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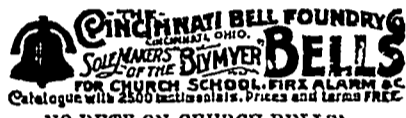
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Four quarts of spinach, one large head lettuce, one tablespoonful of butter, one teaspoonful of salt, half a teaspoonful of sugar, a slight grating of nutmeg, one teaspoonful of flour mixed with half a pint of cream or milk. Clean the spinach and lettuce and put them in a stewpan with one quart of boiling water. Boil rapidly for five minutes then turn the vegetables into a colander, and pour cold water over them. Press as much water as possible from the vegetables and then chop very fine. Put the butter in a stewpan and on the fire. Add the minced vegetables and seasonings and cook gently for fifteen minutes; then add the flour and cream and cook fifteen minutes longer.

Hot Rolls.—Sift three pints of flour in a pan; add three tablespoonfuls of butter, two eggs, a teaspoonful each of salt and sugar, and one-half cupful of yeast; make into a soft dough with sweet milk. Set in a warm place over night. Knead in the morning. Make in rolls and set to rise; when light bake in a very hot oven.

Vegetable Soup.—Two or three pounds of lean beef and salt pork mixed, one small head of cabbage, one turnip, one large onion, one small beet; boil separately from the meat. When the other vegetables are beginning to get done, add two or three potatoes. When all are done well, chop fine; chop the meat, put together and season.

Bread Omelet.—Crumble a cupful stale bread crumbs and soak them in half a teaspoonful of milk. Then beat them quite smooth and add half a teaspoonful of salt and three beaten eggs. Butter a shallow pudding dish well, pour in the mixture and bake in an oven about ten minutes; serve at once in the same dish, as it falls quickly.

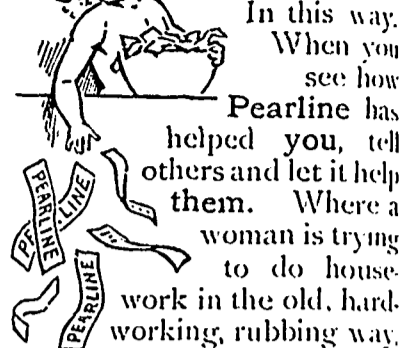
Tarts.—When pies are to be made it is a good plan to make more crust than needed for present use, and bake it up in shells for tarts. Bake in the gem pans. These shells will keep quite a while in a close tin box, and are handy for emergency to heat a moment in the oven, then fill with some nice jam or jelly. They make a pretty addition to the tea table.

Remedy for Whooping Cough.—The following remedy for whooping cough was brought from Germany, and its effect in this country, has been so good that those who have used it think it marvelous. Take four large heads of garlic and boil them in a pint of water, letting the water boil down considerably. Add two tablespoonfuls of lard to the water, boil again, strain, and while hot add one teaspoonful of turpentine. It should be kept in a cold place, and used to apply under the arms, inside the hands under the knees, at the elbow joints, upon the bottom of the feet and around the neck. Heat it and rub it in well before the fire.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MAY 6th, 1896.

No. 19.

Notes of the Week.

President Thwing has been investigating the number of graduates of American colleges from the beginning. The number seems to him to be about 300,000, a number somewhat larger than is usually represented, of whom about 150,000 are supposed to be now living.

Referring to several recent instances of Turkish duplicity and bad faith and the way in which this conduct is met by the nations which are treated in this manner the *Outlook* thus describes the situation: "Salisbury says we cannot do anything; Germany says 'not interested'; Russia says 'we prefer to maintain the present status'; France says 'we have no occasion to take action'; Italy—but Italy is of no account; and the United States says 'well, what does Washington say?' And how long must this state of affairs, with the enervated and the weak dominating the strong and mighty, continue?"

For some time past there has been much keen feeling in the Methodist Episcopal Church of the United States over the admission of women as members of the General Conference. It was confidently expected that the result of the voting in this question would be settled in favor of the women. It turns out however not to be. The total vote is 10,159. The vote required to carry the change is three-fourths. The vote for admission is 7,553, against is 2,606, making 66 less than the required number. It is believed that when the vote is taken again four years hence, as it will undoubtedly be, there will be the requisite majority.

As College convocations are now the order of the day, degrees are being conferred thick and fast on all hands, upon young, middle aged and old men, men who have won their spurs, so to speak, and who have yet their name and fame to make. It may be feared that some of the degrees may become so cheap that the distinction will eventually consist rather in not having, than in having a handle to one's name. *Noblesse oblige*. We can only hope that all so honored for one reason or another, great or small, may not only be honored by their degree, but by worthy accomplishment in their various fields of learning and of labor bring honor to the degree.

Chautauqua has with very many become a household word. A programme lying before us of some items of work to be taken up during the coming season, and this during what are usually supposed to be holidays, almost staggers us with the multiplicity of subjects, and names of men and women all more or less distinguished who will give their services for the work. There can be no valid reason given now, why everyone who has the will and wish for it should not get a more or less liberal measure of culture. Not to mention names, which are too numerous, the following subjects will be treated. pedagogy, arts and sciences, municipal reform, domestic economy, music. Sermons, lectures and readings will besides be added to this great feast of good things. W. A. Duncan, Chautauqua, N. Y., will supply all information required.

The catalogue of McCormick Theological Seminary for 1895-6 shows 202 students in attendance; 78 in the senior class, 63 in the middle, 54 in the junior, one Fellow, two special and four graduate students. They represent no less than 74 different colleges, and are from 29 different states and countries.

The cause of international arbitration of disputes and differences arising between nations, and which is undoubtedly making progress in Britain and the United States at least, finds no favor with Lord Wolseley, the Commander-in-chief of the army. Speaking at a public dinner at the London Press Club lately, he said that he did not believe in universal peace. He characterized the man who believed that the time was coming when there would be no wars as a dangerous dreamer, especially dangerous if he happened to hold a public position. He hoped that no such man would ever be in the fore-most place in public life in Great Britain.

The appointment of Sir Donald Smith as Canadian High Commissioner in London, in the place of Sir Charles Tupper, is one which will commend itself to all right-minded Canadians. He is largely identified with the most important interests of Canada, is a Canadian of high distinction, and of great and wise liberality. The place he has of late taken in Canadian politics, for its moderation, wisdom and patriotism has raised him high in public esteem, and served to relieve somewhat the otherwise unsightly spectacle which has been presented at Ottawa. The honor and dignity and good name of Canada, all will feel are perfectly safe so long as they are in the hands of Sir Donald Smith.

The last *Jewish Christian* speaking of the remarkable interest shown by Jews in New York in work being carried on there by Mr. Warszawiack, whose name is well-known in Toronto, says: "As in the previous month, so during the month of March, our meetings have been crowded night after night almost without exception. Thirty-one meetings were held at the mission during the month, which had thirty-one days. At more than twenty of these meetings it was necessary to put the sign out reading: 'The house is packed full. No more admittance.'" Large numbers of people were refused admission, and during Passover week and at the Friday and Saturday meetings hundreds of Jews and Jewesses were turned away because of the want of more room."

The jubilee of Rev. Dr. Green, the veteran professor in Princeton Theological Seminary, was celebrated yesterday. A portion of a private letter from the Rev. Dr. B. B. Warfield, a fellow-professor, printed in the *Pittsburg Messenger*, a few days ago, thus refers to the occasion. "We are very busy preparing for Dr. Green's jubilee celebration. It promises to be a great success, as it deserves to be, for who in the whole Church deserves of the Church as Dr. Green does? Great scholar, great teacher, great man, great Christian, with heart as big as his head, and with a modesty equal to his scholarship!—he is an inspiration and a model to all who know him. We feel like praying God to give him to us for another fifty years. Ah, that such a thing could only be!"

The late George Munro, the eminent and successful New York publisher, who lately died very suddenly at the age of seventy at his Hudson country residence, was, the *Halifax Witness* informs us, "a native of West River, Pictou, and educated at the famed Pictou Academy. He was for some years Principal of the Free Church Academy, Halifax. His prosperity enabled him to help Dalhousie to the extent of \$320,000. He was at the same time bountiful in other directions. Mrs. Munro is a daughter of the late Dr. Forrest, and sister of President Forrest, of Dalhousie. Mr. Munro leaves two sons and two daughters. Two of his brothers and three sisters survive. Not his own family and relatives only but the thousands that have benefited by his munificence towards higher education will mourn his death, and gratefully cherish the remembrance of the good that he has done."

The difficulties arising in the Presbyterian Church of the United States, North, from the case of Rev. Dr. Briggs and his teaching in Union Seminary, led the Presbytery of New York to ask instructions from the General Assembly as to how it should deal with students coming from that seminary to apply for license to preach. A committee of Presbytery appointed to examine the Assembly's instructions on this matter has just reported. Of this report a part is as follows:—"But the Assembly further proceeds to 'enjoin' this Presbytery as to its action with reference to the licensure of these students. In thus attempting to authoritatively control the Presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers and infringes upon the inherent rights of the Presbytery, which are specifically reserved to it by our constitution, as to the exercise of its functions in the reception and licensure of candidates for the gospel ministry." After some discussion the Presbytery adjourned until last Monday, when a vote was to be taken on the question, of which we have not yet heard the result.

Attention continues to be still very much fixed in Britain upon the state of things in Africa, and for the present, interest in the Egyptian expedition is eclipsed by the more critical state of affairs in the south of Africa. While the look of things in general is decidedly equally, interest is concentrated on Beiuwayo and the fate of the handful of Englishmen beleaguered there by the Matabeles. It brings to mind some of the events in the Indian mutiny. It may be earnestly hoped that the efforts being put forth to relieve the besieged will be completely successful. What their fate will be should it fail one cannot contemplate without a shudder of horror. The sentence of death, although commuted, which has brought great relief, pronounced upon members of the Reform Committee by the High Court in Pretoria, yet gives reason, along with the refusal of President Kruger to visit England with a view to set upon a satisfactory basis Transvaal affairs, for great anxiety about what the outcome of this South Africa embroglio is to be. It is to be hoped that hostilities with the Boers may be averted, as it is impossible to foretell what complications with European powers, especially Germany and France, might not be the result.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: If you are praying for a revival, don't let somebody else do all the work.

The Interior: Let us stop discussing the Word of God, for awhile, and vary our exercises by obeying it.

The Bible Reader: Even procrastination may be a virtue. As when we postpone sending off a venomous letter until we are ashamed of it.

United Presbyterian: The best capital a young man can have is the fear of God and an honest determination to do right. He will always have friends, and opportunities are awaiting for him.

Wallace Clark: Man can never find his soul. He may look for it, and cut the mortal frame to pieces with the surgeon's knife; but he must look for it by faith. The greatest things in the universe are unseen, but may be received by faith.

John Ruskin: Reverence is the chief joy and power of life—reverence for that which is pure and bright in youth, for what is true and tried in age, for all that is gracious among the living, great among the dead—and marvelous in the powers that cannot die.

Charles H. Parkhurst, D.D.: It is life and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior, and not from his father's philosophy.

Westminster Teacher: Many of the most serious sins of our lives are sins of omission—not evil things that we do, but duties of love and kindness and justice which we leave undone. We should give much attention to this part of our life. Many people never do things that are very wrong, and yet they are continually passing by things which they ought to do.

Mid-Continent: In the year of the martyrs, 1895, no record has been more touching than this from Marash in Turkey: "One young man was given the alternative of death or becoming a Moslem. He chose death, and they struck his head off. His poor body was taken to his mother, who, taking his hand and kissing it, said: 'Rather so, my son, than living to deny our Lord and Saviour.'"

J. R. Millar, D.D.: "Nagging is not a means of grace. There is a more excellent way—the way of love. It is better, when we wish to correct faults in others, to be careful to let them see in us in strong relief, the virtue, the excellence, opposite to the defect we see in them. It is the habit of a certain good man, if one of his family or friends mispronounces a word in his hearing, never pedantically to correct the error, but at some early opportunity to find occasion to use the same word, giving it the correct pronunciation. Something like this is wise in helping others out of their faults of character or conduct. An example is better than a criticism."

Our Contributors.

WOULD THE COUNTRY STAND THEM?

