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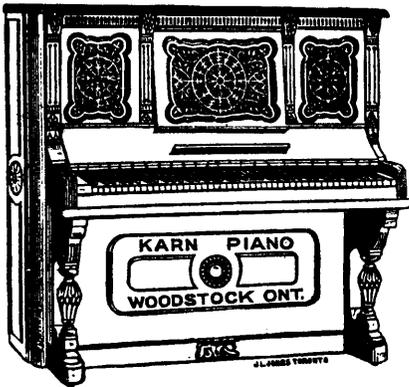
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Old matting may be utilized by using it to put beneath carpets.

Darn gloves in buttonhole stitch, repeated till the hole is filled up.

Grease spots may be removed from wall paper by putting clean blotting paper over them and pressing it with a hot flatiron.

For inflammatory rheumatism dissolve into a pint of sweet oil one ounce of pulverized saltpetre and thoroughly rub the parts affected.

To flavor fish sauce add a teaspoonful of vinegar, ditto tarragon, half a teaspoonful of chill, with sufficient anchovy sauce to make the melted butter a nice pink color.

Onions are excellent blood purifiers, and for eradicating boils or any of the blood humors are very efficacious. They are good for the complexion, and a friend, who has a wonderfully clear, fine complexion, attributes it to the liberal use of onions as a food.

The pointed shoes which are now so generally worn cause many corns. Women who recognize the fact that the feet were made to walk with, and that in order to walk comfortably one must have comfortable shoes, do not often sacrifice comfort for fashion.

Lime water ought to be kept in the house regularly as soon as hot weather comes. Used in the milk of little children it furnishes a necessary element to the growth of the bones and teeth. It prevents the milk curdling, and, if used in the proportion of a teaspoonful of lime water to a tumblerful of milk it adds a sweeter flavor.

It is nice for a girl to have dainty toilet articles if she can. Silver, china, and ivory are beautiful on one's dressing-table, but if one has not these, she can still keep everything that belongs to her in perfect order if she will only take pains, and order is itself beauty. Have a linen cover for your bureau or table prettily embroidered, and always add as a finishing touch a little vase of flowers.

Many think a cold baked potato is not of further use for the table; but if the peeling is thoroughly taken off and hard places removed, the potatoes mashed with a fork, seasoned, then warmed over in milk, they are good and have a different flavor than if cooked otherwise. If placed upon an attractive dish, garnished with celery or parsley and several eggs poached or boiled very soft and placed over the potatoes, they are an excellent dish. The eggs should be handled carefully so as not to break the yolks.

Boiled Codfish.—Select a piece and soak over night. Wipe it dry and broil it over clear coals for ten minutes. Place it on a hot dish, score or gash it lightly with a very sharp knife, and spread it generously with butter. Makes a nice relish for supper if placed to soak at noon.

Chicken Jelly.—Put half a raw chicken in a coarse cloth and pound with a mallet bones and meat together; then put it into a covered vessel with enough water to cover it well; let it all simmer slowly until the liquor is reduced about one-half and the meat falls to pieces when stirred. Strain and press through a cullender, and afterwards through a coarse cloth; salt and season to taste, then put it again on the fire to simmer about five minutes longer; after it is cold skim it.

Codfish Croquette.—Take equal parts of codfish (squeezed from cold water in which it has soaked five minutes after being picked into bits) and freshly mashed potatoes; season with pepper, and roll into shapes between slightly floured hands; dip into beaten egg, and roll in fine cracker crumbs; set aside a few hours to become firm, and fry in deep, hot fat. Serve with a liberal garnish of parsley for a supper dish. May be conveniently made at noon, or the night before if wanted for breakfast.



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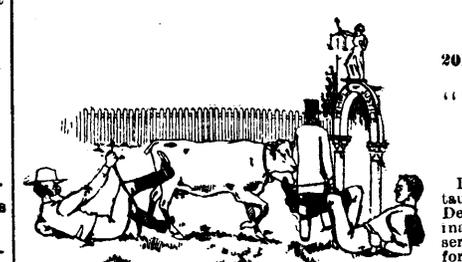
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I.—[For Beginning of suit, see "Manual."]
 II.—[End of suit, lawyer gets both cow and Milk.]

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY MAY 15th, 1895.

No. 20.

Notes of the Week.

The *Herald* and *Presbyter* mentions that it was recently reported to the Pennsylvania Woman's Christian Temperance Union, at its meeting in Philadelphia, by a committee appointed to investigate the matter, that eighty per cent. of the evangelical churches in that State now use unfermented wine at the communion services.

For thirty-five years the United Presbyterian Church in the United States has had a net increase in membership of from four to five persons each day of every year. During the same time the missionary contributions of the Church have increased at the rate of seventeen dollars for each day of every year. The "good old times" were not altogether better than these.

The Report of the Committee on Statistics, of the Federal Assembly of the Presbyterian Churches of Australia, among other matters of information, stated that there were now 445 ministers in the Presbyterian Churches of Australia; of these, there were 220 in Victoria, 149 in New South Wales, 39 in Queensland, 18 in Tasmania, 15 in South Australia, and 4 Western Australia. There were, in addition about 150 ordained ministers in New Zealand—making in all, 600 in Australia and New Zealand.

In the *Review of Reviews* for April Mr. Stead makes a preliminary announcement of a library of masterpieces for the million. He intends to begin with "The Penny Poets," the first number of which will give Macaulay's *Lays of Ancient Rome*. The next number will be devoted to Scott, the third to Lowell, and the fourth to Byron. After the "Penny Poets," in 48 weekly numbers, the publication of other penny classics will be taken in hand. Mr. Stead is also offering to supply villages with periodical supplies of the best books, so that on easy terms they may institute reading clubs.

The financial statement of the Presbyterian Board of Foreign Missions of the American Presbyterian Church North, for the year ending April 30th, 1895, shows that the total receipts were \$866,378 against \$841,553 for the preceding year. The total expenses, including appropriations for the fields, Church at Home and Abroad, etc., were \$1,015,757. To this must be added the deficit at the beginning of the year \$102,597, making a total liability of \$1,118,354. Deducting the income there remains a deficit of \$251,976, which through other sources of one kind and another is lessened to \$174,883.

Evening after evening, nearly a thousand people in Bombay gathered to hear the gospel. The *British Weekly* speaking of the evangelist McNeil and of his work in India, says: Mr. McNeill is always racy and humorous. His addresses have often been powerful and soul-stirring as well. And the impression made upon many hearts has been very real and very deep. Numbers, both of men and women, have turned unto the Lord in sincere penitence; others are now seeking Him and His salvation; backsliders have returned upon their ways; and Christians in all the churches have been stirred up to more lively faith and more earnest work.

While all are watching with more or less interest the result of the negotiations for the entrance of Newfoundland into Confederation a union, has taken place of which the *Presbyterian Witness* of Halifax says: "We hope the amalgamation of the Presbyteries of Newfoundland and Halifax will result in good to the cause of Presbyterianism. Isolated though Newfoundland is from the centre of the Halifax Presbytery, yet the day is not far distant when facilities will be afforded by railway

and perhaps by a fast ferry across to the Cape Breton shore, that will make the ancient colony easily accessible. In the meantime careful oversight is required and advantage should be taken as opportunities offer to advance the cause of Presbyterianism."

On Sabbath, the 5th inst., there was set in the city of Hamilton an example which might well be followed in all the pulpits of the land. Reference was made to the work of the Society for the Prevention of Cruelty to Animals, either in the way of a sermon on the subject of the humane treatment of the brute creation, or else by a special reference to the subject in connection with the regular service. The objects of the society were strongly commended to the attention and sympathy of the members of the congregations. We hope many may take the hint and go and do likewise.

The great progress that is being made against the liquor traffic is becoming more and more apparent not only on this continent but in Europe. Even in Paris the agitation has spread, and is bearing fruit. Before the Academy of Medicine, Dr. Lancereaux summed up the results of the great growth in the consumption of alcohol as follows: "A mortality greater than that from the greatest epidemics, the ruin of labour, the steady diminution of riches, and—what is already startlingly evident in France—the diminution of the very population of the country by the extinction of the family."—From the Paris correspondence in the *New York Tribune*, March 25th. Let no temperance agitator grow weary. Victory is certain.

It may be questioned if there is any greater or more needy mission fields any where to be found than in many of the great cities of the Old and New Worlds. On four days recently some of the principal members of the staff of the Manchester Wesleyan Mission visited four Lancashire towns to gather funds for their organisation. On each occasion the Rev. S. F. Collier, the superintendent of the work, described the various features of the Mission, and was followed by Gipsy Smith, and Sisters Ada, Margaret, Myra, and Patti. Gipsy Smith in the course of his speeches declared that he had seen all the great Methodist Missions in England, Australia, and America, and he had found nothing equal to Manchester. In connection with this undertaking more than 10,000 people hear the Gospel every Sunday.

In a recent lecture on "Life in the Highlands," Mr. Connell, of Regent-square Presbyterian Church, London, England, said that one characteristic of Highland religion was an atmosphere of gloom, which had developed into a kind of fatalism, strengthened no doubt by storm and tempest. Very few of the Highland preachers have the breezy outlook, say, of Charles Spurgeon. That kind of preaching had induced indifference, which is one of the saddest things in the Highlands today. In conclusion, Mr. Connell said he was one of those who believed that the Highlands had a future. Many things might pass away, but something will remain. Our scenery will remain; our deepest characteristics will remain; our language may die, but some of us hope that the qualities of courage and constancy which have shone on many a battle-field will remain.

An incident well worthy of note from the point of view of Canadian literature was the receipt recently by the publisher of Mrs. Traill's lately-issued work, "Pearls and Pebbles," William Briggs, of this city, of an autograph postal card from Right Hon. W. E. Gladstone, in acknowledgment of the receipt of a copy of the book. Mr. Gladstone wrote as follows: "Dear Sir, I think it extremely kind of you to send me the book produced by Mrs. Traill, and I beg to transmit my congratulations on the past and my hearty good-

wishes for the future of a lady who belongs to the now scanty band of my seniors." Lord Dufferin also, always so loyal to everything Canadian, has written the authoress an autograph letter from the British Embassy, Paris, expressing his satisfaction at receiving a copy of the book, he adds:—"I have been delighted with the chapters of your book which I have had time to read in the midst of many pressing occupations. The freshness and beauty of nature breathes through them all."

The tablet erected in the Free High Church, Inverness, to the memory of the late Rev. Dr. Donald Fraser, was the proposal of Mr. George Black, banker. It is composed of beautifully polished white marble, is Gothic in character, especially designed to suit the surroundings, and set upon a background of polished pale-blue dove. The inscription cut upon the panel is as follows:

In Memory of
The REV. DONALD FRASER, D.D.
Minister of the Congregation from 24th March,
1859, to 4th January, 1870,
Afterwards Minister of Marylebone Presbyterian
Church, London.
Born at Inverness 15th January, 1826;
Died in London 12th February, 1892.
A devoted servant of the Lord Jesus Christ, and
an earnest and eloquent preacher of the
Word of Life.
Erected by members of the Free High Church,
Inverness, and other friends who were
connected with the congregation
during the ministry of
Dr. Fraser.

The following statement respecting education in India, from the latest number of the *Indian Standard* which has reached us, is full of interest and encouragement: "If we leave out the Parsees, the Jains, and the Jews, who are not only small sects, but generally of the rich or well-to-do class, and have the greatest inducement to acquire education, the Christians are ahead of all the others although they are chiefly of the lower casts, and are generally poor. From the last census we find that 51 per cent. of the Christian boys were under instruction, as compared with 41 per cent. of Buddhists (nearly all in Burma), while the Hindus and Mohammedans were only 15 and 11 per cent., respectively. In female education the contrast is much more marked. The Christian girls under instruction were 32 per cent. of all of school age, while the Hindus and Mohammedans were not 1 per cent. The contrast would have been still more marked, if the Christian population had not included the Roman Catholics, who are but little, if at all, better educated than the Hindus.

The American Institute of Sacred Literature holds annually a number of Summer Schools in connection with various institutions throughout the country. For the summer of 1895 the following schools are announced to be held at Chautauqua, N. Y.; Central New York, Chautauqua; at Ottawa, Kan.; at Monteagle, Tenn.; at Lakeside, O.; at Lake Madison, S. D.; at Bayview, Mich., and at Winfield, Kan. All these summer schools will be conducted by eminent specialists. At that of Chautauqua, N. Y., from July 6th to August 16th, which most concerns Canadians, courses in Hebrew will be offered by Prof. D. A. McClenahan, of Allegheny Theological Seminary; Prof. Ira M. Price, of the University of Chicago; and Prof. Frank K. Sanders, of Yale University. Prof. R. F. Weidner, of the Lutheran Theological Seminary, Chicago, and Prof. Rush Rhees, of Newton Theological Institution, will give courses in New Testament Greek. In the English Bible School, President William R. Harper, of the University of Chicago will give a course, taking up groups of Psalms. Hebrew history will be studied under the direction of Profs. Price and Sanders. The English New Testament work in the school will be conducted by Profs. Weidner and Rhees. President Harper will also give six Sunday morning Bible studies on the general subject "The men who mark critical periods of Israelitish history."

Our Contributors.

THREE MONTHS A PARISHIONER.

BY KNOXONIAN.

Put yourself in his place is a good working motto for a man who wishes to deal fairly with his fellowmen. For three months I was compelled to put myself in the hearers place in the pew, and I think I learned a few things in the pew that I could never have learned so quickly in the pulpit, perhaps never have learned there at all.

Bermuda is a good place to hear representative preachers. Clergymen from the large American cities around New York often take a little rest in March and go to Bermuda to tone up. The cathedral in Hamilton has services every day, or almost every day, in Lent and there you may hear sermons from the highest of high churchmen almost any day you choose to drop in. During the three months I was a parishioner I heard thirteen preachers of every conceivable variety preach about thirty sermons of various degrees of merit, but there was no sermon from which I could not learn something. My regular pastor was Dr. Burrows, our excellent minister in Hamilton, and I venture to hope he would give me a certificate for regular attendance and becoming docility. But there were plenty of opportunities to hear other preachers without being a rounder and I took a good many of them. Besides our own pulpit was often supplied by a representative preacher taking a holiday, and I could hear them without leaving my own pew. I began my career as a parishioner by hearing Mr. Jordan and Dr. Parsons in Toronto and wound it up in New York by hearing John Hall, Talmage and some brother who preached for Dr. Storrs. I had always felt interested in Storrs' little book on preaching without notes and I was anxious to see how he did it without notes himself. That was not the right motive to go to church from and I got soundly punished by travelling three or four miles on a cold evening, and not hearing Dr. Storrs after all. Served me about right.

Somebody may say thirteen preachers and thirty sermons are not sufficient to draw general conclusions from. All right, brother, go on with your objections and I will go on with my conclusions.

More than ever am I convinced that on an ordinary text, on an ordinary occasion by an ordinary preacher half an hour is quiet long enough for a sermon. There are exceptions no doubt. A Scotch or Irish congregation in the country that has only one service in the week, and that really enjoys good preaching may be an exception. Special occasions are exceptions. Eminent preachers who are strangers may be exceptions. But for ordinary occasions and ordinary men half an hour is quite long enough. There is no earthly use in hammering away at a congregation after a preacher has lost his grip of their attention. On a very hot day twenty or twenty-five minutes may be better than even half an hour if the preacher has his matter in good shape.

More than ever am I convinced that the textual sermon such as John Hall preaches and Spurgeon preached, or the topical sermon with a clean cut proposition such as Bushnell preached is the true ideal of a sermon. The essay style, so popular with many American preachers, is a downright failure. It is worse than a failure; it is a fraud. It is no sermon. It is weak. It is a mollusk. It has no back bone, no ribs, no nothing. It is unfit for manly delivery. A morbid fear of being considered old fashioned drives too many preachers into dawdling over a weak essay that is no sermon and can never take the place or do the work of a sermon. This subject is so large and important that it will stand more discussion that can be given to it here but it will keep.

More than ever am I convinced that the right kind of preaching a Canadian for con-

gregation lies midway between the frigid "high and dry" and the sensational. I heard the "high and dry" in abundance during Lent, and I heard a sermon in which the preacher declared that some pillars of the church are caterpillars and in which he found a place for the Scotch elder who said that though he could do nothing else he could object. Between these extremes the best pulpit work can be done. A sermon may be grave, solemn and instructive without being heavy or dull; it may be bright without being sensational in the bad sense of that word.

My three months experience leads me to ask whether it would not be a good thing in Canada to give more attention to the service without giving any less to the sermon. I know the dislike that many Presbyterians have to a liturgy of even the most modified kind. Might it not be well to ask if this dislike is not in part a swing to the other extreme from something that I need not mention? Would it not be an improvement to divide the long morning prayer into two parts and offer one part just before the sermon? Would any serious harm be done if the people should join audibly in repeating the Lord's prayer?

