accession of Dr. McCrae there is a wide field of usefulness in this Province for Morin College.

The Board of French Evangelization of the Presbyterian Church in Canada has done much, not only to further Presbyterianism, but to impart a sound, valuable education to all classes who desire to avail themselves of it.

I had the pleasure of being present at the examinations at the closing of the of Pointe Aux Tremble School session a few days ago, which in every respect were very creditable to all concerned, and reflected much honor on the principal and teachers.

Miss Haddow, the lady principal, seems to be very successful: and the answering of the several classes gave unmistakable evidence that the school is in a flourishing condition. There are about 190 scholars on the roll, many of these are converts from Popery and others again the sons and daughters of converts, whilst there are some who still claim connection with the Church of Rome.

The schools are situated about ten miles from Montreal on the north shore of the St. Lawrence River. They were established in 1846 by the French Canadian Missionary Society, and were purchased in 1880 by the General Assembly of the Presbyterian Church. There are two fine buildings, one for girls and one for boys. Pupils are admitted between the ages of 13 and 25, and it is estimated that over 3,500 have already been educated here. The pupils all reside in the building and are thus under Christian influences, and all take share of household work. There are in all eight teachers, devoted men and women, and the principal, Rev. J. Bourgois, who seems to be quite at home in his work and thoroughly consecrated to the Master's service.

Besides the staff there were present on this occasion Rev. Professor Coussirat, D.D., Rev. C. Heine, Chalmers' Church, Montreal; E. E. Scott, Editor *Missionary Record*; S. J. Taylor, secretary of French Evangelization Mission; R. P. McKay, Toronto. All having addressed the meeting, the proceedings terminated a little after four o'clock, when refreshments were served.

The prizes were presented by Mrs. Scott, who was present throughout the proceedings. One of the students is going to Ontario to engage in colporteur work, and is a very promising young man.

The subscriptions sent to this mission are carefully handled, and we have not "to wait many days" for fruits, for these are to be seen on every hand, and, considering the opposition which gospel truth meets with in Quebec, one is simply surprised to see such results.

Rev. S. J. Taylor is a most efficient secretary, and can preach fluently in French. For a number of years he held a charge in the North-west, where he earned for himself "a good degree." He is a graduate of Montreal Presbyterian College, and a man of scholarly attainments, and of a kind and genial disposition. As his address to the meeting was delivered in French, I will not here attempt any criticism or remark for a very sufficient reason. The Rev. Mr. Heine also speaks the French language fluently, and delivered a powerful address in English.

This is the jubilee year of these schools, having been established in 1846, and the intention is to make the present a year to be remembered in the history of this important mission; and whilst we are enjoined "to go into all the world," we are not to forget "that we are to begin at Jerusalem."

This French Evangelization Board is deserving of the support of every Protestant denomination in Canada, because it can point to thousands in this and other lands and say, "Ye are my witnesses." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Quebec, April 26th, 1896.

THE "STIGMA" OF RESIGNING.

MR. EDITOR,—An item appeared in your editorial notes some time ago, which seemed to accept the view that there is "stigma," or "reproach" implied in the resignation of a pastoral charge. Is this view correct? In certain cases, yes. But in the circumstances as they actually exist in our Church at the present day, it seems an entirely false view. For example, just about the same date, if not in the same issue of the paper, a statement was published that fifty applications had been received for a "hearing" in one of our vacant congregations. Judging from other well-known cases, it will be quite safe to conclude that most of these applications were from settled ministers. This apparently has come to be the rule to-day in regard to "desirable" vacancies. Now, if these settled ministers believed they were not in the place where God would have them work for Him, why should they not resign? Would not resignation be the manly, honorable course in such circumstances? Does the "stigma," not really lie in *holding on* while on the search for another charge? Why this *holding on*, if men believe they are not where they ought to be? Well, perhaps the unregenerate will dare to insinuate that it is *holding on* to the "sinews of war," while looking out for another charge. The ministry for the Church is excellent in theory, but this looks like a case of church or congregation for the minister. It is a valuable convenience—a financial prop—until he can find another charge. Of course it is rank heresy, iniquity, apostasy—what shall we call it?—to speak out in this plain, blunt fashion. "Tell it not in Gath, publish it not in the streets of Askelon." Let other reasons be put forward as the ostensible grounds for such procedure. In some cases the reasons for not resigning are perfectly valid and sufficient. But in too many cases there is ground for fear that the one just stated is the preponderating reason. And when, in the face of such existing circumstances, the stigma is attached to resigning, instead of to not resigning, it does seem high time to protest, to cry out against it, as a fundamentally wrong view of the matter.

Here is the case of a minister who believes he is not in the place where he can do the best work for God. He believes also that it is hardly fair to use his present congregation as a "base of supplies," while he is seeking another charge. He therefore decides to tender his resignation as the first step towards a change, trusting in God to open the way for further steps when he is ready for them, and giving his congregation the chance to seek another minister while he is seeking another charge. He frankly states his reasons for resignation to his Presbytery, and if they seem sufficient the Presbytery agrees to accept the resignation. Now, where is the "stigma"? Has he not taken the manly, straightforward, honorable course, the one fairest to his congregation? And ought not such a course to be approved, commended, honored, instead of resignation being regarded as a ground of "reproach"? And yet, strange to tell, resignation as a first step to a change has become so rare,

and holding on while seeking another charge has become so common—so great is the reluctance to let go until another hold is secured—that when a man does take this rare step, he is looked upon with suspicion by the vacant congregations when he comes to preach to them. "What is wrong with this man that he has no charge?" is the question that passes around. Instead of the course he thought manly, and fair, and honorable being approved or commended, it has excited suspicion and distrust, and greatly lessened his chances of receiving a call. Surely this is all wrong. The Church's view of this whole matter seems to need radical revision. Vacant congregations might be expected to take almost exactly the opposite course—to view with special favor the minister who manfully resigns his charge when he desires a change; and on the other hand, when a settled minister comes to them for a "hearing," to ask the question, "Why is he holding on where he is if he thinks he is not where he ought to be?"

No reference is had in this article to those cases of calls to ministers in settled charges who have not been seekers, but who have been sought by the congregation. A minister without charge may properly seek a charge, and a congregation without a minister may properly seek a minister. If the seeking were limited to these, and if ministers who desire a change would first resign where they are and then look for another charge, it might help to solve the perplexing question of settlement of vacancies. But if settled ministers may properly seek another charge while still holding on where they are, it seems just as proper that settled congregations should seek another minister, while they have one in their midst. No doubt will arise as to where the "stigma" would be placed in this case. And when it comes to a question of holding on and seeking, as compared with resigning and then seeking, surely the "stigma" ought not to be on the one who manfully resigns, but on the one who is holding on. Perhaps, Mr. Editor, we had better reverse our theory, and no longer call it the ministry for the Church, but the Church for the ministry.

PROTEST.

SINLESS LIVING.

MR. EDITOR,—Some years ago the question of "sinless living" came up for decision in our Church Courts, and was disposed of in such a way as to bring certain members who believed and taught that it was possible, under censure. Looking over our Hymnal the other day I found under the heading "Ancient Hymns," the petition, "Vouchsafe, O Lord, to keep us this day without sin." Is it a proper request, and would it be presumption to expect a gracious answer? If not, why is it put into the mouths of our membership?

ENQUIRER.

Kirkwall, Ont.

Tibet is often spoken of as the only country of Asia closed to the gospel. But, in reality, Afghanistan, Beloochistan, Nepal, and Bhotan are not less hermetically sealed against the entrance of the Christian missionary. Russian Turkestan is also closed, at least to the Protestant missionary, but the Orthodox Russian Church, which reserves for itself the monopoly of the evangelization of the Pagan and Mohammedan subjects of the Czar, does not yet appear to have extended its activity to these regions. Chinese Turkestan, on the contrary, is accessible to missionaries; as it forms an integral part of the Chinese Empire. The Chinese Government cannot refuse access to strangers who are provided with passports. Notwithstanding this, it has waited for its first missionaries until now. The envoys of a Swedish missionary society are about to establish themselves in this inhospitable country, where they will have no easy life to lead, and the roughest obstacles to surmount. May the prayers of Christians go with them for their success in this new enterprise.—*Revue des Missions Contemporaines.*

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

May 1896. } DESTRUCTION FORETOLD. { Lu. xxi. 20-36.

GOLDEN TEXT.—Luke xxi. 33.

MEMORY VERSES.—34-36.

CATECHISM.—Q. 61.

HOME READINGS.—M. Mat. xxiv. 1-28. T. Mat. xxiv. 29-51. W. Mat. xxv. 1-13. Th. Mat. xxv. 14-30. F. Mat. xxv. 31-46. S. Mark xiii. 1-37. Sab. Luke xxi. 1-36.

The discourse of which our lesson for this week forms the concluding part, is admittedly one of the most difficult to interpret of all our Lord's discourses. Perhaps, however, a great many of the difficulties have been occasioned by men striving to find in these words support for their pre-conceived notions of the future of the Church of Jesus Christ. If we, therefore, approach this lesson with a simple desire to understand what the Lord said, and if we remember the circumstances under which, and the question in answer to which, these words were spoken we shall be able to avoid some, though not all, of the difficulties. First of all let it be noted that the occasion of the question was a statement made by Jesus that Jerusalem and the Temple should be destroyed; that the import of the question as proposed by the apostles is as to when this destruction shall take place and what signs shall indicate its near approach; and therefore that the Lord's answer refers to these matters mainly. Matthew tells us it is true that they mentioned "the signs of His coming and the end of the world," but we must keep in mind the fact that it had not yet begun to dawn upon the apostles that their beloved Master was to be separated from them. Whatever their question meant, therefore, it surely could not have had any reference in their minds to what we understand by our Lord's second coming. He had, just a few minutes before, bidden farewell to the Jewish people, with a declaration that henceforth they shall not see His face until they shall say, "Blessed is He that cometh in the name of the Lord." This is what gave rise to the disciples' question, and there is nothing to show that they had any such thought as subsequent centuries have read into their question. What they were concerned about was the destruction of Jerusalem and the signs by which that event should be preceded. Therefore, it seems unlikely that by any possible ingenuity this discourse as given by Luke can be dissected, as many have attempted to dissect it, and such and such things taken as referring to the destruction of Jerusalem, while such and such others refer to the second advent. An analysis of the whole discourse seems to show that first of all Jesus pointed out certain false signs at which His disciples are not to be disturbed (vs. 8-19); then He tells them the sure sign by which they may know that the destruction is nigh, indicates the terrible distress which must overtake Jerusalem and her inhabitants, and the utter destruction which must come upon the city and the Temple, and warns believers to flee out of the city (vs. 20-24). This desolation shall continue "until the times of the Gentiles be fulfilled, and the Son of Man shall come with power and great glory" (vs. 24-28). (In this section only Jesus runs ahead of His main answer, and most naturally so in indicating the utterness of Jerusalem's overthrow.) Then, in v. 28, He returns again to the main topic—the destruction of Jerusalem—and gives them solemn assurances of the certainty of these things, of their impending nearness—within a generation—and enjoins self-restraint, watchfulness and prayer, that they may "prevail to escape, and to stand before the Son of Man." It seems plainer on the whole to regard the discourse, therefore, as having immediate reference to the overthrow of Jerusalem, and to the fact that that overthrow is final, "until the fulness of the Gentile is come; though like many of the O.T. prophecies there may be a prospective reference to the "final consummation of all things." The practical lessons are obvious, whatever view of the discourse is adopted. No matter what be the trials and persecutions the followers of Jesus Christ are called upon to undergo, if only they exercise self-restraint, watchfulness and prayer, He will keep them through all, and they shall "stand before the Son of Man."

The sin of those who rejected the prophets is sharply rebuked and condemned. Those who reject apostles and evangelists are guilty of a more aggravated sin. They are most guilty who refuse to believe the Son of God, Heb. 1. 1, 2; ii. 2, 3. "It is a serious thing to live in the enjoyment of Gospel privileges."

Pastor and People.

"TENOS; THOU GOOD ONE,—A
TENDER FAREWELL!"

[IN MEMORIAM REV. D. J. MACDONNELL.]

[The inscription above quoted was found appended to one of the Egyptian tomb-portraits, photographs of which were recently exhibited in Toronto.]

There comes to us, across the long, dim ages,
The lingering echo of a last farewell,
And never, from the lips of saints or sages,
A purer tribute fell!
Farewell, thou good one,—now a farewell tender!
So runs the legend in that ancient tomb;
Irradiating, with a sudden splendour,
The dark Egyptian gloom.

And we, still shadowed by the same dread Sorrow
That swallows up all earthly joy in pain,
Can scarce do better, yet, than humbly borrow
The simple old refrain!
*Farewell, thou good one,—to whose human weak-
ness*
Came strength and goodness from their Source
Divine,
Illumining, with light of love and meekness,
That earthly life of thine.

Strong, because good I thy spirit, warm and fer-
vent,
Was fired from heaven,—from selfish aims set
free;
In His own path the Master led His servant,
Still whispering—"Follow Me!"
And thou did'st follow, gladly, where He beckon-
ed,—
No path too rugged for thy willing feet,—
No toil too humble! Never cost was reckoned,—
The offering seemed complete!

Yet, with the burdened years, it grew complet-
er,—
Deeper thy trust,—more true and pure thy
love!
And, touched with sorrow, still the song grew
sweeter,—
More like the choir above!
And now, the beauty of that likeness, glowing
Through cloud and sunshine of the fruitful
years,
The fuller radiance of thy spirit glowing,
We clearer see, through tears!

Farewell, thou good one, then, a farewell tender;
Till shadows fade before the morning light,
Touched with the pathos of its sunset splendour.
Thy memory shall be bright;
Till faith and hope are lost in full fruition,
And we, with thee, all earthly mists above,
Shall clearer see, in "beatific vision,"
The truth that, "God is love!"
—*Fidels in The Week.*

Good Friday, 1896.

Written for THE CANADA PRESBYTERIAN.
VOICES OF SPRING.

BY REV. E. WALLACE WAITS, D.D.C.

It has been the habit of devout men in every age to trace God in his works—in the changing heavens, the revolutions of the seasons, and the ever varying aspects of the earth. While it is the province of science to observe and investigate, it is the privilege of religion to believe and adore. She spreads her wings just at the point where philosophy and science cease their flight, and by the exercise of a faith which is at once instinctive, rational, and divinely inspired, it traces every law back to its beginning, and finds that beginning in the infinitely wise and unchanging will of God.

We are now quite in the Spring season again, and before its green flush, and tenderness, and promise pass away, we may surely, by the blessing of God, derive from it some good influences and some solid instruction. "The winter is past, and the time of the singing of birds is come." God is renewing the face of the earth. "Let us hear some of the Voices of the Spring."