BY KNOXIAN.

For the next seven weeks the air will be filled with comments on our public men. Common-place comment will at times rise to the high level of first class criticism, and at times sink down past personalities and abuse to the low plain of political blackguardism. Part of the comment will be truth, part half truth—the worst kind of a lie—and part will be unblushing, brazen falsehood. Here and there amidst the dust and din a voice will be heard denouncing politics and politicians. The owner of the voice will always be sure to say that he takes no interest in politics and that he considers all politicians a bad lot.

Now it might occur to some one to ask if this country would stand much better politician than those we have. Is it possible to govern Canada by as clean methods as those by which a high class merchant or other business man conducts his business. May it not be possible that our government with all its faults is just as good as a majority of the people would support. It is easy to say we ought to have better government, but that is about as sensible as saying a stream ought to be purer than the fountain from which it flows.

Moses was a good man, a great leader and wise legislator. Supposing Moses were to rise from his unknown grave and stand for a Canadian constituency what would be his chances for election. In some constituencies he would not have the ghost of a chance. We doubt very much if he could secure election in any. If the people actually wanted the highest kind of patriot, leader and legislator Moses should have his choice of constituencies and be elected by acclamation. Would he have any such choice or be elected in any such way? The chances are a million to one that in no constituency in Canada—not even in North Oxford—would the great legislator poll a sufficient number of votes to save his deposit.

Daniel was a high class statesman. He was Prime Minister of a mighty empire of one hundred and twenty provinces. There are only seven Provinces in this Dominion. Daniel gave the Empire clean government. His bitterest enemies said: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." His accounts were straight. There was neither boodle nor bribery during his Premiership. How long could Daniel hold office as Premier of this Dominion? We doubt very much if he could find a constituency in all Canada. The whole tribe of boodlers would go dead against him. Being a total abstainer he would have to fight against the liquor interest. Not being a Patron he could not get the Patron vote if there happened to be a Patron in the field. It is pretty hard to say just how the Tories and Grats and McCarthys would look on the candidature of a man like Daniel. Most likely they would say he was a very good man, but not a practical politician suited to the exigencies of Canadian political life.

We imagine we see a score of readers look up and mutter something about irreverence. Talk right out please, and say it is irreverent to speak of statesmen like Moses and Daniel in connection with Canadian politics. That is exactly what we want you to say. Now we have you in the very corner we want to have you in. Why does it seem to you like irreverence to connect the name of a legislator of the character of Moses, and the name of a premier like Daniel with the government of Canada? Were they not good men, wise rulers, great leaders, high class statesmen? Is it because Moses was such a good man that you cannot bear to think of him in connection with the public life of Canada? Then so

much the worse for Canada. Is it because Daniel was such a pure, honest, lofty statesman that you feel shocked to hear his name mentioned in connection with the Premiership of this country? Then so much the worse for the premiership. A good citizen might be proud and grateful for such a Premier as Daniel, but you are shocked to hear his name mentioned in connection with the office. Why?

Nobody would be shocked if the name of the political trimmer, Pilate, were mentioned in connection with our political life. Nobody would say it was irreverent to name Felix as a candidate.

Why feel hurt at the names of Daniel and Moses and take kindly to such names as Pilate and Felix. Is there any better way of making an estimate of the political morality of the country than by asking what the electors would think of such statesmen as Moses and Daniel? Perhaps our politicians are quite as good men as the country will stand.

THE ELDER MODERATOR QUESTION.

BY A NEW TESTAMENT ELDER.

In the end of my last article on this question I referred to objections that have been urged against the appointment of Elder Moderators, and that might be urged against the illogical and unscriptural discrimination against such appointments, which have been so general in the past. Some of the former I shall state and answer, and some of the latter I shall state, and leave for some one else to answer from Scripture or reason, if possible, before I vote to censure the Presbyteries that have ventured to depart from the use and wont of the Church, in this matter. It has been objected against the appointment of Elder-Moderators—

(1.) That "the office of Moderator involves the exercise of functions belonging exclusively to the ministry, e.g., the offering of the ordination prayer, with the laying on of hands." This is not admitted. Ordination is an act of Presbytery, of which elders are equally members with ministers. The Moderator in such a case is but the executive officer, or spokesman of the Presbytery, and might as appropriately be a ruling as a teaching elder. But though it were granted, it were a simple matter on such occasions for the Elder-Moderator to request a ministerial brother to officiate, *pro tempore*. Who ever heard of an objection to a zealous and efficient elder laboring in word and doctrine, on occasion, which is a far more distinctively ministerial function than merely presiding in session or Presbytery.

(2.) "Ruling elders have no right to administer sentences of suspension, etc." Why not? The ministerial Moderator has the right only because he is Moderator. It is not a personal but an official act. Any other view is of the essence of prelacy, against which Presbyterianism is a scriptural and perpetual protest.

(3.) "If elders were appointed Moderators there would be differences of opinion as to what they might do and what not, leading to discussion and possibly unseemly divisions." But if elders have a right to the office they have a right to do in it whatever they are qualified to do, and Presbyteries would not be apt to appoint any to the office about whose qualifications for their duties there was any doubt, as is sometimes done now, under the rule of "ministers only, and they by rotation," so as to preserve the parity of Presbyters, overlooking the fact that ruling elders are New Testament Presbyters, or then they have no place by right in Presbytery.

(4.) "Moderators in conducting and giving official authority to proceedings need the highest qualifications and experience." Granted, but this principle logically followed would rule out a great many ministers as ineligible, and would result in the appointment, as permanent Moderators, of the most highly qualified and experienced ministers.

Along this line we should not have to go far before we should find a fully-fledged Presbyterian Bishop. Moderators of Synods would be Arch-bishops. The Moderator of the General Assembly, Primate—a sort of petty Presbyterian Pope.

(5.) "It would lead to unseemly emulation and rivalry between elders and ministers." Surely not! But, if so, what must be the feelings of the elders under the rule that excludes them. And, perhaps after all, it might not be a disadvantage if some of elders were somewhat more ambitious of "purchasing to themselves a good degree," and some of the ministers somewhat less like Diotrephes of old.

(6.) Dr Hodge says: "This new doctrine must, either in virtue of its making elders bishops and ministers, and yet setting the pastor up as their official superior, issue in prelacy; or, in virtue of making both elders and ministers in the same sense Presbyters and representatives of the people, issue in congregational independency." But, the so-called "new"—but scriptural—doctrine does not set up the minister as the official superior of the elders. That is just what the opposite doctrine, and the present almost universal practice of the Church, does. Both ministers and elders are now, as a matter of fact, representatives of the people, and in precisely the same sense; as both are called to office by the people, and both have precisely equal authority over the people and equal authority to speak for them, though it must be admitted that ministers sometimes arrogate to themselves powers and privileges to which their position gives them no scriptural claim.

Allow me now, very briefly, in conclusion, to state some objections to the theory of Church government which holds that there are two orders of elders, the one, higher than the other, whose ordination is different, and who alone are entitled, regardless of natural or acquired qualifications, to preside in the courts of the Church.

Those who hold this theory may be fairly asked to point out the passage of scripture, which, by a correct exegesis, supports it. It cannot be done. Your correspondent Mr. Calder, quotes many authorities for the present practise of the Church, and cites many passages of Scripture, but not one of them enunciates the principle, or formulates the doctrine, of the official superiority of one class of elders. The theory is of the essence of Prelacy, which has never failed to foster natural pride and ambition, and to corrupt the Church.

The policy of discrimination is illogical and inconsistent, in that it permits and encourages elders to preach, without special instruction, and even without license, while it forbids them to preside, even in a meeting of Session—the local Presbytery—for the transaction of even routine business, which is surely far less responsible work than preaching.

This, in the eyes of many, is the strongest objection to the elder-moderator, viz., that if an elder may be Moderator of Presbytery, why not of Session, and of Synod and General Assembly? Why not? Elders are chosen to rule, to exercise spiritual authority and jurisdiction, but by making a ministerial Moderator essential to a meeting of Session the elders in a congregation are, in the absence of a minister to preside, practically deposed, *pro tem*, because, having no personal authority, they can act officially only, and then only when met in Session. And thus, this honourable and scriptural office is made void in all our vacancies, through our traditional prelatic predilections and practice, practically paralyzing the Session. A Session without a Moderator is no Session, and one with an outsider and stranger, as Moderator *pro tem*, is practically worthless for the transaction of any but mere routine business.

What a reflection on our eldership such a rule is! An elder, however wise in counsel or ripe in judgment, may not preside, but a mere novice fresh from college, who may never have been at a meeting of Session in his life, who knows nothing of the elders,

and as little of the business to be done, must be brought, even if it be twenty or thirty miles, before a meeting can be held, practically depriving every elder in a vacancy of his office, except when the "clerical" Moderator is available.

The theory breaks down at every turn. It illogically insists on a permanent Clerical Moderator of the local Presbytery the Session while steadfastly resisting the appointment of a permanent Moderator of Presbytery, Synod, or Assembly.

Where in scripture is there a trace of the ministerial Moderator of the local or larger Presbytery? Mr. Calder's array of Scripture passages is very imposing, but any one who will refer to them will find them very disappointing, and utterly inconclusive. He surely doesn't think they settle the question! Doubtless when a local or district Presbytery met in the first days a Moderator was appointed, for men then had as good common-sense as now, and there was no need that there should be explicit command for the appointment of so necessary an officer, but that the Moderator was always one who labored in word and doctrine there is not a tittle of scriptural evidence. James doesn't say, "Is any such among you? Let him call for the minister and elders; or let him request the minister to call a meeting of Session," but, "Let him call for the elders of the Church." Paul doesn't send to the minister at Ephesus to call a meeting of his Session at Miletus, or to come to Miletus to meet him and bring his elders with him. There is no hint of clerical superiority or supremacy.

But enough! There is no practical danger to the Church in the appointment of elder-moderators, either in Session or Presbytery, Synod or Assembly, but great possible advantage. The less that is made of the office of elder, and the more reluctance than shown to confer upon elders the honor and authority that are their due, the less may be expected of them, in the line of their own proper work. The past policy of the Church suggests an answer to the question, so often asked, why so many of the elders of our Church are content to be mere perfunctory officials, whose principle functions are to agree with the minister in Session, and to pass the elements, in the observance of the Lord's Supper.

It is to be hoped that the Synod of Toronto and Kingston will follow the lead of the Synod of Hamilton and London, in referring the whole question of dealing with Presbyteries that have appointed elder-moderators to the General Assembly, and that the Assembly will be content to continue the lower courts in possession of their scriptural rights, from which they have not yet been debarred in Canada by any specific legislation.

SEEKING A CALL.—III.

BY WANDERER.

ON THE WAY TO PRESBYTERY.

The congregation of Loughope and Wainwell had been vacant for more than a year. During that time the good people had heard a large number of excellent ministers, many of whom were without a charge and anxious for a settlement. Notwithstanding this fact the people imagined that no person would suit them except the Rev. Mr. G——, of the busy little town of M——. Mr. G—— had many things in his favor. He was quite young, recently married, and had been ordained and inducted in M—— less than six months previously. After due deliberation, therefore, in which the thoughts and feelings of the people of M—— were scarcely considered, a call was extended to the Rev. Mr. G—— and representatives were appointed to prosecute it before the Presbytery. On the morning of the day upon which Presbytery met, the representatives of the congregation were found occupying some half dozen seats in one corner of the car, discussing in a very happy mood the events of the past few months, all unconscious of the fact that there was "a call among them takin' notes."

"Well, I, for one," said the first speaker, "am very glad that we are likely to be settled before many more weeks have passed, although, with a few exceptions, we have had very good service. I was counting it all up last Sabbath evening, and I am glad to find that we have saved in the neighborhood of three hundred dollars since we became vacant."

"We a' ken you to be first-rate wi' figures, John, but, losh me! a' never thocht you cud manage to save that muckle."

"Well, you see it is this way, Sandie," replied the first speaker, "our total income' in good years, before our minister left, was always over eight hundred and fifty dollars. This year, however, we have received some forty dollars less, and we were two Sabbaths without any supply. The remaining fifty Sabbaths at the usual figure amounts exactly to five hundred dollars. So you see we have over three hundred to the good. But I must tell you all a little set-to I had with the man at the last sacrament. He preached fine sermons the man, but Sandie here will remember how I settled him."