More than ever am I convinced that in the matter of preaching Canada does not need to take a back seat in any company. Too many of our people have a weakness for thinking that every man who preaches in a large city or whose name they see often in print is a Chalmers and a Guthrie and a Spurgeon and a Beecher rolled into one. A little travel would cure them of that weakness. I heard several representative preachers from large American cities—men who receive salaries that it would stagger most of our Canadian congregations even to think about—and I could count twenty Canadians in less time than it takes to write this sentence who preach quite as well—some of them a good deal better—than these American brethren. And you may be sure that when a man goes from home he does not take his poorest sermon with him.

REV. WM. PATTERSON AND COOKE'S CHURCH.*

The structure that now bears on its front in cast iron letters the name of "Cooke's Church," and which stands at the corner of Queen and Mutual Streets, is said to be the largest Protestant church in the Dominion, and I suppose that Mr. Patterson preaches to the most numerous congregation that gathers on Sunday in Toronto. The architecture of the church is massive and dignified and does great credit to its designer. Its strongly-built, substantial walls of dark, brown-red brick, with their heavy piers and tall arched windows; its fine tower with a note of simple grandeur about it that everyone will admit; the arrangement of its porch and front gable, the latter crossed with an arched of stone pillars and arches; its great, simple roof, and the low, tile-roofed tower that forms its west gallery-staircase, make up an exterior that will always excite the attention and interest of those who care for solidity and fitness in architecture. There is no showiness about it, but there is a great deal of character; such ornament as there is of a grave and suitable sort; it has the beauty of simple massiveness. You have no doubt that it is a place of worship.

It is my opinion that the congregation at Cooke's Church is composed of grave, earnest, solid people, who have a conscience, who keep their word and who are not turned about by every wind of doctrine. I saw great, substantial, young men come in and sit down with quiet, childlike reverence, men whose complexion was red and healthy with outdoor work, you could mark where the tan lost itself in the whiter forehead which had been protected by the hat, and you knew that their arms were like iron, and their thews and sinews of the sort that come through temperance, self-restraint, hard

* Condensed from *The Week* of May 3rd.

work and the fear of God. I saw tall, well-built, self-respecting, unfrivolous young women with "Old Country" inscribed in legible characters all over them, and, of course, women of the same sort who were not tall. I saw old men, with the marks of years of faith and patience and pious thought in their faces, coming in with their wives and children.

When Rev. W. Patterson comes in and takes his seat at the rear of the pulpit, you see before you a robust, aggressive young Irishman of thirty or thirty-five. He has more strength of character than intellect in his face, and more sincerity and earnestness than speculation in his eye. He is in deadly earnest in all he does, and the seriousness of the outlook he habitually takes on life is only modified by the buoyancy of his youthful vigour. He looks like a fighter and if you were to tell me that he had once been a good boxer, and hadn't forgotten how to parry and deliver now, I should say that there is nothing in his appearance to belie the statement. His abundant hair is black and neatly brushed; his strong, earnest face clean-shaven. He has a very firm and purposeful mouth and a very determined chin. He has a preoccupied air as he comes in and sits down, and in a few moments he opens the service with a few rapid, simple words of prayer. Then you know that he has a pleasant voice and that his pronunciation is provincial Irish. But there is a force and magnetism about him that are very attractive. The man is plainly so sincere and so much absorbed in what he is doing that you cannot but attend to all he does and says. He announces a psalm to be sung. It is the quaint, old Presbyterian paraphrase that looks so odd to unaccustomed eyes, and that pays no attention to the ordinary rules of versification. He reads a verse of it in a voice that makes you think it must to him be transfigured by years of sacred associations. There is an artless appreciation of it in his voice that is very striking. He is not thinking of how he is reading it—his congregation has faded from his perception; he is absorbed in this quaint verse:

The Lord of us bath mindful been,
And He will bless us still.
He will the house of Israel bless,
Bless Aaron's house He will.
Both small and great that fear the Lord,
He will them surely bless,
The Lord will you, you and your seed,
Aye more and more increase.

When the organ strikes up the tune of "Dundee" and the choir and the great congregation stand up to sing the psalm you can tell that they appreciate it too. The singing at Cooke's Church is earnest and massive; it is psalm-singing pure and simple, but there is a depth and volume about it that fairly sweeps you off your feet. The combined tone of that long row of female voices is a thing to hear. There is no striving after effect in this psalmody, but it gives you the idea of a great reserve of strength. The male voices in the rear support the strain. The precentor seems to enter into the meaning of the words and sings away with a vigor and spirit worthy of a chief singer in the sanctuary. The congregation join in with a heartiness and vigor that are contagious. So far as I am aware it seems to me the best congregational singing in Toronto. I read in a Toronto newspaper not long ago a report of a meeting of a Presbyterian church at which one of the members advocated some more attractive feature than plain psalmody being introduced into the service. He wanted solo-singing and ornate anthems, and said that the church "must keep up with the procession." There was a liking for these things abroad, and they tended to draw a congregation. That, to my mind, was simply looking at a church service as an entertainment, and from a purely commercial point of view. It is, of course, possible to regard a church service in that light, but I am disposed to think that anyone hearing the massive and satisfying singing in Cooke's Church can-

not but feel that it is of the sort best adapted, on the whole, to the Presbyterian order of worship.

There were more psalms and paraphrases, and again the minister led the prayers of the congregation in a simple and heartfelt way. He read the scriptures twice and made one or two comments. While the collection was being taken up the choir sang the hymn with the refrain "Till He Comes," with great sweetness and feeling.

When Mr. Patterson stands up to preach he reads his text in a plain, straightforward sort of a way and begins to speak with a rapid and energetic utterance. His manner of speech is very direct, earnest, and to the point. There is not a trace of the academic about him either in language or manner. A man of the people, he addresses the people in the people's own language and they attentively listen to every word. His sermon on Sunday morning was upon Simon the Cyrenian who bore the cross of Jesus. The preacher used neither manuscript nor notes. He entered immediately upon a most interesting description of the trial and crucifixion of Christ, and showed how it was that Simon was compelled by the Roman soldiers to bear the cross. The simplicity and force of this narrative could hardly have been improved upon. It formed a starting point for several cogent lessons which seemed to flow easily and naturally out of it. It also placed the hearers in a suitable frame of mind for receiving those lessons. Mr. Patterson has the Irish gift of warm and moving eloquence, and he has a good deal of what I can find no better name for than mother wit. He sees the points in a subject that are likely to strike home; he gives little suggestive touches that, somehow, stay by one. "The Roman soldiers took off the purple robe from Jesus; we do not read that they removed the crown of thorns." "Simon found it very hard to have to bear the cross, but while he was bearing it, where was Jesus? Not far off."

THE MISSION STEAMER "DAYS- SPRING."

MR. EDITOR,—Your issue of April 24th, says: "The new *Dayspring* is on the way. . . . Instructions have been received in Britain to proceed at once with her construction on the Clyde."

In view of the above, and of the frequency with which the scheme has been advocated, its progress set forth, and its claims for support pressed upon our Church, it is but fair to the Church that a fuller statement should be made as to who ordered the steamer and what the different churches interested have done regarding it.

THE FEDERAL ASSEMBLY.

This is an advisory body, composed of representatives from all the Australian Churches, in which they take united action in matters of common interest at Home, and more especially in their mission work abroad; and its findings, while not authoritative, are usually accepted as decisive.

When Dr. Paton returned to Australia, he first asked, for his scheme, the approval of this Federal Assembly, but the opposition was so strong that he withdrew his request before the matter came to a vote.

THE VICTORIAN CHURCH

The Presbyterian Church of Victoria, Australia, whose Home agent Dr. Paton has been since leaving the Islands in 1881, has at length, for the first time, sanctioned the scheme. The Foreign Mission Committee of that church has ordered the steamer; and since they have done so it may be well to note the steps which have preceded their present action.

Ten years ago, when the mission was wholly dependent upon the *Dayspring*, and there was no prospect of commercial steamers running to the Islands, the missionaries thought that a vessel with auxiliary steam power would be desirable, and Dr.

Paton, when on a visit to Scotland at that time, with the sanction of his Foreign Mission Committee appealed for money for that purpose. He raised \$30,000. The Church then took the matter fully into consideration, and on inquiry, finding the cost of running such a vessel too great, took no action towards building one; and the money has lain all these years in the bank in Australia, with no proposal by any church to build a ship.

Meantime the opening of commerce with the Islands, and the running of trading steamers gave direct and ready communication, rendering a mission ship unnecessary. When Dr. Paton left for America, over two years ago, there was no mention made by his church of a mission vessel, and so far was it from their minds that his commission, which I quote from official sources, was:

"That Dr. Paton be authorized to procure two missionaries to serve in the New Hebrides under the Presbyterian Church of Victoria, and that any money which may be sent to Dr. Paton during his American tour, be received, only on condition that it be sent to the committee to be used for such mission purposes as the committee may approve."

In the commission of the Victoria Assembly, which was held in May 1894, nearly a year ago, it was reported that money was being collected by Dr. Paton for a steamer. Leading men opposed it, and moved "that no such scheme has been sanctioned by the church, or is likely to be, and to request him to abstain from pressing the scheme upon the British public." Nobody advocated a steamer, but at length it was resolved "that any action with regard to Dr. Paton be delayed till his return to the Colony."

I quote from the official minutes and not from any mere newspaper report.

When Dr. Paton, after seeking the approval of the Federal Assembly, met with the Assembly of his own, the Victorian Church, he presented them with sufficient to increase the amount previously collected to \$50,000, to build a steamer; and presented them, in addition, for their "Ordinary Foreign Mission Fund," the enormous sum of £25,000 (one hundred and twenty-five thousand dollars), which he had collected in Britain, Canada, and the United States; and then asked their sanction for building a new steam *Dayspring*. Opposition was mute, and the scheme was sanctioned, if on consulting all the churches supporting the mission and the vessel, a majority should approve of building her.

The Foreign Mission Committee then gave Dr. Paton a cordial letter of thanks, confidence, and commendation, which was recently published in your columns.

They also sent communications to the other churches asking their approval, but afterwards, without waiting for a reply from some of the leading churches, they went forward and ordered the steamer on their own responsibility.

Why this hurried ordering by the Victorian Committee, on their own responsibility, is best known to themselves. The only explanation I have seen is a statement by the ex-moderator, to the General Assembly of New South Wales, a few weeks ago, when he gave it as his conviction that the Victorian Committee "were acting in the matter against their own better judgment, under pressure from Dr. Paton." I simply quote the above as the statement of a leading Australian in an Australian Assembly, and leave it for what it is worth, without comment.

THE DAY-SPRING BOARD.

This Board consists of a body of men in Australia, who have had the whole management of the maritime service of the mission. The Victorian Foreign Mission Committee asked them for their approval. They met 21st and 26th Feb. last. A sub-committee of the New South Wales Foreign Mission Com-

mittee met with them. In their official report, from which I quote, they say:—

"The following is our unanimous recommendation" . . . "Having duly considered the statements and figures *re* a mission steamer, and finding that the ordinary cost of such per annum will be about £4,166, (\$20,830), regret that they cannot approve of the proposal to build a steamer," etc.

THE CHURCH OF NEW SOUTH WALES.

The General Assembly of the Presbyterian Church of New South Wales, one of the leading churches in Australia; met in Sydney a few weeks ago, 5-14th March. The report of their Foreign Mission Committee and of the *Dayspring* Board, was laid before them. In the course of presentation it was stated that the committee and the *Dayspring* Board:—"Considered such annual cost for doing the carrying work of the mission most excessive; that it was equal to the combined salaries of all the New Hebrides missionaries; that the New Hebrides group is thoroughly overtaken by the present service, which gives more visits to the mission stations than the proposed steamer could give, and that it costs little more than one-third of what the proposed steamer's service would be."

The General Assembly after fully considering the report, and with the knowledge that the Victorian Foreign Mission Committee had ordered the steamer, a few days previously, resolved:—"That while heartily acknowledging the indefatigable labors of the Rev. Dr. Paton, and the great liberality of the friends of the New Hebrides Mission, in Britain and America, regret that owing to the great expense which the maintenance of the proposed steamer would entail, they cannot approve of the proposed scheme. In view of the changed condition of the islands, and the increased facilities of communication now existing, and likely to increase, the Assembly recommend that advantage be taken of these facilities for the service of the mission." The Assembly also declared that they cannot hold out any promise of increase in their annual contribution of £200 "for the maintenance of the New Hebrides Maritime service, and that they do not hold themselves committed to continue this grant for any definite term of years."

THE FREE CHURCH OF SCOTLAND.

The Foreign Mission Committee of the Free Church of Scotland, when asked by the Victorian Foreign Mission Committee for their approval, resolved: "This committee have never regarded the proposal to build and maintain a steam vessel for the exclusive service of the New Hebrides Mission as a missionary necessity, and have believed themselves supported in this opinion by the views of their own missionaries. They see no reason now to depart from it" . . . "With regard to their annual donation of £250, to maintain inter-island communication, they have always acted along with the *Dayspring* Board the Federal Assembly and the New Hebrides Mission Synod, and should these authorities approve of the scheme, they are quite willing that the £250 should be applied as proposed" (towards the running expenses). "It must however be carefully understood that the committee do not bind themselves to guarantee their grant for ten years or for any definite number of years."

FACTS TO PONDER.

1. There is at present direct steam service between the Islands and Australia, with a smaller trading steamer continually running the circuit of the group, which made during the past year, monthly calls, at nearly all the twenty-four stations of the group. This service has done well the work of the mission. By it the New Hebrides group "is completely overtaken," it "gives more visits than the proposed steamer could do," and it costs less than £1,500 (seven thousand five hundred dollars) yearly.

2. A mission steamer, in addition to visiting among the islands would have to

run to Australia, and sailing from Melbourne, as she would likely do if owned by the Victorian church, could make at most but four round trips per year. The *Dayspring* Board, after careful examination of expert estimates, varying from £5,500, (\$27,500) downwards, place the minimum cost for ordinary running expenses, at \$20,830 per year.

3. The *difference* between the cost of the proposed steamer, and the present service by which "the whole group is overtaken," and which "gives more visits than the proposed steamer could give," is over thirteen thousand dollars yearly, a sum sufficient to support ten or more missionaries in almost any mission field in the world; enough to fill the vacant places in the New Hebrides with some four or five to spare for other heathen lands.

4. If to this annual cost we add interest on the first cost, contingencies, depreciation, repairs, etc., ten per cent. would be a very moderate estimate. If to this we add insurance, or risk, a considerable additional sum would be required. But omitting the latter entirely, and simply adding ten per cent., \$5,000, we find that the luxury of a steamer, which cannot give such frequent visits, will really cost some \$18,000 more per annum, or a thousand dollars more per annum for each of the eighteen mission families in the group, than does the present service.

In view of the hard times, the deficits in Missionary Funds, the piteous cry of the world's perishing millions, the numbers of young men saying—"Here am I send me," and our own and other churches unable to send them, such expenditure, no matter how sincere and earnest and devoted its advocates may be, is simply appalling.

We have cause for thankfulness that our own Church, as a Church, is in no way responsible for it. E. SCOTT.

Montreal, 3rd. May, 1895.

QUEEN'S COLLEGE CLOSING.

On May 1st this College closed its work for the season, and never before have so many students attended as during the past year. At four o'clock Chancellor Fleming, Rev. Principal Grant, and His Excellency, the Governor General, followed by a distinguished company of old alumni and other friends of the College, entered the Convocation Hall and took their seats upon the platform, the whole audience rising and singing "God Save the Queen."

The Rev. J. K. McMorine, chaplain of the university, opened proceedings with a brief, earnest prayer, after which the ceremony of installing the Chancellor for another term, after fifteen years of service, was begun. Rev. Principal Grant occupied the chair meanwhile. The latter alluded to the Chancellor as a gentleman honored all over the Dominion as an engineer and statesman, and fitted in every way for a position which one so distinguished was well qualified to fill. Then came the laureation of the graduates by the Chancellor, and the presentation of medals and scholarships. This being done the Principal introduced Lord Aberdeen as a holder of a degree of Queen's University.

His Excellency spoke feelingly of his pleasure in being present on the occasion amidst his "brother graduates." He characterized it as being one of both brightness and seriousness. Bright, because of honors bestowed, and serious because of the responsibilities which those honors entailed. He had observed that the candidates knelt when receiving their degrees, an attitude which at such a time was fitting and proper.

Four names were presented by the Senate to the Chancellor for honorary degrees which were bestowed after some suitable remarks by the gentleman who presented them. The four thus honored with LL. D. were the Hon. Samuel James Way, Lieutenant-Governor and Chief Justice of South Australia; George McColl Theale of Cape Town, South Africa, but a native of New Brunswick, and whose name is now known far and wide as the representative literary man and reliable historian of Cape Colony; G. Christian Hoffman, for many years Secretary of the Mathematical and Physical Section of the Royal Society of Canada and at present Assistant Director, Chemist and Mineralogist of the Geological Survey; R. Vashon Rogers, Q. C., of Kingston, Ont., who has for a number of years been the partner in business of the present Lieutenant-Governor of Ontario, and who has always been a warm friend of his Alma Mater and taken an active and most useful part in promoting its prosperity.