The first voice speaks directly from God—for the Divine existence and presence with us in His works. "The fool hath said in his heart, there is no God." Nature says in her heart, and in every color and feature of her flushing face—"there is a God, and He is here!" I must believe that these grand effects have a still grander cause; I must believe that a living spring is a voice from the living God. We regard all the facts and phenomena of nature, not merely as the results of the operation of

* The text of one of his last and most impressive sermons.

natural laws, but also as the direct though mediate workings of the Almighty. For one man who can be satisfied with phenomena, there are probably ten thousand who must have something beyond and above to rest on. Even the untutored savage who wanders by the sea shore, sees God in the sweep of the Atlantic waves, hears his voice in the roar of the thunder, and in moaning of the forest blast, is far nearer the truth, than the sage who is satisfied with nothing but phenomena. He at least has not reasoned the throne of the universe vacant. The language of Scripture is none the less scientific because it is devout, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches."

Every spring is with God the keeping of covenant. "And the Lord said in His heart, I will not again curse the ground any more for man's sake; while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." That is the general promise, and how true He is in the keeping of it! He is, as it were, conducting an argument as to his own faithfulness. The argument is ever-growing and cumulative. It grows in length and strength year by year. The green fields to-day make it stronger than ever it was before.

The spring tells us of God's great goodness. He loves to keep His promise. He is not so much like a merchant who has certain things written in his book and stands honorably to every engagement. He is rather a father with certain things written in his heart, who comes among his children every morning with an open hand. The Divine occupation for ever is to give. Does any one doubt the goodness of God because he has a cross to bear, a burden to carry, shadows falling amid the sunshine, and pains among his pleasures. Every green field, and every tree in blossom, and every flower in bloom, tell that God is good.

God takes this season of the year to tell us especially what tenderness, what delicacy, what colourings of exquisite beauty, there are in his nature. We may therefore commit ourselves and all we have into His keeping. The tenderest and dearest things we have we can bring to Him: our wounded feelings, our trembling hopes, our brightest joys, our children when they are sick, or when they are seeking salvation. All these we may bring to Him whose mercy is tender mercy, whose kindness is loving kindness, who pitieth them that fear Him, and who gives new proof of His tenderness, love, and pity every spring.

Now, if God is able and willing thus to send a springtime to nature, is He not equally able and willing to give a springtime of quickening and renewal to human souls? Is not man greater than nature? Does she not exist for his sake? And is not the moral and spiritual well-being of His children far more precious in the eyes of the Divine Father than the adornings of the house in which they live? When the sinner turns to Christ as a Saviour, a great and glorious transformation is soon brought about. By the light of His truth and the warmth of His love He renews, vitalizes, and makes men progressively beautiful with His own perfect moral loveliness.

Never despair! It may be winter in the heart, but spring shall come. The seeds of truth may have been sown long ago; but they are not dead, they are beginning to germinate and spring. Mungo Park, the African traveller, when, wayworn and weary in the desert, surrounded by savages, destitute of help, was ready to sink in despair, when his eyes rested on a little tuft of green moss of extraordinary beauty, the fresh verdure of the little plant, cared for by God alone in the midst of the thirsty wilderness, revived his fainting spirit, and sent him on his way with courage. If that little flower saved his life, as it probably did, surely the blooming of all the flowers we see around us now might sometimes save our faith.

Our earthly time is the the spring season

of our existence. The proper time for cultivation. Nature left alone soon runs into wildness. So the heart of man! Have you seen the sower in the fields this year? Does he not say—"it is the springtime with the soul as with the earth—look to your fields—the hearts of your children—the homes of your neighbourhood; and above all, to that home-walled garden, your own heart."

We bless God for the Spring! We bless God for the flowers! They are Divinely intended to minister not only to the senses, but also, and chiefly, to the soul and spirit. They are meant to teach heavenly things, and uplift the thoughts and desires of men to the pure and perfect life. As Mrs. Brown- ing has beautifully said:—

"There's not a flower of spring,
That dies ere June, but vaunts itself allied
By issue and symbol, by significance
And correspondence to that spirit world,
Outside the limits of our time and space,
Whereto we are bound."
Owen Sound, Ont.

THE TAOUIST RELIGION.

The ceremonies so often observed on occasions of death all have their origin in the demonology of the Taoists. Paper clothes, paper palaces, paper pipes, and paper money are burnt when a man dies to provide the soul of the dead with means of bribing its way through the devil's kingdom to its rest, and the clothes burned are often patterned after high officials' gowns in order to impress more favorably the spirits encountered on the mysterious journey.

Taoist priests are called to consult the soul of the departed to ascertain its wishes. They discovered the locality for burial, and indicate all details of this last service to the dead.

The Shanghai Railroad met its doom from this source. The priest informed the people that the rumbling noise of the cars and the steam-engine were distasteful to the dead who filled the numerous mounds along its course. To appease the wrath of the dead, Chinese capitalists bought the road, with its equipments, and tore up the tracks, and stored the entire plant under sheds at Shanghai. Thus it is seen that this religion stands in the way of all innovations in that old country, and the first thing necessary in order to introduce railroads into China is to dethrone the priests and infuse a little common-sense into the people.

During the prevalence of the great famine in north-western China in 1874-8 there was an unusual flood in the valley of the Yang-tse-Kiang. The priests endeavored to solve the mystery of this uneven distribution of rain. The curse fell upon the royal household at Peking. It is the duty of the Emperor to enter the Temple of Heaven twice a year and invoke the blessings of Heaven upon the people. He always asks for rain among other things, and the impression obtained that the Emperor had hurriedly asked for rain, but had not taken the pains to state where he wanted it. The result was that floods came in some places, while famine from drought came in other parts of the empire. This feeling was producing a general spirit of revolt, when in 1878 the rains came to the rescue in the drought-smitten provinces.

A few of the more intelligent Chinamen at Shanghai with whom I have conversed exhibited an independence of thought which was exceptional. It showed a tendency to break away from the tyranny of ignorance and superstition, which tendency must eventually spread sufficiently to awaken an age of reason. And when it comes the Taoist high priest must fold his tent and silently steal away.

But the dominance of ignorance and the quackery of priests will hold China in slavery to an unreasoning fear and irrational faith for generations yet unborn. Yet the seeds of a better intelligence are being planted in this dark corner of the earth. The people observe that Europeans give no heed to imaginary devils, and nevertheless pros-

per without the intervention of priests; and thus the realization will eventually dawn upon them of how grievously their forefathers have been hoodwinked, cheated and robbed by the reign of demonology, created and perpetuated for their own gain by the army of Taoist priests.—*Harper's Weekly*

A LOVE LETTER.

He hurried up to the office as soon as he entered the hotel, and without waiting to register, inquired eagerly:

"Any letter for me?"

The clerk sorted out a package with a negligent attention that comes with practice, then slipped one—a very small one—on the counter. The travelling man took it with a curious smile. He smiled more as he read it. Then, oblivious of the other travellers, who jostled him, he laid it gently against his lips and actually kissed it. A loud laugh started him.

"Now, look here, old fellow," said a loud voice, "that won't do, you know. Too spongy for anything."

Said the travelling man, "That letter is from my best girl."

The admission was so unexpected that they said no more until they had eaten a good dinner, and were seated together in a chum's room. Then they began to badger him.

"It's no use, you have got to read it to us," said one of them; "we want to know all about your best girl."

"So you shall," said the one addressed, with great coolness. "I'll give you the letter, and you can read it for yourselves. That it is;" and he laid it on the table.

"I guess not," said one who had been the loudest in demanding it; "we like to chaff a little, but we hope we are gentlemen."

"But I insist upon it," was the answer; "there is nothing to be ashamed of—except the spelling: that's a little shaky, I'll admit; but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took the letter shamefacedly enough, and read it. First he laughed, then swallowed suspiciously; and as he finished, threw it upon the table again, and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.

"Pshaw! if I had a love-letter like that,—," and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend, "and I think you'll agree with me that it's a model love-letter."

"Mi owen dear Papa,—"

"I sa mi Prais every nite and Wen I kis yure Pictshure I Ask god to bless you. good bi Papa yure best gurl."

INDIVIDUAL COMMUNION CUPS.

The *Congregationalist* publishes the following opinion of a physician as to the use of the individual cup at the communion service:

"Not one of the authors of this movement, so far as I have been able to ascertain, has made any painstaking research to justify the unwarranted conclusion arrived at; on the other hand, years ago, at considerable trouble and expense, I sought information from the most distinguished medical men in the world on this subject. From that time until this no medical man has ever been able, to my knowledge, to produce one solitary case where participation in the sacred ceremony of holy communion has been the cause of disease.

"I think, therefore, it is safe to assume that, with the many interesting and valuable investigations still undetermined, medical men had better seek some other source as the cause of infection from disease."

"Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."—*Lord Lawrence.*

Missionary World.

OUR HONAN MISSION.

[Through the kindness of the Rev. R. P. Mackay we are enabled to lay before our readers this interesting and most encouraging letter received from the Rev. Jonathan Goforth.—EDITOR.]

Ohanz te Fu, Honan, Feb. 23rd, 1896.

The days of blessing continue. These days the people throng us. It is not only idle curiosity which brings some of them. Not a day passes but some come to enquire about the doctrine. It is so easy to tell such of the way of life. So many women come these days that I have to help Mrs. Goforth to talk to them. I speak for a while to the women that shemayrest, then I go out to the chapel to talk to the men. This is kept up from morning to night. It is heavy work, but it is grand to use all our strength in the Master's service. Mr. MacGillivray, what with teaching a class of enquirers, and speaking several times each day in the chapel, is worked to the uttermost. This is a great opportunity for reaching the women. Sometimes dozens of them are here at a time. It is perfectly proper for me to speak to them, with my wife at my side. It has been our privilege to see the manifest signs of the Holy Ghost power among them. None but the Holy Spirit could open these hearts to receive the truth, as we see some receiving every time we speak. I never saw anything approaching to it in previous years. It cheers us beyond measure and makes us confident that God is going to save many people in this place. We are greatly rejoicing over Mr. An, Dr. Menzie's teacher. He has lately come out on the Lord's side. It is a trying thing for him to confess Christ in his home and native city. He is a B.A., and will probably meet with much opposition from his fellow-students in the city. He had been searching for light, but it was not until about two weeks ago, on the Chinese New Year eve, that he determined to cast his lot with Christ's followers. Some days later we noticed that he was troubled about something, and tried to cheer and comfort him. He has now told us the cause of his trouble. It seems that as soon as his father, mother and elder brother found out that he had become a Christian they were greatly enraged, and forbade him ever mentioning the doctrine in their hearing. He said he: "The last two days my parents have so changed that they have asked me to explain to them this new way, and are now studying the books with me." Mr. An seemed so full of joy when he told me this, and said: "I might just as well have tried to return heaven and earth, as to have tried to move my parents. It is truly the work of the Holy Spirit."

Thursday evening, Feb. 27th, 1896.

This has been the most glorious day of blessing among the women. Twenty or thirty seemed more or less deeply impressed in the course of the day. I can only compare what we saw this afternoon to a scene in an inquiry room. In the note dated a few days ago, I spoke of Mr. An's conversion,—well, to-day his mother, wife and sister-in-law, all came, and before they went away the old lady, along with others, exclaimed "truly we have been worshipping devils instead of God." Jesus, by the power of the Holy Spirit, is enabling us to lift Him up, and he is drawing all men unto himself.

JOTTINGS FROM THE NEW HEBRIDES.

NGUNA.—Mr. Milne writes: "The work is very encouraging just now on Nguna. Nearly all the remaining heathen are coming in and I am trusting next year to be able to report that not a heathen is left on the island. Much progress is also being made on Emeu. A splendid eagerness to go out to new fields on heathen islands is shown by the Christian Ngunes."

MALEKULA.—The Rev. T. W. Legat has been able to extend his work to many

heathen villages. A band of young men visits the villages round and hold services regularly every Sabbath morning. The natives who are at the Teachers' Training Institute are making satisfactory progress. There is much fighting among the tribes near the Rev. R. Boyd's station but all are friendly to him.

The Rev. F. Paton writes that about a mile and a half from Pangkumu there is a village of Christian boys. A hurricane lately destroyed their old church. With our help the boys built a new one. It took months to do it. A short time ago, all were collecting coconuts to make copra to buy a new bell. Last Friday a spark from a burning log at a distance was carried by a high wind to one of the houses and now the new church and houses are in ashes. Only one good house is left with two others unfinished. It will take six months to rebuild. They have set to work with brave hearts to repair the damage with the assistance of the Christian natives at Mr. Leggatt's station.

THE TRAINING INSTITUTE.—The Rev. Mr. Lawrie writes: The great difficulty which always met proposals to found a school for the training of native teachers by preachers till recently, is the babel of tongues that prevail in the New Hebrides. At last it was decided to give the instruction in English, and, the feasibility of the project proved, the Rev. Dr. Annaud was appointed principal and an institution on the plan of "Lovedale" in South Africa was commenced. They are taught to use tools and to raise food for themselves, as well as to teach and preach. Buildings are being erected as means are provided. Dr. Paton recently made a substantial contribution out of money in his hands towards defraying the cost of a new weather-board schoolroom, 50 x 26 feet.

TRINIDAD.

In January last, the jubilee of the Presbytery of Trinidad was celebrated. A public meeting was held in the Greyfriars Church, Port of Spain. Through the inability, owing to the flooding of the railway, of the Rev. Dr. Grant to be present at the opening of the meeting, the Rev. Dr. Morton presided and several interesting addresses were given reviewing the history of the mission. The very varied character in some respects of the ministry and membership of the church and Presbytery, and the work accomplished are indicated in the following brief notice:

Of the ministerial members whose names are on the roll of the Presbytery to-day, one, the father of the Presbytery, is a West Indian, one is an East Indian, two are Scotsmen, and six are Canadians; whilst of the members who are ruling elders, two are of West Indian origin, two are East Indians, and two are of Portuguese extraction. The membership of the Presbyterian Church has been and is even more varied in origin than the membership of the Presbytery. We have Scotsmen, Englishmen, Portuguese, Danes, Canadians, Chinese, Africans, Trinidadians, and natives of almost every island in the West Indies, while perhaps quite half of the whole number are East Indians. Mr. McCurdy of Greyfriars Church emphasised the missionary character of the Presbytery. Its first act was to ordain Mr. Robertson as a missionary to San Fernando, and almost its second act to ordain Mr. de Silva to labor among the Portuguese expatriated from Madeira. In various ways it has maintained its missionary character. Dr. Morton gave an interesting account of the mission work of the Canadian brethren among the East Indians in Trinidad. The work among them was begun in 1868, and there are now 6 churches, with 635 communicants, 3 native ministers, and 53 catechists. Last year there were 359 baptisms. In the 54 East Indian schools there is an average daily attendance of 2,168.