"Deed a' mind verra weel. He thocht you were a wee bit blunt," said Sandie.

"He was greatly mistaken then," replied John. "You remember: he came on Thursday and preached for us Friday, Sunday and Monday, and when I placed the ordinary Sabbath fee in his hand, he merely glanced at it for a minute, and then asked if it was for all these services. I replied that it was the ordinary Sabbath fee, and that we expected the other services to be thrown in. He said no more, but turned away muttering something about eight dollars for railway expenses, and the throwing in being all on the other side. Sandy and I had a good laugh after he left."

"Aye, we did laugh," said Sandie, "an' verra sma' won'er for he was gey tight you bodie. He had no that bad an appearance tho'. As sune as he stepp'd intae the pulpit, says a' to mysel, 'Noo my man a' will sune size ye up, an' here is what a' thocht: a sony like bodie, inclined to be a bit fettle an' awkward; voice, verra fair, the sermon on the whole had a gude ring aboot it, an' he exerted himsel fairly. A' thocht probably he might expect a call frae us, so when a' was shaken hans at pairting, a' says, 'We will no likely ever hae an opportunity of hearing you again, an' a' wish to thank ye, sir, for thae graund sermons ye gied us.'"

"You did quite right, Sandie," said a third speaker. "Our local member of Parliament did not care for him at all. He has three tests by which he tries all the probationers, and he is a clever fellow. You remember that Mr. W—— that so many of our people liked? Well, I presume we would have given him a call, but he broke through on the last test. After he left us, Mr. P—— wrote to him and asked him to describe a sun-dial, and he never answered and so we concluded that his learning was scarcely broad enough for our congregation."

"The gude folk of L—— try a' their candidates by the three p's," said Sandie "an' you maun guess what the three p's are."

"Piety, praying and preaching," was the prompt reply.

"Deed no, piety is no ane o' them. Nae doot piety is ta'en for granted, but the three p's are the pulpit, the platform and the parlor; verra gude tests to apply to a' ministers."

"I heard that they were about to call a Mr. H—— there," said another member of the party, "when they found out that his wife was somewhat delicate, and they dropped his name at once. Of course, I don't blame them for that, for if a minister's wife can't take the lead in all the ladies societies in the church she is very little good."

"Aye," replied Sandie, "an' a' ken the people had far mair than that to say aboot the pair wumman. Am telt, hoo ane o' the braw ladies fund oot, that she went visiting at some hooses i' the afternoon, wi' warm

woolen mits on her hans, in place o' thae skinny tight things fouk ca' kid gloves, and which tak, at the verra inside, a half hoor tae pit on. A' say, t'wad be serving sic like fouk right weel, to be without a minister for a while. Losh me! Its no verra cannie tae hae onything tae dae wi' sic cratur."

"Well," said John, "the only way I see to remedy a number of the evils in our present system of settling ministers, is to have a term service of five or six years. I would hae a set time for all changes to take place, and have a stationing committee in each Synod, composed of an equal number of ministers and elders. And, if any congregation did not desire a change, the people would have an opportunity to invite the pastor to remain with them for another term."

"A' think a' wud like that plan," replied Sandie, "for a' maun confess, it is something like getting married the way we ca' a minister noo, an when ye think o' taking a man, 'for better, or for worse,' an no ony decent way o' getting a separation it rather staggers one."

At this point in the conversation our friends had to change cars, and we were very sorry not to hear the last point more fully discussed.

It is to be hoped that this homely way of stating some of the defects in our present system may lead to more earnest thought and prayerful consideration on the part of all concerned.

THE NEW PROFESSORS.

MR. EDITOR,—The Board of Knox College has nominated two men that hail from non-Canadian Colleges to fill the vacant professorships. Is this an attempt to induce young men studying for the ministry not to study in Canadian Theological Colleges; but to seek seminaries of other lands, as being more likely to lead them into professorships? Whether this be the aim of the Board or not, the action of the Board, especially if it be adopted by the Assembly, will certainly have the effect of sending many a bright student to foreign seminaries in order to develop the special kind of "feathers" that "far off" birds have the monopoly of growing.

I had myself a little weakness for seeking my theological training in deservedly popular old Princeton, when I graduated in arts. But I changed my mind and pursued my course in a Canadian Seminary. Then I crossed the water and tasted the fruits of Edinburgh theological training for some months, and later on took another post-graduate course in Princeton. Both in Edinburgh and Princeton I found good men, both in the chairs and in the students' seats. But wherever I was, I met Canadian students and graduates, and did not find them inferior to their classmates. Indeed, when the chair of Hebrew Exegesis was vacant in McCormick Seminary, Chicago, the largest Presbyterian seminary in America, I was pressed by Dr. Green of Princeton to apply for the chair, having promise of his cordial support. Speaking of the writer of this note, in connection with a chair of Old Testament Literature and Exegesis, Dr. Green, in a letter of recommendation that lies before me as I write, says: "From my personal acquaintance with him and my knowledge of the work which he has done, and the ability and thoroughness, which he has shown, I have no hesitation in saying that he gives high promise of eminent success as a professor in that department."

Now I do not write this to "bring water to my own mill." I have not got any "mill," except the "tread mill" of a pastor's work; and tread mills do not require water. I simply write to correct an impression that "Dative Case" men are so much more plentiful abroad than they are at home; and have introduced a reference to my own acquaintance with the "Dative Case," merely to prove that I was more or less competent to pass an opinion as to the mer-

its of foreign "Dative Case" men, when I met them in their own colleges.

This is the conclusion to which I have come, as a result of a somewhat extensive acquaintance with professors in several seminaries: The man who is to train students for the ministry must be conversant both with the subjects of the department which he is to teach, and—more important still—with the active duties of pulpit and pastoral work for which he is to train them. I believe that in nine cases out of ten, the theological college which calls to a chair a man who has not had a fairly good experience in the ministry is making a most serious mistake. I could illustrate my statement by reference to professors in Scotland and in the United States, were it not unnecessarily invidious to do so. Most men will easily think of illustrations. You have to be careful that your inexperienced "Dative Case" man, does not show more knowledge of the nominative case than he does of how to inspire, and teach, and train men who are to go forth to the preaching and teaching of the Gospel of our Lord Jesus Christ.

I am not a graduate of Knox College, and, therefore, perhaps, am the more at liberty to say that, in my judgment, the College and Church will make a mistake, if they go outside of Old Knox's own graduates to fill the vacant chair.

The *mater* which is not *alma* to its own graduates, may soon find abundant occasion to call itself no longer *Naomi* but *Mara*. It may even succeed in so far forgetting its own contribution to its misery as to exclaim, when it sees its most promising students moving to foreign seminaries, as the places where professors are produced, "The Almighty hath dealt very bitterly with me."

The Canadian nephews of Knox College do not want to see either their kind old aunt or their well-tryed, orthodox, scholarly, godly cousins wronged; and we think a considerable risk is being run when inexperienced, youthful strangers are given precedence to Knox men in invitations to chairs in the home of their *alma mater*

TALMID.

REV. W. H. HOGG'S NOMINATION.

MR. EDITOR,—“Ontario,” in his letters of 15th April, referring to Rev. W. H. Hogg, says, “The gentleman in question offered himself as a candidate for the chair of Old Testament Literature and Exegesis.” It should be clearly understood that Mr. Hogg never offered himself as a candidate for any chair in Knox College. The nomination was entirely unthought of and unsolicited by him and no one would be more surprised to hear of it than he himself. His name was first of all suggested by the Rev. Prof. Orr who lectured in Manitoba College last year. It was taken up by ministers who include former fellow students of Mr. Hogg, who have always followed his distinguished career with interest, and also not a few graduates of Knox College.

Mr. Hogg was asked by friends, not enemies, of our Church and of Knox College to offer himself as a candidate for the Old Testament chair. In letters which are probably extant he pointedly refused to do so. Of all that has transpired since, he has most likely remained in ignorance until official notification of his nomination to be chairman of apologetics reached him. Surely, then, Christian courtesy should decree that there will be plenty of time to make a noise and use such language about his nomination as has appeared in another sheet after he has signified his intention of accepting the nomination. That he will do this is extremely doubtful.

VERITY.

April 24th, 1896.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland. When travelling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G.P.A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

MAY 17th, 1896. } PARABLE OF THE POUNDS. { Lu. xix., 11-27.

GOLDEN TEXT.—Luke xvi. 10.

MEMORY VERSES.—13-15.

CATECHISM.—Q. 59.

HOME READINGS.—M. Mat. xx. 1-16. T. Mat. xxv. 14-30. W. Luke xix. 11-27. Th. Mat. xix. 16-30. F. Isa. lv. 1-13. S. 2 Cor. xi. 1-33. Sab. Phil. iii. 1-21.

Jesus gave several lessons upon the subject of "work and wages in the kingdom of God." His parabolic utterances upon this question are contained in the first three "home readings" given above. All three are necessarily taken into view, if we wish to avoid misrepresenting the Lord in this matter. Three things will be taken into consideration in determining the "ethical value of men's work," viz. the quantity of the work done, the ability of the workers, and their motive in working. Our lesson this week illustrates the principle that when ability is equal, unequal results necessarily and justly receive unequal rewards. Perhaps the general division of the parable under the headings *The King* and *His subjects* will serve to bring the matter clearly before us.

I. The King.—There can be no doubt that here Jesus gives "a veiled parabolic history of the present and future fortunes of Himself." In no other person conceivable could we find the strange blending we find in the nobleman of our parable. He is at the same time a nobleman and a private person—a king and a trader, and a trader on a scale so meagre that he can afford to give to each of his servants no greater capital than a pound. Jesus Christ is the only person in whose life were such incongruities between His intrinsic dignity and His outward lot. Here then is the King—of noble birth indeed, but having His greatness veiled for a time, poor and despised and humble, going away to receive a kingdom, to return again clothed with majesty and power. Meanwhile to His faithful servants He has entrusted His wealth, small and insignificant as the world measures worth, but mighty to the pulling down of strongholds and the accomplishment of God's eternal purposes.

His Subjects.—There are two great classes, those in rebellion and those who acknowledge the right of their king to reign. For the former who remain in persistent rebellion, there is nothing in the future save wrath and destruction from the presence of Him whom now they despise. For the latter there remains reward when their Lord shall come again, but reward to be given in proportion to the degree of faithfulness they have shown in the use of that with which the Master has entrusted them. What then is the stock in trade of these loyal servants? To each was given a pound, all were treated alike. This represents the common heritage of the saints, "the faith once delivered to them," the Word of God, the gospel of Jesus Christ. With this we are to go forth "trading" for the Master. Twice, or three times, do we find in the Acts and Epistles, references to the Word of God as an article of commerce, it "multiplies," with it the apostles do not deal as "huckstering traders." But by and by the king returns and then comes the day of reckoning. The first great division is along the line indicated above. Then among the loyal servants there are found three classes, those who have thrown themselves heart and soul into the work (their pound has gained ten pounds), those who have been only half in earnest (their pound has gained five pounds), and those who have been so selfish, that they have rested content with possessing the Word themselves, and have done nothing to bring it to others. There are a number of delightful touches here which space forbids even a reference to. Note, to the second class the Lord does not say "Well done," that the reason why the third did nothing is because he did not think he could satisfy his Lord, and that there is no hint of the last class being utterly rejected, but only excluded from reward.

Let us remember that greatness of action depends on two other kinds of greatness; on our appreciation of the greatness of the occasion when it can be done. It has been well said, by an eminent French writer, that the true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

Pastor and People.

HIS COMING.

When the strife of tongues shall cease,
And in places still
Those who seek eternal peace
Learn to do His will;
When the heart begins to speak
While the lips are dumb,
And the strong upholds the weak,
Then the Lord will come.

When, with deeds, not words, we praise
God in many lands;
When, in dreary twilight days,
Hands are clasping hands;
When through all the clash of creeds
Truth is speaking clear,
And the soul knows what it needs,
Then the Lord is near.