Principal Grant then called upon those present for three cheers for the "representative of the Queen in Canada, Lady Aberdeen, which were given with a will, His Excellency thanking the audience on behalf of Her Ladyship. The singing of "God save the Queen" and the benediction pronounced by Rev. J. K. McMorine brought the ceremony to a close, the large audience dispersed, and the college year of 1894-5 was brought to a termination.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

May 26th, } JESUS ON THE CROSS. { Mark xv. 1895. } 22-37.

GOLDEN TEXT.—Rome v. 8.

MEMORY VERSES.—25-27.

CATECHISM.—Q. 22.

Home Readings.—*M.* Mark xv. 22-37. *T.* Mat. xxvii. 31-50. *W.* Luke xxiii. 26-49. *Th.* John xix. 16-30. *F. I.* Peter ii. 11-25. *S.* Gal. iii. 1-14. *Sm.* Gal. vi. 1-18.

When one recalls the place assigned by Jesus Himself to His "lifting up from the earth," in the redemption of the human race, he cannot but regret that only one Sabbath is devoted to the study of this subject. It is an exceedingly difficult task to select and arrange what is of most importance in connection with this lesson. But, as the title of this lesson seems to indicate that thought should centre around Jesus Himself, and, as Pilate's inscription, "The King of the Jews," though doubtless intended as a slur on those who had coerced him into doing wrong, is a declaration of truth concerning the Crucified One, we shall try to gather the facts of this incident around (1) the King's humiliation and (2) the King's triumph.

I. **The King's Humiliation.**—Paul sets at the very climax of Christ's humiliation (Phil. ii. 8), that he was obedient even unto the death of the cross, so that here we have the very depths of the humiliation Jesus voluntarily underwent for us. Think of the brutal sportiveness of the Roman soldiers, who, when Jesus fainted under His cross on the way to calvary, compelled Simon the Cyrenian to assist, and who, when their cruel work was done, sat down with their dice and gambled for the clothing of their victim. Think of the position of His cross—between two others on which were hung two of the vilest criminals, one of whom acknowledged that they were receiving the just reward of their deeds—Jesus was put in the place of the chief criminal; think of the jeering inscription written by Pilate upon the cross, intended as an insult to the Nazarene and the Jewish people. Think of the mob, led on by the priests, joining to hurl every insulting epithet at the victim of their hate; of the crowds who passed by the roadway near to Calvary, and who joined in the cruel mockery, and even of the two dying thieves, deriding them and cursing their fellow sufferer. Think of the sorrow which must have filled His heart at the thought of the discomfiture of the little band which had gathered round Him, and at the piercing anguish of His mother, who stood so near the cross, and especially where He foresaw, how the hardness and bitterness of the Jewish people, whose culmination His crucifixion marked, would issue in the extinction of their city and temple, and the scattering of the people themselves to the four winds of heaven. And then think of that which is beyond thought—that which elicited the cry "Eloi, Eloi, Lama, Sabachthani!"—when even the Father forsook Him—hid from Jesus His face, that the full measure of what is due to man for sin should be meted out to him. Think of all these things, and then try to conceive the depths of the humiliation which the incarnate Son of God underwent for us. Can we wonder that nature curtailed herself to hide such a sight. "He saved others, Himself He cannot save," was one of the jeering words uttered by the mockers. How should we rejoice that Jesus did not seek to save Himself, but sought and accomplished the salvation of others.

II. **The King's Triumph.**—Can any one doubt for a moment the perfect triumph of our King. There was triumph over Himself—His refusal to drink the stupefying draught as soon as a taste had shown Him what it was, His prayer for His enemies "Father forgive them," His thoughtfulness for His mother and the provision He made for her care, His readiness to heed the request of the dying penitent, all testify to the supreme self-forgetfulness which characterized our Saviour on the cross. He would not use the narcotic drink, which the women of Jerusalem were wont to provide for all who were crucified, because He would not have the bitterness of the cup of suffering lessened one iota lest His substitutionary work should not be complete, He would endure all the anguish of soul and body there was to be endured, that nothing might be left for His people to bear. There was triumph too over those who mocked Him, over the penitent chief and over the centurion who marvelled at the things which marked the death of the Christ; and who can tell how many of those who stood by that day, had sown in their hearts seed, which afterwards sprang up and blossomed into faith in the suffering Messiah. Then too there was triumph over Satan. The hour of his seeming victory was when the Son of man was "lifted up," but we know that it is just through that "lifting up" that men everywhere are won from Satan's kingdom, to the kingdom of Jesus Christ our Lord. Even in the hour of His greatest humiliation, Jesus was able to snatch the dying thief from Satan's possession. What can He not do now in His mighty power!

Pastor and People.

PRAYER.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak, we rise how full of power.
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.
—Richard Chenevix Trench.

Written for THE CANADA PRESBYTERIAN
OUR PRIVILEGE.

BY J. R.

In his thanksgiving prayer,—1 Chron. xxix. 13, 14,—David thus addresses God:

“Now therefore our God we thank Thee and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.”

The followers of Christ in this generation have much to fill their hearts with thankfulness and praise. Grand opportunities for service are granted them. Doors for long centuries locked against the entrance of the heralds of the cross, now stand wide open. Messengers carrying the glad tidings of the gospel are entering these open doors. The opposition shown to missionary endeavor a century ago no longer stands as a barrier to progress. Missions have earned their right to hold a foremost place among the great enterprises of this world, and have now many strong and able advocates.

Our hearts should surely go up in praise that we have been permitted to see the way opened up for missionary enterprise, and that we may share in the work. Is the Church awake to its privilege and duty in this matter? The interest in mission work is certainly increasing; missionary organizations are gaining in strength; a spirit of liberality is manifesting itself; much is being done, but still we cannot rest fully content.

We desire to see the missionary spirit permeating the whole life of the Church, until each individual member has been aroused to see his personal responsibility, and has become an earnest worker for the cause. There is a story told that in the war between the North and South in the United States, some of the Northern army were suspected of favoring the Southerners. Every man in the Northern army was compelled to take the oath of allegiance; any who refused were given so long to cross the border line to the South. It was necessary that every man should be known to be loyal to the flag he was fighting under, and ready always to render prompt obedience; one disaffected might work untold harm. In accomplishing this grand work which Christ has given his followers, He demands the undivided allegiance of every heart. Christians may differ on some points, but on this, the duty of proclaiming the gospel message to the world over, they must be one. Rich and poor, old and young, should in this aim find a bond of sympathy drawing them nearer to each other and to their Master, and breaking down the bars of social caste and exclusiveness. All united in prayer, and united in work for this one great end of telling the world of Jesus.

“All the world for Jesus,
Our prayer should be,
And our watchword ever
Christ for me.

All the world for Jesus
Our work should be,
Spreading Christ's salvation
So full and free.”

As a matter of fact there are many members in our churches who fail to realize their privilege and responsibility. Their inactivity and lack of interest acts as a drag on those trying to advance the cause; and keeps back the fulness of blessing which will

assuredly be poured out on the congregation or Church, that with consecrated purpose and whole-hearted endeavor strives to obey this command.

Dr. Gordon, of Boston, in his annual message to his congregation last New-Year's Day, spoke very earnestly on the duty of the Christian in regard to missions, and sounded a warning note to those neglecting this duty. I cannot do better than quote his appeal: “Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person, enquire diligently what blood-mortgage there is upon your property in the interest of Foreign Missions; how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost. But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit that He may work in you that consecration of heart and life on which so much depends.”

Dr. Gordon was strongly imbued with the missionary spirit and he imparted it to His people. Clarendon St. Baptist Church, Boston, is an example of a missionary church. The membership is about 1,000. Last year they contributed \$12,000 to Foreign Missions; Home Missions are not forgotten. Almost every member is actively engaged in some philanthropic work.

Another example of a missionary church is the Metropolitan Tabernacle, London, England, over which Spurgeon presided so long. Dr. Pierson speaking of it says: “It is a radiating centre for all city evangelization, public philanthropy, and Home and Foreign Missions.” The members of this Church are characterized by their prayerful spirit and willingness to work and to give for the Master. Why cannot all our churches be missionary churches? not perhaps on such a large scale as either of those mentioned; but following in the same line. The promises of God are not limited to any church or any person.

Are we ready to receive the blessing promised? Are we asking for it? Have we counted the cost? It means a complete surrender of our lives, of all that we possess or are to the service of Christ. He gave Himself for us. He has redeemed us. We must give ourselves unreservedly to Him to be used as He wills in saving others. We must no longer consider ourselves as free to follow our own pleasure. We belong to Christ and His will must be our law. In everything the test question of right or wrong must be: What would Jesus have us do? A missionary church must be a consecrated church. Its members must not forsake the prayer-meeting for the concert hall or pleasure party, or for the comfort of sitting at their own fireside with the daily paper or some interesting book. In all expenditure they must remember the responsibility to think first of the Master's cause. They must cultivate a missionary spirit by subscribing for missionary periodicals and keeping themselves well-informed of the needs of the world at home and abroad. Stirring missionary addresses must be given, not just once a year at an annual missionary meeting poorly attended; but frequently, at the week night service, and from the pulpit when the congregation is largely attended. Above all there must be earnest,

united prayer for the out-pouring of the Holy Spirit, that each individual member may be made “a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work.” “Prepared unto every good work” does not mean just ready and willing to help in good works. It means more. It means having the ability to perform good work. This is a right ambition for every Christian to aim after. We have the promise: “God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work.” To those who are indifferent, failing to realize their responsibility, we give this call:

“Rise for the day is passing
And you lie dreaming on;
The others have buckled their armour
And forth to the fight have gone.
A place in the ranks awaits you,
Each man has some part to play,
The past and the future are looking
In the face of the stern to-day.”

In the past the way has been prepared for the work; in the future we must render an account of our service; the present alone is given us for action. “Act, act, in the present.”

Written for THE CANADA PRESBYTERIAN.
DEFICITS IN THE FUNDS: THE CURE.—III.

BY R. A. DIX.

I do not think there should be such a thing as an Augmentation Fund. No; I am not contradicting myself. Since it exists, and in the present state of things must continue to exist, the Augmentation Fund deserves a far more hearty support than it receives. But is it not possible to imagine a state of things in which there would be no need for such a fund? I am thinking about that quotation from Dr. Robertson which I used in a former paper, “the Church is a unit—not a sand heap.” When the rich man refuses to help the poor, we shall content ourselves with reproaches against his niggardliness; but when a man goes barefoot in order that he may afford to wear a silk hat, we shall take steps to have him shut up in a lunatic asylum. “But now are they many members, but one body.”

That there is a strong drift in our Church to-day towards congregationalism, everyone who has made a study of the matter must know. I am not, of course, alluding to any supposed unsoundness about the Church government in Presbyteries or Synods, or to any conscious or acknowledged wish or feeling among the laity; but simply to the practical effect and logical outcome of the state of matters which we have. That drift increases the difficulty of making any arrangement which should look to the treatment of the financial and other affairs of the Church as the affairs of “a unit—not a sand heap.” But I submit that the very existence of the drift emphasizes the duty of trying to make such an arrangement. If, in spite of its vaunted “oneness,” the Church be really little better than a fortuitous concourse of atoms, the sooner we know it the better. A sand heap is, of course, much more of a unit than a rubbish heap; but it is a sand heap notwithstanding. If you build your house upon it, you know what will happen to the house.

Giving to the treasury of the congregation and giving to the treasury of the Lord, are frequently different things in these days. Why should they be different? Not only the Lord's treasury, but the whole cause of religion, suffers when people come to draw the distinction I have just named. How much more do they suffer when people are oblivious to the distinction, although it exists? Why should a number of good Christians in the communion of a Church which is a “unit” be quite comfortable and at ease under the impression that they are doing their duty in expending some extra thousands in the adornment of their place of worship or in maintaining the musical part of its service at a high æsthetic standard, while other good Christians in the commun-

ion of the same Church are struggling along with occasional supply or no supply at all, because the few hundreds necessary to secure it are not to be had?

Why should we tolerate a system in the payment of ministers which gags them, at least in many cases, with the feeling that, when they urge the duty of liberal giving, they will be considered to be simply asking for a “raise”!

Why should we tolerate a system which segregates the congregations of our Church, creates rivalry and heart-burning, intensifies the evils of “candidating,” lowers the ideal of Christian duty, and dries up the stream of Christian liberality?

That such results do flow from our present system of Church management, cannot be denied. The whole thing is loose and slipshod to a degree, and it requires no seer's vision to perceive that those departments of the work which make their appeal for support simply and only to Christian liberality, without any help from the stimulus of congregational interest or rivalry, are getting into a very bad way indeed.

The day of Christian socialism has passed around to the other side of the orbit and will not be back for some time. We cannot now have all things in common, as the first Church had. But the obligation to bear one another's burdens has not passed away, whether the desire to do so has or not. Let us by all means encourage and applaud proper manifestations of congregational spirit. We encourage and applaud the man who labors to see his family decently clothed and housed; but when he takes counsel of a foolish vanity and runs into debt for a residence and a style beyond his means, we pity or condemn him, as the case may be.

Is it impossible to attach a salary to every pulpit and pay that salary from a central fund which shall be kept up by an assessment upon every congregation? Governments do something of that sort, and also benevolent societies, as well as some societies which are not benevolent.

So long as the Church will beg, it must be a beggar. When it ceases to allow the conscience of the people to be debauched by beggars' tricks; and begins in earnest to cultivate that conscience by an earnest pressing of duty and privilege, it will find its reward.

Put aside certain of the schemes for support by “extra” contributions, if you will. It might be well, at all events for a time, to put the colleges upon that footing. But let the amount required to pay for “supply” at home and abroad, to support the necessary machinery of the Church, and to keep the A. & I. M. and the W. & O. Funds up to the mark, be calculated upon the basis of so much per member per Sabbath; and make it the duty of ministers to put this often before their people as a solemn obligation which they are expected to discharge, making the while such comments and explanations as the local conditions demand. Pay the ministers a fixed salary from the central fund, that their months may be opened to speak with boldness. In the cost of Church “machinery” include a small allowance for unemployed ministers in good standing—their number would never be excessive under such a system as is here sketched—and let a list be kept of them, each man's name going on when he becomes unemployed with the approval of the Church. When a congregation becomes vacant, give it three months to “call” as at present, and if it fails to do so, send it the first man on the list of unemployed, for one month, at the regular salary attached to the pulpit. Scratch that man's name off the top of the list and write it in at the bottom. Next month, send No. 2, and next, No. 3. When his month is out, let commissioners put into the hands of the members a ballot paper containing the three names, and if any one gets a clear majority of all votes cast, induct him. If not, take another course of three at two months each, and ballot again. If that fails, make the term three months; then six; then twelve.

This, of course, is a mere outline sketch with a broad pencil; but if we had some such system, and if it were worked as some men we wot of could work it, empty treasuries, vacant charges, and unemployed ministers would be much rarer than they are to-day.

Missionary World.

CHINESE IN WESTERN CANADA.

THE BEGINNING.

The most casual remark is often fraught with good or evil consequences, that influence far beyond what the speaker may have intended. There are some eight or nine thousand Chinese in Canada. A missionary returning from China chanced to remark while passing through Winnipeg, on the inconsistency of sending Canadian Christians to a foreign land in order to convert the Chinese, while many Chinese live in Christian Canada uncared for and untaught. Thus it was a brief reference to a great need, set a Christian worker thinking; and thus it came about that home missions for the Chinese in Western Canada were inaugurated by Mrs. Watt.

The work began by her in Winnipeg, where there are usually about fifty Chinese, laboring at their humble calling as laundress. Eight years ago, the Chinese in that city, made a different appearance from what they do to-day. It was no easy matter to go from laundry to laundry and to make these shy fellows understand they would be welcomed at the parlors of the Y. M. C. A., on the following Sunday. However, by means of signs, with the help of a Chinese dictionary and by giving each Chinaman a slip of paper, on which were written directions to the place of meeting, a little band of five mustered on Sunday afternoon, for a first lesson. Twelve members of the W. F. M. S. were present, and Mrs. Watt was appointed president of the work. It was a strange looking little class that assembled. The men adhered to as much of their native dress as was possible in the January atmosphere of Manitoba. To be received with a hearty hand-shake, with a genuinely warm welcome, to be made comfortable in well-furnished parlors, to hear the joyful music of Christian song, to raise their own voices in the hymns, to be surrounded by the best influences of Christianized civilization, to be treated as brothers, all these were new and wonderful experiences for the poor Chinamen.

ACTUAL WORK.