The jubilee celebration appears to have been very successful in exhibiting the principles, labors, and duties of the Presbyterian Church in Trinidad. It has done good work in the past, and is at present doing better work, and with a brighter outlook than ever before.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

FROM HONAN.

The Convener of the Assembly's Committee on Y. P. Societies sends Question Blanks to the Foreign fields as well as to the Home congregations, with the request that if there were no regular organizations as yet, any facts should be forwarded that would aid the Committee in its work of gathering information or stimulate the societies here in their work. He has just received the following from Rev. W. Harvey Grant, Clerk of the Presbytery of Honan. It is evident that we shall have to wait only a little time for the young Christians of Honan to swing into line with their comrades here. The brethren of that mission are wide awake to the possibilities of such organizations as the Y. P. S. O. E.:

"Hsin Chen, Honan,

March 16, 1896.

"DEAR SIR,—The blanks for report for Young People's Societies just to hand. Though late, I venture to reply. We attempted to establish Y. P. S. C. E.'s among our native Christians at the main stations in 1896. These societies we wished to be as completely as possible under the control of the natives themselves, and leaving the matter chiefly to them to decide, they thought that it was still too early in the history of the mission here to establish Y. P. S. C. E.'s as separate societies, and the matter was dropped at that time. We are, of course, keeping the subject in view, and shall at the earliest possible date establish such societies in our Presbytery.

"With fraternal greetings, I remain, very sincerely yours,

"W. HARVEY GRANT."

THE PACIFIC SLOPE.

One of the most complete reports, and most heartening from Presbyteries is that from the Presbytery of Westminster of whose Committee Rev. E. D. McLaren, B.D., of Vancouver, is Convener. It is published in full in the Vancouver World. It is the only report yet to hand which announces returns from all the societies within the bounds. Halifax at the opposite extremity of the Church comes the nearest to it in this regard. We quote from the Report:—

The Presbytery is composed of seven self supporting congregations and eight mission fields. Of the seven congregations one has four distinct societies for young people, another three, another two, and each of the others one. Of the mission fields one has two societies—one in each of its two stations—two have one society each and five have none. There are in all seventeen societies, of which eleven are societies of Christian Endeavor, one is a Junior Endeavor Society, two are companies of the Boys' Brigade, one is a Mutual Improvement Association, one is a Gleaners' Band and one is a circle of the King's Daughters.

The total number of members in all the societies is 627, of whom 286 are young men and 341 young women. These figures include the returns from the one Junior Endeavor Society, which reports a membership of ten boys and thirty-one girls.

The number of communicants is 244. In one case, that of a mission station, the weekly meeting of the society takes the place of the regular Sabbath evening service, to which the people were accustomed when the station was an independent congregation.

Then there are the visiting of the hospitals and visiting the ships in port, and inviting the sailors to the services of the church; providing teachers for the Chinese missions, carried on in the cities of New Westminster and Vancouver, and distributing good literature. The Junior Endeavor Society last year, having procured the addresses of people in remote districts, sent out between 3,000 and 4,000 papers and magazines, raising the necessary postage, which amounted to \$10 85, by subscriptions of five cents per month from the members of the society. One society provided the board for three months of a missionary among the Chinese.

The total revenue of the societies for the past year was \$1,300.60, obtained by monthly subscriptions from the members, weekly or monthly collection, special free-will offerings, and to some extent, in nearly all cases, by socials. Of this, Home missions got \$10; Foreign missions, \$369 10; destination not specified, \$16.30. The amount contributed for Foreign missions comes from eight societies and has been mainly expended on Chinese work in the Province of British Columbia, two societies in addition to bearing their share of the expense of this work,

having raised, the one \$75, the other \$37.50 for the general Foreign mission work of the Church. For various other objects \$122.45 was expended.

Your committee have the very deepest satisfaction in submitting the accompanying encouraging figures, prophetic, as they believe them to be, of a rapidly approaching time when the influence of the Church of Christ shall be felt more widely and deeply than ever before.

A Presbyterian society is to be organized in December.

READY FOR DEATH.

BY REV. W. S. M'AVISH, B.D., DESERONTO.

May 31.—Matt. xxiv. 36-51.

Many years ago a great nobleman made a feast for his friends. In the midst of the mirth and jollity, a messenger entered in great haste with a letter. It was from a distance to tell him that a plot had been formed by his enemies to kill him that night. The messenger, when handing the nobleman the epistle, said, "My master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside and took up a cup of wine. The delay was fatal. Before his feast was at an end, his enemies rushed into the hall and slew him. "How foolish he was," we think; and yet are there not thousands of persons who are acting to-day in the same careless, thoughtless, foolish fashion? They know that death will come, and they are not ignorant as the consequences either, nevertheless, they live on and on, as if they believed that in some way or other it might be well with them at the last.

We stand aghast as we read of Diodorus dying in chagrin because he could not compose a joke equal to the one uttered at the other end of his table; of Zexuls, dying in a fit of laughter at the sketch of an aged woman—a sketch made by his own hands; of Mazarin, dying while trying to play cards, and yet so weak that his friends had to hold up his hands. But the conduct of these individuals, horrible as it seems, is not so very much more reprehensible than that of hundreds in every Christian land, who know that they must die, and yet make no preparation for the solemn hour of death.

Death is sure to come. We are as certain of meeting with it as Hananiah was after he had heard from the prophet Jeremiah the words, "This year thou shalt die" (Jer. xxviii. 16). It may be that to-day our system does not show any signs of dissolution, but as Spurgeon has said, "Death is not one whit more uncertain because he trumpets not his coming." Aye, and death may be very near, much nearer than we think. David once said, "There is but a step between me and death." It were well if we all realized that.

The message which the king-prophet Isalah brought to King Hezekiah should be pondered by all. "Set thine house in order for thou shalt die and not live" (Is. xxxviii. 1). We should prepare; we should set in order not only what affects our soul but what affects our earthly estate. To do so will cause death, neither to hasten nor to delay; neither to be nearer nor farther away. It is well to heed the Master's warning, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

To the one who is prepared for death, there need be no terror when it comes. Talmage has said, "The tomb is only a place where we wrap our robes about us, for a pleasure nap on the way home. The swelling of Jordan will only wash off the dust of the way. From the top of the grave we get a glimpse of the towers gilded with the sun that never sets." To almost the same effect Brooks speaks when he says, "Death is the winding sheet that wipes away all tears from the believers' eyes." Bacon speaks in a similar strain, "Death is a friend of ours; and he that is not ready to entertain him is not at home." Death is only going to Jesus. Death is the footman at the door who opens the palace to allow God's children to pass to the mansion within. A hunter in the Mer de Glace fell into a deep crevasse in the ice, and after creeping along for a great distance following a stream, came to an end, apparently, of the passage. The waters seethed and gurgled, and he knew there must be an outlet. He thought it might lead to the open valley and so he plunged into the water. For a moment there was darkness, but he was swept on, out into the light, in the lovely vale of Chamouni, where the birds were singing and there was beauty all around. Is not that an illustration of death! A moment's darkness and mystery and then heaven with all its glories, all its felicities, all its delights.

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, MAY 20TH, 1896.

WE regret that, on account of press of matter this week, the business proceedings and the account of the Conference of the Synod of Toronto and Kingston, the names of Commissioners from the Presbytery of Halifax to the General Assembly, and some other matters have been unavoidably held over. They will appear next week.

THE Foreign Mission Committee might easily have made their account balance. All they needed to do was call home the missionaries.

THE Catholics of Great Britain have deserted the Liberal party in a body on the Education Bill, and joined forces with Salisbury. That is the thanks they give the Liberals for trying to give them Home Rule.

AMIDST all the uncertainties of the pending election there is one thing absolutely certain and that is that the new Parliament of Canada will be neither much better nor much worse than the majority of the people who elect it.

DURING the absence of Dr. Cochrane, who expects to leave for Britain on June 6th, Home Mission correspondence will be attended to by Dr. Warden, clerk of the committee. Address "Confederation Life Building, Toronto."

THE Rev. William N. Cleveland, brother of President Cleveland, who had to give up his pulpit the other day for talking politics was in the receipt of \$600 a year. A congregation that pays \$600 a year is far more likely to try to muzzle its minister than one that pays \$6,000.

"THEY fought to the death against separate schools for themselves and then tried to fasten them upon Manitoba." That was the true and manly statement made by the Moderator of the General Assembly the other day in the Synod at Collingwood about the course pursued by some of the Maritime Province members in regard to the Remedial Bill.

THE *British Weekly* remarks that Sir Henry Parkes, the Australian statesman, "had the misfortune to live too long. The stress of life and the failure of his powers led him at the last into regrettable courses." It seems rather hard to say that any man lives too long; but it is a sad fact that a useful career may end in such a way as to mar sadly the effect of the whole life.

SIR CHARLES TUPPER says in many of his speeches that the returns from Ontario on the 23rd June will cause more surprises than those from any other Province. This cannot mean that the Government vote will be larger than usual be-

cause the vote is split in many constituencies. Nor can it mean that any considerable number of Liberals are going over to the Government side. There is no evidence of any such defection. What it does mean probably is that the Roman Catholics are going to give Sir Charles the "corporate vote." We should not wonder if they did.

CONFERENCES and conventions are just what you make them. They may be a wordy bore, a windy waste of time, or they may be edifying, stimulating and generally helpful. The Synod of Toronto and Kingston holds an annual conference on live questions, which has become a prominent feature of its meetings. In fact the conference creates as much interest as the ordinary business. The conference at Collingwood was one of the best the Synod ever held.

ABOUT the time that the Synods, Conferences and the General Assembly have finished their work next June the people of Canada will be asked to elect their representatives to the Dominion Parliament. Would it not be a good thing for these ecclesiastical bodies to spend a little time in the confession of national sin and in asking divine guidance for the electors. Prayer for the men who vote and for the men who are voted for might do more good than resolutions and indiscriminate scolding of politicians.

SO much is being said about the rights of the Catholic minority that we feel inclined to ask who gives the Roman clergy the right to go into Ontario Court Rooms and take a seat on the Bench alongside of the presiding judge. A Presbyterian minister, even the Moderator of the General Assembly, might squeeze in at the door if the constable allowed him, and find a seat somewhere if there happened to be room, but a Catholic priest would be shown to a seat on the Bench. The Roman Catholic Bishop of Toronto gave evidence some years ago, and instead of going into the witness box, as any Protestant minister would have been compelled to do, he went on the Bench and gave his evidence there. Who gives these special privileges to the Catholic clergy in this Province of Ontario?

AS examples of condensation two of the opening addresses of the Synodical conference at Collingwood were perfect models. Principal Caven in about twenty minutes discussed and defended present methods of theological training so thoroughly that when he concluded there did not seem to be anything left for any other person to say. Dr. Somerville, in about the same length of time, gave his experience in the matter of working with professional evangelists during his long and successful pastorate in Owen Sound. When he sat down not another word was needed to show that his experience was, to say the least, singularly unfortunate. Perhaps there were others present who could have given a similar experience, but we doubt if there was anybody who could have put it into such condensed form.

A SHORT time ago we asked the Halifax *Witness* if it could explain why a majority of the Maritime members voted for the Remedial Bill while they are strongly opposed to the establishment of separate schools in their own Provinces. Our friend answers in this way:—

The request is reasonable; but we are not sure we can give the correct solution of the conundrum. The answer of those who voted for the Remedial bill is to this effect: "It is not at all a question of Separate Schools; we are opposed to such schools; but it is the removal of a grievance which oppresses a small minority in Manitoba. Hon. Mr. Laurier says there is a grievance, but he will remove gently. Hon. George W. Ross, of Ontario, says there is a grievance that must be redressed, but that the government have not gone the right way about redressing it. It is not that we want Separate Schools, but we want to remove a grievance." It is in this way they answer us, and they claim the Privy Council is on their side.

Perhaps our readers can understand this solution of the conundrum. The key seems to be that "it is not at all a question of Separate schools." Some of us thought that it was.

THE Chicago Presbytery has on hand what promises to be a first-class heresy trial. A minister from another church got a call from one of the vacancies within the bounds. The Presbytery examined him and found that his theology did not quite measure up to the orthodox standard.

An appeal has been taken to the Synod and there the matter must rest until autumn. Meantime the minister has suddenly become a martyr and the daily papers are giving him any amount of dead-head advertising. Finding himself suddenly becoming notorious, if not famous, the little man takes advantage of his notoriety, and like all his tribe, tells the world a few things. Why in the name of common sense should a church that has an overstocked ministry of its own take in ministers from other churches more especially when some of them raise a great row in the porch? What need have we in Canada of ministers who never had a Presbyterian training and who have little or no sympathy with our life and modes of work? Our colleges can supply the demand for many years to come unless the population of the Dominion grows much more rapidly than it is growing at present.

THE Rev. Principal MacVicar, after twenty-eight years of continuous work with no lengthened period of rest or recreation, is about to leave Canada to spend a year in Britain and on the Continent. Few if any of the ministers of our Church have done in these years a larger amount of steady, solid, hard work, or carried a heavier responsibility, than has Dr. MacVicar, and, it may be added, few, if any, have more to show as the result of the work they have done. We join most sincerely in congratulating Dr. MacVicar upon the great work he has accomplished for the Church and for the country both as a minister, convener of the French Evangelization Committee, and educator, and we trust that, by means of his year of rest, he may return to resume his work with renewed zeal and interest, and with success even surpassing the record of his past life, fruitful as that has been.

THE best way—in fact, the only sure way—to avoid the friction that has arisen in the American Presbyterian Church between the General Assembly and some of the lower courts is for the Supreme Court to keep well within the constitution and avoid even the appearance of exercising arbitrary power. Presbyterian people are sensitive on the question of their rights, and they may well be excused for their sensitiveness. Their rights cost much blood and treasure. The Assembly is not by any means infallible. It makes as many mistakes as any court in the Church. Some of the grants that damaged the Augmentation Fund more than any other were those in which it had to contend against "special cases" put on the Augmentation list by direct vote of the Assembly. So long as men are Presbyterians they will be jealous of any supreme power except that of the Almighty. Some of our people, and not a few of our ministers, are just a little restive about the manner in which the Supreme Court sometimes exercises its functions. They would not be worthy of their name and history if they were not watchful in such matters. When our people cease to be watchful on the question of authority they will cease to be Presbyterian.