Every ill that we suppress,
Every kindness shown,
Every word of tenderness
Builds His earthly throne;
When the tarnished gold grows bright,
When old evils die,
When the spotted robe is white,
Then the Lord draws nigh.

When within the heart of doubt
Hope divine is born;
When the altar lights go out
In the breath of morn;
When on rock and desert place
Love's sweet fruits appear,
Lift your heads, ye weary race,
For your Lord is here!

—Sarah Doudney.

KINGSHIP OF CHRIST.*

We are told of one well known to fame, a German philosopher, for his intellectual gifts that he gave expression to this prayer: "Lord, give me great thoughts." It is a prayer that we may well make our own, and I think it is most profitable at the very beginning of a meeting, such as this, to bring before our minds some one great thought which we may keep as the key-note to all our proceedings. I know of none more inspiring in this work for which we are gathered together to-day than that of the kingship of our Lord Jesus. It suggests the greatness, importance and universality of our work. We are engaged in the King's business—it is not given to us by any subordinate ruler—not circumscribed in its operations, nor confined to our own country or people, but as far as our Jesus rules in this world so far our aims extend. Christ's kingdom will come whether we help or not, that is certain. There is no haphazard about it, neither is it based upon the promises of one who can fail. The religion of Buddhism, Brahminism, Confucianism have many grains of gold among the heaps of rubbish—even cruel Mahomedanism has the one great thought of the one God, "Allah is Allah!" but they have no loving seed within them, no vital, soul-saving, sin-destroying doctrine. These systems shall wax old and pass away, but the kingdom of Christ shall never pass away. It shall break in pieces and consume all these, it shall stand for ever, and our King shall rule when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

These things being so, what manner of persons should we be? What influence should this thought make upon us as workers in this kingdom?

1. It should make us earnest and eager. The King's business requireth haste. He saith to one "go, and he goeth." "Go quickly and tell." The overpowering wonder, of the converted heathen seems to be, "Why did you not tell us this before." "Oh send it faster, faster," is their cry.

2. It should strengthen our faith. So many things perplex us in our work at home and in our outlook abroad into the world. But at such times what a strength to know that Christ reigneth. Perhaps never within the memory of those living has this old earth seemed so troubled as during the months since we last met together as a society—wars and rumours of wars, insurrections, massacres—the sound of armies and fleets preparing for the fray—but in the midst of all we can calmly say, "The Lord reigneth."

*An address given by Mrs. Thornburn, of Ottawa, at the opening session of the W.F.M.S. annual meeting held lately at Peterborough.

These events are working together for the fulfillment of His purposes. He will make even the wrath of man to praise Him, and the remainder of wrath will He restrain. Out of all the apparent evil good will come. God's ploughshare is going through the nations, overturning and overturning, so that a more glorious harvest may appear. Oh, let us see the hand of God in the affairs of the nations. Let us have faith in His promises and in the ultimate triumph of the gospel of His grace. The prayer book version of the 4th verse of the 99th Psalms comes often to my mind at such times as the present, "The Lord is king, be the people never so impatient; He sitteth between the cherubims be the earth never so unquiet." Where is the place for anxiety and alarm with such a verse as that?

3. It should make us loyal to our King. We know well what the feeling of loyalty is. We have seen its exhibitions during the past winter in our own country. Never at any previous time has there been such a burst of loyalty—never such a rally on the part of ocean-sundered colonies to the dear old land—never such a feeling of unity and brotherhood—never such an assured consciousness of the greatness of the race to which we belong. Thank God for that! But shall we be less loyal to our great spiritual king—the king and head of the church? God forbid!

4. It should make us earnest and constant in our prayers. "We are coming to a king, large petitions let us bring." He has power to grant us our heart's desire; He is willing to give us great things for the kingdom. I wish I had time to expand this thought in regard to our special work for Foreign Missions, but I am limited to time.

5. It should inspire us with hope and joy. Oh! I love to think of Christ coming down the centuries, the "Ercomonos," the coming one. I often have a vision of Him, clad in white, as I saw Him in the picture of Dore's "Christ leaving the Pretorium," only with the sad look all gone and in its place one of victory and regal conquest. Yes,

"Thou art coming, oh my Saviour!
Thou art coming oh my King!
In Thy beauty all resplendent—
In Thy beauty all transcendent,
Oh the joy to see Thee reigning,
Thee my own beloved Lord!
Every tongue Thy name confessing,
Worship, honour, glory, blessing,
Brought to Thee with one accord."

So, my dear friends, let the thought of our King dominate our minds and hearts during these days of our meetings. Let us not think of Christ as only in the past, but in the present and the future—not only as Jesus the carpenter, Jesus the teacher, Jesus the healer, not only, even, as Jesus the crucified—but also as Jesus the King, exalted, not always on the cross, but now on the Throne, glorified, adored, reigning. Let Him not be a memory only, as of one who nearly 1900 years ago died for us, but now King, here in our very midst, to-day. Thus will our religion be a religion of life; thus will it be a joy; thus will our life be full of hope, due to a faith in a living King; and we shall pray in the beautiful words of Milton, "Come forth out of Thy chambers, O Prince of all the Kings of the earth; put on the robes of Thine Imperial Majesty; take up that unlimited sceptre which Thine Almighty Father hath bequeathed thee! For now the voice of Thy Bride doth call thee and all creatures sigh to be delivered." And while we pray let us be doing, standing ever in His presence and saying "Behold thy servants are ready to do whatsoever my Lord the King shall appoint." For all of us the years of service are fleeting fast away, for some the day is far spent. But when the end of life shall come, whether it be near or far off, I think it will be one of the sweetest of thoughts that we have been permitted to be co-workers with Christ in the spread of His kingdom, and let our minds stretch on to the future, when our

"Labour ended, Jordan passed
We shall all meet at last,
At the feet of Him who reigneth
In the palace of the King."

LORD'S DAY OBSERVANCE ACT.

[During the last session of Parliament Mr. John Charlton, whose name has become associated with legislation of the most important kind for the public good, introduced a bill for the better observance of the Lord's Day, and in doing so supported the measure in the speech which follows and which we gladly commend to our readers.—EDITOR.]

I desire to say just a few words upon the provisions of this Bill which are contained in four sections. The first provides that the issue and sale of Sunday newspapers shall be prohibited. The second provides for the closing of the Dominion canals from six o'clock on Sunday morning until ten o'clock on Sunday night. The third section makes provision for the reduction of railway travel as far as is possible at the present time. The regulations go to the extent of forbidding local freight and local passenger traffic, but it does not interfere with through freight traffic or through passenger trains, but contains a provision that when the United States Government prohibits freight traffic on Sunday, then through freight trains from one point on the American border to another point on the American border, shall not be permitted in Canada. The fourth section prohibits Sunday excursions by steamer or railway, or in part by steamer and in part by railway. This is substantially the same Bill as that introduced last session. It is substantially the same Bill that met the approval of the late lamented Sir John Thompson, the session before last. He supported the first two clauses of the Bill, and it was largely due to the efficiency of his support that these clauses passed the House. I am quite conscious, Mr. Speaker, that I am the subject of a good many jibes, some sneers, and no small amount of ridicule because of the position I have taken with regard to this Bill. I suppose the opponents of the Bill think it high time that my persistency in pressing this Bill should cease, and that I should allow the matter to rest. But I am encouraged in the course I have taken in this regard by the success I finally met with in Parliament some years ago with a Bill providing for the punishment of seduction. At first that Bill was scarcely treated with courtesy by the House. But it finally passed this House; and, after three attempts, it passed the Senate of Canada, and it is now the law of the Dominion. I say that the success I met with in that Bill encourages me to suppose that it is possible that the Bill I now present to the House, which is one of vastly more consequence, and one calculated to confer much greater advantages and larger blessings upon this country, may also finally become the law. I observe that my friends the reporters and editors of the newspapers, are sometimes somewhat facetious with regard to my hobby, my fad, as this Bill is termed. Well, Sir, I think the reporters of this country are interested in the matter of having one day out of seven to themselves. If they understood the position of their brethren of the press in the United States, I do not think they would desire to exchange circumstances with them. I believe the life of a newspaper man upon the press which issues Sunday editions is a life of slavery. I am told that the reporters upon the American daily papers which publish Sunday as well as week day editions have a professional life of about seven years on the average—at the end of seven years they are played out. I am told, Sir, that the proprietor of the New York World, with all his energy and devotion to business, has paid the penalty of issuing a great Sunday journal, in addition to a daily paper for the rest of the week, with the loss of his eyesight, and that he now enjoys his success and his wealth in blindness. I believe that the triumph of this Bill with regard to Sunday newspapers is of vast importance to the reporters and editors of newspapers, and of vast importance to the public. The Sunday newspaper is itself a violation of God's law, and, being a violation of God's law, it is impossible but that it will sympathize with every other violation of that law, and that it will oppose every restriction upon violations

of that law. That is found to be the case in the United States. No Sunday newspaper will advocate Sabbath observance, or will stand up for the observance of this day that honours God, and is a blessing to man. The Sunday newspaper is a curse which it is highly desirable, in the interests of Canada, as a whole, should not be allowed to obtain a foothold in this country.

This Bill, moreover, is intended to give to a class of labourers who are now helpless, the protection of the law in granting to them what should be considered a civil right, the right to one day's rest in seven. The laborers upon railways, for instance, are helpless. They must labor on the Sabbath or lose their situations, and unless the law steps in and affords protection to these men, and gives them the right to that rest from labour which God has given them, and which the law should give them, they are powerless. The question of Sunday observance has elicited a great deal of attention in the United States, and I am happy to say it is receiving the support of the most eminent of the Roman Catholic clergy and hierarchy in that country. Archbishop Ireland was one of the most prominent figures at the World's Sunday Rest Congress in Chicago. Cardinal Gibbons furnished a paper which was read at that congress. The influence of the Church in the United States is thrown in support of the cause of Sunday rest reform.

This Bill does not propose to interfere with religious rights or religious opinions. It does not propose to say that men shall entertain any particular set of religious opinions, or attend any particular church, or even that they shall attend any church at all. Its object is to secure sanitary blessings, to secure to the labourer the civil right of rest. This Bill is not an innovation; there are many precedents for legislation of this kind. There are thirty statutes upon the British statute-book with reference to Sunday observance. There is scarcely a colony of the British Empire that has not legislated upon this subject. All the States of the American Union except one or two have statutes upon Sunday observance. This Bill which I ask leave to introduce to-day is one which I think should commend itself to the better sentiment of this country, and should commend itself to the sympathy and good wishes of all men who desire to see our institutions made stable and permanent and to see that prosperity enjoyed which is founded upon public virtue.

One principle of the Christian life is to count all things but loss for the excellency of the knowledge of Christ. In each deprivation or loss, we may ask, "What is this want or deprivation in comparison with the higher excellency?" The answer may be given by our own enlightened judgment, or we may be made aware that something we possess is antagonistic to the greater excellency by the fact of its withdrawal by God himself. Each concrete case is brought to the bar of the great principal that the lower must be given up for the higher, and there adjudged.—*Sunday School Times.*

The celebrated George Muller, of Bristol, once gave his experience as follows: "I prayed daily for thirty years for ten persons, and eight of them were converted. I prayed daily for eighteen persons for twenty years and fourteen of them were converted." How few would have persevered so long, and yet surely the result warranted it. It is worth the labor of a lifetime to save a soul worth more than the entire world.

Joseph Hume was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher; when he made reply, "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."

Missionary World.

OPEN GATES.

Lord, we thank Thee for open gates
To fields so wondrous broad ;
Thank Thee for fertile soil that waits
For the ploughshares of God.

Nay I thank Thee for fields that now are white—
Ready for sickles soon I—
For the toilers toiling with their might
Till all Thy fields are mown :

Thank Thee for battlefields so grand,
For strength our foes to meet,
Led by a King whose high command
Shall never call retreat ;

Thank Thee for soldiers true as steel ;
For a wise Leader, strong
To make His valiant soldiers feel
That right shall rout the wrong ;

Thank Thee for Faith that makes us win
On every tented field ;
Thank Thee for trophies grand brought in,
Pledge of the future's yield !

Yes, yes ! His fields are wondrous broad ;
Seed for the sower waits ;
And ev'rywhere the friends of God
May enter open gates.