An individual teacher was assigned to each scholar. The pupils were to be taught to understand English; and in learning the English language were to imbibe the central truths of Christianity. Were the lessons divorced from Biblical teaching, then, once the scholar had mastered a working knowledge of English, he would drop from the classes, untouched by the saving power of Christ's messages. Scriptural texts were taught from the beginning. Mrs. Watt had drawn up a scheme of those texts, which, grouped, would give the learner a knowledge of the scheme of salvation, outlined in the New Testament. These texts were taught from Sunday to Sunday; and each week the scholars brought friends to join the class. Should a Chinaman leave the city, a letter was written to the minister of the place he went to; so that the good work begun was followed up, in whatever town a Winnipeg scholar might settle. The minister in a town in Southern Manitoba looked after the welfare of a pupil, who had arrived. This man, afterwards, publicly professed Christ; and is now a faithful church member. From beginning with an attendance of five, the Winnipeg Mission School has increased its membership to forty. Of these, more than thirty attend regularly. Eight are members of Knox Church; and all give evidence of grasping the deep truths of Christianity.

Since the establishment of the mission, many changes have taken place in the personnel of those assisting in the work. Though still honorary president, Mrs. Watt, owing to illness, has relinquished her active part. Mr. Jas. Thomson ably fills the position of superintendent, and is aided by twenty-five or more teachers. Mrs. Watt and Mr. Thomson frequently give receptions in their

own homes, to the Chinese; and though on the first occasion there were amusing incidents, such as one poor fellow complaining that his heart would not stay still when he caught a glimpse of a well lighted room, full of English ladies and gentlemen waiting to do honor to Chinese guests, at all subsequent receptions the Chinamen have acquitted themselves like thorough gentlemen.

GRASPING THE TRUTH

There are numerous instances of their simple, child-like faith in accepting Christ's teaching and Christ as a Saviour. They had not long attended the classes, till many were engaging in daily prayer. One young fellow when asked to confess Christ told his teacher that he already believed with his "head;" but before confessing Christ, he wanted to believe with his "heart." Another scholar expressed the opinion that the Rich Man was doomed to the place of torment, because he never told Jesus about his sins. In discussing the lesson of the Publican and the Pharisee, a pupil expressed his preference for the short prayer; because "only fine gentlemen make long prayer, Jesus no think it best, He see heart, people see outside." A teacher unintentionally passed a Chinaman on the street, without recognizing him. The oversight was regarded as a cut; and taking it as such, the shrewd John remarked, "She no Christian, anyhow." Mrs. Watt, Mr. Thomson, or a teacher is sent for when a Chinaman is ill. After five months illness in the hospital a poor fellow died. Sometime before death came he said he thought he was going "to Jesus' place; because Jesus love me." The city Chinamen, without any suggestion, asked that Christian burial be given their dead comrade; the spokesman saying, "We want little sing, little speak to God, and little read the Book." The pathetic remark of a pupil, who had caught a glimmer of the Heavenly Light, is a terrible indictment of Christian Canada. The man had been in Canada six or eight years, and exclaimed in utter amazement, "Why, I never know there was a Jesus till you tell me."

RESULTS.

One Sunday afternoon the simple text "God is love." had been explained. It was sometime after the teachers learned that in one laundry, the motto "God is love" had been printed in large letters on a piece of cloth and stretched across the work room. Converted members of the Sunday class have returned to China, telling the glad tidings of Christ's salvation in their native villages. A former member writes, "I tell my people, I think you very good to teach poor Chinaman. Some believe. Some very angry. Pray God make me strong. You very kind. God bless you and give you peace in Jesus Christ." Another says, "I very happy. Very happy. Joy, joy, mother, wife, sister know about Jesus."

Following the establishment of the Chinese Mission School in Winnipeg, classes were started in all the towns along the C. P. R. west of Winnipeg. At Donald they have built a church of their own. At Calgary the results are most encouraging. In the latter place a Chinaman of some importance was visited, during an illness that terminated fatally, by all the ministers of Calgary. In his will he left \$1,500 worth of property to the town hospital, and the very tangible token of gratitude to the clergy took the form of a handsome suit of clothes for each minister. This is but one instance of their gratitude. Two years ago the Winnipeg school contributed \$32.50 towards clearing the debt on Manitoba College. They insist on contributing to a mission box on the school table. The contents of this box in one year amounted to \$25. Handsome gifts to their teachers, gifts of delicate design and perfect taste, testify the grateful feeling towards the teachers.

The Chinese Mission Schools of Western Canada are now a branch of the Presbyterian Church Foreign Mission Work. The far-reaching results of the good work cannot

be over-estimated. Already a pupil has applied to be trained as a missionary. In every city and town in Western Canada, Chinese who attend mission schools are cared for by the Church, and, on the whole, treated kindly by the community. Before the mission work their faces wore the dejected expression of a despised race. Now happy content beams from many a face. Were faith in human nature wanting, observation of the effects of Christian teaching on the Chinese would restore lost faith. A converted Chinaman possesses great advantages over a foreign missionary as a worker among Chinese. If the Canadian church fulfils her duty to the eight thousand Chinese within the borders of the Dominion who can tell whether she will not at the same time Christianize China.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: How can tomorrow be made better than to-day? By making to-day the best possible.

Ram's Horn: Obedience is a mark by which the true children of God may be known. They obey, not because they are commanded to, but because they love to.

The Standard: It is not enough to once choose Christ before all things else. The choice must be repeated as often as the world, the flesh, and the devil present temptations for our acceptance.

John Hall, D.D.: There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.

Canon Gore: A strong central creed, cordial, beautiful and intelligible worship, a continual application of religious truth to common life—these were the instruments, the noble instruments, by which the church might take advantage of the opportunity for glorious advance.

John Ruskin: The crystal must be either dirty or clean—and there's an end. So it is with one's hands, and with one's heart, only you can wash your hands without changing them, but not hearts nor crystals. On the whole, while you are young, it will be as well to take care that your hearts don't want much washing, for they may perhaps need wringing also when they do.

The Interior: To demand that a minister shall be married is carrying anti-pope principles too far. Our theological students as a rule are sound on the celibate question. No class of young men in the country quite equal them in fidelity to the teaching of Scripture on this subject. But there are two sides to the question. Paul was a shining example of the minority, and we have always thought that there was a defect at this point in the instructions in pastoral theology of most of our seminaries. Paul is entitled to a hearing.

Alexander McLaren, D.D.: The hopeful, blessed side of it is, that the feeblest beginnings of trust in Jesus Christ, and the first tottering steps that try to tread in his, bring us into light. It does not need that we have reached our goal, it is enough that our faces are turned to it, and our hearts desire to attain it; then we may be sure that the dominion of the darkness over us is broken. To follow through it be afar off, and with unequal steps, fills our path with increasing brightness, and even though evil and ignorance and sorrow may thrust their blackness in upon our day, they are melting in the growing glory, and already we may give thanks "unto the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Christian Endeavor.

CHRIST'S CROSS; MY CROSS.

BY REV. W. S. MCTAVISH, B.D., ST. GEORGE.

May 26—Mark xiv. 32-52.

It costs something to follow Christ; but as the way of the transgressor is hard, it costs a great deal more not to follow Him. These two facts are made perfectly plain by the Great Teacher Himself. But whatever be the cost of following Christ, it is far more than counter-balanced by the peace and joy which come to the believer in this world and by the blessedness which shall be his in the life to come. Christ, however, plainly taught that no one can have righteousness, peace and joy in this life unless he is willing to deny himself for his Saviour's sake, "Whosoever will come after Me, let him deny himself and take up his cross and follow Me."

What style of cross have we to bear now? Is it enough to carry a little golden, jet or ebony crucifix? No. Probably no two individuals carry exactly the same style of cross. The Christian school-boy may find his cross in bearing without resentment the bullying or sneering of a companion. The Christian teacher may find her cross in giving instruction to a kind, simple, but almost hopelessly stupid pupil. The Christian merchant, while doing his best to cater to the needs of his customers, may find a heavy cross laid upon him owing to their bantering or fault-finding. No less weighty may be the cross of finding how hard it is to make ends meet, and especially when he knows that some of his competitors condescend to engage in schemes which he revolts against. The Christian parent may be almost broken down under the burden of a cross laid upon him by the ingratitude, the folly, the shiftlessness or the recklessness of a favorite son. The young man who has just made a profession of his faith in the Lord Jesus Christ may feel it no light cross to be stung by the jibes and sneers of those who were once his companions in evil. A Christian young lady may feel it a heavy cross if she is taunted with blissful ignorance inasmuch as she is not acquainted with the latest style of refined iniquity. The reformed drunkard may find his cross in fighting an appetite for strong drink, or perhaps he may find it in the jeers of those who were once his fellows in sin, and who are still under the dominion of the evil one.

What is to be done with these crosses? A French artist has drawn a series of pictures which show what different people do with them. One picture represents the man sawing off part of his cross. He would like to secure the reward, but the duties and obligations of the Christian life are too onerous for him and so he assumes only a part of them. Another picture represents a man dragging his cross with a string. Is he ashamed of it? So it would appear. Still another represents a man as crowning his cross with flowers and worshipping before it. The idea seems to be that he would rather praise religion than practice it; that he is quite willing to admire the good, the beautiful and the true, but at the same time he hopes it will not cost him much to procure them. He will beautify the cross rather than bear it. The last one, and it is to be hoped that it represents a great many Christian Endeavorers, presents the disciple walking in the footsteps of Jesus and carrying his cross in precisely the same manner as Jesus bears His. It is weighty, but it is borne cheerfully; it is carried without a murmur.

If we have not grace to deny ourselves and to hold in check whatever natural motives and impulses conflict with the claims of Christ let us pray that such grace may be given. The cross may be heavy, but it will become lighter in proportion as we remember that we are bearing it, not for our own sake, but for the sake of Him Who loved us and gave Himself for us. And the fact is that there is no virtue in bearing any cross unless it is borne for Jesus' sake.

At St. Thomas, and to its credit be it said, legal proceedings have been taken to put the manager under arrest and summarily arrest this befouling exhibition. Of this particular handbill, the Rev. J. A. Macdonald, one of our own well-known ministers, says, in the *Evening Journal* of that city, that it was "disgustingly, unclean and corrupting beyond anything of the kind the most experienced had ever read," and that it was "scattered broadcast in the streets, yards and stores." Of the performance itself he says: "Its chief attraction was known to be daring indecency. Its very name was suggestive of abandoned character."

In seeking for the public good of the city in which he is a minister, to put a speedy and effectual stop both to the distribution of such an indecent handbill, and the performance of the play, Mr. Macdonald found himself powerless in a great measure from the insufficiency of the law upon this matter. In our towns, and in a province in which we believe it to be the general desire that the law should be effective and speedy in its action in such cases, we are heartily at one with him in calling attention as he does in the following language to the manifest inadequacy of the laws touching offences against public morals: "The idea that a vilely obscene hand-bill can be scattered broadcast in our streets stores and yards, that boys of tender age can be employed in this nefarious work, and that, because of the technical narrowness of the by-law, the officers of the law are powerless to arrest all concerned, or to apply the lash to those responsible—that is simply intolerable. It the by-law does not empower the civic authorities to safeguard us against such moral nastiness and pollution, let the by-law be amended. If the statute is inadequate, let the statute be revised."

All parents and ministers, all good citizens, are profoundly interested in this matter. Nothing can be mentioned more dangerous to the public good than the spread of this evil. It saps virtue in youth and manhood alike, and pollutes the very fountains of character and purity in both sexes, in the innermost recesses of thought and feeling. Whatever else we lose or sacrifice, let us guard and maintain at any cost the moral fibre of our national life and character by frowning upon and stamping out, whatever has in it and upon it the taint and stain of impurity.

KNOX COLLEGE—THE NEW PROFESSOR.

EVER since the death of the late Professor Thompson, it has been expected no doubt throughout the Church that a new professor would be required to fill the vacancy, and the resignation recently announced of the Rev. Professor Gregg, of the chair of Church History, has led to the expectation that another professor would be needed to fill his place. The Church however could not move until the Board of Knox College, which is charged with the care and regulation of all these matters, should act. A circular has just been sent to Presbyteries asking them to propose names to the Board, from which it should make a choice to fill the vacancy caused by the late Professor's death. Nothing is said of Church History. These names are to be submitted to the Board by the 16th inst. As was explained by Dr. Caven to the Presbytery of Toronto, delay of action by the Board has been owing to causes which exonerate it from blame, yet it cannot but be regarded as unfortunate, and may be felt by those Presbyteries which do not meet before the time specified, to be good ground of complaint, that they will not have the opportunity of putting a name before the Board by the time fixed.

At the meeting of the Presbytery of Toronto last week the subject came up for action. Before any names were proposed the question was asked, "If it was to be understood that the professor to be appointed was to teach the same subjects that the late Prof. Thompson taught?" To this Rev. Principal Caven answered that some rearrangement of subjects was likely to be made because of the vacancy or vacancies which now exist. For, while the resignation of the Rev. Professor Gregg has been publicly announced, because it has not yet been formally accepted, there is technically no vacancy. The consequence of all this is some confusion and uncertainty in the mind of the Church as to how to proceed. To act intelligently in so important a matter it is certainly not only desirable but indispensable, that the Presbyteries should

know definitely just what a man is expected to teach, before they can intelligently suggest a name or names to the Board. If time could have been found in the months which have elapsed since the vacancy occurred, to make all the re-arrangements of subjects thought necessary and settle them, and let the Presbyteries know just what subjects any new professor was to give instruction in, it is evident that they could have acted much more intelligently than they can now do. The effect of this uncertainty is seen in the action already taken. For example, the Presbytery of Ottawa proposes the name of the Rev. Dr. Armstrong for Professor of Apologetics and Church History. But the chair of Church History formally, Dr. Caven says, is not yet vacant, and it is not known, because it is not yet settled, whether the new professor will be required to lecture on Apologetics or not. The Principal of the college, in the Presbytery of Toronto, hinted at some possible arrangement being made for lectures on certain subjects for a time, but this too is yet in an unsettled condition.

In this state of things the Presbytery of Toronto proceeded to propose names. It might be here observed that it is in the power of the Board,—a power not very likely, we should think, to be exercised,—to reject all the names put before it, and nominate for appointment by the General Assembly a name of its own choice. The sense of the gravity of the step to be taken by the Presbytery in proposing a name for a professor was very evident. It was given expression to by those who spoke, and emphasized by the Moderator calling upon the Rev. Mr. McCaul to invoke by prayer Divine guidance for the Presbytery in this important matter. The Rev. Mr. Jordan in proposing a name made some suggestions the wisdom of which will we think be generally admitted. They were that, *other things being equal*, it is desirable that the new professor should be, if possible, a Canadian and a Knox College graduate; it should be regarded as indispensable that he be known to have special knowledge of the subject he is to teach, and be one who has the capacity to teach. The Rev. Dr. Parsons desired that the man appointed should be one who would bring a name, an increase of strength and ability to the college. The question of money was important, but if such a man was to be got, the money would be forthcoming. He proposed the name of the Rev. Dr. Stalker, of Glasgow. The Rev. Mr. Jordan proposed that of the Rev. F. R. Beattie, D.D. The Rev. Dr. Milligan spoke strongly in the same line as Dr. Parsons and urged the name of Dr. Stalker, which, upon a vote taken, was carried as that of the Presbytery and directed to be forwarded to the Rev. Dr. Reid.

The Presbytery of Paris has proposed the name of the Rev. J. Munro Gibson, D.D., of London, England, one among the most distinguished of our own university men, conspicuous for scholarship and ability, greatly beloved in our Church, and than whom, probably, no appointment could be made which would be so heartily welcomed by the whole Church. Whether there is any likelihood of securing the services of either Dr. Stalker or Dr. Gibson probably no one has any certain knowledge; but, whether either can be got or not, the simple proposing of them shows that, so far as the Presbyteries naming them is concerned, their aim for Knox College is high. We hope the whole Church will take note of this, and keep the aim up to the high mark which has been set. We reiterate what we have already said, what we believe is felt by all the friends not only of Knox College, but of the cause of truth and of sacred learning in Canada, that if this honored college is to retain its place as a theological school relatively to other similar institutions on the continent, or in the Dominion even, to be adequate to the demands of the times in which we are living, and so retain its hold upon the affection and confidence of the Church which it has served so well, there must be no failure at this time by the Church to call to its aid, at any cost reasonably within its reach, and put into the chair to be filled now, and others which must soon be filled, the very best men to be had whether they are to be found at home or abroad.

Just as we go to press, we observe that at the meeting of the Presbytery of St. John, N. B., the Rev. Dr. Macrae proposed as a candidate for the chair of the late Professor Thompson, the Rev. T. F. Fotheringham, M. A., of St. John, and the motion was unanimously adopted by the presbytery.

Books and Magazines.

RELIGION IN THE COMMON LIFE; OR, TOPICS OF THE DAY REGARDED FROM A CHRISTIAN STANDPOINT. A course of sermon delivered by various preachers of the Church of England. Cloth, 12mo, 168 pp. \$1.00. New York and Toronto: Funk & Wagnalls Company.