THE New York *Evangelist* is a fine old paper with a decidedly sunny atmosphere, but it does get very angry with the General Assembly at times. Just now it is in an unpleasant state of mind, because it has caught, or thinks it has caught, two ex-moderators scheming to promote the election of a friend to the moderatorship of the next Assembly. The *Evangelist* innocently remarks that "some facts are coming to light which show the existence in our Church affairs of methods peculiar to politicians in the affairs of state." Unfortunately the American Presbyterian is not by any means the only Church in which "methods peculiar to politicians" are practiced. We have sometimes heard of ecclesiastics who could give "points" to the most astute political leader Canada ever saw. The *Evangelist* says the determination to keep power in the Assembly "is working out something so like political corruption as to deceive the very elect." We have nothing to do with the alleged facts that are worrying our New York friend but we do know that Church courts cannot be too much on their guard against the "machine." There is nothing that will destroy the influence of a Church more quickly or bring it more hopelessly into contempt than unctuously denouncing the evils of party politics while the worst party methods are rampant within her own pale.

FOR years the people of Canada have been told that fidelity to party is the tap root of many of the evils from which the country suffers. The truth of this theory is being severely tested. Mr. McCarthy and his friends are dealing terrific blows at the Government of the Dominion. The Patrons attack both parties. Candidates who describe themselves as independent are canvassing many constituencies. If there is any virtue in breaking away from party ties, the next Parliament of Canada should be almost perfect. People who take an academic interest in politics are wondering whether after all breaking up the parties is a remedy for the ills that afflict the body politic. A concrete illustration may be found without going far away. There are three distinct parties and several so-called independent members in the Ontario Legislature. Is the Legislature a better one than the Legislatures of fifteen or twenty years ago, which were elected on strict party lines when only two parties existed. We are strongly of the opinion that a moral toning up of the electorate—a quickening of the public conscience would do the country more good than breaking up the parties into the smallest fragments.

A QUIET AND GOOD WORK.

THIS is the description applicable to the work of the Upper Canada Religious Tract and Book Society. Silently, unostentatiously, but diligently and beneficially it pursues its way, and has been doing so for now sixty-three years. It has just issued its sixty-third annual report. It is a most modest document, but it tells of an amount of work quietly done which we suspect very few have any idea of. It is an inspiring thing for a society or individual to be associated with others in any noble undertaking. This society is one of several, some of them perhaps better known, all engaged in this good work of issuing and sending through various lands the healing, life-giving streams of a pure, sound Christian literature. The London, American and Stirling Societies all similarly engaged might be mentioned.

First in the list of the agencies employed by this society and noticed in its report comes the Religious Tract. When these simple messengers of truth and mercy are written in a short, pointed, attractive, telling style it is impossible to say how much good they may accomplish. They are like the smooth stones from the brook which David used with his sling with such effect. Where they do not supersede, they supplement the spoken word, reach many whom it never reaches, and often make a silent but powerful and effective appeal, where the spoken word would be resented and the living messenger turned away from. Very truly does this report say, "One need of Christian workers is the very best Gospel Tracts, attractive in appearance, earnest in spirit, and thoroughly practical in their application, tracts for every condition of mind, heart, and life."

It would be well for every minister to become acquainted with some of the best of them of various kinds, and for every church to keep on hand a supply for free distribution. Of this kind of Christian literature every year this Society is circulating no less than a million of pages in many languages and with the best results.

The next agency which is employed by the society is religious books. Only the other day in the Woman's National Council was a strong resolution passed against the vile literature introduced into the country, polluting the minds alike of old and young. An important part of the work of this Society is to counteract and neutralize this evil. Its aim is "to circulate every kind of Christian literature to meet the needs of the most advanced thinker and of the humblest reader. It speaks well for our people that a taste for this kind of reading exists to the extent it does, so that, as the report tells us, such works as "The Present Day Tracts," and those of Spurgeon, McCheyne, Baldwin, Nelson, Hall, Geikie, and many others of like character, find a ready sale. During the past year 36,000 volumes of such books have been placed in Canadian homes—safe Christian books of special value for time and eternity. Every such book taken into the home and read, is like a good seed cast into the ground, producing a harvest of good, and that producing another and an ever-widening one, and on and on until eternity alone will reveal the full and grand result.

Yet another feature of this Society's work is the circulation of the Scriptures. As the sublime ideal

and aim of the founders of the British and Foreign Bible Society was to put a copy of the Scriptures in their own tongue into the hands of everyone who can read, so this Society seeks to do its share on this divine endeavor, by reaching every family within the field of its operations with the Word of God in its own mother tongue, for not only in new settlements, but in old, there are many homes even in Canada without the Bible.

The report says:—

"One special work of the Society is to circulate Bibles of every kind, from the cheapest to those supplying every modern help, and more particularly those containing Psalms, Paraphrases and Hymns. In the past year the Douay translation and the different versions of the French New Testament have reached many Roman Catholics, yours being the only Evangelical Society in Canada circulating these versions. If we would thoroughly evangelize Canada, the Word of God in every form must be carried to the homes and hearts of the people; and your Directors thankfully report that 7,500 copies of the Bible have gone into use during the past year through the agency of your Society."

An important, indeed a principal means, whereby this work is done is by Colporteurs, the employment of earnest, pious, if they are but plain men, who know their Bible, love God and the souls of men, to travel over the country and offer books, tracts and Bibles for sale, or donate freely in suitable cases, and to talk, read and pray with those they visit as opportunity may offer. More and more is this work assuming an important place in the operations of this and kindred societies, the sales of the Colporteurs amounting to \$4,186, show the very encouraging advance on those of the previous year of \$640; or, if the sales of 1886 be compared with those of 1896, they stand as \$2,092 to \$4,186, just double. The Society's Colporteurs travelled during the year 8,932 miles, visited 15,274 widely scattered families, sold 3,228 Bibles and Testaments, and 12,254 volumes of the best religious books. Thus, through this means 15,482 volumes of wholesome reading are doing God's work—doing it quietly and blessedly.

A strong claim of this Society to the support of Christian people arises from the fact that it reaches, and its aim is to reach, some classes, and a large number of individuals who are not and cannot be reached by the ordinary means of grace. The first we may mention are the sailors on our lakes, canals and rivers. For their special benefit, a "Sailor's Rest," the first of its kind in Ontario, has been provided at Kingston. This city and the Welland Canal are the centres of work for sailors. Mr. Potter is engaged at the former place and Mr. Bone, both well known for their zeal and aptitude in this work, is employed as he has been for many years on the canal. Between them, aided by volunteer helpers, during last year, 333 sailors' bags, filled with healthy Christian reading, were placed on board vessels and warmly welcomed; 1,234 visits were made to vessels, and many tracts and periodicals sold or given away.

Shanty men and lumber camps are another important sphere of work which has been carried on by our Church for years past, especially by the Synod of Montreal and Ottawa. In the Ottawa valley and North-eastern Ontario eighty-three lumbercamps were supplied by this Society in a way similar to the sailors, and in addition many French New Testaments, Gospels, and 132,000 pages of healthy reading, reaching at least 16,000 men in Quebec, Algoma and Manitoba.

In new settlements, the Sabbath school is often the very first form taken of Home Mission work. To aid and encourage these in their first struggling efforts to live and do some work is most important, for out of them, eventually, churches with all their appliances for Christian life and work, grow. "The Directors of the Society report with much pleasure that they have been able to aid many such Sabbath schools, especially in Algoma and the North-west." Besides direct assistance through the good offices of the secretary, Rev. Dr. Moffat, many of the richer Sabbath schools have gladly aided the poorer schools in new and needy mission fields, conferring thus a double blessing.

Passing by some things, we cannot but note the society's colportage work in distant China, carried on by means of the generous bequest of the late Mr. William Gooderham, which annually realizes \$500. Through the kindness of the Rev. Dr. Griffith John, president of the Central China Religious Tract Society, and who has spent forty years in this work, a small committee of representative missionaries has taken charge of this agency without any expense to the society. The report says:—

"Four thoroughly trustworthy native-Chinese Christian

men were selected, and under careful supervision are now doing thoroughly practical mission work, as Colporteurs in the missionary stations around Hankow, and in the provinces of Hunan and Hubei. These men are at home, they have their own Chinese standard of living, and thus can do your work most economically and effectively."

One important means of keeping this work before the Christian public and so of securing interest and support for it, is the service of the secretary, Rev. Dr. Moffat. The directors say in their report "That the Rev. Dr. Moffat, in addition to all his yearly increasing office work in Toronto, travelled over 7,000 miles, preached 86 times, gave 110 addresses, and held 75 public meetings, so as to keep the many-sided mission work of your Society fully before the churches. By his pulpit services and Sabbath collections, he paid all his travelling expenses, and in addition passed over \$403 to the general funds of the society." Reviewing the work of the year, they gratefully and reverently say: "Ebenezer, Hitherto hath the Lord helped us."

We gladly commend the quiet good work done by this society to the sympathy, the prayers and support of all our readers, in the future, as we are glad to understand from the secretary they have given them in the past.

SYNOD NOTES.

IT was the unanimous opinion of all in attendance at the Synod of Toronto and Kingston that the programme and topics discussed were the best ever prepared.

Principal Caven's address on "Methods of Training in our Theological Halls" was particularly good. He scored the students who were in the habit of using what he called "catch words," and confessed that some of the expressions he sometimes heard were a strange language to him. The paper by Dr. Somerville, of Owen Sound, on "Special or Evangelical Services," was full of good points. He was a firm believer in personal appeals and quiet home talks for the purpose of winning souls.

While some of the addresses were open to criticism, it seemed as if the members were desirous of avoiding anything that might be termed controversy, or so much good was presented that they were prepared to overlook the weak points.

Considerable disappointment was expressed at the small attendance of elders, or, as some termed them, the lay element. One elder expressed the opinion that those appointed should either attend, or see that a substitute was appointed who could attend. Every speaker had invariably to take the platform.

Dr. Grant, of Orillia, made a good remark by stating "that every service should be an evangelical service and every service a special service." The excursion on Wednesday was a pleasant surprise and perhaps was all the more enjoyable on that account. The Rev. Dr. Macrae, the genial pastor of the congregation where the Synod met, was an ideal host, and made everyone feel at home, while his amiable helpmate, Mrs. Macrae, was untiring in her efforts to minister to the comfort of all and is certainly a model pastor's wife.

It was the unanimous verdict of all present that the good people of Collingwood placed the members under a debt of gratitude to them for their kindness and hospitality, which will not soon be forgotten.

ARMENIAN RELIEF FUND.

Amount previously acknowledged.....	\$1,464 77
Alameda (Assa.) Congregation, per Rev. T. R. Scott.....	5 70
Ox Bow (Assa.) Congregation, per Rev. T. R. Scott.....	8 05
Claude Presbyterian Church, per Donald Smith, Treasurer.....	19 00
J. S. Smith, Kamloops, B.C.....	2 00
Presbyterian Congregation, West Flamboro (additional) per W. Henderson, Rockton, P.O.....	2 00
Osceola Mission, County Renfrew, per John B. Boyd.....	10 50
Milksbury Mission, County Renfrew, per John B. Boyd.....	4 70
Shotland Mission, County Renfrew, per John B. Boyd.....	9 20
Additional from "A Friend" per Thomas Baty, Wilson Grove P.O.....	2 00

The Family Circle.

A WHIFF O' THE CALLER AIR.

Oh, for a breath o' the moorlands,
A whiff o' the caller air!
For the scent o' the flowerin' heather
A' very heart is sair.
Oh, for the sound o' the burnies
That wimple o'er the lea,
For a sight o' the brownin' bracken
On the hillsides waving free!

Oh, for the blue lochs cradled
In the arms o' mountains gay,
That smile as they shadow the drifting clouds
A' the bonnie simmer day!
Oh, for the tops o' mountains,
White wi' eternal snaw!
For the winds that drift across the lift,
For the strong east winds that blow!

I'm sick of the blazing sunshine
That burns through the weary hours;
O' gaudy birds singing never a song,
O' beautiful scentless flowers.
I'd gie a' their southern glory
For a' taste o' the gude saut wind,
Wi' a road o'er the bonnie sea before
And a track o' foam behind.

Auld Scotland may be rugged,
Her mountains stern and bare,
But, oh! for a breath o' her moorlands,
A whiff o' her caller air.

—Margaret Davidson.

MRS. PHELPS'S REVELATION.

"Madam, I need help; won't you give me something?" The question was addressed to Mrs. Phelps, who had just entered her carriage.

"No, I've no money to waste on lazy vagabonds!" was her sharp reply as the carriage door slammed shut.

Mrs. Phelps, a wealthy young widow, prominent in fashionable society, was in an unpleasant frame of mind. She had just visited three of the largest stores in the city in a vain search for a certain costly fabric, and now felt that she was an exceedingly unfortunate and most ill used individual. Presently the carriage drew up before another store, which Mrs. Phelps entered after instructing her four-year-old son to remain seated in the carriage until her return. Master Phelps was very obedient for about three minutes. Then his attention was attracted by something which appealed to him quite as strongly as to a less aristocratic juvenile—the antics of a monkey under charge of a peripatic musician. Standing on tiptoe, he laid his hands against the door, which, having been accidentally left unfastened, yielded to the pressure and partly opened; and in a very short time the young gentleman was out of the carriage and half-way across the street. Then, in an instant, there was a hoarse cry of warning, a woman's shriek—and something grasped the boy, swung him from right in front of a runaway team, and laid him, frightened and screaming, in his mother's arms.

After she had soothed the child and put him into the carriage, Mrs. Phelps turned to the rather shabbily dressed man to whose agility her son's rescue was due.

"You have saved my Arthur's life!" she exclaimed. "Come to-morrow to my residence and name your reward. Meanwhile, take this;" and she handed him a twenty-dollar gold piece.

But the man refused the proffered gold.

"Why should you reward a lazy vagabond? That is what you called me a bit ago when I asked you for something," he remarked.

Mrs. Phelps looked at him closely, and recognized him.

"I was out of humor," she explained. "Pardon what I said, and tell me how I can assist you."

"Madam, you've invited me to come

to your home. If you'd do me a kindness, come to mine instead."

Mrs. Phelps looked at him in amazement.

"I can hardly do that," she said. "I would much rather—"

"As you please, madam. I'm glad I was able to rescue your child. If you're glad, I wish you'd visit my home. It isn't much to ask."

"What is your name, and where do you live?"

He said his name was James Thompson, and named an obscure street as his address.

"After I've taken my child home, I'll call to see you," said Mrs. Phelps.

"I'll be there by the time you are," he responded.

An hour later Mrs. Phelps, accompanied by a trusty servant, having driven into a narrow street, entered a most uninviting tenement, and ascending three flights of rickety, filthy stairs, was admitted to a small attic room, lighted by a single window. The floor was carpetless. A cracked stove, an old table, a large box which served as a cupboard, a bed, and two or three broken-backed chairs, were the only furniture. But though so bare and comfortless, the room was clean. Upon the scantily covered bed lay two persons—a woman of perhaps thirty-five and a little girl of about six—both evidently ill and both sleeping uneasily.