VISITS TO THE NEW HEBRIDES ISLANDS—THE NEW "DAY SPRING."

[Through the kindness of the Rev. J. W. Mitchell, of Thorold, we are enabled to put before our readers the following extracts, which will be read with much interest, from letters received from the Rev. Dr. J. G. Paton.—EDITOR.]

... "Last year I had a seven month's trip to the Islands, two months spent in visiting the stations and missionaries, and consulting with all, privately and in Synod, about the work of the mission ; and on leaving, my daughter and I were again compelled to go round the group in order to get to Sydney, and of course every day so spent in the company's steamer has to be paid for at the highest rate ; hence this year the sum we have to pay the company for the maritime service runs up to about £2,300, nearly as much as we hope to be able to keep our new steamer by. With three additional missionaries we might expect these charges to increase instead of diminish yearly. They have done our mission work perhaps as well as most trading companies could have done it, whose trade is of course their principal work, but to most of our missionaries it was not acceptable—discharging and loading cargo on Sabbaths as on other days and we have no control over the conduct of the men. . . . I am more than ever convinced of the great advantages to our mission from every aspect, of having a vessel of our own specially for the work of the mission. The company's vessels called on them (Messrs. Watt of Tanna, and Robertson of Erromanga) once in the three or four weeks in going and returning with letters, but the other missionaries, except where there are trading stations, only got a call once in the ten or twelve weeks. The company's vessel only called once, all the five months my daughter and I were on Aniwa, and that on a trading visit to purchase copra from the natives by a trader. They, instead of calling, left my letters on Tanna, some 16 miles away by sea, from which once the teachers brought them, and another time a boat belonging to the Islanders brought them when on a visit to Aniwa and Tanna. Many of the others were similarly treated who were not favorites, while all were supposed to be attended to in the same way, and of course if any complained the common excuse was set up to justify the company's action, 'The sea was too rough to land at the island by a boat.'

"Our beautiful new steam-auxiliary *Dayspring* is out to Australia and away on her maiden trip to the Islands with a load of provisions, letters, etc., for the missionaries. She is expected back and to return again for the Mission Synod trip in April, when she will have three new missionaries and one lay helper on board—for the Islands, besides

Mr. and Mrs. Robertson, of Erromanga, Mr. and Mrs. McKenzie, of Efate, Mr. and Mrs. Small, of Apl, Mrs. Milne and children, Nguna, and Mr. Watt, Tanna—a large company returning to work and probably Messrs. Copeland, Gibson, and I as deputies from the Victorian and New South Wales Churches. . . .

"The *Dayspring* in her saloon has 16 berths, and 30 can sit at her three tables at meals on Synod trips, while 32 missionary passengers can have cabin sleeping accommodation on board (twice as many as that of the little trading steamer which conveys the missionaries to Synod, I. W. M.), and all this with not a person on board turned out of his accommodation. Through Dr. Morrison, of Halifax, I had their Synod resolution re the building of the new *Dayspring* to lay before our Victorian Church, which all took as favorable. It was :— 'The Synod would like to see some more adequate facilities provided for communication between the Islands of the New Hebrides and Australia, and would commend, especially to the young people of the Church, the support of any vessel or steamer that may take the place and serve the purposes of the *Dayspring*' Dated October 5th, 1893. On the hope and faith of the fulfilment of this resolution we built our new *Dayspring*. . . .

"The New Hebrides Australian Company, I am assured on the highest authority, has no intention of giving up its trade on our New Hebrides Islands. It has of late developed marvellously on the Islands, and they are extending their operations and means of conducting them. . . .

"While paying the company for pioneering work, my son and others have had to hire small labor cutters, with no comfort and dangerous sailing, in which to visit new and out of the way places—work which will be easily and comfortably done now by our new mission ship."

THE AMERICAN PRESBYTERIAN MISSION IN PERSIA.

Twenty-five years ago the whole mission was centred in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are sixteen ordained missionaries, five missionary physicians, and one lay worker. The entire missionary staff at the present time, including ladies, is 63. The native preachers, from 53 have increased to 121 ; the congregations from 64 to 119 ; the organized churches from 3 to 38 ; while solid foundations for orderly ecclesiastical development have been laid in Presbyteries and Synods. From 746 church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000.

Educational work has expanded from two boarding-schools to nine thoroughly equipped institutions with an aggregate of 450 pupils in their various departments, including academic, theological, and medical lines of instruction. The total of pupils in all schools has increased from 865 to 3,502.

The valuable medical arm of the mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital, at Hamadan.

The social influence of this expanded work cannot be photographed in words, but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual heaven is working.

Young People's Societies.

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

A SUNDAY SPIN !

Decidedly not, if it takes you away from your home and your church. It is ground these that the Sabbath centres. Under the old law the Sabbath day's journey practically kept everyone at home, where God knew they would be more likely to spend the day well than amidst the distractions of even a visit to near friends. The synagogue or the temple, too, would be near by and attendance thereat, on that account, more likely. It looks as if the struggle to retain our Sabbath as a day of rest and worship were going to be to the very death. Every improvement in rapid transit, whether by steam or electricity or the wheel, is turned at once against the sacred day. This column has no single word to say against the bicycle. It is no longer a toy. It is often a minister's good friend. His sick people will have to thank the speedy safety for many an extra visit. But just at present, when the craze is running so high, there is a very peculiar temptation to our young people. Sunday is so long a day and so free a day to those cooped up in stores or workshops all the week, that it is easy to reason oneself into the talking of a Sunday spin. There is no special sin in bicycling on the Sabbath any more than in ordinary walking, or going by tram or boat. They are all one. But the facility with which the wheelman can run long distances and thus carry himself out of reach of his own home and his own church makes it the enemy to the Sabbath most to be feared at the present time. This is especially true of the young people ; for the wheel and youth go together. It is a case where self-restraint is called for. Of no necessary use of the bicycle should anyone complain. But the self-denial that lays down the rule, "My church and its services, my home and its quiet charities first," will receive ample compensation. But to speak of the blessings that will come to yourself, your example will help those who are weaker and to whom a Sunday spin would inevitably mean a Sabbath wasted and profaned.

CHRISTIAN CITIZENSHIP.

The Christian Endeavor movement has emblazoned "Christian Citizenship" on its banners. This does not mean that Christian Endeavor societies are to become political clubs or that the movement as a whole is to attach itself to any party or attempt to form a new party. Whenever Christian Endeavor shall shunt on to these lines, a wreck is imminent. Its position is precisely analogous to that of the Church ; for is it not simply a portion of the Church organized for certain special objects ? The Church, as a Church, forgets its character and mission when it goes into politics. "My kingdom is not of this world," said the Church's Founder. It lives in spirituality ; and in the long run adds nothing to the success of the cause it takes up. The Church's duty is so to train its members that they shall obey conscience in the smallest detail of daily life, and that they shall act in a Christ-like way in all things—honestly, truthfully, charitably. The Christian Endeavor Society must follow in the same direction. Its object is to lead the young people to the Saviour and to lift them into a high plane of Christian manhood and womanhood. Young Endeavorers who have votes should use them,— us them as understanding and conscience in the sight of God shall direct ; but Christian Endeavor Societies should fight shy of going, as societies, into any political contest, even where temporary gain for the right may appear possible.

Pure thoughts make a pure life.
Nothing shrinks the soul as does selfishness.

He knows his strength who knows his weakest point.

There is no blessing greater than Christ's "Blessed."

HOW GOD REWARDS THOSE THAT DO HIS WILL.

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

(A union meeting with the Juniors suggested to be led by the J. . . .)

The words of Christ, as recorded in the text, have special reference to the rewards which shall be meted out when Christ comes in His glory accompanied by the holy angels. But we should never forget that even in this life Jesus bestows rich and appropriate rewards upon those who do His will. While it is true that a place at His right hand is reserved for those who love Him, it is also true that here and now, He comes with rewards in both His hands for those who abide in Him and keep His commandments. What are some of the earthly rewards ?

Jesus blesses His people with peace. One of the last legacies which he bestowed upon His followers before taking His departure was peace. "Peace I leave with you ; My peace I give unto you ; not as the world giveth, give I unto you." There is no peace to the wicked. They are like the troubled sea when it cannot rest. Before Hedley Vicars was converted, he appeared to be so happy and jovial that his companions used to call him "The happy rake." But he declared that sometimes he envied his dog, preferring to be a dog rather than a man who must give an account of himself to God. "The peace of God which passeth all understanding shall keep your mind and heart through Christ Jesus." When abiding in Christ, conscience cannot accuse ; rather must it smile approvingly upon our conduct. We are at peace with God because through Christ we have received the reconciliation. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1). We know we cannot be condemned, neither can anything be laid to our charge since Christ has died—yea has risen, and God has justified (Rom. viii. 33-34). We have peace from the demands of law, for the law of the spirit of life hath made us free from the law of sin and death (Rom. viii. 2). We are kept in perfect peace because our minds are stayed on God (Is. xxvi. 3, 4). Great peace have all they that love God's law (Ps. cxlix. 165).

"O, what peace the Saviour gives !
Peace I never knew before,
And my way has brighter grown,
Since I've learned to trust Him more."

Then, too, we are rewarded with power when we do Christ's will. No man can be really strong unless he abides in Christ, and looks for the help of that divine Spirit who was promised as the Church's Teacher, Guide and Comforter. We receive power when the Holy Ghost comes upon us and the Holy Spirit comes when we sweetly rest in Christ's love (Acts. i. 8).

There are many other blessings with which Christ's followers are rewarded in this life, but the text has to deal especially with the rewards which He bestows upon them when He comes to judge the world. Then He will say to those on His right hand, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To hear the Master pronounce those words will more than repay for all the trouble, the disappointment and the discouragement we have met with in entering the kingdom. He will reward us then with a place in a kingdom prepared from the foundation of the world—a kingdom which shall never pass away, and one which has none of those elements of weakness that are characteristic of earthly kingdoms. The mother of Zebedee's children desired that her two sons might sit, the one on the right hand and the other on the left of Christ when He assumed kingly dignity. But every one who trusts Christ for salvation will be given a position of honor far grander than that ambitious woman ever dreamed of. She in common with many pious Jews thought only of an earthly kingdom, whereas the kingdom we shall inherit is grand, glorious, everlasting. All Christ's friends are made kings and priests unto God. Many a hard and bitter struggle has taken place for an earthly crown, but there will be no need to struggle for a crown there, for each one shall have a crown of his own. "Be thou faithful unto death and I will give thee a crown of life."

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, MAY 6TH, 1896.

SOME of our exchanges from across the line are wrestling with the question, "What should the General Assembly be?" The question goes to the roots, but is it not put a little late in the day?

WE much regret on account of demands on our space, to delay for a week the publication of the names of commissioners, so far as made up, to the General Assembly. By next week the list will probably be fully completed, and it will then appear.

IT now turns out that the Newark minister who exposed the New York minister for committing plagiarism was himself guilty of the same offence. Nobody need be surprised at the revelation. The man who "cribs" himself is pretty certain to be the first to accuse others of "cribbing." He knows how the thing is done.

IF the reports are correct Sir Charles Tupper found it impossible to persuade certain prominent and influential men to leave their business and take part in the Government of the country. Small wonder if he did. Political life in Canada brings no end of wear and tear and abuse, in addition to financial ruin if the man has not already made his "pile." Canada sorely needs the service of wealthy trained statesmen such as they have in Great Britain. Men of that class can give their whole time and attention to politics without injuring their business or reducing their families to want.

BUSINESS men are not too well pleased at the prospect of a general election excitement that will last nearly two months. What is lost in business, however, will in part be made up in another way. The hot feelings that have been growing up during the winter will have time to cool down before the 23rd of June. There may not be as much excitement about the Remedial Bill on the 22nd of June as there was when the Bill was read a second time in parliament. The public mind soon tires of one question and by that time a good many other questions will have come to the front.