This volume of applied Christianity is a collection of discourses by various eminent divines, each one being invited to pay particular attention to some one portion of the field. In this way variety and freedom of thought have been preserved, while unity of purpose has not been lost. Some of the titles are: "Religious and Social Uses of Discontent"; "Use of Leisure a Test of Character"; "Religion and Politics"; "Is War Consistent with Christianity?"; "Fairness"; "Social Power of the Holy Communion"; "Amusements in the Light of Christian Ethics"; "Individualism and Socialism"; "Problems of the Poor"; etc. From these it will be seen that the problems are just the ones for which most people are seeking solutions, and this is an effort to apply to them the principles of the Christian religion. Among the authors are: Archdeacon Farrar, Dean Pigou, Dr. Wace, Archdeacon Sinclair, Canon Browne, and Rev. J. F. Kitto.

HORSE-RACING, THE BEGINNINGS OF GAMBLING, THE LOTTERY. By Josiah W. Leeds. Philadelphia, 528 Walnut Street.

This is a very useful booklet of thirty-two pages designed to expose the demoralizing tendency of horse-racing and the gambling which almost invariably accompanies it. Whilst this is its immediate object it is directed against the gambling spirit and tendency in general in the many phases it assumes, as, for instance, progressive euchre, raffles at church fairs, wagering on stocks, grab-bags and fortune wheels. The evils dwelt upon are enforced by the testimony of many men well-known in public life. This pamphlet would do good put into the hands of anyone who has a tendency toward or likely to be led into danger through the indulgence of the gambling spirit, so much more common than many are aware of. Sample copies for four cents, or at the rate of \$3.50 per hundred.

Knox College Monthly, for May, opens with a thoughtful and well written article by the Rev. W. A. Hunter, M.A., on "Evolution and the Church." The subject of preaching occupies a considerable amount of space. "Truth in Preaching" is contributed by the Rev. J. Cumming Smith, of San Francisco, and "The Kind of Preaching We Need" is taken up in a Laymen's Symposium, in three articles, to be followed in next number with three more. Many will be glad to have reproduced "The Hymn of Habakkuk," by the late Professor George Paxton Young. On Idolatry is a republication of an article in the *Missionary Review of the World*, by the Rev. Samuel Mateer, of Travancore, India. A synopsis is also given of chapter ii. of a work proposed to be published, should sufficient encouragement be given, by Rev. Edward Softley, B.D., on "Some Elements of Theism as Related to Old Testament Criticism and to the Theodicy of Lux Mundi." Several pages are taken up with the closing exercises of Knox College which must be stale reading to most people. [Campbell and Pantou, Milton, Ont.]

The Critical Review of Theological and Philosophical Literature for April deals very largely with works either in German or of translations from it. The reviews which are likely to interest our readers most are those by Principal Rainy, D.D., of Harnack's "History of Dogma"; Professor Bevan's of "Lex Mosaica: or the Law of Moses and the Higher Criticism"; Prof. Alex. Macalister's of Flinders Petrie's "History of Egypt from the Earliest Times to the Sixteenth Dynasty"; of Prof. Laidlaw, D.D., of Dr. Denny's "Studies in Theology"; Principal A. Caves of Ritchie's "Natural Rights"; Principal Simon's, D.D., of "Robertson's Conscience: An Essay Towards a New Analysis"; that of Prof. Salmon, of Aberdeen, of Balfour's "Foundations of Belief," and also of Prof. Flint's "Socialism." In addition to these will be found brief notices of many other books, lately issued and valuable for guidance. [Edinburgh: T. & T. Clark, 38 George St.]

The *Manitoba College Journal* is steadily working its way upward, both as to its external and internal make-up. Besides the editorial notes to begin with, and the gossip of various kinds at the end, the Rev. Professor Bryce has a brief but interesting article on "Elementary Science in the Public Schools of Manitoba"; W. F. Osborne contributes a paper on "The Historical Position of Chaucer"; "The Religious Element in Browning," plentifully illustrated by quotations, is by S. W. Thomson; H. George Gunn writes of "Auburn and its Seminary." The subject of a four year's course in the University of Manitoba is up for discussion, and finds an earnest advocate in W. B. Elkin. [Manitoba College Journal, Winnipeg, Man.]

The Review Section of the *Homiletic Review*, for May, contains papers on these interesting subjects: "Jesus's Thought of Himself," by Rev. George Cross, Carleton Place, Ontario; "Joseph Mazzini: A Study of Character"; "Theosophy and Christianity Irreconcilable and Church Machinery." Valuable sermons are given on "The Success of Failure"; "Personal Influence"; "The Responsibility of the People for the Character of Their Rulers, and The Sacredness of Secular Work." The Social and Miscellaneous Sections contain much suggestive matter. The other sections maintain their usually excellent character. [Funk and Wagnall's Company, 30 Lafayette Place, New York.]

The *Ladies' Home Journal*, for May, besides very much else that is sure to be interesting to women, contains these that are especially so: "Florence Nightingale at Seventy-five"; "In Memory of Austin Phelps"; "Dr. Parkhurst on Female Colleges"; "The Wife of George W. Cable"; "The Wife of Thomas Hardie"; "Conan Doyle's Family." [The Curtis Publishing Company, Philadelphia, Pa.]

The Family Circle.

AGAIN.

Come, breathing gently o'er the eager land,
With fresh green grass that springs to kiss thy
feet;

With little brooks that sparkle in the sand,
April's faint, shining clouds both soft and fleet,
All the fair things that do thine advent greet
Flowers with their blue eyes still by snowdrifts
wet,

South winds and flying showers; all, all how
sweet,

Let me forget!

Spill from thy white hands till the tender buds,
An opal mist in every gray old tree;
Pour from thine urn the rushing silver floods
That leap, and dance, and struggle to be free
Coax the pink May blooms to look up at thee,
Fearless of stormy wind or frosts that fret,
Enchantress, bring not back the past to me,
Let me forget!

Alas! when all thy spells but hide a sting,
When the wild blossom in each fragile bell
A lurking drop of bitter honey bring,
When hills and forest one worn story tell,
When through the bird's new warble sounds a
knell,

When grief and sweetness are in all things met,
When winds repeat those voices loved too well,
Can I forget?

Poor pangs of earth! I know there comes a day,
Not far nor late, when God's restoring Spring
Shall set aside these miracles of clay,
And his serene immortal summer bring,
Wherein I shall not pine for anything;
Not mortal love, nor loss, nor weak regret,
But at His feet my grateful rapture sing,
And so forget!

—Rose Terry Cooke.

A DOCTOR OF THE OLD SCHOOL.*

BY IAN MACLAREN.

II.

THROUGH THE FLOOD

Dr. MacLure did not lead a solemn procession from the sick bed to the dining room, and give his opinion from the hearthrug with an air of wisdom bordering on the supernatural, because neither the Drumtochty houses nor his manners were on that large scale. He was accustomed to deliver himself in the yard, and to conclude his directions with one foot in the stirrup; but when he left the room where the life of Annie Mitchell was ebbing slowly away, our doctor said not one word, and at the sight of his face her husband's heart was troubled.

He was a dull man Tammas, who could not read the meaning of a sign, and labored under a perpetual disability of speech; but love was eyes to him that day, and a mouth.

'Is't as bad as yir lookin', doctor? tell's the truth; wull Annie no come through?' and Tammas looked MacLure straight in the face, who never flinched his duty or said smooth things.

'A' wud gie onything tae say Annie hes a chance, but a' daurna; a' doot yir gaein' tae lose her, Tammas.'

MacLure was in the saddle, and as he gave his judgment, he laid his hand on Tammas's shoulder with one of the rare caresses that pass between men.

'It's a sair business, but ye 'ill say the man and no vex Annie; she 'ill dae her best, a'll warrant.'

'An' a'll dae mine,' and Tammas gave MacLure's hand a grip that would have crushed the bones of a weakling. Drumtochty felt in such moments the brotherliness of this rough-looking man, and loved him.

Tammas hid his face in Jess's mane, who looked round with sorrow in her beautiful eyes, for she had seen many tragedies, and in this silent sympathy the stricken man drank his cup, dry by drop.

'A' wesna prepared for this, for a' aye thocht she wud live the langest. . . . She's younger than me by ten years, and never wes ill. . . . We've been mairit twal year laist Martinmas, but it's juist like a year the day. . . . A' wes never worthy o' her, the bonniest, snoddest (neatest), kindest lass in the Glen.

* From "Beside the Bonnie Briar Bush," published by Fleming Kewell Co., Toronto.

A' never cud mak oot hoo she ever lookit at me, 'at hesna hed ae word tae say about her till it's ower late. . . . She didna cuist (cast) up tae me that a' wesna worthy o' her, no her, but aye she said, "Yir ma ain gudeman, and nane cud be kinder tae me."

. . . . An' a' wes minded tae be kind, but a' see noo many little trokes a' micht hae dune for her, and noo the time is bye.

. . . . Naebody kens hoo patient she wes wi' me, and aye made the best o' me, an' never pit me tae shame afore the fouk.

. . . . An' we never hed ae cross word, no ane in twal year. . . . We were mair nor man and wife, we were sweet-hearts a' the time. . . . Ob, ma bonnie lass, what 'll the bairnies an' me dae without ye, Annie?'

The winter night was falling fast, the snow lay deep upon the ground, and the merciless north wind moaned through the close as Tammas wrestled with his sorrow dry-eyed, for tears were denied Drumtochty men. Neither the doctor or Jess moved hand or foot, but their hearts were with their fellow creature, and at length the doctor made a sign to Margret Howe, who had come out in search of Tammas, and now stood by his side.

'Dinna mourn tae the brakin' o' yir hert, Tammas,' she said, 'as if Annie an' you hed never luv'd. Neither death nor time can pairt them that love; there's naethin' in a' the world sae strong as love. If Annie gaes frae the sicht o' yir een she 'll come the nearer tae yir hert. She wants tae see ye, and tae hear ye say that ye 'ill never forgit her nicht or day till ye meet in the land where there's nae pairtin'. Ob, a' ken what a'm sayin', for it's five year noo sin George gied away, an' he's mair wi' me noo than when he wes in Edinboro' and I wes in Drumtochty.'

'Thank ye kindly, Margret; thae are gude words and true, an' ye hev the richt tae say them; but a' canna dae with without seein' Annie comin' tae meet me in the gloamin' an' gaein' in an' oot the hoose, an' hearin' her ca' me by ma name, an' a'll no can tell her that a' luv' her when there's nae Annie in the hoose.

'Can naethin' be dune, doctor? Ye savit Flora Cammil, and young Burnbrae, an' yon shepherd's wife Dunleith wy, an' we were a' sae prood o' ye, an' pleased tae think that ye hed keepit deith frae anither bame. Can you no think o' somethin' tae help Annie, and gie her back tae her man and bairnies?' and Tammas searched the doctor's face in the cold, weird light.

'There's nae poor in heaven or airth like luv', Margret said to me afterwards; 'it maks the weak strong and the dumb tae speak. Oor hearts were as water afore Tammas's words, an' a' saw the doctor shake in his saddle. A' never kent till that meenut hoo he hed a share in a' body's griet, an' carried the heaviest weecht o' a' the Glen. A' peetied him wi' Tammas lookin' at him sae wistfully, as if he hed the keys o' life an' deith in his hands. But he wes honest, and wudna hold oot a false houp tae deceive a sore hert or win escape for himself.'

'Ye needna plead wi' me, Tammas, to dae the best a' can for yir wife. Ma, a' kent her lang afore ye ever luv'd her; a' brocht her intae the world, and a' saw her through the fever when she wes a bit lassikie; a' closed her mither's een, and it wes me hed tae tell her she wes an orphan, an' nae man wes better pleased when she got a gude husband, and a' helpit her wi' her fower bairns. A've naither wife nor bairns o' ma own, an' a' coont a' the fouk o' the Glen ma family. Div yet think a' wudna save Annie if I cud? If there wes a man in Muirtown 'at cad dae mair for her, a'd have him this verra nicht, but a' the doctors in Perthshire are helpless for this tribble.

'Tammas, ma pair fellow, if it could avail, a' tell ye a' wud lay doon this auld worn-oot ruckle o' a body o' mine juist tae see ye baith sittin' at the fireside, an' the bairns round ye, couthy an' canty again; but it's no tae be, Tammas, it's no tae be.'

'When a' lookit at the doctor's face,' Margret said, 'a' thought him the winsomest man ta' ever saw. He was transfigured that nicht, for a'm judging there's nae transfiguration like luv.'

'It's God's wull an' maun be borne, but it's a sair wull for me, an' a'm no ungratefu' tae you, doctor, for a' ye've dune and what ye said the nicht,' and Tammas went back to sit with Annie for the last time.

Jessie picked her way through the deep snow to the main road, with a skill that came of long experience, and the doctor held converse with her according to his wont.

'Eb, Jess, wumman, you wes the hardest work a' hae tae face, an' a' wud rather hae ta'en ma chance o' anither row in a Glen Urtach drift than tell Tammas Mitchell his wife wes deein'.

'A' said she cudna be cured, and it wes true, for there's juist ae man in the land fit for't, and they micht as weel try tae get the mune oot o' heaven. Sae a' said naethin' tae vex Tammas's hert, for it's heavy enech without regrets.

'But it's hard, Jess, that money wull buy life after a', an' if Annie wes a duchess her man wudna lose her; but bein' only a pair cottar's wife, she maun dee afore the week's oot.

'Gin we hed him the mourn there's little doot she wud be saved, for he hasna lost mair than five per cent. o' his cases, and they 'ill be pul'toon's craters, no strappin' women like Annie.

'It's oot o' the questlon, Jess, sae hurry up, lass, for we've had a heavy day. But it wud be the grandest thing that wes ever dune in the Glen in oor time if it could be managed by hook or crook.'

'We 'ill gang and see Drumsheugh, Jess; he's anither man sin' Geordie Hoo's deith, and he was a' kinder than fouk kent; and the doctor passed at a gallop through the village, whose lights shone across the white frost-bound road.

'Come in by, doctor; a' heard ye on the road; ye 'ill hae been at Tammas Mitchell's; hoo's the gudewife? a' doot she's sober.'

'Annie's deein,' Drumsheugh, an' Tammas is like tae break his hert.'

'That's no lightsome, doctor, no lightsome ava (at all), for a' dinna ken ony man in Drumtochty sae bund up in his wife as Tammas, and theirs no a bonnier wumman o' her age crosses oor kirk-door than Annie, nor a cleverer at her wark. Ma, ye 'ill need tae pit yir brains in steep. Is she clean beyond ye?'

'Beyond me and every ither in the land but ane, and it wud cost a hundred guineas tae bring him tae Drumtochty.'

'Certes, he's no blate (backward); it's a fell chairge for a short day's work; but hundred or no hundred we 'ill hae him, an' no let Annie gang, and her no half her ycars.'

'Are ye meanin' it, Drumsheugh?' and MacLure turned white below the tan.

'William MacLure,' said Drumsheugh, in one of the few confidences that ever broke the Drumtochty reserve, 'a'm a lonely man wi' naebody o' ma ain blade tae care for me livin', or tae lift me intae ma coffin when a'm deid.

'A' fetch awa at Muirtown market for an extra pund on a beast, or a shillin' on the quarter o' barley, an' what's the gude o't? Burnbrae gaes aff tae get a goone for his wife or a buke for his college laddie, an' Lachlan Campbell 'ill no leave the place noo without a ribbon for Flora.

'Iika man in the Kildrummie train has bit fairin' in his pooch for the fouk at hame that he's bocht wi' the siller he won.

'But there's naebody tae be lookin' out for me, an' comin' doon the road tae meet me, and daffin' (joking) wi' me about their fairing, or feeling ma pockets. Oo ay, a've seen it a' at ither hooses, though they tried tae hide it frae me for fear a' wud lauch at them. Me lauch, wi' ma cauld, empty hame!

'Yir the only man kens, Weelum, that I

aince luv'd the noblest wumman in the Glen or onywhere, an' a' luv' her still, but wi' anither luv' noo.

'She hed given her hert tae anither, or a've thocht a' micht hae won her, though nae man be worthy o' sic a gift. Ma hert turned to bitterness, but that passed awa beside the brier bush whar George Hoo lay yon sad summer time. Some day a'll tell ye ma story, Weelum, for you an' me are auld freends, and will be till we dee.'

MacLure felt beneath the table for Drumsheugh's hand, but neither man looked at the other.

'Weel, a' we can dae noo, Weelum, gin we haena mickle brichtness in oor ain bames, is tae keep the licht frae gaein' oot in anither hoose. Write the telegram, ma, and Sandy 'ill send it aff frae Kildrummie this verra nicht, and ye 'ill hae yir man the morn.'

'Yir the man a' coonted ye Drumsheugh, but ye 'ill grant me ae favor. Ye 'ill lat me pay the half, bit by bit—a' ken yir wullin' tae dae't a'—but a haena mony pleasures, an' a' wud like tae hae ma ain share in savin' Annie's life.'