"I asked you to come here because I wanted you to see this," said Thompson in a low voice. "This"—with a comprehensive wave of the hand—"is my home. You see all my furniture—except what's at the pawnshop. I have no fire, and no fuel to make it with; no food, and no money to buy it with. I have a little medicine left by the doctor, but none of the comforts needed by my sick wife and child. This, Madam, is why I asked you for help this morning."

Mrs. Phelps covered her face.

"I never dreamed of anything like this," she said.

"There are many things which you rich people never dream of," said Thompson bitterly.

"How long have you been in this deplorable condition?" asked Mrs. Phelps.

"To-day is the first I've had to beg," was the reply; "something I'd have thrown myself into the river rather than do if it hadn't been for them. But I couldn't see them starve. I came to the city five years and more ago," he added after a moment's pause. "I had bad luck for work was dull. From having a little house by ourselves, we were obliged to move here, and then my wife, who was a good seamstress, succeeded in getting men's trousers to make at eighteen cents a pair."

"Eighteen cents a pair!" exclaimed Mrs. Phelps.

"Yes; but the price soon fell to fifteen cents, and as I was out of employment, I helped with the sewing. By working from early in the morning till late at night we managed to earn enough to pay our rent and buy sufficient food to keep us from starving. But the rates went down, down, down, to thirteen, to twelve, even to ten cents a pair."

"What! Ten cents for making a pair of trousers? Who is mean enough to pay such wages as that?"

"The great clothing firm of Phelps & Co., madam!"

"Phelps & Co.! Impossible!"

"The firm, madam, of which your

husband was the head. I wonder if, when he gave largely to some library, church or hospital, he ever thought of the poor wretches who toiled day and night, summer and winter, with aching eyes, weary fingers and hungry stomachs, that the mill which ground out his money might turn him out a good-sized grist! I can take you to half a dozen families in this very house who make trousers for Phelps & Co. at the same prices, and who, like us, have finished coats at from five to ten cents each, and made knee pants at sixteen to eighteen cents a dozen pairs."

"Eighteen cents a dozen pairs! You don't mean that?"

"Yes, madam, I do. When Phelps & Co. pay ten cents for making a pair of trousers which sells for five dollars, is it any wonder that the firm prospers exceedingly, and that your husband was able to give away his thousands?"

"This is a revelation to me," said Mrs. Phelps. "I cannot see how you managed to exist at all."

"It's been a hard, hard struggle," replied Thompson. "With the aid of our little girl—for she has been sewing ever since she was four years old—we were occasionally able to earn a dollar in a day; but that was seldom. We had to pay a dollar and a quarter per week for this room, and hardly ever had more than four dollars a week to feed, clothe and warm the three of us. But for the last six months, the child has been ill. Ten days ago my wife took sick, and because of having to wait on her and the child, I was able to do so little sewing that the foreman got angry the other day and refused to give me any more work. Besides, we have been falling behind with the rent, and only yesterday I received notice that if I don't pay up by the end of the week, I and my sick family must leave."

"Outrageous! Who is your landlord?"

Thompson took a paper from his pocket, and remarking that it was his last receipt, handed it to Mrs. Phelps, who, after a single glance, started, and then stood staring at it in open-mouthed astonishment. For her own name was affixed to the receipt!

"What!" she ejaculated as soon as she could find her voice. "This house—mine!"

"So it seems."

"This is my agent's work," said Mrs. Phelps, half to herself. "And he would have turned you into the street! Horrible!"

She opened her pocketbook and took out some bills.

"Mr. Thompson," she said, "I thank you for insisting that I should come here. You have opened my eyes to some things I was blind to before. Take this—it is only a very small part of the heavy debt I owe you. Buy fuel, food, clothing, furniture, medicines—whatever you and your sick family most require. Spend it freely, but pay no rent; this room shall never cost you another cent."

"God bless you, madam!" Thompson exclaimed, his eyes filling with tears. "I take your gifts now with a glad and thankful heart. I felt sure that all you needed was to see and understand. But, O, remember that there are others in this house almost as badly off as you found me."

"I shall not forget," said Mrs. Phelps as she departed.

Upon reaching home, Mrs. Phelps went to her room and shut herself in. Her visit to James Thompson had indeed been a revelation to her. How had she

discharged the responsibility which the possession of great wealth carries with it? By lavishing money on flowers, music, rich viands and the like, when so many were lacking the necessaries of life. And most humiliating thought of all much of the very wealth which she enjoyed had been earned for her by those same starving poor. Theirs it was—not hers—if justice were done. In her humiliation she knelt and offered what was, perhaps, the first real prayer that had risen from her lips for a long time; a prayer in which she craved pardon for the thoughtlessness, selfishness and frivolity of the past, and consecrated her wealth to the service of Christ and of those concerning whom He said: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

A year has passed. James Thompson with his wife and daughter, both of whom have been restored to health, are living in a neat, pleasant house, the gift of Mrs. Phelps, through whose instrumentality Thompson has procured lucrative employment. The year has witnessed some other changes, too—especially in the real estate owned by Mrs. Phelps. Very promptly she called upon her agent and gave that individual some instructions which fairly took his breath away. She obtained from him a list of all tenements owned by her, and then set to work to systematically visit each house and the families occupying it. Such poverty, squalor and degradation as she encountered! As a result of this inspection, she ordered a general reduction of the rents, a thorough cleaning of all the houses and numerous repairs, while some crazy habitations she ordered to be demolished.

A company of philanthropic persons, organized through her efforts, purchased an entire block of rickety tenements, tore them down, and erected a series of modern structures in which suites of rooms were offered at rates far lower than those prevailing in the surrounding tenements. The houses were soon filled with a population who had clean quarters to start with and every inducement to keep them so. And contrary to all expectations, the enterprise has yielded a fair rate of interest on the money invested in it.

Phelps & Co. no longer pay starvation wages to their employees. Mrs. Phelps's husband had bequeathed her a controlling interest in the firm, and one day she startled the other partners by proposing a heavy increase in the rates paid for making up clothing. They demurred, and said that such an increase would bankrupt the firm. But Mrs. Phelps persisted in her demand, and finally induced the senior partner to accompany her to the abodes of some of the people employed by the firm. They had not visited many places when he said he had seen quite enough.

"How do you suppose the patronage of Phelps & Co. would be affected," asked Mrs. Phelps, "if our customers were aware that their new garments had been lying a few hours before on the dirty floor of a tenement, or on the bed of a child sick with a contagious disease?"

Being unable to answer this question satisfactorily, both partners quietly submitted to the inevitable. The wages were raised, and far from becoming bankrupt, the firm of Phelps & Co. is more prosperous than ever. And Mrs. Phelps to-day is a very cheerful, happy woman—far happier than when she was a devotee at the altar of fashion. For she knows that

she has the smile of Him to whom she has consecrated, not only her wealth and her time, but herself.—*Chas. E. Reed, in New York Observer.*

SCOTT, LAMB, AND BYRON.

Scott's letters are like all else that came from that brave, manly, whole-hearted genius; they are sincere, unaffected, friendly, cheerful, and humane. "You know I don't care a curse about what I write!" This was the temper to make a good letter writer. Charles Lamb, of course, has a high rank among the letter-writers of mark and genius, with his inexhaustible vein of whim and drollery, with his many strokes of pathos and tender humor, with the flashes of serious and admirable criticism in the midst of all his quips and jestings. Byron's are undoubtedly the best letters after Cowper, and some may possibly choose to put Byron first; their happy carelessness, their wit, their flash, their boldness, their something dæmonic, all give them a place among the pleasantest and liveliest reading for idle hours to be found in any library, whether English or Foreign.—*John Morley in Nineteenth Century.*

BABY'S EYES.

A few years ago, says *Harper's Bazar*, it was predicted that the children of the present day would be troubled with defective vision as a result of using the gayly colored canopy for the baby-carriage, a fashion which prevailed so generally at that time. But now a well-known physician protests against the white parasol so much in vogue, and claims that it is even more harmful than the colored one.

"It is surprising," said he, not long since, to the writer, "that an intelligent mother should canopy her baby's carriage like that," pointing to one passing at the moment, in which lay a baby dainty and sweet under a white lace-trimmed parasol.

We looked at the pretty picture and then at the doctor inquiringly.

"Yes," he continued, "it is strange, indeed, that in this day of such general information among women, mothers should not know the proper care to bestow on the precious eyesight of their children in helpless infancy. I consider it criminal to subject an infant's eyes to the glaring light of a white canopy, and the sight of thousands of babies being burned out while lying under this deceptive shelter.

"The bright colors of a few years back were nearly as bad, and it is no wonder that after a course of such treatment so many of our young children are obliged to wear glasses.

"The proper color for a canopy is green of some dark shade, and the material should be thick enough to exclude as much light as possible.

"Nature provides a screen in the way of green foliage. Why do not we take the hint, and shade our babies' eyes with a like grateful hue? If you want to know just how it seems to the tender eyes of a little child, place yourself in a position where the eyes can be upturned to a sunny sky with nothing intervening but a white translucent parasol; lie that way for an hour, and note the effect on eyeball, brain and nerves; then think how cruel an injury is being done to the children who are exposed daily to such an intense glare—an injury that never in this world can be repaired."

An the doctor ceased speaking he walked slowly away, and looking back to smile a good-by, said, "I wonder why the Health Board has not done something to prevent this 'slaughter of the innocents.'"

A FATHER'S DARING FEAT.

A curious lion story which recently appeared in an English journal runs as follows:

An English missionary in Africa was sitting in his tent door when he saw a party of natives approaching. They were bringing to him a boy, whose head was covered with a piece of calico, on removing which the missionary saw two deep furrows, one on each side of the scalp. The wounds had been made by a lion a few evenings before. The boy had been brought to the Englishman for treatment, and while he did what he could for the sufferer, the men related the following tale:

The party were on their way to the coast, and at night had made fires and laid down to sleep. Suddenly they were awakened by the deep growls of a lion. It had leaped among them, and had already seized a boy, whose screams mingled with the horrid growls of his captor.

The men ran this way and that in their terror, each thinking of his own safety.

Not so the boy's father. He was big and strong, and besides, it was his child who was screaming. He had no time to snatch up so much as a spear, but went straight at the lion, and struck it again and again, full in its face with his clenched fist, all the while uttering fierce cries of anger.

The lion was cowed, it relinquished its hold of the boy, and sprang away into the darkness, leaving the father with his bleeding son in his arms. The scattered company came together again, replenished the fires, and took care of the lad's wounds as best they could. Then they brought him to the missionary who carefully washed his wounds with carbolic acid and water, and bound them up.

The patient was doing well when the missionary last saw him, more than a week after.

ORIGIN OF CHILDREN'S BOOKS.

"Three Blind Mice" is a music book of 1690.

"A Froggie Would A-Wooing Go" was licensed in 1650.

"Little Jack Horner" is older than the seventeenth century.

"Pussy Oat, Passy Oat, Where Have You Been?" dates from the reign of Queen Elizabeth.

"Boys and Girls, Come Out to Play," dates from Charles II., as does also "Lucy Locket Lost Her Pocket."

"Old Mother Hubbard," "Goosey, Goosey, Gander," and "Old Mother Goose," apparently date back to the sixteenth century.

"Cinderella," "Jack the Giant Killer," "Blue Beard," and "Tom Thumb" were given to the world in Paris in 1697. The author was Charles Perrault.

"Humpty Dumpty" was a bold, bad baron who lived in the days of King John, and was tumbled from power. His history was put into a riddle the meaning of which is an egg.

"The Babes in the Wood" was founded on an actual crime committed in Norfolk, near Wayland Wood, in the fifteenth century. An old house in the neighborhood is still pointed out upon a mantel-piece of which is carved the entire history.

Our Young Folks.

THE CHILDREN.

Only to keep them so!
Soft, warm and young;
The wee, feeble fingers,
The babbling tongue;
Tears that we kiss away,
Smiles that we win;
Careless of knowledge,
As guiltless of sin.

Only to keep them so!
Frank, true and pure
Of our full wisdom,
So lovingly sure;
Our frown all they shrink from,
Our fiat their law;
Our store, whence all gladness
They fearlessly draw.

Only to keep them so!
Sweet hands that cling,
Sweet lips that laugh for us,
Sweet tones that ring;
Curly that we train to wave,
Feet that we guide,
Each fresh step a wonder,
Each new word a pride.

Only to keep them so!
Women and men
Are the times that circled us
Lovingly then,
Gentle and good to us,
Patient and strong,
Guarding our weaknesses,
Bearing us long.

Tenderly mocking us,
Old thoughts and ways
That scarcely keep measure
With life's rapid days.

Good to us—waiting,
Our sunset shows fair!
But only to have them so,
Just as they were!

—*All The Year Round.*

AN ASYLUM FOR ANIMALS.

The members of the Society for the Prevention of Cruelty to Animals would enjoy a visit to the Asylum for Aged and Decrepid Animals at Bombay, where birds and beasts are as carefully nursed as are human beings in well-appointed hospitals. The establishment was founded by a wealthy native, and here bullocks, cows, horses, dogs, cats and birds, otherwise homeless, find excellent care, food and shelter. These animals are never killed, and it matters not how aged or badly injured they are, an experienced doctor and nurse give them every attention until nature ends their lives. The kind consideration shown all animals through the East, especially in India, is marked, indeed, and this fact accounts for the tameness of these creatures on the streets of all the large cities. In a hotel at Allahabad I made my toilet in the morning while two bright plumaged birds were hopping on my floor, and on several occasions I have dined while rooks were perched in the open windows of the dining-room, looking at me with their heads turned to one side, as if to say, "Hurry up, there; my turn next!" If I was an American cat, rat or jaybird and possessed my present knowledge of the world, I would hie to the land of the Hindoo and defend his religion with all my teeth.—*Dr. Tupper in Baltimore Sun.*

GINGER.

"Ginger is a curi's cat." If Zebedee has said that once, he has said it one hundred times. Zebedee is my husband. Ginger came to us one dark night in a basket, a well grown cat of the tortoise shell breed. She spurned her new home at first, and went back to her old quarters over a road she had never seen. After being returned to us three times, she consented to stay, and soon her devotion was complete.