THE Presbyterian Council of Toronto met last Thursday evening in the lecture-room of Knox Church. There was a fair attendance. John A. Paterson, Esq., occupied the chair, and after devotional services, read a very exhaustive paper, which was followed by discussion, on "How to Secure the most Effective Sunday School Teaching." The paper was the work of a practical and experienced Sunday school teacher and superintendent, and was listened to throughout with close attention and interest. It will be a happy day for our Church and for the young 'of Canada when in all, or at least many of our congregations, can be found men for Sunday school superintendents of the stamp of Mr. Paterson, and teachers who come up or nearly up to the ideal set before the Council in this paper which he read.

THE number of ministers who are getting ready to cross the Atlantic this summer seems to be unusually large. The Pan-Presbyterian takes some and others go because it does not cost much more to take a holiday on the ocean than elsewhere. Some well known faces will be missed in the General Assembly.

ARMENIAN RELIEF FUND.

Amount already acknowledged.....	\$1,321 88
Rev. J. W. Mitchell, Thorold.....	2 00
A Friend, Seaford.....	1 00
R. A. Thompson, Lynden.....	18 18
Tavistock, per Jas. G. Baillie.....	36 50
Additional to \$86 previously sent from Chalmer's Church, Guelph.....	50
Infant class, Chalmer's Church, Guelph.....	1 21
Per Rev. James Gilchrist, Strangfield \$3, Biythswood \$7, Goldsmith \$11.....	21 00
Four children, Kettle River, B.C., per Rev. Thos. Paton, Grand Forks, B. C.....	2 00
Christian Endeavor, Local Union, per Rev. John Becker, Thamesville.....	9 00
A Friend, Newton.....	75
Knox Church Sunday School, Lethbridge, Alta., per Ed. W. Higinbotham.....	5 50
Archibald McIntyre, Lawrence, per Rev. Geo. Sutherland, D.D., Fingal.....	5 00
St. Paul's Presbyterian Church, Ingersoll, per R. J. Robertson.....	9 00
Rev. J. McP. Scott, Toronto, additional.....	1 00
Cranston, Oneida, per Rev. T. L. Turnbull.....	3 00
Presbyterian Congregation, West Flamboro.....	21 88
Literary Society, West Flamboro.....	3 37
Mr. Samuel Hunter, additional, West Flamboro.....	2 00
	\$1,464 77

INTERNATIONAL ARBITRATION.

WE have frequently of late referred to this subject incidentally and in brief notes, as being a living question, and very recently we announced the holding in Washington, United States, of an important conference to promote the cause of settling national differences by arbitration. Although the subject has been before the public for a long time, especially in Europe, that which led directly to this conference was the dangerously near approach to an unnatural war between Britain and the United States, arising out of the action of President Cleveland with respect to the Venezuela boundary dispute. The bare possibility of such a war taking place was felt by multitudes on both sides of the Atlantic to be so shocking, so unnatural and monstrous, that hardly had the fever of feeling, on this side of the ocean at least, cooled down than wise and good men began to take steps to avert, as far as that can be done, the possibility of such a thing as war between these two countries. The spectacle of such a war, and still more the after results of it, appeared on calm reflection to be so ghastly, so disastrous to the whole civilized world's best interests, and to the name of the religion which in common we profess, that men shrank from it as too terrible to think of, and so began to take active and practical steps to promote the settlement in the future of all such differences by the peaceful, the rational, not to say Christian, method of arbitration.

In pursuance of this object a conference, to be composed of some of the leading and most influential men of all classes, was called to meet in Washington on the twenty-second of last month. An account of those present at this meeting, and of the meeting itself, is given in the last *New York Independent*, and the subject is so important, we are so thoroughly and heartily in favor of it, we so wish it to prevail that we condense for our readers the substance of the account.

Its membership was drawn from forty-six States and Territories and it included some of the best known men in the country. There were represented in it the army, the great educational institutions by such men as presidents Eliot, Patton, Angell, and Gates; the congress, the Senate, and there were present two ex-cabinet officials, the Hon. John W. Foster and the Hon. Carl Schurz; authors Warner, Hale and Atkinson; leading lawyers, judges, and clergymen, such as Dr. Chamberlain, Strong and Curry. "It was a gathering of elderly men representing all professions and business pursuits, who had broken away for a day or two with some difficulty from their work in order to take part in this conference."

The Hon. John W. Foster, ex-secretary of State, whose name became so well known in the war between China and Japan as the arbitrator between these two countries, was made temporary chairman,

and ex-Senator Edmunds presided over the conference. Interest centered in the addresses and resolutions, the latter being entrusted to a committee of fifteen. Two different modes of proceeding found advocates in the conference, one was that of those who thought that "a detailed plan of arbitration ought to be prepared and set before the public," the other "to lay down general principles." This last method was adopted and the sentiments of the body were voiced in the following resolutions:

"1. That in the judgment of this conference, religion, humanity and justice, as well as the material interest of civilized society, demand the immediate establishment between the United States and Great Britain and with other civilized nations of a permanent system of arbitration.

"2. That it is earnestly recommended to our Government, as soon as it is assured of a corresponding disposition on the part of the British Government, to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies.

"3. That a committee of this conference be appointed to prepare and present to the President of the United States a memorial respectfully urging the taking of such steps on the part of the United States as will best conduce to the end in view."

Great public interest was shown in the speeches of the two evening sessions and in that of Thursday morning. Carl Schurz's speech is specially referred to in the account from which we are gleanings.

"It was a strong, eloquent, indeed a masterly address, and evoked frequent and hearty applause. He said that arbitration was no new proposition to us, and pointed to the fact that during the present century some eighty questions upon which we have had differences with other nations have been settled in this way; and every question thus settled, he said, had stayed settled. He regarded arbitration as humane, economical and certain, and spoke of the influences which had brought nations closer together and had broken down many of the barriers between them; as the telegraph, the railroad, the steamship and the postal union."

The United States, he considered, to be in a peculiarly favourable position to be a leader in such a movement because of its having no great standing army or navy, and because of its isolation from European complications.

"Replying to some objections to arbitration he conceded that it had its difficulties, growing out of the very nature of humanity; but arbitration, he said, between perfect angels from Heaven would not be necessary. Both England and the United States are intensely proud, intensely hard-headed and intensely self-willed; there is, therefore, a great need of some peaceful and just method of settling disputes between them so as to make war as nearly impossible as circumstances and human nature will permit.

Some questions were mentioned which it was considered were not of a nature to admit of arbitration such as those which involve the national life, national honor or the national independence; and boundary disputes could even be imagined of so serious a character as not to admit of settlement in this way. Mr. Edward Atkinson gave a carefully prepared paper arguing for the adoption of arbitration for its economical benefits. He spoke of war vessels as "commerce destroyers," and strongly deprecated the building of any more of them. Evidently the conference was not willing to go as far as this. General Howard was one of the speakers, and he declared that it would be as unwise to disband our army and navy as it would be to abolish the police of New York City.

The enforcement of the decisions of a tribunal of arbitration naturally came up for consideration, and, so far as the account from which we quote goes, the conference appears to have been less satisfactory on this point than on some others. Mr. Schurz, however, held that even where arbitration fails there can only be war, and there would be war anyhow, and public opinion will be mighty in making arbitration successful in all cases. Presidents Gates of Amherst, Eliot of Harvard and Patton of Princeton all made strong and scholarly addresses. That of President Gates was particularly effective in its support of the idea of permanent arbitration. Altogether the conference was a most successful one. The high character of the men who took part in it, the strength of the addresses delivered and the excellence of the platform sent out are all adapted to give it a wide influence. Provision was made for an executive committee to carry out the purposes of the conference; and also, if necessary, to call another conference; and it was also ordered that the resolutions should be presented to the President by a special committee.

We greatly rejoice in the fact of such an influential conference being held, and in the action taken at it. It cannot but give a great impetus to the cause of arbitration, and mightily strengthen the friends of peace both in Britain and Europe. It must eventually carry as between England and

the United States, and once established between them, and its happy effects made apparent to the whole world, it cannot but spread until war will be looked upon with detestation and horror, and be regarded as an equally unnatural, cruel and absurd mode of settling disputes between nations, as duelling now is of settling those of individuals, and so finally be abandoned.

THE CHURCH AND THE PRESS.

THE above is the title of an article which appeared in a late number of the *British Weekly*, and was first read at the last meeting of the Free Church Congress, of England by the Rev. W. Robertson Nicoll. It is written from the point of view of an English Non-conformist, but in it is much which ought to be interesting to us as Canadians engaged in building up journalism, and especially as Presbyterians seeking to use the press both for denominational and for still higher and more important Christian purposes.

Beginning with English, and therefore to us less well-known journalists, he mentions Daniel Parkes, the first editor of the *Eclectic Review*. He gives prominence to John Foster, who, he says, "stands out as perhaps the ablest of all religious journalists, and great space and honour," he adds, "should be given to Edward Miall," long the well-known and able editor of the *Non-conformist*. Passing by others, he comes to Hugh Miller, "in Scotland," he says, "by far the most eminent and influential of Christian journalists, of whom it has been said that his life-work was not literature, however beautiful the genius which he brought to its cultivation; not science, however patient and profound the intellect with which he explored its mysteries. His life-work was to guide the minds of his country and Church in a great crisis, and it was nobly and successfully accomplished."

With the labours of Mr. James Clark began a new era in religious journalism. "In recent times," he continues, "there has been a vast development in religious newspapers and magazines. I am inclined to think, after careful inquiry, that they have almost kept pace in growth with the journalism around them. In many respects they were never so efficient and prosperous as now, and they (British religious newspapers and magazines) will bear comparison with any papers of the kind in the world. There is no reason to suppose that the limit of their circulation and influence has been reached." It must be most gratifying to our Methodist brethren in Canada, and especially to the past and present managers of the *Christian Guardian*, that he refers to its large circulation, twenty-two thousand, and argues from its statement that there are fifty thousand families, in the Methodist communion, "that there is still much to be done in the way of increased circulation before we can even dream of finality." Mr. Nicoll instances some particulars in which the present of religious journals is a great improvement over the past. The first is that they are now conducted on commercial principles. He says, "We have all come to believe that subsidised papers as a rule exercise no influence. If people will not buy papers, they will not read them, and if they will not read them, it is impossible they can be influenced by them. In former days religious newspapers and magazines were barely able to meet expenses." The writer gives some figures as to circulation of papers of this class which will be a surprise to the most of our readers. The circulation of the *Eclectic* in its palmiest days, he tells us, never exceeded three thousand, and the sale of Hugh Miller's *Witness* was, at its best, only perhaps a little over two thousand. This is all changed nowadays. "The circulation of the Non-conformist religious papers is to be counted by hundreds of thousands of copies every week. It is very much larger than that of the English Church papers; to say that it is twice as much is seriously to understate the facts." This is not hopeful for the Church of England, for the reading people must eventually become the ruling people.

The second improvement which he notices is in the different class reached by the religious press now as compared with a former period. "Then they did not reach the mass of the people, but they were read by the leaders and influenced them very much. They had none of the attractions of popular papers in these days; they contained hard arguments, clear and full statements of Non-conformist principles." By way of illustration he says, "Have you observed that the generation of ministers who were nourished by Edward Miall,

brought the question of Disestablishment to a commanding position, and impressed it on the statesmen, and the people, and the religion of England?"

A third change he notes is that "the popular papers rely more and more upon popular features, and to extend their circulation by meeting the wants of the age." With regard to public education, the writer of this article mentions what appears very strange to us in Canada, namely that, half a century or less ago, the religious papers argued that the state had no right to concern itself with the education of the people. Edward Miall said, "To arrive at the conclusion that it is the duty of the Government to feed and clothe all the people of the realm, would be just about as logical as to draw the same inference with regard to education. Who made it the duty of Government to interfere with the direction of mind? Whenever the rulers of a people get hold of the minds of the people, they frame them to patient submission, to oppression, and to sympathy with every slavish doctrine." How differently do we in Canada, and do they in England now view this question of the functions of the State. "Our idea of the State," says Mr. Nicoll, "its functions and responsibilities has greatedened, and it is necessary that our idea of the Church, its powers and offices should greateden also, grow no less than this, 'the Church which is His body, the fulness of Him that filleth all in all.'"