Next morning a figure received Sir George on the Kildrummie platform whom that famous surgeon took for a gillie, but who introduced himself as 'MacLure of Drumtochty.' It seemed as if the East had come to meet the West when these two stood together, the one in travelling furs, handsome and distinguished, with his strong, cultured face and carriage of authority, a characteristic type of his profession; and the other more marvellously dressed than ever, for Drumsheugh's top coat had been forced upon him for the occasion, his face and nose one redness with the bitter cold; rough and ungainly, yet not without some signs of power in his eye and voice, the most heroic type of his noble profession. MacLure compassed the precious arrival with observances till he was securely seated in Drumsheugh's dog-cart—a vehicle that lent itself to history—with two full-sized plaids added to his equipment—Drumsheugh and Hillocks had both been questioned—and MacLure wrapped another plaid around a leather case, which was placed below the seat with such reverence as might be given to the Queen's regalia. Peter attended their departure full of interest, and as soon as they were in the fir woods MacLure explained that it would be an eventful journey.

'It's a' richt in here, for the wind disna get at the snaw, but the drifts are deep in the Glen, and th'ill be some engineerin' afore we get tae oor destination.'

Four times they left the road and took their way over fields, twice they forced a passage through a slap in a dyke, thrice they used gaps in the paling which MacLure had made on his downward journey.

'A' seleckit the road this mornin', an' a' ken the depth tae an inch; we 'ill get through this steadin' here tae the main road, but oor worst job 'ill be crossin' the Tochty.

'Ye see the bridge hes been shaken wi' this winter's flood, and we daurna venture on it, sae we have tae ford, and the snaw's been melting up Urtach way. There's nae doot the water's gey big, an' it's threatenin' tae rise, but we 'ill win through wi' a warstle.

'It might be safer tae lift the instruments oot o' reach o' the water; wud ye mind haddin' (holding) them on yir knee till we're ower? an' keep firm in yir seat in case we come on a stane in the bed o' the river.'

By this time they had come to the edge, and it was not a cheering sight. The Tochty had spread out over the meadows, and while they waited they could see it cover another two inches on the trunk of a tree. There are summer floods, when the water is brown and flecked with foam, but this was a winter flood, which is black and sulled, and runs in the centre with a strong, fierce, silent current. Upon the opposite side Hillocks stood to give directions by word and hand, as the ford was on his land, and none knew the Tochty better in all its ways.

They passed through the shallow water without mishap, save when the wheel struck a hidden stone or fell suddenly into a rut; but when they neared the body of the river MacLure halted, to give Jess a minute's breathing.

'It'll tak ye a' yir time, lass, an' a' wud rather be on yir back; but ye never failed me yet, and a wumman's life is hangin' on the crossin'.'

With the first plunge into the bed of the stream the water rose to the axles, and then it crept up to the shafts, so that the surgeon could feel it lapping in about his feet, while the dogcart began to quiver, and it seemed as if it were to be carried away. Sir George was as brave as most men, but he had never forded a Highland river in flood, and the mass of black water racing past beneath, before, behind him, affected his imagination and shook his nerves. He rose from his seat and ordered MacLure to turn back, declaring that he would be condemned utterly and eternally if he allowed himself to be drowned for any person.

'Sit doon,' thundered MacLure; 'condemned ye will be suner or later gin ye shirk yir duty, but through the water ye gang the day.'

Both men spoke much more strongly and shortly, but this is what they intended to say, and it was MacLure that prevailed.

Jess trailed her feet along the ground with cunning art, and her shoulder against the stream; MacLure leant forward in his seat, a rein in each hand, and his eyes fixed on Hillocks, who was now standing up to the waist in the water, shouting directions and cheering on horse and driver.

'Haud tae the richt, doctor; there's a hole yonder. Keep oot o't for ony sake. That's it; yir daein' fine. Steady, man, steady. Yir at the deepest; sit heavy in yir seats. Up the channel noo, an' ye'll be oot o' the swirl. Well done, Jess, weel done, auld mare! Mak' straight for me, doctor, an' a'll gie ye the road oot. Ma word, ye've done yir best, baith o' ye this mornin',' cried Hillocks, splashing up to the dogcart, now in the shallows.

'Sall, it was titch an' go for a meenut in the middle; a Hielan' ford is a kittle (hazardous) road in the snaw time, but ye're safe noo.

'Gude lock tae ye at Westerton, sir; aane but a richt-hearted man wud hae riskit the Tocht in flood. Ye're bound tae succeed aifter sic a ground beginning,' for it had spread already that a famous surgeon had come to do his best for Annie, Tammas Mitchell's wife.

Two hours later MacLure came out from Annie's room and laid hold of Tammas, a heap of speechless misery by the kitchen fire, and carried him off to the bar, and spread some corn on the threshing floor and thrust a flail into his hands.

'Noo we've tae begin, an' we 'ill no be done for an oor, and ye've tae lay on without stoppin' till a' come for ye, an' a'll shut the door tae haud in the noise, an' keep yir dog beside ye, for there maunna be a cheep about the hoose for Annie's sake.'

'A'll dae onything ye want me, out if—'

'A'll come for ye, Tammas, gin there be danger; but what are ye feared for wi' the Queen's ain surgeon here?'

Fifty minutes did the flail rise and fall, save twice, when Tammas crept to the door and listened, the dog lifting his head and whining.

It seemed twelve hours instead of one, when the door swung back, and MacLure filled the doorway, preceded by a great burst of light, for the sun had arisen on the snaw.

His face was as tidings of great joy, and Elspeth told me that there was nothing like it to be seen that afternoon for glory, save the sun itself in the heavens.

'A' never saw the marrow o't, Tammas, an' a'll never see the like again; it's a' over, man, without a hitch frae beginnin' tae end, and she's fa'in' asleep as fine as ye like.

'Dis he think Annie . . . 'ill live?'

'Of coorse he dis, and be about the hoose inside a month; that's the gude o' bein' a clean-bluided, weel-illvin'—'

'Preserve ye, man, what's wrang wi ye? it's a mercy a' keppit ye, or we wud hev had anither job for Sir George.'

'Ye're a' richt noo; its doon on the strae. A'll come back in a whilie, an' ye 'ill see Annie juist for a meenut, but ye maunna say a word.'

Marget took him in and let him kneel by Annie's bedside.

He said nothing then or afterwards, for speech came only once in his lifetime to Tammas, but Annie whispered, 'Ma ain dear man.'

When the Doctor placed the precious bag beside Sir George in our solitary first next morning, he laid a cheque beside it and was about to leave.

'No, no,' said the great man. 'Mrs. Macfadyen and I were on the gossip last night, and I know the whole story about you and your friend.'

'You have some right to call me a coward, but I'll never let you count me a mean, miserly rascal,' and the cheque with Drumsheugh's painful writing fell in fifty pieces on the floor.

As the train began to move, a voice from the first called so that all in the station heard:

'Give's another shake of your hand, MacLure; I'm proud to have met you; you are an honour to our profession. Mind the antiseptic dressings.'

It was market day, but only Jamie Soutar and Hillocks had ventured down.

'Did ye hear yon, Hillocks? Hoo dae ye feel? A'll no deny a'm lifted.'

Halfway to the Junction Hillocks had recovered, and began to grasp the situation.

'Tell's what he said. A' wud like to hae it exact for Drumsheugh.'

'Thae's the eedential words, an' they're true; there's no a man in Drumtochty disna ken that, except ane.'

'An' wha's that, Jamie?'

'It's Weelum MacLure himsel. Man, a've often gined that he sud fetch awa for us a', and maybe dee before he kent that he had githered mair love than ony man in the Glen.

'A'm proud tae hae met ye,' says Sir George, an' him the greatest doctor in the land. 'Yir an honour tae oor profession.'

'Hillocks, a' wudna hae missed it for twenty notes,' said James Soutar, cynic-in-ordinary to the parish of Drumtochty.

Cunningham Gekie, D.D.: There are, however, multitudes who must either drink nothing intoxicating, or will take too much of it; and it is certain, moreover, that he who does not begin to drink, will never be a drunkard. Is it, then, too much for love to say, with Paul, "I will not eat even flesh" (which seems a necessary) "while the world stands, lest I make my brother to offend" (1 Cor. viii. 13). Who that reflects on the results of our drinking customs will not feel, as a Christian, that this inflicting self-denial is not worthy his most serious consideration, remembering the grand effects it has already secured in saving such multitudes from sin and crime.

Hon. J. M. Gibson: With Children's Aid Societies in the centres of population, well organized and managed by earnest-minded people devoted to the work, searching out the children who are without parental care, neglected or abandoned, rescuing them from pernicious influences and surroundings, and voluntary committees throughout the Province seeking for desirable homes for these children, advising and assisting in the work of placing out and maintaining a watchful and kindly interest in the treatment they receive, a network agency can be established in our community capable of accomplishing wonderful results in reducing the numbers of those from whom the criminal classes are constantly being recruited.

Our Young Folks.

WHEN BEDTIME COMES TOO SOON.

The clocks don't know their A B C's,
And so they cannot spell;
But yet they count much more than I,
And seem to count quite well.

But what good so much counting does
I'd really like to know?—
Just sending people off to bed
Before they want to go!

—St. Nicholas.

A PEEP AT SOME CHINESE PROVINCES.

The Chinese emperor, "the son of Heaven," as he is called, used to rule in awful state at Perkin. From North, West, and South there came every year stately processions humbly bringing tribute and splendid presents to his celestial majesty. Embassies from the hot, sunny coasts and tropical forests of Annam and Cochin-China were always on the march with gifts. Annam sent elephant tusks, rhinoceros horns, nuts, spices, sandal wood, and one hundred pieces of satin and one hundred rolls of white silk. A letter written in gold from the King of the South said: "As is my duty as your vassal, gazing from afar at the 'heavenly abode,' I have sent my envoy bearing these presents; I humbly wait your acceptance of them." Tonquin and Cambodia did the same.

But all that is changed now, for France has annexed the whole great S-shaped coast, reaching back to the great river Mekong. Driving back the yellow troops of Cochin-China, she has made herself a splendid empire in Southern Asia; so no more tribute will reach Peking from the South.

Tonquin means the "Eastern land." It is the most northerly of the three provinces we are considering, and the nearest to China. Inland it is very mountainous, but with fertile coasts and valleys. The coast South of the gulf of Tonquin is Annam proper, and the great flat region tending to the South-west is called Cambodia; all three provinces are now really France in Asia.

The country is extremely lovely. Palms, bamboos, and giant flowering-trees grow faster than man can destroy them. Teak and gum trees yield splendid timber. Gutta-percha trees, dye-woods, vanilla plants, and spices grow wild. The great staple crop is rice, vast quantities being raised. The indigo plant, the sugar-cane, coffee, tea, pepper, cloves, and excellent cotton are grown.

From Cambodia comes the yellow pigment thence named gamboge. Oils and resins are made into brilliant lacquer, and the glossy coral-red and gilded wares seen in our museums are the work of these artistic peoples of "further India."

In the forests roam the elephant, rhinoceros, tiger, leopard, and apes of many species. Among the birds are peafowl, gold and silver pheasants (see our illustration), and bright-plumaged macaws. In the marshy deltas of the great rivers Mekong and Saigon are crocodiles and serpents, boas and venomous reptiles.

Cambodia is a network of river channels opening out into the great inland lake of Tonli-sap. Here are the haunts of fever, ague, and cholera. It is death for a European to sleep in these beautiful but deadly glades. Still, people do live there, for where is the spot which is not "home" to some human beings? The French port of Saigon is fast becoming a rich and busy trade centre.

Hidden among the forest jungles are the famous ruins of Angkor. No man or woman treads the richly carved palace halls of that deserted city. They are a lair for tigers, a haunt for venomous reptiles. Trees and climbers for a thousand years have choked the galleries and courts. When the city was built, and by whom, there is no record! The people must have been far ad-

vanced in the arts, and rich. Now the silence is broken only by the peacock's cry, or the growl of some beast of prey.

The religion of the richer inhabitants of Cochin-China is Buddhism, founded by Buddha, who is represented in the temples by an image sitting cross-legged in deep contemplation; but the poor worship good and evil spirits, which they call Nats. There are many Jesuit missionaries following the French conquerors, but few converts are made. By race the people are a mixture of Malays and Chinese, and are brave, lively, and peaceable. They live very hardily and extremely coarsely, eating rice, snakes, locusts, and rats, and drinking only tea, but chewing betel-nut till their teeth are worn down to their gums. As workers, they make and embroider some excellent silk and cotton fabrics; while their houses are mainly of wood and bamboos gaily coloured.

HINTS FOR YOUNG READERS.

Have you a commonplace-book—just a little blank-book with a pencil attached? If not, supply yourself with one to-day. In reading for serious work it is an excellent plan to make notes of what most interests you, always adding the chapter and page for reference hereafter. You will find in Macaulay's *Life and Letters*, as you would in those of any great man or woman, constant allusions to noted people—those people will be perpetually bobbing up in your path whenever you are reading of their period. Record their names, and any special bits about them in your book—Hannah More, Carlyle, Sydney Smith, Trevelyan, whoever they may be. A pencil and blank-book are indispensable to a careful reader.

Now you will be ready to take up Macaulay's *History of England*. Do not shake your head at the thought of several volumes of history. History is only the story of the past. You and I are making it for those who will live after we are gone. A great many interesting things will strike you while reading Macaulay's *History*, and you will never forget, if you read it thoughtfully, the brilliant third chapter of his first volume.

Poetry? Well, of course you have read already Macaulay's *Lays of Ancient Rome*, but you will read again every one of his heroic ballads, and, if you are like me, your cheeks will flush and your voice tremble as you read. Perhaps you will feel as dear little Delcie does, who says, "Oh! let me hear something with shouts in it!" And if you would rather take Longfellow or Whittier or Bryant or Holmes or Jane Austen or any other author, pray choose for yourself, dear reader.—*Harper's Young People*.

VALUABLE BIBLES.

The three most valuable Bibles in the world are said to be in the British Museum, the National Library in Paris, and the cloister of Belem, Lisbon. The first is in manuscript, written by Alcuin and his pupils, and in the year 800 was presented to Charlemagne on the day of his coronation. In the thirties of the present century it was in the possession of a private gentleman in Basel, who offered it to the French Government for 42,000 francs. Afterwards it was sold to the British Museum for the comparatively small sum of £750. The book is written in fine, small characters, and is decorated throughout with exquisite vignettes and arabesques. The chapter headings, as also the name of Jesus, are everywhere written in gold. The Paris Bible was published in 1527, printed by order of Cardinal Ximenes, and dedicated to Leo X. One of the three copies, printed on vellum paper, was, in 1789, sold to England for 12,000 francs. This copy was afterwards presented to Louis Philippe, and in this way was placed in the National Library. The third, or Belem Bible, consists of nine folio volumes, and is written on parchment. It was stolen by Junot in 1807, and taken to Paris. Madame Junot, when Portugal wanted to buy the Bible back, asked 150,000 francs for it. Louis XVIII., however, made the Portuguese Government a present of the precious volume.



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If there is a drain on the system and strength, the record of it will show in the face. If there is nerve nagging "bearing-down" pains, dragging and pulling at the most sensitive organs in a woman's body, the face will show it. Abused nerves draw lines of care and worry on the face. Nervous prostration writes its warning on the face long before it comes. Sleeplessness, nervousness and debilitating drains make more wrinkles than age.

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Ministers and Churches.

St. John's Church, Hamilton, has called the Rev. J. A. Young, M.A., of St. Enoch's, Toronto.

The Rev. Dr. McCrae, of Collingwood, who has been ill with the grip, is now able to be about again.

Rev. Walter Muir, of Carluke, has received a call from the Presbyterian congregation at Brucefield.

The Presbytery of Orangeville has nominated the Rev. Dr. Torrance, of Guelph, for the Moderatorship of the General Assembly.

Principal Grant, of Queen's University, Kingston, conducted both services in the Presbyterian church, Cobourg, on Sunday.

The Rev. D. M. Buchanan, of St. Andrew's Church, Lanark, is preaching an interesting series of sermons on the Book of Job.

The Rev. Robert Rodgers, of Owen Sound, is slowly recovering from the effects of a severe fall which, while it broke no bones, gave him a severe shaking up.

The Ministerial Association of Elora was pleasantly entertained at Knox church manse on Monday afternoon of last week by the Rev. Mr. and Mrs. McLanes.

Rev. John Gourley, of Carp, who finished his theological course at Montreal Presbyterian College, has gone to take charge of an appointment at Lake Dolphin, Man.

The Rev. J. A. Carmichael, of Knox Church, Regina, has been preaching a series of discourses on "The Principle of Giving." Last Sunday week the collections there amounted to over \$200.

The Rev. A. Stevenson left Listowel last week to assume pastoral charge of the Presbyterian Church at Dannville, Quebec. The *Banner* says:—"We lose in Mr. Stevenson a good citizen and wish him abundant success in his new field of labor."