Look at her now! Asleep in my own rocking-chair! "Ginger, I want that chair myself." She does not raise her head from between her paws; her eyes slowly

open, and her small black ears begin to move; she begins to coax; she stretches out her pretty paws, and throws back her head and yawns, and exposes her radiant, throat and breast, black and salmon and white and yellow, mingled as richly as any of her relatives in the jungle. "Ginger, you are a beautiful cat!" Then snuggling and hugging follow. I feel of her shapely paws, press my fingers on the inside and squeeze out the white, sickle-shaped claws. She is soothed, and purrs herself off to sleep again. Yes, she rules the house, that is, Zebedee and me. Some cats have a superb air, and she is one of that kind, and will have all the consideration due to the Queen of Sheba.

She knows nothing of scolding. Oats of high degree never need any scolding. Let them do just as they like, and if they are well fed, they are always well behaved. Now a notion of Zebedee's is to read the morning paper before breakfast, and a notion of Ginger's is to sit in his lap while he reads. Sometimes he begins to read standing; then she comes up and pulls softly at the leg of his trousers, with her little black paw, and asks him to sit down.

For years she has travelled with us every summer to our country home. Once I made ready to start a few days ahead, leaving her for Zebedee to bring. She knew I was going away, and followed me up-stairs and down stairs, inspecting every bag and box and acting worried. At last I tried to slip away, but could not elude her. She followed me into the busy street, crying so that I had to take her up and return to my home. She knew I was going on a journey, for she never followed me outside the gate on ordinary occasions.

A more faithful mother than Ginger cannot be found, and her ways with her kittens are a lesson to all mothers. It is possible to have too many cats, and if all her progeny had lived, we should have a "bunch on 'em." Would you like one, little blue-eyed lassie who loves kittens so? Mice? Ah, yes! Mice! It is with sorrow I acknowledge she will catch mice, and worse yet, play with them, and still worse, let them get lost under the rugs, and if it is night time, come to Zebedee's bedside and awake him to show him her mouse. "Ginger is a curi's cat."

Fond as she is of her babies, she is so fond of being with Zebedee that as soon as the kitties get their eyes open, she will lug them by the nape of the neck from the nursery to the sitting-room, and lie down with them in a corner, so as to be with the family.

Her love for music is extreme. She will coax Robin, a young man in the family, to play the piano. If he begins when she is asleep, she will open her eyes, listen, get down from her chair, crawl near him, and begin to roll over.

As I have said, it is possible to have too many cats. Ginger learned that some of her kittens disappeared mysteriously shortly after they were born, and at last she would not let me touch them until they were larger, proud as she had once been to have me take up the little things and hug them before her eyes.

One Thanksgiving Day my sister came to visit us, and brought with her "Kitty," her magnificent Maltese cat. Before the day was over, Ginger had caught a mouse and given it to "Kitty." Who says cats are selfish? They will give their daintiest morsel to their kittens, and, as you see, sometimes to a friend. Ginger is a curi's cat! Her soft fur is sweeter to put your face down to than ten roses.

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Please Mention this Paper

The Rev. John Campbell, late of the Free Church of Scotland, accepted a hearty call from the congregation of Kenyon, Glengarry. Lingwick congregation, Quebec, took steps to proceed with a call to Mr. Campbell till he signified his acceptance of Kenyon. Kenyon is one of the largest but most compact country charges in Ontario.

Ministers and Churches.

The anniversary services of the Orillia Presbyterian Church will be held on June 7th. The Rev. Alex. Jackson, Ph.D., of Knox Church, Galt, will preach

Rev. R. J. Hutcheon, of Cape Vincent, New York, a Queen's University graduate, succeeds Rev. D. R. Drummond in temporary charge of St. Andrew's Presbyterian Church, Toronto, for five months.

The Rev. M. N. Bethune, of Knox Church, Beaverton, preached his farewell sermons there last Sunday. Mr. Bethune's pastorate in Beaverton, extending over several years, has been eminently successful, and the fact that, through impaired health, he has been forced to relinquish his charge is regretted by everyone. Mr. Bethune is a preacher of marked breadth of view.

An interesting and impressive service was conducted in the Southside Presbyterian Church. On Sabbath morning, May 10th, Messrs Chas Reid, Alexander Russell and Wm. Campbell were ordained to the eldership with appropriate services. Associated with the pastor were the Rev. Chas. Campbell, Mr. John Reith and Mr. A. H. Gordon, elders. After an appropriate sermon the usual questions were put to the elders who were then solemnly set apart to their sacred office.

The closing meeting of Knox Church Young People's Christian Association, Toronto, was held in the lecture room of the church last Friday evening. There was a very large attendance. Rev. Dr. Parsons occupied the chair and opened with devotional exercises. The programme was of an unusually attractive character, the following ladies and gentlemen taking part: Mrs. Bastow, Miss Alice M. Hunter, Miss Mary Waldrum, Miss McGaw, Miss Lucas, Miss E. D. Winnett, Messrs. G. Beare, G. G. Mowat, Duthie and Alexander. The piano and violin solos by Miss Hunter and Miss Winnett were greatly appreciated and deserve special mention. Miss Waldrum distinguished herself by her excellent rendering of two sacred pieces with true artistic merit, and by special request sang "Home Sweet Home." A hearty vote of thanks was unanimously given to all who took part. At the close of the programme refreshments were served.

Before Rev. A. B. Winchester left for Toronto to attend the May meeting of the Foreign Mission Committee, a very enjoyable social gathering was held by the Chinese young men of the Chinese mission in Victoria, B.C., and quite a number of their friends. The chair was occupied by the Chinese teacher. On his left sat Rev. Mr. Winchester, Superintendent of Foreign Missions in British Columbia, and on his right Rev. Dr. Campbell, Co-venturer of the Synod's Foreign Mission Committee. There were present also the Revs. Messrs. Clay and McRae, the voluntary helpers from the city congregations. An excellent programme was carried out by the Chinese, and short speeches were made by Dr. Campbell, Mr. Winchester, and the other ministers, after which refreshments were served. At the close of the meeting a resolution, moved by Messrs. Weston and Frank, was unanimously carried, expressing thankfulness for the progress which the mission has made during the past year, the most prosperous in its history, and urging the Foreign Mission Committee to secure for the work a building in China-town, more commodious in its appointments, and more centrally located.

PRESBYTERY MEETINGS.

TORONTO: The Presbytery of Toronto held its regular monthly meeting on the 8th inst., the Moderator, Rev. R. Thynne, Markham, presiding. The Presbyteries of Huron, Montreal and Inverness intimated that application would be made by them, respectively, to receive Richard Weir, Chas. A. Buffa, and Neil Currie, as ministers of the Presbyterian Church in Canada. The Presbytery of Toronto agreed to make application on behalf of Rev. D. Campbell, formerly of this Church, but for some years in connection with the Presbyterian Church in the United States, to receive him as a minister of the Church in Canada. The Foreign Mission Secretary reported a deficit of about \$6,000, and Presbytery expressed its desire and intention to do all in its power to remove the deficit. The clerk submitted an abstract of the Statistical and Financial Report for the year, which indicated a decrease of about \$6,000 in contributions for congregational purposes, a decrease of \$7,000 in contributions for the Schemes of the Church, with a very slight decrease in contributions for all other purposes. After a very full report from the Presbytery's Committee, and a lengthened debate in Presbytery, it was decided to grant permission to the Church of the Covenant to secure the site they desire, at the corner of Roxborough St. and Avenue Road. Against the decision Mr. White protested and appealed to the Synod of the bounds.—R. C. TIBB, Clerk.

PETERBOROUGH: This Presbytery met in Port Hope on the 17th ult. Mr. Jamieson ordained missionary was elected Moderator for six months. A Young People's Presbyterian Association had been formed on the previous day under favorable auspices. Reports were received from the Home Mission and Augmentation Committees. Grants were authorized on behalf of all the augmented congregations on the scale of last year. A call was presented from the Wentworth Church, Hamilton, to Rev. A. MacWilliams, of St. Andrew's Church, Peterboro'. A large delegation was heard from Hamilton in prosecution of the call. After hearing delegates from both

congregations, and Mr. MacWilliams expressing his desire to accept of the call, the translation was granted, and the Rev. James Cleland was appointed to declare the pulpit vacant on the 19th ult. Rev. Dr. Torrance to be Moderator of session during the vacancy. Very encouraging reports were received from the committees on Sabbath Schools, on Church Life and Work, and on Statistics. A committee was appointed to confer with the two congregations on the subject of church extension in Peterborough and to report at next meeting of Presbytery. The committee previously appointed on obituary notices gave in their report. On motion of Mr. Thomson, seconded by Mr. Riddell, the following minute regarding deceased ministers who had at one time been pastors of congregations now within the bounds of this Presbytery was ordered to be put on record. The late Rev. Thomas Alexander, Wm. Reid, D.D., and D. J. Macdonnell, B.D., having all at a former period been ministers within the bounds, a suitable motion was passed expressing the Presbytery's sense of the great loss our Church has sustained in the removal by death of brethren so useful in the cause of Christ, and extending sincere sympathy to all their bereaved ones. The following were appointed delegates to the General Assembly:—Rev. Messrs. Cleland, Ewing, Bennett, Duncan, Sutherland, Torrance and R. Laird; and Messrs. Riddell, Fife, Roger, Brown, Fairbairn, Clarke, Roxburgh, elders. Professor Gordon, of Halifax, was nominated as Moderator of Assembly. The remit on the proposed reduction in representation to the Assembly was not approved of. Dr. G. D. Robinson and H. W. Hogg, B.D., were nominated for the vacant chairs in Knox College.—WM. BENNETT, Clerk.

SYNOD OF MONTREAL AND OTTAWA.

The meeting of this Synod was held this year in Erskine Church, Montreal, a church which has an honoured place in the past history of the Church, and which, under its present pastor, the Rev. A. J. Mowat, is keeping up its good name. The Synod comprises within its bounds the six Presbyteries—Quebec, Montreal, Ottawa, Glengarry, Brockville and Lanark and Renfrew—180 ministers, and 12 ordained missionaries and ministers without charge. These 180, and a corresponding number of elders, are members of the Synod. A large number of members were present at the opening services which took place on the evening of the 12th inst., and the general public were also fairly represented. The Rev. James Cormack, B.A., retiring Moderator, preached the opening sermon from John viii. 12, "I am the light of the world." After referring to the figurative language of Scripture, he said that "in all the instances recorded in which God manifested Himself to the people light was the visible symbol of His presence. In dealing with the text it was necessary to look at the necessity which existed, and the benefits which Christ as the light of the world had conferred upon mankind. Favourably situated as Rome was and her people, with all the advantages and privileges they possessed, they yet remained ignorant of God, of themselves, and even of the meaning and purpose of their existence. The condition of the barbarous tribes under her sway was much worse, and even among the Jews the light had become greatly obscured. In these circumstances and at this juncture Jesus set forth God as a Father, living, personal, before all things, over all things, and independent of all things. Not only as regarded man's spiritual relations as affected by sin was Christ the light of the world, but also with respect to His physical, mental, social, commercial, and political relations. This was illustrated by the fact that the nations and communities which had embraced the religion of Christ were to-day everywhere in the van of progress."

After the close of the sermon, and the usual routine of calling the roll and noting the changes of the year, the nominations made by Presbytery for the office of Moderator were read, when it appeared that the Rev. James Fleck, B.A., had received the highest number of nominations, and, on motion made and carried, he was unanimously appointed to that office.

On Wednesday morning, after devotional exercises, the Rev. Robt. Campbell, D.D., presented the report of the Synod's Committee on Presbyterian Representation on the Council of Public Instruction of the Province. The Committee stated in the report that it had waited upon the Premier of Quebec, the Hon. L. O. Taillon, who upon the presentation of the facts had admitted that the Presbyterians of the Province were entitled to a representation of four members upon the Council of Public Instruction, instead of three as then existed. Mr. Taillon had conceded the claim, and, subsequently appointed to the vacancy Mr. H. B. Ames, of Montreal. Mr. Ames, although a member of the American Presbyterian Church, yet not being a member of the Presbyterian Church of Canada, could hardly be called a representative of that Church, but now that the appointment had been made the Committee had approved of it. In presenting the report Dr. Campbell took advantage of the occasion to remark that it would be well if more Presbyterians could be placed upon the Advisory Board in connection with the Council. He felt that the Presbyterian section of the Province was not adequately represented in this respect. After considerable discussion upon the subject the report, with its recommendations, was adopted, on the motion of the convener of the Committee, seconded by the Rev. Dr. Chiquay.

REPORT ON EDUCATION.

Rev. Prof. Scrimger presented the report on education. The total number of schools in the

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Province of Quebec is 5,935, and the total number of pupils enrolled is 249,411. This is an increase in the number of schools during the last five years of 317, and of pupils of 22,794. The increase is found in both Roman Catholic and Protestant schools. The new Superintendent expressed a laudable desire to make improvement on the Provincial system. Only a little over 11 per cent. of all the lay teachers in the Province have Normal School certificates. The Superintendent urges the establishment of additional Normal Schools for girls, who constitute the majority of the teachers in elementary schools. Recent revelations in the separate schools in the city of Ottawa, under the direction of the teaching religious communities, make it evident that their qualifications as teachers cannot be taken for granted. It is a disgrace that 15 per cent. of the lay teachers have no diploma of any kind. The average salaries of all teachers, apart from religious orders, is but \$142.65, and it is humiliating to think that there are 700 teachers whose average salary is but \$77 per year. The report of the inspectors show that the great bulk of the schools are doing almost nothing for the intellectual awakening of the young. The complaint is that the children leave school at too early an age. The condition of Protestant education, however, is considerably above the general average of the Province. Twenty-seven per cent. of the teachers have Normal School diplomas and only 9 per cent. are without diplomas of some kind. The average salary is \$194.72. This shows that the Protestants attach a far higher importance to the proper education of their children than the Roman Catholics do. Dr. Scrimger exposed the gross injustice of the Roman Catholics in the St. Gregoire le Thaumaturge School affair, and ironically characterized it as an instance of the liberality of which the Roman Catholic majority are boasting so loudly at present. A very different picture was presented of educational matters in Ontario. The contrast was refreshing in the extreme. The schools there are marked by a high average efficiency in every sense of the word. Dr. Scrimger admitted that Protestant education within the Province of Quebec is far from what it ought to be. This is partly accounted for by the fact that the low condition of Roman Catholic education reacted upon that of the Protestants. The so-called education of that Church was but a dead weight.

PROTESTANT GRIEVANCES.

Rev. Dr. Currie asked whether the children of Protestants, who had no alternative but to attend Roman Catholic schools in this Province, were compelled to study Roman Catholic books.

Dr. Scrimger supposed that they were compelled to study the catechism and lives of the

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patrols. "As a matter of fact there is very little else to study." (Laughter.)