Mr. Nicoll indicates in a few words what he conceives to be two needs of the religious Non-conformist press in England, which would also be a great boon to Canada, but which, if England with its wealth and large population has not yet reached, we cannot expect for a long time yet in Canada. The first need "is a penny weekly Non-conformist newspaper of the type of the *Spectator*, which would consider from a high standpoint of principle and knowledge the events of the week. The second is something in the nature of a moderately priced magazine and review, in which theological, political and literary subjects might be discussed in a Christian spirit."

With regard to the pecuniary prospects of such ventures as these even in England, how much more in Canada, the writer, who is a competent judge, utters a caution to all who are about to engage in them, "that they would never be undertaken by anyone in his senses for pecuniary gain. If they paid their way it is as much as could be expected." And with regard to new attempts of this kind he adds, "Any man who undertakes a new religious paper adds ten years to his age. The anxieties of the beginning are overwhelming, and it costs so much to secure a hearing, that patience and capital alike are sometimes exhausted just when the tide is about to turn." Another suggestion he makes, which, if our Church would only rally to its support might be of the utmost benefit, is "the issuing of cheap, standard little books on our principles." The Archbishop of Canterbury, he mentions, is having prepared a penny history of the Church of England for universal distribution. Speaking of Non-conformists he says, what is true of us in Canada as Presbyterians. "We are miserably poor in literature of this kind, but we cannot complain." The attempt has been made amongst us, on a small scale it is true, it must necessarily begin in this way, but for want of the encouragement and support from the Church at large, which such an endeavor might fairly expect its failure has been such as not to warrant another attempt of this kind for some time to come. The Church in Canada, especially perhaps our own branch of it, and with the exception of the Methodist body, shows, and to its own loss, a most lamentable lack of appreciation of the capacity that is in the press to render service not only to her highest interests, but also of what it is possible for it to do, as a great arm of the Church's service for the advancement of all the best and highest interests of the country and of the kingdom of our Lord Jesus Christ. But we believe a better day is coming. A race of younger ministers is growing up, and intelligent laymen who take more kindly to the press, and who if only more pecuniary encouragement could be given would soon render most valuable service. We would fain hope, but of this we are more doubtful, that the education and the whole training of the young in the home and in the Church is such as to produce a large class of intelligent and appreciative readers, who will be able rightly to value and by their sympathy to encourage the best class of writers.

QUEEN'S COLLEGE CLOSING.

THE closing exercises of this College, which always draw to it a large number of its old and new friends and admirers, began with the preaching of the baccalaureate sermon by the Rev. W. T. Herridge, B.D., of Ottawa, in the hall of the University which was crowded. As usual the College was visited by many friends of the old historic institution, and were welcomed by Principal Grant and the members of the faculty.

On Tuesday afternoon a large and fashionable audience assembled in Convocation hall, and listened with pleasure to the proceedings. Chancellor Fleming presided, and was surrounded by the professors of the different departments. Mr. R. F. Hunter, of Smith's Falls, read an able valedictory address in behalf of the Divinity students.

Touching reference was made by Principal Grant to the losses which the College has during the last few months sustained by death, and especially by that of the Rev. D. J. Macdonnell. Portraits were then unveiled and presented to the College as follows:—Of Mr. W. Morris, Montreal, by the Rev. Principal Grant; of the late Dr. K. N. Fenwick, by the Rev. S. H. Gould; of the late Dr. Saunders, by Dr. Herald; and Mr. J. M. Farrell unveiled a brass tablet in memory of the late Prof. Williamson. The portraits and tablet were accepted by Chancellor Fleming on behalf of the University Council.

On Monday evening banquets were conducted by the ladies of the university and by the members of the first year in arts.

SUCCESSFUL STUDENTS.

The names of the successful students who passed in all subjects and won honours are as follows:

Honours and scholarships in theology:—Anderson No. 1, \$40, first year divinity—J. R. Conn, M.A., Anderson No. 2, \$40; second year divinity—G. E. Dyde, B.A., Anderson No. 3, \$20, third year divinity—J. R. Fraser, M.A. Glass memorial, \$30, church history—R. Herbison, M.A. Toronto, \$60, second, Hebrew—M. H. Wilson, B.A. St. Andrew's Church, Toronto, \$50, Old and New Testament exegesis—D. M. Gandier, B.A. St. Paul's Church, Hamilton, \$50, third, Hebrew and Chaldee—K. J. McDonald, B. D. Rankin, \$55, apologetics—B. W. McIntosh, M.A., and A. D. McKinnon, B.A. Leitch memorial, No. 2, \$80—Andrew C. Bryan, B.D. Spencer, \$60, tenable two years, Old and New Testament criticism and divinity—Robert Young, B.A. Sarah McClelland Waddell, \$120—W. H. Murray, Mackie, \$25—K. J. McDonald, B.D. Jas Anderson bursary, \$30, Gaelic—Holder announced later. William Morris Bursary, \$60—Colin G. Young, B.A.

Passed for B.D.:—John A. Claxton, B.A., Church history; Kenneth J. McDonald, B.A., divinity and apologetics; R. F. Hunter, B.A., A. D. McKinnon, B.A., Old and New Testament exegesis; apologetics, Hebrew, and Chaldee, J. B. McKinnon, B.A.

University Prizes:—Gowan, by the Hon. Senator Gowan, LL.D., for the best collection of Canadian plants—Albert E. Attwood, Ottawa. Nichol foundation scholarship for post-graduate study—J. H. Turnbull, M.A., Orangeville. The Hon. Wm. Morris—Colin S. Young, B.A., Carlow. Post-mastership—Jas. S. Shortt, B.A., Kingston.

University Medalists:—Latin—A. W. Playfair, M.A., Almonte. Greek—H. C. Windel, M.A., Pontypool. Moderns—Miss S. A. Marty, Lindsay. English—R. Burton, Dundas. History—J. C. Brown, M.A., Williamstown. Philosophy—J. H. Turnbull, M.A., Orangeville. Political Science—J. R. Conn, M.A., Ottawa. Mathematics—A. M. Robertson, M.A., N.bury. Chemistry—C. Cliscock, M.A. Biology—J. R. Moore, M.A., Brockville.

At the meeting of the University Council, on Tuesday (28th ult.) afternoon the following were elected members: Dr. Moore, Brockville, Mr. T. G. Marquis, Kingston, the Rev. J. Cormack, Muckleston; Dr. Daly, Belleville, Mr. John Marshall, St. Thomas; and Mr. J. A. Sinclair, Spencerville. Various reports were submitted bearing on the work of the College, and all were encouraging. On Wednesday afternoon honorary degrees were conferred as follows: D.D.—The Rev. A. McColl, of Chatham, Ont.; the Rev. W. P. Begg, Kemptville, N.S. LL.D.—Mr. Jas. Fletcher, F.L.S., F.R.S.C., Dominion entomologist, of Ottawa; Mr. Saunders, director of the Dominion Experimental Farm, at Ottawa, Mr. A. T. Drummond, Montreal.

In recent numbers of *Littell's Living Age* we note "Recent Science," by Prince Kropotkin, the eminent Russian scientist and revolutionist—two papers, "Rontgen's Rays" and "The Erect Ape-man"; "In the Land of the Northernmost Eskimo," and "The Chevalier D'Eon as a Book Collector," by W. Roberts. Notable papers in other late issues are "South Africa and the Chartered Company," "In Praise of the Boers," by H. A. Bryden; "National Biography," by Leslie Stephen; "The Baltic Canal and How it Came to be Made," "Cardinal Manning and the Catholic Revival," by A. M. Fairbairn; "Personal Reminiscences of Cardinal Manning," "The Rival Leaders of the Czechs," by Edith Sellers, etc., etc. [The price is now but \$6. Littell & Co., Boston.]

The Family Circle.

LIVED AND LOVED TOGETHER.

We have lived and loved together
Thro' many changing years,
We have shared each other's gladness
And wept each other's tears.
I have never known a sorrow
That was long unsooth'd by thee,
For thy smile can make a summer
Where darkness else would be.

Like the leaves that fall around us,
In Autumn's fading hours;
And the traitor's smiles that darken,
When the cloud of sorrow lowers,
And tho' many such we've known, love,
Too prone alas! to range,
We both can speak of one, love,
Whom time could never change.

We have lived and loved together
Thro' many changing years,
We have shared each other's gladness,
And wept each other's tears.
And let us hope, the future,
As the past has been, will be,
I will share with thee thy sorrows,
And thou thy joys with me.

—C. Jefferys.

AN INTERNATIONAL HYMN.

Professor George Huntington, of Carlton College Northfield, Minn., has written the following in response to a request for an international hymn for English-speaking people. The president of Carlton College, from which this comes, is Dr. Cyrus Northrop, one of the Assistant Moderators of the International Council of 1891.

Two empires by the sea,
Two nations, great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record,
Now, vengeance passions cease,
Come, victories of peace,
Nor hate nor pride's caprice
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm, its tide
Binds strand and strand.
So be the gulf between
Grey coasts and islands green,
Great populace and Queen,
By friendship spanned.

Now, may the God above
Guard the dear lands we love,
Or East or West.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

Written for THE CANADA PRESBYTERIAN.

HOW THE MONEY CAME.

BY REV. GEORGE H. SMITH, M.A., D.D.

On the north shore of the St. Lawrence and on the main highway between two well-known cities, is a little French village called St. Cassir. The village, like all its kindred throughout that Province, consists of a cluster of red-roofed, whitewashed log houses, in the midst of which rises a large, stone Roman Catholic Church, with its conspicuous tin steeple, and Presbytery and convent hard by. It is a very old village as some of its dwellings might testify. It was first settled in the days of Champlain, and now and then the ploughshare turns over a ball or a bone, reminiscences of the early conflicts with the Indians. St. Cassir differs from most of the Quebec villages in that it has a small Protestant community comprised of persons employed in the paper mills which abound in that vicinity, and from the fact that some miles back in the country there is a settlement of English and Irish immigrants who eke out a humble living by a kind of primitive farming. The people of Hardwick, for this is the name of the settlement, are an uncouth, but honest and industrious class and fond of practical jokes.

The spiritual wants of the Protestants of St. Cassir were ministered to by a middle-aged man, a graduate of an Eng-

lish College, who had forsaken the chances of a poor curacy at home to obey the urgent appeal of a colonial bishop. Thither the Rev. Jacob Wilkins had gone in the early sixties with his young wife; and although not a brilliant man he performed the duties of his mission to the best of his ability and with a conscientious exactness. Money in those days was scarce and salaries small. Although his family had increased by four during the seven years of his incumbency at St. Cassir, the stipend remained the same and by dint of rigid economy it was barely possible to make ends meet.

The services were held in a barn-like wooden structure and not far from it was the building which did service as a day school as well as a parsonage. It was one of those old stone houses not uncommon in the early settled parts of the Province, with its huge chimneys, steep roof and thick walls this latter feature being a precaution of the builders against the frigid extreme cold of a Canadian winter and the torrid heat of summer and likewise, that in case of necessity it might serve as a barricade against the probable attacks of Indians.

It was a cold, dreary November night, and Mrs. Wilkins left the nursery where she had just put four little sleepy heads to rest, and entered her husband's study, for we can hardly dignify it by the name of library. Here the Rev. Jacob sat musing over a long sick list. The weekly paper had fallen upon the floor. A little while ago the clock had struck nine, and he had drawn the last whiff from his pipe and was toasting his feet before the stove, in which a fire burned briskly. At the entrance of Mrs. Wilkins with a bag full of stockings, all more or less in need of repair, and with a tired and anxious look upon her face, a conversation at once began upon domestic affairs and a calculation was made regarding the income and expenditure of the current month. The wind blew in hurricanes. The angry rain dashed against the windows and an occasional murmur of thunder could be heard. The forest trees were long since dismantled of their leaves, though the first snow had not yet come. It had been an exceptionally wet autumn, and what with bad roads and swollen streams, pastoral visitation, of which that sickly season demanded a great deal, was far from pleasant. Still Parson Wilkins toiled on, never murmuring at the hardness of his lot, nor shrinking to go where duty called. He had never been known in all the seven years of his incumbency to miss an appointment. Rain or shine, come foul weather or fair, the little congregations could rely upon Parson Wilkins.