Rev. Neil McPherson, B.D., of Petrolia, has just completed the first year of his pastorate. An "At Home" was given and the occasion was celebrated in a most satisfying manner. On Sabbath sermons were preached by Rev. M. P. Talling, of London.

Rev. David Mitchell, well-known to many of our ministers in Canada, and for the past ten years pastor of the Scotch Church, Jersey City, has been obliged to resign his charge on account of failing health, very greatly to the regret of an attached people.

Rev. M. McGregor last Sabbath week started upon his fourteenth year as pastor of the Presbyterian Church, Tilsburg. During all these years many changes have taken place in the congregation, but with them all the work of the church had prospered greatly under Mr. McGregor's pastorate.

St. Andrew's Presbyterian Church, Halifax, has unanimously decided to call to its pastorate Rev. J. S. Black, to succeed Rev. D. M. Gordon, who was appointed to a professorship in Halifax Presbyterian College. Rev. Mr. Black was pastor of Erskine Church, Montreal, previous to Rev. L. H. Jordan.

Work has been begun on the new Presbyterian Church, Fenelon Falls. When finished the church will be a credit to the village and the congregation, and particularly so to the talented pastor, Rev. M. McKinnon. This gentleman has, during his few years sojourn in Fenelon Falls, won a host of friends, both by his kindly disposition and eloquent discourses.

The *London Advertiser*: Rev. Dr. Milligan, of Toronto, says he does not believe in special services for children—though he proposes to preach a special sermon to them on obedience. We do not know exactly what the genial divine means by "special services," but in the *Advertiser's* opinion children are too much unthought of in the ordinary Sabbath services. In an average Sabbath service how much is comprehensible by the average child?

On a recent Sabbath Rev. R. McNabb, of Beachburgh, Moderator of the Osceola, Stafford and Scotland field, Lanark and Renfrew Presbytery, dispensed the sacrament of the Lord's supper in the new Scotland Church. Mr. D. J. Scott is leader of the work in the field. Twenty-eight new members were received, ten by certificate, and eighteen by confession. Two new elders were ordained. Much encouragement accompanies the workers and work in this part of the Presbytery.

Rev. W. T. Herridge, of Ottawa, and Mrs. Herridge have just received word that Mr. Duncan, brother of the latter, has gained the first prize in Senior Divinity, in Senior Biblical Criticism, in Senior Church History, also the first prize for essays on Biblical Criticism. He has also been awarded for the second year in succession, the Rae-Wilson gold medal in theology. At the final examination for the degree of Bachelor of Divinity, he took first place and was elected to the Black fellowship of £147 per annum, which is the highest honor that Glasgow University can bestow on a theological student. This record of success is unparalleled, the nearest to approach it having been Prof. Kennedy, of Edinburgh University, and Prof. Hutton, of St. Andrew's

London Presbyterians have participated largely in social intercourse of late. Rev. J. G. Stuart's induction into Knox Church was followed by the Rev. Robert Johnston's into St. Andrew's; and last week a social re-union was held at St. James' Church. Addresses were delivered by Rev. Messrs. Clark, Stuart and Johnston. Rev. D. Robertson's absence was unavoidable. The chair was occupied by the pastor, Rev. M. P. Talling. Music and singing added zest to a thoroughly profitable evening.

The 5th year of the ministry of the Rev. A. H. Scott in St. Andrew's Church, Perth, was entered upon in a very happy way. The Ladies' Association made it the occasion of a reunion, which was much enjoyed. The reunion was held in the town hall, Rev. M. Macgillivray, of Kingston and Rev. Dr. Moore, of Ottawa, were present on the occasion and spoke suitable words. Greetings were conveyed by Rev. Mr. Currie from the sister church in Perth, members from other denominations took part in the services connected with the reunion.

The congregation of MacNab St. Presbyterian Church, Hamilton, celebrated a double anniversary a week ago last Sunday, the fortieth of the establishment of the Church and the twenty-third of Rev. Dr. Fletcher's pastorate. The Church was well filled both morning and evening, and the services were rendered especially attractive by special music by the choir. The pulpit was, on both occasions, occupied by Rev. Principal Grant, of Queen's College, Kingston. Dr. Fletcher's numerous friends will wish him many years of an increasingly fruitful pastorate.

Recently at a joint meeting of Session and Board of Managers of St. Giles' Church, Winnipeg, it was decided to grant the Rev. John Hogg three months leave of absence, the members regretting that the pastor had found it necessary to take a vacation. An adjournment was made to the manse at the close by the managers, session and friends, where Mr. Hogg was waited upon and presented with an address and a well filled purse. They expressed the earnest desire that Mr. Hogg might be restored to health and resume his pastoral labors towards the end of the summer. Pulpit supply will be given St. Giles' Church by the professors of Manitoba College.

Mr. J. J. Bell, M.A., of Toronto, and Dr. Bell, of Peterboro', presented a rare collection of old books and pamphlets of an historical nature, which belonged to their father, the late Robert Bell, to Queen's University. The books in question are almost priceless in value, duplicates of many of them being impossible to secure. As works of references and for purposes of historical research the gift will prove a valuable one indeed to the library of Queen's, some of the professors of which have already expressed personally to Dr. Bell their gratification at being able to examine these old documents and pamphlets, to the collecting of which the late Mr. Bell devoted a large portion of the latter years of his life.

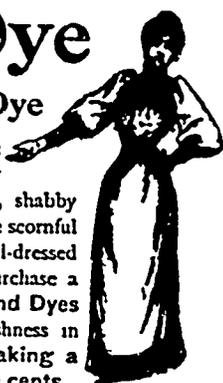
The monthly meeting of the Toronto Auxiliary Canadian McAll Association was held in the Y. M. C. A. library on Thursday, May 2nd., Mrs. Duncan Clarke occupying the chair in the absence of the president. Miss Carty read several interesting letters on McAll Sabbath School work in Lyons. "Our Medical Missions," an article bearing on the free dispensaries, supported by the mission in France, was read by Mrs. Geo. Kerr. A paper from Mrs. Cody, on the "Tour of the Mission Boat" was most encouraging. The welcome given this little boat is a proof of the way in which simple gospel teaching is received in France. The treasurer stated that the financial depression which has been felt, recently, by all missions, has left a diminution in the receipts for the closing year. Otherwise the work is progressing favorably and results are very encouraging.

On Sabbath, the 5th inst., East Presbyterian Church on Oak Street celebrated its anniversary. The Rev. Dr. Jackson, of Galt, officiated at both morning and evening services, and in the afternoon specially addressed the Sunday School and its friends. Dr. Jackson's sermons were characterized by an earnest desire to bring all within the highest influence of manhood, and as such were eloquent expositions of the beauty and happiness of a Christian Life. That he should be the pastor of one of the largest and most progressive Presbyterian Churches in Canada is no wonder to those to whom was granted the pleasure of hearing him. The service of praise was led not only by the choir but by the Sabbath School as well, and the sweetness of the music showed how efficiently they had been trained by their leader Mr. Stoddart. East Church has remarkably shown the fitness of their call to the Rev. J. A. Morison, and the increased attendance, along with their deepening spirituality, promise that the future opens for them brightly with augmented prosperity.

OBITUARY.

We noted at the time the death of Mr. Malcolm A. MacLean, the first mayor of Vancouver, B.C., and well know in Ontario. The following tribute to his memory is from the *Daily World*, of Vancouver: In the death of ex-Mayor MacLean our city loses one who was intimately connected with its birth and growth, and who had a great love for it. Withal he possessed many delightful traits of character, a sunny disposition, kind heart, broad views, liberal sentiments, and a tender regard for those near and dear to him. It were idle to say that he was faultless, our corrupt

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human nature stands in the way of perfection, but his virtues far out-weighed any blots that the captious might discover. He was zealous in his regard for the heather-clad mountains of his native land, and on festive occasions was always prominent when memories of Auld Scotia were revived. His bright smile and warm hand-clasp will be missed on our streets; but when the history of the Terminal City is written his name will be emblazoned on its pages in undying letters. Those left to mourn a devoted husband and affectionate father are not alone in their sorrow, which is shared by many who knew how to appreciate their beloved dead at his true worth, finding him ever loyal in his friendships and sterling in those qualities that go to make the worthy citizen.

PRESBYTERY MEETINGS.

OTTAWA. This Presbytery in session in St. Andrew's Sunday School Hall, on the 7th inst., unanimously nominated Rev. Dr. Armstrong for the position of professor of Apologetics and Church History in Knox College. Rev. Dr. Campbell moved the nomination. In doing so, he said that, no doubt, Toronto would show the same selfishness in this as well as other educational matters and try to elect a man from among the Toronto clergy, but in his opinion other places had just as intelligent men as the great city of Toronto. Ottawa Presbytery had men that were just as well qualified for such a position. Concluding, he said that he had been a fellow-student of Rev. Dr. Armstrong, and like many others could testify to his qualities. Rev. John McLaren seconded the resolution and Revs. Messrs. McLean, Nelson, Goodwillie and Whillans spoke of Rev. Dr. Armstrong as especially qualified and deserving of the promotion. Dr. Armstrong said he appreciated the support of the Presbytery. He had reason to know that other Presbyteries had been thinking of him and intended giving him their support. While not desiring to be boastful he said he felt qualified for the position.—*Ottawa Evening Journal*.

PARIS: At a special meeting of Presbyteries held in Paris, May 7th, the translation of Rev. R. W. Leitch from Waterford and Windham to Delaware and Caradoc in the Presbytery of London was granted. Rev. R. G. Sinclair was appointed

Indigestion

Horsford's Acid Phosphate Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to Ramford Chemical Works, Providence, R. I. Beware of Substitutes and Imitations. For sale by all Druggists.

Moderator of the Session during the vacancy, the pulpit to be declared vacant on and after first Sabbath of June. The Rev. J. Monro Gibson, D.D., of London, England, was nominated for professor in Knox College.—W. F. McMULLEN, Clerk.

PRESBYTERIAN COLLEGE, HALIFAX.

The closing exercises of this College were held in St. Matthew's Church on the evening of the 24th ult. Principal Pollok presided, and quite a number of ministers were present, among them Rev. D. Sutherland and Rev. Mr. Fullerton from Charlottetown. The following are the students of the graduating year:—Alexander Craise, George Arthur, B.Sc., Joseph H. Kirk, S.J. MacArthur, M.A., Alex. D. Macdonald, B.L., Philip K. MacRae, James F. Polley, B.A., Albert M. Thompson.

Principal Pollok addressed the meeting briefly, calling attention to several points in the report and indicated that the success of the college depends largely upon the interest and liberality of the ministers and people of the Church. He then presented the graduates with their diplomas and addressed them briefly. At this stage, amid hearty applause, Principal Pollok conferred the degree of D. D. on Rev. P. M. Morrison, and announced that a similar honor had been conferred on Rev. Joseph Annand, missionary in Santo, New Hebrides. Rev. Dr. Morrison, in brief but touching terms, acknowledged the unexpected honor conferred upon him and expressed gratification that he was associated with Rev. Mr. Annand in the bestowal of such a distinction.

The three elocution prizes were then presented to the successful competitors:—The Wiswell prize to Mr. Geo. E. Ross; the Gandier prize to Mr. J. E. Cropper; and the Carruthers prize to Mr. Alex. Archibald. Mr. Alex. D. McDonald, of P. E. I., one of the graduating class, then read the valedictory—an excellent and able paper, which was heartily applauded.

BIRTHS, MARRIAGES AND DEATHS.
NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the residence of the bride's parents, Moose Creek, Ont., on May 8th, 1895, by the Rev. J. MacKenzie, George E. Armstrong, Bearbrook, Ont., to Lillie J. Grant, Moose Creek.

At the residence of the bride's mother, May 1st, 1895, by the Rev. George MacArthur, B.A., Mr. William Miller to Miss Helen, eldest daughter of the late John H. Melville, Esq., all of Cardinal Ont.

At St. Paul's Church, Montreal, on Wednesday, May 8th, by the Rev. James Barclay, D.D., Edith Alice Polson, daughter of Prof. Clark Murray, McGill University, to John Stewart Skeaff, Bank of Toronto, Montreal.

DEATHS.

At Clinton on April 25th, Mrs. Ann Coatts Straith, wife of Mr. Peter Straith, aged 68 years and 7 months.

At St. Catharines, Ont., on May 7th, 1895, the Rev. George Burson, pastor of Knox Church, in his 62nd year.

At Smith's Falls on Tuesday, the 7th inst., Mary Meikle Clark, eldest daughter of James M. Clark, in the 21st year of her age.

At "The Willows," North Toronto, on the morning of the 11th May, Jacqueline, relict of the late James Leslie, aged 55 years.



As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

HOOD'S Sarsaparilla CURES

relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." Geo. MERRETT, Toronto, Ont.

Hood's Pills are prompt and efficient, yet easy of action. Sold by all druggists. 25c.

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WHY PAY DOCTORS' BILL?

By having an even, moist temperature in all parts of the house there is less liability to croup, diphtheria, pneumonia and kindred diseases. All these requirements are obtained by using an

OXFORD HOT WATER BOILER.

We can refer to hundreds of comfortably heated homes.

Manufactured By

The Gurney Foundry Co., Ltd., Toronto.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

—ISSUED BY THE—

Confederation Life Association OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue. IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents, W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

Mr. W. T. Stead is about to become editor of the *Echo*

There has been a great diminution of sickness in those Government departments where the eight hours' system has been introduced.



AN OLD LADY OF OVER 80 YEARS.

HER RIGHT SIDE WAS BADLY PARALYZED.

HER SUFFERINGS WERE SUCH THAT SHE WISHED TO DIE.

Paine's Celery Compound Saved Her Life and Renewed Her Strength.

THE BEST MEDICINE FOR THE OLD AND YOUNG.

It is now an established fact that our dear fathers and mothers and our grandparents can have their lives prolonged, and their years made happy and joyous, by the use of Paine's Celery Compound. Many old people suffer from nerve troubles, rheumatism, kidney and liver complaint, sleeplessness, and terrible paralysis. With such dangerous diseases clinging to them, they are liable to drop off at any moment. If we are truly and honestly interested in the welfare of the old people, we will anxiously seek to use the agency that will best meet their troubles. In the past, thousands of our aged people have been rescued from death by Paine's Celery Com-

pound, and are now enjoying a happy old age. Every week new testimony is received from old people, as well as from their friends and relations, lauding the strengthening and rejuvenating powers of earth's best medicine. Mrs. James Cain, of Perott Settlement, N.S., now in her eighty-first year, has just sent in convincing and cheering testimony regarding the value of Paine's Celery Compound. She writes as follows:— "I am happy to state that Paine's Celery Compound has been a great blessing to me. In November, 1893, the whole of my right side was paralyzed, and the doctor said I was too weak to take much medicine; I managed, however, to

use a little, and was able to sit up for a short time, but felt so bad, that I wished to die, as I thought death would be a great relief to me. "In my weak condition I began using Paine's Celery Compound. The first bottle gave me relief. I continued to use the Compound, and I have gained health, strength and flesh, and my friends say I look quite healthy. Although in my eighty-first year, my limbs are getting stronger, and I hope soon to be quite myself again. "I would advise all who are suffering from paralysis and other troubles to use Paine's Celery Compound and the Will's English Pills that accompany the Compound, and if properly used, they will surely cure."

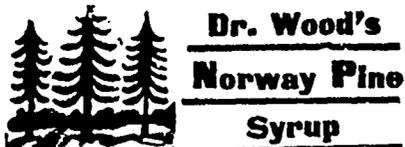
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For A Pair of our Sterling Silver Gents Links sent to any address for 50 Cents.

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ESTABLISHED 1840.

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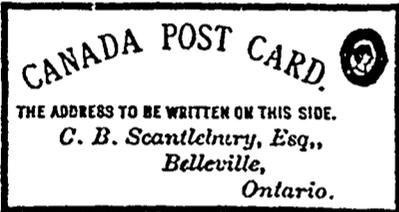
**Dr. Wood's
Norway Pine
Syrup**

A Perfect Cure for
COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup. Beware of Substitutes. Sold by all Druggists. Price 25 & 50c.

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WALL PAPER KING!
OF CANADA.

Address a Post Card as follows:



Then Write upon the other Side:

Dear Sir, _____ 1895.
Please send me samples of Wall Paper suitable for (mention Rooms) and not to exceed (mention Price) per single roll. I saw your advertisement in (mention Paper).
Yours truly,

YOU will receive by return mail samples of Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Ceiling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own fire-side and with your friends to assist in the selection.

You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—send you samples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc.; in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We Positively Guarantee Satisfaction. Can we say more?
Our Mail Order Department reaches throughout the Dominion. We pay the express charges on all orders of a reasonable size. Full instructions with samples.

C. B. Scantlebury,
- BELLEVILLE - ONT.

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QUICK CURE FOR SICK HEADACHE



**DUNN'S
FRUIT SALINE**
GIVES HEALTH BY NATURAL MEANS
KEEPS THE THROAT CLEAN AND HEALTHY.
DELIGHTFULLY REFRESHING.
SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND

FREE ONE DOLLAR MUSIC BOOK.