Rev. Dr. MacVicar, speaking of the St. Gregoire de Thummatuige School tax matter, said in fairness to the Roman Catholic citizens that they protested against the very thing which had been done. The case, however, was not closed, for the Protestant school commissioners were not disposed to sit still, even when told to do so by the authorities of Quebec. He estimated that Protestants were losing between \$9,000 and \$10,000 per annum through the method of distributing taxes, and added that the Jesuit estates matter was a bagatelle compared with what the tax distribution question would be in the course of time. He was not very hopeful of redress, because any proposed change in the school law had, before going to the Legislature, to pass through the hands of the Council of Public Instruction, the composition of which he did not like. It was not the right thing for education that ecclesiastics, Bishops, Archbishops and Cardinals, should have ex-officio seats upon it. Protestants ought to state facts and agitate for equal rights for all and educational rights of a high and proper order. After some further discussion the report was adopted.

AFTERNOON SESSION.

In the afternoon Rev. Dr. Warden read the report of the Committee on the Augmentation Fund, which recommended that each Presbytery should appoint deputies to visit congregations receiving assistance before the month of October, with a view of reducing such assistance if possible, and that the claims of this Fund should be presented earnestly in order that fitting subscriptions might be received. He was glad to say that though at the beginning of the year there was a deficit of \$700 in the Fund, there was, at the end, a balance of \$1,100 to the good. He referred with regret to the death of that staunch friend of the Fund, Rev. D. J. Macdonnell of Toronto. The report was received and adopted and a Synodical Committee appointed, with Rev. Dr. Kellock as convener.

A conference on the conduct of public worship then took place. The subject of devotional exercises was introduced by Rev. D. W. Morrison, of Ormstown. Professor Scrimger, in the course of the discussion which followed, said, in view of a misunderstanding which seemed to prevail, that no one on the committee regarding devotional exercises desired a liturgy, as the matter would come before the Assembly he believed there would be nothing revolutionary. There would be no liturgy and no recommendation for a liturgy before the Assembly. He saw no good to be derived by the intervention of the General Assembly, and believed the best thing to do with the subject was to drop it.

The subject of the sermon was introduced by Rev. P. H. Hutchison, who maintained that it should occupy the first place in public worship.

THE EVENING MEETING.

In the evening there was a public meeting in Eskine Church, when Rev. Dr. MacVicar delivered an address upon "The Revival of Religion Needed in Our Times." A strong expression of opinion was given for the publication both of this paper and that of Mr. Morrison. Dr. MacVicar's address was intensely earnest and thoughtful. He asked and answered the question, "What is a Revival?" If we would have it we must look to ourselves. Its source is Christ presented to the heart and understanding by the Holy Spirit. It manifests itself by first, "A Cleaving to God's Word," second, "By Turning to Christ Himself." We should look for revival first in the pulpit, in the pew, in the family, and in every sphere of human activity. It will show itself in separation from the world, in consecration, in compassion and labor for the lost. The whole address was most suggestive, and stirred up many to speak, all concurring in testimony to the excellence of Dr. MacVicar's remarks. The whole evening was taken up with this subject, and before adjourning the thanks of the Synod were given to the Principal for his stirring and able address.

The Synod is to meet next year in St. John's Church, Almonte, on the second Tuesday of May.

ECCLIASTICAL CO-OPERATION.

Professor Scrimger presented the report on this subject. There had been correspondence with the Methodist Church with reference to three fields in the Presbytery of Quebec, Montreal and Glengarry, respectively, which it was hoped might yet lead to beneficial results. Should the negotiations ultimately prove successful in these three cases, it would lead to a saving of three hundred dollars in the mission funds of the Presbyterian Church, and of about seven hundred in those of the Methodist Church. One thousand dollars would thus be set free for use in more needy districts. A great deal had already been done to create a sentiment throughout both churches against the unnecessary duplication of ecclesiastical agencies in limited fields. The report was unanimously adopted.

MISSIONS TO LUMBERMEN.

Rev. Mr. Scott presented the report of the Committee on Missions to Lumbermen. During the year the committee had been able to do this work with great thoroughness, owing to the fact that the churches and ministers and missionaries were occupying all parts of the field contiguous to the lumber districts. Books had been distributed in the eastern townships, in the Muskoka, Upper Ottawa, Gatineau and Lierre districts. Over one ton of good literature and illustrated

papers had been circulated in these districts, the expenses in connection with which had been less than \$350. The Synod recommended this session, as in the past, to the generous sympathy and support of congregations within the bounds; and that an effort be made to secure, if possible, a reduction in the duty of six cents per pound on bound books, which interferes with the work of the mission. After a short discussion upon the work, the report was adopted, on the recommendation of the Convener.

The report of the Committee on Sunday School Work followed. While not of such an encouraging nature as might have been expected, the report, nevertheless, indicates a continuous growth in this field of the Church's work.

At 12 o'clock the Rev. Dr. Robertson, of Winnipeg, Moderator of the General Assembly, addressed the Synod on the growth and needs of the Church in the North-west. He began by stating that a year ago a deficit of \$18,700 existed in the Home mission fund of the Church, but that since then enough money had been raised to wipe off this indebtedness, and that the ordinary revenue for the past year of the Home Mission Committee had been sufficient to meet the expenditure. The work in the West was progressing slowly, and the outlook was encouraging and hopeful.

EDUCATIONAL DISABILITY.

In the afternoon Prof. Scrimger presented the report of the Committee on the Educational Disability of Protestants in Quebec Province in the matter of education. They thought that, instead of drawing up a document on the matter, the Synod should endorse the statement which appeared in the May number of the Record, which is as follows: "In Manitoba all denominations

have equal school rights, viz., full liberty to teach their own catechisms outside the schools, and the right to a good education in Public Schools, entirely controlled by the Government, where no Church has any authority and no religious beliefs are interfered with. In the Province of Quebec the Public Schools are Roman Catholic, and, while the Protestant minority have the privilege under certain conditions of having schools of their own, yet they have not equal rights with the Roman Catholic majority. Instances were pointed out of unfairness to Protestants (1) in the composition of the Council of Public Instruction; (2) in the levying and distribution of taxes, and (3) that through the country districts where Protestants are few they are compelled to pay all their school taxes to schools which use the Roman Catholic catechism as a chief text-book, and teach that Protestantism is false and blasphemous. The Roman Catholics claim that they want the same rights in Manitoba that the Protestants have in Quebec. How would they like it if they were compelled to submit in Manitoba to the injustice which they inflict on Protestants in Quebec? How would they like to have all the schools in Manitoba under a council controlled by Protestant pastors, while the Roman Catholic clergy were ignored? Yet these would be the rights they granted in Quebec. How would they like to be compelled to pay taxes to schools whose chief object was to make good Protestants, and where Romanism was denounced as false and blasphemous? Yet, to a similar injustice many a Protestant in Quebec has to submit. Let them not suffer in Manitoba what the Protestant minority suffers in Quebec. Let them have equal rights, but no more. These rights they now enjoy there."



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Presbytery of Pictou, N.S.—Revs. A. Falconer, Pictou; A. Bowman, New Glasgow; J. D. Macfarlane, East River, St. Mary's; A. Robertson, New Glasgow; D. Henderson, Blue Mountain; W. Macnichol, Hopewell; A. W. Macleod, Ph.D., Thorburn. Messrs. John Stewart, New Glasgow; H. H. Mackay, M.D., John Underwood, New Glasgow; C. W. Walden, Antigonish; John Mackenzie, River John; John Weir, Pine Tree, Pictou Co.; A. Grant, M.P.P., Stellarton.

Presbytery of Kamloops, B.C.—Revs. Gen. A. Wilson, Vernon; T. S. Glassford, Donald. Mr. K. W. Barton, Esq., 20 Givens Street, Toronto.

Presbytery of Brandon, Man.—Revs. Dr. Robertson, T. Beveridge, Winnipeg; T. C. Court, Petrel. Mr. A. Ballantyne, Alexander.

Ottawa Presbytery.—Revs. Wm. Moore, D.D., 278 O'Connor Street, Ottawa; W. D. Armstrong, Ph.D., 317 Daly Avenue, Ottawa; R. Whillans, M.A., Hintonburg, Ont.; W. T. Herridge, E.D., 329 Somerset Street, Ottawa; M. H. Scott, M.A., Hull, Que.; J. Ballantyne, B.A., 328 Waverley Street, Ottawa; D. Findlay, B.A., Manotick, Ont.; J. S. Loughheed, M.A., North Gower, Ont.; R. Gamble, B.A., Wakefield, Que. Messrs. Hiram Robertson, Ottawa; Jas. Cuthbertson, Portage du Fort, Que.; J. J. Campbell, Jas. Gibson, E. D. Holt, Ottawa, Ont.; Samuel Stewart, McLaren Street, Ottawa; Hugh Gourlay, Carp, Ont.; D. McDonald, Russell, Ont.; J. Hardie, 224 Maria Street, Ottawa.

OBITUARY.

MR. JOHN D. ARMSTRONG.

On Sunday morning, April 26th, Mr. John D. Armstrong, of Millbrook, one of the veteran elders of our Church, departed this life. He had reached the ripe age of eighty-six years, for fifty-one of which he had exercised the office of the eldership, first in the congregation of Centreville and afterwards in Millbrook. He was a man of singular energy and uprightness of character, and kindness of disposition. And his long life was actively identified with the material and spiritual progress of the community in which he lived. A man of strong faith and genuine piety he exercised a wholesome influence upon those with whom he came in contact, both old and young. He lived to see a large family of six sons and five daughters grow up into Christian manhood and womanhood actively identified with the Church he loved. Two are now in the eldership of the church, Mr. David H. Armstrong who succeeded him in Centreville, and Mr. John Armstrong of Owen Sound, and one, Rev. W. D. Armstrong, Ph.D., has been for many years minister in St. Paul's Church, Ottawa.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office until noon on Friday, 12th June, 1896, for the diversion, deepening and enlarging of the Iroquois Canal.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, and at the Superintending Engineer's Office, at Cornwall, where forms of tender can be obtained on and after Monday, 16th May, 1896.

In cases of firm tenders must be attached the actual signatures of the full names, and nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15,000 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

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J. H. HALDERSON,
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Department of Railways and Canals,
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Princess Louise will unveil the statue of Burns' Highland Mary, which is being erected at Dunoon.

Rev. David Fyffe, late of Glencairn, has been inducted to the pastorate of Fairfield Church, Liverpool.

The Rochdale Council of England has passed a series of resolutions very adverse to the Education Bill by a large majority.

Dean Farrar's fund for the restoration of Canterbury Cathedral, in commemoration of the thirteenth century of the baptism of King Ethelbert next year, now amounts to over £6,500.

The Bishop of Manchester says he intends devoting to Church work the bequest of something like £80,000, left by Mrs. Fraser, widow of the late bishop of that diocese.

In connection with the inauguration of the newly-formed Non-conformist Council for Hartlepool, a sermon was preached by Dr. Monro Gibson in the Wesleyan Church, Northgate.

Reports from 577 U. P. congregations, Scotland, show a membership of 191,881, an increase of 931 for the year. The total income of the Church has amounted to £470,848, an increase of £19,241.

A conference of nearly forty members of the Imperial Parliament, presided over by Lord Templemore, was held on the question of teaching Temperance, not total abstinence, principles in elementary schools as a class subject.

Principal Rainy, in addressing a meeting in Glasgow, said the Free Church had had more than any other Church to bear the strain of those questions which in the end of things must affect the relation of the Church to the thought of the time.

The late Baron Hirsch—who died during his sleep, from apoplexy—was buried in Paris with the simplicity prescribed by the Talmud. The Baron's fortune is estimated at £30,000,000. Baroness Hirsch has given 100,000 francs to the poor of Paris.

The Bishop of Rochester, speaking at Wimbledon, said he was afraid the Royal Commission on Temperance would not be of very much service, and he was far from satisfied with the way in which the Government had dealt with the Temperance question.

Princess Beatrice, who returns with the Queen, goes to Osborne for a time to arrange for the memorial at her late husband's tomb. A month hence she will accompany her mother to Balmoral. The Queen has purchased a villa for the Princess near Nice.

Mr. Bayard, the United States Ambassador, unveiled the Shakespeare memorial window which has been placed in Stratford-on-Avon Church by Americans. The leading idea of the window is the Incarnation. It also contains representations of the Pilgrim Fathers and William Penn.

The drunkenness of Liverpool is the subject of much discussion in that city. Dr. Whitford, a local justice, declares, "The streets are now more disorderly than I have ever known them, I deliberately assert, and this is unquestionably due in a large measure to the fact that the police dare not arrest the drunken rowdies."

The Queen will complete her seventy-seventh year on May 24. Her Majesty has instituted a new Order of Knighthood, to be called the Royal Victorian Order. The decoration is destined for those whose services to herself the Queen desires to recognize. It will consist of several classes; the first class including very few outside the royal circle.

A NEW DEASE OF LIFE.

HOW A CUMBERLAND CO., N.S., MAN OBTAINED IT.

A Sufferer From Acute Dyspepsia and a Complication of Troubles Following an Attack of La Grippe—He was forced to Quit Business and was Hopelessly Discouraged When Help Came.

From the Amherst, N.S., Sentinel.

Mr. Chas. Tucker, who lives about two miles from Lockport, is one of the best known men in that section. He is engaged in business as a lobster packer, and dealer in flour and salt, and in addition has a fine farm. During the past three years Mr. Tucker has been an almost constant invalid, being the victim of a complication of troubles following a severe attack of la grippe. Recently he has been restored to his old time health and having learned that he gave the entire credit to Dr. Williams' Pink Pills, concerning which so much has been said through the press, a reporter interviewed him in the matter, and was cheerfully given his story for publication. Mr. Tucker said:—"About four years ago I had a severe attack of la grippe, which left



me in a fearful condition. I had for a number of years before this attack been a sufferer from dyspepsia, but following the la grippe it took a more acute form, and to add to my distress my liver appeared not to perform its usual functions, and my heart troubled me greatly, and there were as well other complications which baffled the skill of four doctors whom I successively called in in the hope of regaining my health. From the knees down my legs were as cold as ice; my bowels would bloat and I suffered great pain. My case went from bad to worse despite the medical treatment I was undergoing and at last got so bad that I was forced to give up business. I could hardly eat anything, got but little sleep at night, and as you will readily understand my condition became one of despair. My father urged me several times to give Dr. Williams' Pink Pills a trial, but I was so discouraged that I had no further faith left in any medicine. However, more to please him than from any hope of beneficial results, I began the use of Pink Pills. The first beneficial effects I found was that the warmth and natural feeling began to return to my limbs, my bowels ceased to bloat, and with the continued use of the pills my appetite returned. I slept soundly at night, and the action of my heart again became normal. I continued taking the Pink Pills until I had used in all fifteen boxes, and I have not felt better in years than I do now. I did some particularly hard work last fall, and was able to stand it with a strength and vigour which surprised me. I consider Dr. Williams' Pink Pills, not only a wonderful medicine, but also in the light of what my other treatment cost, the least expensive medicine in the world, and I strongly recommend Pink Pills to all in need of a medicine.