In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will talk it up and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address, Musical Guide Pub. Co., Cincinnati, Ohio. Mention this paper.



**THE IMPROVED VICTOR
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Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class hatcher in the market. Circulars free. GEO. EITEL & CO., London, Ont.

A. BARRETT, Photographer.

All kinds of photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.

34 YONGE STREET, TORONTO.

British and Foreign.

Mr. S. R. Crockett, accompanied by his wife, has gone to Italy for two months to recruit his health after his recent attack of influenza.

The annual meeting of the Bombay Y.M.C.A. has just taken place. The Association has attained its majority, and has a membership of 500.

Ecclefechan congregation complains of the robbing by city congregations of country ones, as illustrated by the call of their pastor, Mr. Small, to Bonnington, Edinburgh.

Lochcarron Presbytery has adopted overtures asking the Assembly to deal with Prof. Drummond for his "Asent of Man," and to maintain the doctrine of a scriptural union of church and state.

Dr. James Smith, E. C. Cathcart, is the oldest ordained minister in Scotland, having been settled in February 1828, and thus has laboured in that parish for sixty-seven years. He was 91 years of age last November.

Glengly Synod has adopted overtures calling on the Assembly to deal with Prof. Drummond for his recent book, and to promote union among the Presbyterian Churches on the basis of an Establishment.

Mr. J. A. Pease, M.P., says the only remedies for slavery in the East Africa are to pension the Sultan of Zanzibar, to accept full responsibility ourselves, abolish the status of slavery, and build a railway from Mombasa.

The Rev. John McNeill's Mission at Calcutta has greatly benefited the Y.M.C.A. there; and the evangelist has also rendered most valuable help to the project for erecting a commodious Y.M.C.A. building in Madras.

Dr. Percival, the new bishop of Hereford, on the occasion of his enthronement, preached on the subject of the Armenian atrocities, declaring that if Britain did not take action she should be sharers in the guilt of the Turk.

Mr. Gladstone, in a recent reception to Armenian refugees at Hawarden, indicated as the chief danger of the situation that useful action might cease on the Turk's promises of reform, promises not worth the breath spent in uttering them.

Barclay Church, Edinburgh, has raised since its formation, in 1864, £124,099. Last year it contributed to the Sustentation Fund £1,273, foreign missions, £325, and for other missionary, denominational, and benevolent schemes, £901.

There are still in the Established Church eight ministers who were in office previous to the Disruption in May, 1843, but of those who then "came out" there are surviving twenty-one, of whom Mr. Nixon, of Montrose, is the oldest, being in his 92nd year.

Mr. Gladstone, speaking of his library, says that the stores of divine learning, ought to be associated with those of human learning, Christianity being a religion adapted to the elevation and development of the entire nature of man. He has no objection to light literature provided it be good.

Rev. Jas. Kidd, D.D., of Erskine Church, Glasgow, has been presented at a soiree of his congregation held in consequence of the resolution of Glasgow University to confer on him the degree of D.D., with a purse of sovereigns and academic robes, along with a davenport for Mrs. Kidd.

A TRAGEDY RECALLED.

THE STORY OF A WOMAN WHO HAS SUFFERED DEEP AFFLICTION.

Intense Mental Strain and Sleepless Nights Brought Her Almost to the Verge of the Grave—Help Came When Hope Had Almost Fled.

Mrs. Sarah Wood, widow of the late Alex. Wood, of North Elmsley, Lanark Co., has had more sorrow than usually falls to the lot of human beings, and it is no wonder that, under the intense mental strain, she was completely prostrated, and her friends are rejoicing with her that she has again been restored to health. To a reporter she told the following story:—"Until about three years ago I had always been in good health, except for occasional spasmodic headaches which had bothered me for some years. I am now sixty-three years of age, and my troubles came as much by mental anguish and sleepless nights as by overtaxing my physical system. Two years ago last August my son, W. J. Wood, was killed on the C.P.R. in a collision, and

his lifeless, mangled body was brought home. Six weeks later my sister, Mrs. Lucky, of Kitloy, was foully murdered. During those days I was taking care of my youngest daughter, Mrs. O. Bissell, near Merrickville, who was ill with consumption and who died four months later. Few people have been called upon to undergo so much affliction, and with sleepless nights and days of labour I became reduced almost to a living skeleton. In the fall of 1894 I was obliged to take to my bed, where I lay for several weeks hovering between life and death. During this time I was under the care of a doctor, but his treatment did not help me much. My head now continually troubled me and a severe pain in my back, just above my left hip, caused me great agony. I had heard a great deal about Dr. Williams' Pink Pills and determined to give them a trial. Before the second box was entirely gone my headache disappeared and I found myself growing stronger, and, after taking the pills for a time longer, the pain in my back disappeared also. I then felt so well that I decided to visit another daughter who lives near Merrickville, determining to take the Pink Pills until thoroughly restored. In passing through Smith's Falls, I procured more pills, but found afterwards that they were not sold in bulk. The result was that my old infirmities began to return and I began to mistrust that the pills were not genuine, and sent into Merrickville for more. A comparison soon showed that, while both pills were colored pink, the ones I got in Smith's Falls were spurious, for they were not exactly the same shape and did not look the same when the two were compared. As soon as I began the use of the genuine Pink Pills I began to grow better, and after the use of a few more boxes, found myself entirely cured, and I am now enjoying as good health as ever I did in my life. I believe that if it had not been for Dr. Williams' Pink Pills I would have been in my grave, and I am glad to give my testimony, hoping that some poor sufferer may be made well as I was."

Mrs. Wood's unfortunate experience with imitation Pink Pills make it necessary to again impress upon the public that Dr. Williams' Pink Pills are never sold in bulk, by the dozen, hundred, or ounce, or in any shape except in the company's boxes, every one of which is enclosed in a wrapper printed in red ink, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People" If these Pills are offered in any other form, even if pink in color, they are imitations and should be promptly refused. Dr. Williams' Pink Pills cure when other medicines fail. Imitations are worthless and may be dangerous to health.

Perth and Stirling Synod has, by thirteen votes to eleven, adopted an overture, moved by Rev. R. McIntosh of Alva, in favour of increased co-operation among the churches rather than of union. The minority was led by Rev. P. A. Gordon Clark, who objected to the suppression of small charges.

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures Catarrh. Give it a trial.

Perhaps

Some day, someone, somewhere, will make a better match than E. B. Eddy makes—but up to this date no one has done so.

Meanwhile, and until a better one is produced, use

**E. B. Eddy's
Matches.**



**REGULATE THE
STOMACH, LIVER AND BOWELS
AND PURIFY THE BLOOD.**

RIPIANS TABLETS are the best Medicine known for Indigestion, Bileousness, Headache, Constipation, Dyspepsia, Chronic Liver Trouble, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—50 cents per box. May be ordered through nearest druggist, or by mail. Address

THE RIPIANS CHEMICAL CO.,
19 SPRUCE STREET, NEW-YORK CITY.

"AM I MARRIED OR NOT?"

asked Mr. A., despondently. "I declare, my wife is so nervous and irritable that I don't stay in the house a moment longer than I can help. My home isn't what it used to be. "Mrs. A. is suffering from some functional derangement, I presume," said B. "Yes, she has been an invalid for years." "Exactly. Her experience is that of my wife, but she was cured by Dr. Pierce's Favourite Prescription. Get this remedy for Mrs. A., and the happiness of your home will soon be restored." Mr. B. was right. For prolapus, painful periods, irregularities—in short, all "complaints" peculiar to the female sex—the "Favourite Prescription" is a sovereign specific.

Rupture or Hernia, permanently cured, if no pay. For pamphlet and reference address, World's Dispensary Medical Association, Buffalo, N.Y.

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Don't You Use

**Surprise ?
Soap**



**SURPRISE
SOAP** LASTS LONGEST GOES FARTHEST.

The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

It does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces. Sold by all Druggists.



SEE THAT MARK "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.

Ganong Bros., Ltd.,
ST. STEPHEN, N.B.



To Nursing Mothers!

A leading Ottawa Doctor writes:
 "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT
 gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
 In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE. 40 CENTS PER BOTTLE.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS & BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

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

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

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ROLL OF HONOR.

THREE GOLD

and ONE SILVER MEDAL
 THE WORLD'S INDUSTRIAL and
 COTTON CENTENNIAL EXPOSITION.
 NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD
 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR
 ST. LOUIS AGRICULTURAL & MECHANICAL
 ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR,
 San Francisco, Cal., 1894.

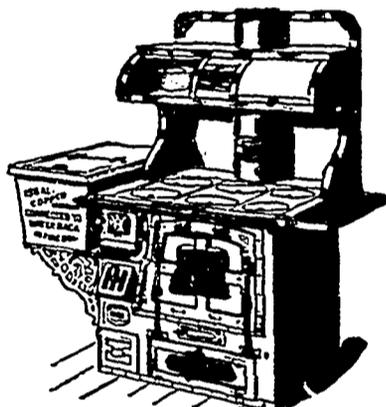
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HOTEL AND FAMILY RANGES.

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Above Style Family Range is sold only
 by our Traveling Salesmen from our
 own wagons at one uniform price
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Made of MALLEABLE IRON and WROUGHT
 STEEL and will LAST A LIFETIME
 if properly used.

SALES TO JANUARY 1st, 1895,
 299,327.

MISCELLANEOUS.

Mr. Sidney Colvin is preparing a selection of R. L. Stevenson's Samoan letters for publication in the autumn.

Mr. Rhodes, on behalf of the Chartered Company, has presented a farm to the first European baby born in Manica-land.

The *Daily Times* of Otago has had an obituary notice of Prof. W. Garden Blaikie, confounding him with the late Prof. J. S. Blackie.

RINGING NOISES

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills; assist digestion, prevent constipation.

An "ecclesiastical case" of interest is "up." A. U. P. Presbytery suspended a minister after trial. He appealed to the Civil Court. The Presbytery replied that it was acting within its own jurisdiction, and that no court of law could restore the ecclesiastical status of the condemned minister. The Court of Session refused to accept the plea, and ordered a trial. This raises a question of moment to all the non established churches of Scotland.

SOMETHING WE WOULD RECOMMEND
 TO THE EARNEST ATTENTION OF
 MINISTERS, FATHERS AND
 MOTHERS.

A GREAT FIELD OPEN FOR THEIR ENERGY IN
 STRIVING TO STOP OR DIMINISH THE
 "ALCOHOL" AND "MORPHINE"
 HABIT.

Much has been said about men and women acquiring the above pernicious habits through taking patent medicines, which are largely made up of these ingredients. Of course these powerful nerve tonics stimulate for a short time and make people "feel good," but the stimulant must be taken frequently, and in this manner the baneful habits attach themselves to the user, never to be got rid of.

To avoid or diminish these evils as much as possible "MANLEY'S" Celery Nerve Compound, with Beef, Iron and Wine, was placed before the public. It is a scientific combination of celery for the nerves, beef, iron and wine for the blood and strength, and camomiles and other tonics, and is based on glycerine (the most perfect germ destroyer, and healing, cooling laxative known to the medical profession) instead of alcohol.

Just think of the beneficial effects this will produce, and being free from harmful narcotics, the horrible evils our dear friends may be saved from.

If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S" Celery Nerve Compound, for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is *unrivalled* in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

RADWAY'S PILLS,

Always Reliable,
 Purely Vegetable.

Perfectly tasteless, elegantly coated purgo, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

Sick Headache,
 Female Complaints,
 Biliousness,
 Indigestion,
 Dyspepsia,
 Constipation

—AND— All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists.
 Send to DR. RADWAY & CO., 49
 St. James St., Montreal, for Book of
 Advice.

50c. Bargains in Bulbs and Plants
 The Maximum of Worth at Minimum of Cost
 No. B-15 Gladiolus, finest assorted, for 50c.
 " I-6 Dahlias, select show varieties " 50c.
 " G-8 Montbretias, handsome " 50c.
 " O-6 Roses, everbloom'g beauties " 50c.
 (Window Collection, 1 each.
 " F-1 Fuchsia, Dbl. Fl. Musk, Ivy
 and Sweet Sc'yd Geranium, 50c.
 " F-1 Manetta Vine, Tropaeolum,
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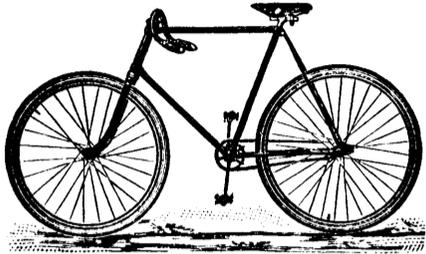
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Needs attention at this time. If you are tired, weak and nervous, it is clear that your blood is impure, and without doubt there has been too much over-work or strain on brain and body. The course of treatment for such a condition is plain and simple. The blood must first be purified so that the nervous system, and in fact all the organs will be fed upon pure blood. Intelligent people without number have testified that the best blood purifier, nerve tonic and strength imparting medicine is Hood's Sarsaparilla. Nervousness, loss of sleep and general debility all vanish when Hood's Sarsaparilla is persistently taken; in a word, health and happiness follow after taking Hood's Sarsaparilla.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September.
BROCKVILLE.—At Spencerville, on July 9th.
BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
BARRIE.—At Barrie, on May 28th, at 11 a.m.
BRANDON.—At Oak Lake, on May 14th, at 10 a.m.
CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m.
CHATHAM.—At Windsor, in St. Andrew's Church, on July 9th, at 10 a.m.
GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
GUELPH.—At Guelph, in Chalmers' Church, on May 21st, at 10.30 a.m.
HURON.—At Clinton, on May 14th, at 10.30 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
MAITLAND.—At Wingham, on May 21st, at 11.30 a.m.
MONTREAL.—At Montreal, in Knox Church, on Tuesday, 9th July, at 10 a.m.
ORANGEVILLE.—At Orangeville, on May 7th, at 10.30 a.m.
OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, June 24, at 2 p.m.; for Business, June 25, at 10 a.m.
PARIS.—At Paris, on July 9th, at 10 a.m.
PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.m.
QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
REGINA.—At Regina, on July 10th.
STRATFORD.—To meet on May 14th.
SUPERIOR.—At Keewatin, in September.
VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd.
WHITBY.—At Pickering, on July 16th, at 10 a.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on May 14th, at 2 p.m.
SAUGEN.—At Mount Forest, on July 9th, at 10 a.m.
SARNIA.—At Sarnia, in St. Andrew's Church, on June 4th, at 11 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.

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Dundee U.P. Presbytery has agreed to petition in favour of the Welsh Disestablishment Bill.

The Bishops of London, Hereford, and Southwell have given in their adhesion to women's suffrage.

There is a good deal of uneasiness in Russian official circles about some startling revelations to be made about the malversation of funds in connection with the New Siberian railway. A commission of experts will shortly proceed to Eastern Siberia to inquire into the matter. The Emperor says he is determined to stop such malpractices.



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TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on MONDAY, 27th MAY, 1895, 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 Insane, Toronto.

Hard Coal—1,100 tons large egg size, 125 tons stove size, 75 tons nut size. Soft Coal—450 tons lump; 100 tons hard screenings, 100 tons soft screenings.

Asylum for Insane, London.

Hard Coal—2,500 tons large egg size, 300 tons stove size, 150 tons chestnut size. Soft Coal—25 tons for grates. Of the 2,500 tons 800 may not be required till January, 1896.

Asylum for Insane, Kingston.

Hard Coal—1,050 tons large egg size, 225 tons small egg size, 30 tons chestnut size, 25 tons stove size, 400 tons hard screenings, 400 tons soft screenings; 10 tons soft lump.

Asylum for Insane, Hamilton.

Hard Coal—2,730 tons small egg size, 174 tons stove size, 94 tons chestnut size. Soft Coal—50 tons lump for grates, 12 tons lump; for pump house, 100 tons small egg size. Of the above quantity 1,454 tons may not be required until January, 1896.

Asylum for Insane, Mimico.

Hard Coal—1,800 tons large egg size, 160 tons stove size. Soft Coal—15 tons soft lump; 50 cords No. 1 green wood.

Asylum for Idiots, Orillia.

Hard Coal—2,200 tons large egg size, 25 tons stove size. Soft Coal—50 tons.

Asylum for Insane, Brockville.

Hard Coal—1,400 tons egg size, 90 tons stove size, 10 tons chestnut size.

Central Prison, Toronto.

Hard Coal—50 tons nut size, 50 tons egg size. Soft Coal—Select lump, 2,000 tons. 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, 75 tons small egg size, 15 tons stove size, 31 tons No. 4 size. Soft Coal—For grates, 4 tons.

Institution for Blind, Brantford.

Hard Coal—425 tons egg size, 125 tons stove size, 25 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 purpose 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 for \$500, 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. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,

Inspectors of Prisons and Public Charities,
Parliament Buildings,
Toronto, Ont., 13th May, 1895.

Miscellaneous.

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