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew, and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had from all dealers, or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Cooke Centenary Church, Belfast, annual social congregational meeting has been held in the Exhibition Hall. There was a large attendance of members, and the hall was tastefully decorated with plants and flowers.

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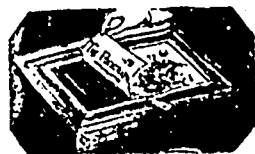
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TRENT CANAL.

Notice to Manufacturers of and Dealers in Portland Cement.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Portland Cement," will be received at this Office up to noon on Friday 23rd May, 1896, for the supply and delivery of 14,000 barrels, or any portion thereof, of Portland Cement.

Specifications and forms of tender can be obtained by the parties tendering at the Office of the Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for 5 per cent of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

J. H. BALDERSON,
 Secretary.

Department of Railways and Canals,
 Ottawa, 7th May, 1896.

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INTERESTING FACTS.

Rev. Alexander Anderson has resigned the pastorate of the Scotch Church, Carlisle, and is retiring from the ministry.

The Marquis of Lorne opened a new Labour Home in Whitechapel, being the thirtieth established by the Church Army.

There are now ninety-seven charges within bounds of Glasgow Free Church Presbytery, with a membership of 49,345.

"I am cured since taking Hood's Sarsaparilla," is what many thousands are saying. It gives renewed vitality and vigor.

The Rev. Robert F. Horton, D.D., of Hampstead, has accepted the presidency of the London Congregational Union for the ensuing year.

The American Salvation Army seditors are issuing a weekly *Volunteers' Gazette*. The first number consists of sixteen pages, *War Cry* size.

There will be a very general exchange of Presbyterian pulpits throughout London on the Foreign Mission Sunday this month, when foreign mission sermons will be preached.

The United Methodist Free Churches and the Bible Christians, New Zealand, have united with the Wesleyans in the colony. The lesser bodies have some 8,000 adherents and 25 ministers.

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.

A visitation of Queen's College, Galway, was lately held, the visitors being the Bishop of Tuam, the Moderator of the General Assembly, and the Presidents of the Colleges of Physicians and Surgeons. An important statement was made by Sir Thomas Moffett, President of the Queen's College.

MAKE YOURSELF STRONG

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

At the forenoon service in Elmwood Presbyterian Church, Belfast, the pulpit was occupied by the Rev. Professor Todd Martin, D.D., who conducted a service in memory of the late Rev. Dr. Murphy.

Catarrh and Hay Fever Relieved in Ten to Sixty Minutes.

One short puff of the breath through the blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly and permanently cures catarrh, hay fever, colds, headache, sore throat, tonsillitis, and deafness. 60 cents.

A women's memorial to the Queen is being organized, imploring her to use her influence to put a stop to such Ritualistic practices as the hearing of confessions and the celebration of Mass in so-called Protestant churches.

THE PAIN LEFT QUICKLY.

Rheumatism of Seven Years' Standing Cured in a Few Days.

I have been a victim of rheumatism for seven years, being confined to bed for months at a time, unable to turn myself. I have been treated by many physicians in this part of the country, none of whom benefited me. I had no faith in rheumatic cures advertised, but my wife induced me to get a bottle of South American Rheumatic Cure from Mr. Taylor, druggist, Owen Sound. At the time I was suffering agonizing pain, but inside of twelve hours after I took the first dose the pain left me. I continued until I took three bottles, and I consider I am completely cured. (Signed) J. D. McLEOD, Leith P.O., Ont.

When Dr. Jacob, the new Bishop of Newcastle, paid his first visit to Morpeth, the vicar invited the leading Nonconformists of the town to meet the new Bishop.

A collision occurred in the Woosung, Shanghai, between the steamers *Newehweng* and *Onwo*. The latter sunk almost immediately, and it is believed that over 200 persons, most of whom are Chinese, lost their lives.

WORK OF A SINGLE DAY.

Some Startling Facts Concerning the Action of the Heart.

Do people recognize the immense work transacted by the heart in a single day? It equals that of lifting one hundred and fifty pounds to a height of thirty-three hundred feet. And yet, knowingly, or through ignorance, nine out of ten people abuse this hardest worked organ of the body. There is nothing remarkable in the fact that heart failure and apoplexy are among the most prevalent diseases of the day. Happily a remedy is found in Dr. Agnew's Cure for the Heart, which gives relief instantly. This medicine should be kept in every house, so that on the slightest indication of heart trouble it may be taken. It has saved, by its prompt and efficient work, the lives of thousands of Canadians.

Sir Henry Parkes, the "Grand Old Man" of Australia, died at Sydney from bronchitis and inflammation of the lungs after ten days' illness. He was born in 1815, and has lived in Australia, save during visits home, since 1839. He has been a member of the New South Wales Legislature since 1854, and several times Premier.

KIDNEY TROUBLE,

The Bane of Millions of Lives, Can be Cured.

The diseases that we so dread do not come upon us at one step. They are a matter of growth. The sad news is only too common of friends who have died of Bright's disease, diabetes and kindred complaints. It is known that in the system of thousands exist the seeds that in a short time will develop into these dread maladies. Disease of the kidneys in its mildest form never stands still. The warning is worth heeding that efforts should be promptly taken to eradicate the slightest symptoms of kidney disease, and in South American Kidney Cure is found a sure and safe remedy for every form of kidney trouble. Whether chronic, incipient or in some of the distressing phases so well known, it proves an effective, and, what is pleasing to know, a ready and quick Cure.

Mr. Bayard, the American Ambassador, unveiled in Stratford-on-Avon Parish Church, on Shakespeare's birthday, a memorial stained glass window, erected by Americans in honour of the great poet, and delivered a speech on Shakespeare's genius and the intimate relations between America and the mother country.

THE IMPORTANCE OF A LIVER.

Thousands Suffer Because the Liver is Deranged—South American Nervine is the Great Panacea of the Day for a Diseased Liver, and All Stomach Troubles, Indigestion, Dyspepsia, Nervousness and General Debility.

When a well-known author wrote his book entitled "Is Life Worth Living?" Mr. Punch, with shrewd, practical commonsense, replied to the query, "that depends on the liver." And undoubtedly it is the case that when the liver is diseased untold troubles follow. Dyspepsia, indigestion, sick headache, nervousness and general debility are all species of stomach trouble that come from this source. The practical question is, "What are you going to do about it?" That great discovery of the century, South American Nervine, with ten thousand voices says, "I will cure." We might easily quote the words of well-known Canadian citizens to fill this entire page. Let one or two suffice. Mr. John Boyer, banker, of Kincardine, says: "I was very much troubled with indigestion, giving rise to those distressing feelings that can hardly be described in any language, but that are so common to the dyspeptic. I tried South American Nervine, and it cured me. I have no hesitation in recommending it to any person affected with any trouble." Mr. J. W. Dinwoodie, of Campbellford, Ont., the large railroad contractor, says: "I keep South American Nervine always in the house, and I do not hesitate to say that it is the very best medicine I have ever taken, and most confidently recommend it to any one troubled with nervousness of whatever form and the attendant diseases of the liver and stomach that follow this weakness."

Mrs. A. V. Galbraith, of Shelburne, Ont., says: "South American Nervine cured me completely of indigestion. I never fail to recommend it to my friends."

It is not an experiment with any one who used this great discovery. It has been tested and proven over and over again, with the one result, that it provides a certain cure.

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RIPANS ONE GIVES RELIEF. NO MATTER WHAT'S THE MATTER ONE OF THEM WILL DO YOU GOOD. Rev. Frederick R. Martin, long-time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tablets: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great improvement. I always keep a supply of the Tablets up in my medicine cabinet, and use them with confidence whenever necessary. For a disturbed condition of the digestive organs I know of nothing so good, and for an ailment which I know I do not believe there is anything better to be had."

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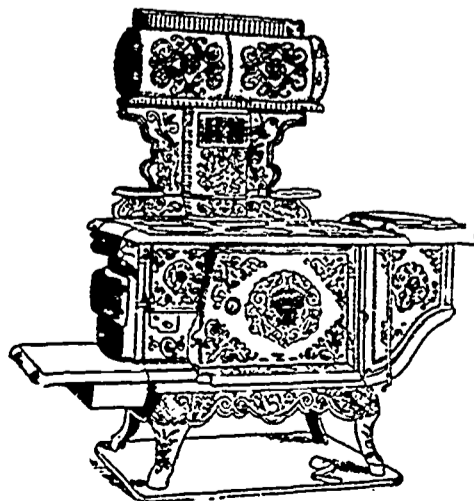


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MEETINGS OF PRESBYTERY.

ALGONA.—At Gore Bay in September. BARRIE.—At Barrie, on May 20th, at 10.30 a.m. BRANDON.—At Brandon on July 14th, at 10 a.m. BROCKVILLE.—At Lyn, on July 14th, at 3 p.m. BRUCE.—At Southampton, on July 14th, at 5 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m. GLENGARRY.—At Alexandria on July 14th, at 12 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. LINDSAY.—At Wick, on June 23rd, at 10.30 a.m. Presbyterian Sabbath School Convention the following day. MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m. PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m. REGINA.—At Qu'Appelle on July 8th. SARNIA.—At Sarnia on July 14th, at 7 p.m. SAUGEEN.—At Hartiston on July 14th, at 10 a.m. SUPERIOR.—At Rat Portage on September 9th, at 3 p.m. WESTMINSTER.—At New Westminster, on June 2nd, at 3 p.m.

DEATH.

On Thursday, 7th May, 1896, at 3 p.m., at her late residence, 153 James Street South, Hamilton, Ont., Agnes Jarvis, relict of the Hon. Isaac Buchanan, in the 71st year of her age.

PRESBYTERY MEETINGS.

WESTMINSTER: The Presbytery at its last meeting appointed B. K. McElman, of Surrey, Moderator for the ensuing six months and accepted the resignation of the Rev. J. Buchanan, of Richmond, to take effect after the 17th inst. Rev. E. D. McLaren presented the report of Young People's Societies, which was received and adopted with the following recommendations: (1). That missionaries who have not already done so be urged to organize societies of C.E. if at all practicable. (2). That a Presbyterian Young People's Society be organized, and that your Committee arrange for a convention to be held on the evening of the day appointed for the December meeting of the Presbytery. The Sabbath school report was presented and adopted with important recommendations. Rev. T. Scouler read reports received from Richmond, New Westminster and Vancouver bearing on Chinese work, and the same were ordered to be sent forward to the Synod. Rev. A. Dunn and Mr. J. M. Fraser were appointed representatives to the General Assembly.—GEORGE R. MANWELL, Clerk.

LINDSAY: This Presbytery met at Beaverton, April 21st. Rev. M. N. Bethune resigned the pastoral charge of Beaverton and Gamebridge congregations. A number of commissioners appeared and spoke in the kindest terms of Mr. Bethune and his work amongst them, and sincerely regretting his resignation. Mr. Bethune's resignation was then formally accepted by the Presbytery, and resolutions expressive of the love and esteem of the brethren placed upon the records. Mr. G. McKay, Sunderland was appointed Moderator, pro tem, to declare the pulpit vacant on the 17th May.

SATISFACTORY PROFIT RESULTS OF A MATURED INVESTMENT POLICY.

Berlin, Ont. February 20th, 1896. To Wm. McCabe, Esq., Managing Director North American Life, Toronto:

Dear Sir,—I am in receipt of advice of the results which have accrued under my Investment Policy 3,415, which was issued to me on the 10-year Endowment, 10-year Investment system, for \$1,000. The three options you have offered me are:—

- (1) Cash on surrender, \$1,186.91; or
(2) Paid-up life policy, \$2,495; or
(3) Annuity payable for the remainder of my life, \$95.20.

It will suit my convenience better to take the first option and withdraw the cash value of \$1,186.91, and therefore surrender you my policy for your Company's cheque for that amount. The options which you have offered I consider very satisfactory, because in addition to the protection which has been afforded me during the past 10 years by your policy, you have returned to me all the premiums paid with a reasonable rate of interest, or if I had taken the second option, I would have received a paid-up life policy payable at my death for almost 2½ times the annual premiums paid by me. And to give you some tangible expression of my confidence in your Company, I have to-day applied through your District Agent, Mr. J. S. Moffatt, for another policy for the same amount and plan.

Truly yours,

C. SUGARMAN.

Pamphlets fully explanatory of the Compound Investment and other attractive forms of investment insurance, and full particulars respecting the splendid profit results paid under the Company's matured investment policies, will be furnished on application to Wm. McCabe, F. I. A., Managing Director North American Life Assurance Company, 22 to 28 King Street West, Toronto Ont., or any of the Company's agents.

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TENDERS FOR COAL, 1897.

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 Tuesday, 26th May, 1896, for the delivery 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 London and Hamilton Asylums and Central Prison, as noted:—

ASYLUM FOR THE INSANE, TORONTO. Hard coal, 1,050 tons large egg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. Hard coal, 2,000 tons small egg size, 325 tons egg size (Scranton coal), 160 tons stove size, 40 tons chestnut size. Soft coal, 30 tons for grates. Of the 2,000 tons 1,000 may not be required till January, 1897; also 50 tons Scranton egg.

ASYLUM FOR INSANE, KINGSTON. Hard coal, 900 tons large egg size, 325 tons small egg size, 40 tons chestnut size, 250 tons hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 ton stove size (hard).

ASYLUM FOR INSANE, HAMILTON. Hard coal, 2,930 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 24 tons for new barr. For pump-house, 200 tons small egg size. Of the above quantity, 1,387 tons may not be required until January, 1897. 50 tons Straitville for grates.

ASYLUM FOR INSANE, MIMICO. Hard Coal, 1,900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 150 tons hard screenings, 75 tons soft screenings.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 2,200 tons large egg size, 100 tons stove size. Soft coal, 50 tons.

ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal.

CENTRAL PRISON, TORONTO. Hard Coal, 50 tons nut size, 50 tons small egg size. Soft coal 2,000 tons Reynoldsville screenings, 100 tons lump. The soft coal to be delivered in lots of 160 tons monthly.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal, 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 26 tons No. 4 size. Soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD. Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size.

MERCER REFORMATORY. Hard coal, 500 tons small egg size, 100 tons stove size.

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. 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 payable to the order of the Hon. the Provincial Secretary must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

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

The lowest or any tender not necessarily accepted.

R. F. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOXON,

Inspectors of Asylums, Prisons and Public Charities. Parliament Buildings, Toronto, Ont., May 11th, 1896.