"And now, my dear," began Mrs. Wilkins; "we are at the bottom of the flour barrel, and the man has not been paid for cutting the last cord of wood. The children require more clothing and here is a hard winter upon us, for which we are in no way provided. What is to be done? Can we not speak to the wardens and tell them the case is urgent?"

And with this remark tears came to the eyes of the mother, whose life seemed a ceaseless struggle with poverty, and whose hands had many a time been weary in making, and indeed oftener, remaking little garments.

Parson Wilkins listened in silence. He could not think of exposing their poverty to the wardens, much less of appealing to the bishop; and yet his wife with her characteristic practicality had

uttered the truth. Nay it is safe to say that had he been endowed with a little of the forethought and ambition of his better-half, the Rev. Jacob Wilkins might have been in a larger parish; but the thought of leaving the St. Cassir people had never dawned upon him. He loved his little flock and they were devotedly attached to him. Even if they erred from his teaching, like lost sheep, still there remained an inward regard that no words could express.

Where was the money to come from that might relieve the present necessity? That was the question uppermost in that domestic circle; and the two sat musing in silence, thinking what a convenience a few dollars would be at that very moment. Their wants were numerous and their needs urgent. A long cold winter ahead! Parson Wilkins had not thought of that before. No, he was not a man of forethought.

The storm without had grown worse. The wind howled in all its fury and the rain poured in torrents; when suddenly the little reverie was disturbed by the sound of wheels in the gravel yard and almost instantly a knock was heard. Quick as thought Mrs. Wilkins opened the door, and there stood a young man from the farther end of Hardwick fairly drenched with the rain.

"Is Parson Wilkins to hum?" asked the youth in a coarse voice. "Because Jack Dorkin's baby's a 'yin', an' they want parson to cum an' christen the young'un."

Before his wife had time to reply Mr. Wilkins was in the entry and cheerfully agreed to go. Mrs. Wilkins would fain have remonstrated on the danger of venturing out in such a night, but she knew too well the fruitlessness of any such argument in a case of life or death.

After bidding a fond good night to the sole partner of his joys and sorrows, the last sound of the wagon was heard as it bore two men out into the darkness of a November storm.

The road wound down the hill to the center of the village, then turning a corner it led over the bridge which crossed the St. Cassir River, then direct north to the end of the Hardwick settlement. The road at best was bad. The land was flat and the soil for the most part either a heavy muck or a thick clay which clung tenaciously to the wheels of the wagon so that the horse could do little more than patiently jog along.

On, on they went through a darkness that might have been felt. On amid the splashing of rain and the crackling of forest trees as the branches were torn off by the wind. Now over a piece of rough corduroy; now past the little log church with its lonely cemetery whose white slabs glistened with every flash of lightning, against the black forest. On past the scattered houses whose wearied occupants had long since retired for the night. On over the muddy road amid pelting rain till at last they could descry a faint light in a distant house. It was the driver's home; for it was the abode of William Wendle, the character of the neighborhood, famed for his pranks and better known as "Yorkshire Bill."

Now underneath a rude exterior, Bill wore a genuine kindly heart. Rough and boisterous 'tis true and at times given to drink, when he grew rather profane; he had won for himself the awe of the small boy and the disregard of the grown men. He was, moreover, a good hand with the

gun, and the consequent temptation made him too often a Sabbath breaker. With all his faults, however, Bill had a genuine and practical sympathy with any one in trouble.

In this spacious log house lived Yorkshire Bill, his thrifty wife and their three sturdy lads, almost man grown; and all inheriting in a greater or less degree their father's characteristics. Naturally the horse wished to turn into his own barnyard but the determined driver kept him on till the last house was reached, where Parson Wilkins expected to find the object of his errand, a dying child. It was a small log hut with only one room, which however was quite large enough for young Ned Dorkins, his wife and their first born child.

Mr. Wilkins entered the humble apartment and after removing his wet garments, made pathetic enquiries about the little one. Strange to say he noticed no signs of grief, rather those of pleasure and Mrs. Dorkins' mother brought out from its cradle a large sleeping child of three months. The parson donned his surplice and the infant was duly christened. It was a robust child with no appearance of illness whatever, for which fact Mr. Wilkins was inclined to feel indignant and mildly expressed this sentiment.

"Vell! ye see, parson," began the grandmother; "we didn't know as when the young 'un might catch a cold an' take a notion to turn up its toes, so we just thought it best to have the christenin' over with now as again."

The duty performed, Mr. Wilkins, still smarting at the thought of his fool's errand, took a hasty leave of the people and turned his course homewards. Now, as they were repassing Yorkshire Bill's, the house was brilliantly illuminated, voices were heard in the yard and the horse, wearied no doubt with the journey, turned in and Bill's voice was heard crying out:

"Hello! Parson, be that you? Well I knowed as you'd cum. I always said you would. It's a pity to bring the likes o' you out in such dirty weather as this, but never mind cum on in."

A refusal of the invitation was quite impossible. Bill led the way, the parson followed and the lad put up the horse. The big double stove in the centre of the living-room sent out a great and welcome heat on that cold November night. Bill aided in removing the parson's wet coat and naturally the conversation began upon the weather and the cheerful tone of the rough man roused the drooping spirits of Mr. Wilkins.

Mrs. Wendle hurried to set the table with all the luxuries the country could then afford. There was venison steak of Bill's own stalking, bread and butter of his wife's making, and cake and jam in great profusion. Justice having been done to the repast, the chairs were drawn round the stove and the pipes lit; and for the time the Rev. Jacob Wilkins forgot his troubles.

"Well, parson," began Bill with a cunning twinkle in his eye, "ye christened the Dorkins' baby, eh! Don't think the young 'un 'l die, do ye?"

This was opening an old wound and Mr. Wilkins did not feel inclined to give his confidences on the matter to Bill.

"Well, ye see, parson," proceeded the host. "It all cum about in this way; them there Englanders as has just cum to the settlement and as has more money nor brains, cum over in the evening an'

while we was smokin' an' talkin' about huntin' an' things, we began about parsons, an' I said as we had as good a parson as ever lived, an' one as would come out in all kinds o' weather when there was sickness; an' says the big one: 'I reckon nothin' would bring a parson out on a night like this.' Well, I stumped 'em an' as they was keen on bottin', 'I bet \$5,' says he, 'to your one that Parson Wilkins won't cum out to-night for anything nor anybody.' Just then there was such a clap of thunder an' the other fellow laughed an' says he, 'Here's another three to your one that he won't cum; an' the third, soon' as they was in earnest, says, 'Here's \$2 more for I never saw a parson as would leave his home on a night like this.' 'All right, boys,' says, 'put the money in my wife's hands there an' may be I'm not right, we'll see. An' now, lads,' I says, 'who'll we say a-dyin'?' 'O,' says Ned Dorkins, for he was here too, 'I wants my young 'un christened an' now's as good a time as any; an' my boys who was lissenin' to the fun all offered to once to hitch up the horse an' go for the parson. Ye see these be brave boys of mine, no storm frightens them; so off Tim went an' here you've cum. I said you would," and Bill gave a great laugh.

Mr. Wilkins listened throughout and felt that he had been made the innocent sufferer of Yorkshire Bill's practical joke; but his spirits brightened and his trials were forgotten as Bill in his rough way proceeded.

"An' parson here's them \$10, an' here's my dollar on top of 'em. They're yours. You've earned 'em. When them fellows saw you pass our house they skulked hum an' you never saw in all your days three men more 'shamed than they."

Parson Wilkins took the money. Refusal was useless; besides if any one was entitled to it he was. A big lump came into his throat which almost choked him as he uttered his plain thanks and clasped Bill's rough hand. Bill did not often shake hands but when he did, there was something genuine in his grasp; and his eyes blinked and his voice became unsteady as he added:

"I know parson, you thinks I'm a pretty rough fellow, an' maybe I am, but I mean from this out to do better, so help me God. I've been thinkin' over it for some time; there's my boys as fine lads as is in the country anywhere, an' God knows I hope they won't be as wild as their old father. Yes, parson, I means to be a better man. I'm goin' to give up drinkin' an' swearin', an' you'll see if I don't attend church regular too." And Bill kept his word.

It was Parson Wilkin's habit in all his visits to gather the family around him for worship. The rain had ceased and the sun was peeping over the tall pine trees and, taking the book he turned to the Psalm for the day, the hundred and third and with tremendous voice read its appropriate words and his heart never realized their meaning before. "Praise the Lord, O my soul: and all that is within me praise His holy name. Praise the Lord O my soul: and forget not all His benefits." And when he came to the words: "Yea, like as a father pitieth his own children even so is the Lord merciful unto them that fear Him;" there was not a dry eye in the room. The Psalm ended, all knelt. Parson Wilkins closed the book. He could not see to read, nor did he need to, for out of the abundance of his heart his mouth spake. And what a

prayer! Truly God was in the house of Yorkshire Bill and they know it.

It was Saturday and by ten o'clock Mr. Wilkins was at the door of the parsonage. He thought little of the mud of last night and only of those he knew would be anxious for his return. His story was soon told and the money counted. Yes, there it was, \$11. Such a sum the incumbent of St. Cassir's had not handled for a long time before. For money in those days was scarce and pinching economy was experienced in many a parsonage.

There was joy in that home that day. Visions of little debts paid and warm clothing provided for the children filled the mother's mind.

"An' dear," said Mrs. Wilkins; "surely God has been good. After your departure last night and when the sound of the wheels had died away, I knelt in prayer as we had so often done and laid our wants before the Great Father knowing that at last he would answer us."

And that was how the money came. Thamesford.

HOW THE BOERS LIVE.

A writer in the *Forum* gives the following description of the daily life of a Boer family:—

"The daily life of a Boer family is a simple one: At daylight, all the members assemble in the main room—the kitchen and eating room, although most of the food is cooked in the open air—where the head of the family reads reverently a chapter or two from the Bible—generally the Old Testament—a simple, manly prayer is then offered, followed by the observance of an ancient Bible custom. A colored handmaid enters the room with a basin of water and a towel. The guest is first approached, and invited to wash his hands and face and wipe them on the towel. The head of the family is next approached and so on around the room, until all have been included in the ceremony. This constitutes the day's ablution of the family. The morning meal consists of a dish of meat—deer or mutton, and sometimes beef cut into large pieces. They all sit around the board while the father says a long grace. Each man, for the women eat alone, selects the particular piece of meat that strikes his fancy, and as soon as the 'Amen' is spoken, sticks his fork into the piece selected. It happens sometimes that two select the same piece; then, the quickest man gets the booty. Dry bread, sometimes butter, and strong black coffee, complete the bill of fare, which may stand as a sample meal."

The eye always sees what it wants to see, and the ear hears what it wants to hear. If I am intent upon birds' nests in my walk, I find birds' nests everywhere. Some people see four-leaved clovers wherever they look in the grass. A friend of mine picks up Indian relics all about the fields; he has Indian relics in his eye. I have seen him turn out of the path at right angles, as a dog will when he scents something, and walk straight away several rods, and pick up an Indian pounding-stone. He saw it out of the corner of his eye. I find that without conscious effort I see and hear birds with like ease. Eye and ear are always on the alert.—John Burrough's "Field-Notes," in the *Century*.

Our Young Folks.

A GOOD METHOD.

There was a little schoolma'am
Who had this curious way
Of drilling in subtraction
On every stormy day;

"Let's all subtract unpleasant things
Like doleful dumps and pain,
And then," said she, "you'll gladly see
That pleasant things remain."
—Anna M. Pratt, in *St. Nicholas*.

ODE TO CANADA.

Let other lands in older tongues,
Loud vaunt their claims to glory,
And chant in triumph of the past,
Content to live in story;
Though boasting no baronial halls,
Nor ivy crested towers,
What past can match her glorious youth,
This Canada of ours?

We love those far off ocean isles,
Where Britain's monarch reigns,
We'll ne'er forget that old, rich blood
That courses through our veins,
Proud Scotia's fame, old Erin's name,
And haughty Albion's powers,
Reflect that matchless lustre on
This Canada of ours.

May our Dominion flourish, then,
A goodly land and free,
Where Celt and Saxon hand in hand
Hold sway from sea to sea;
Strong arms shall guard our cherished homes,
When darkest danger lowers,
And with our life-blood will defend
This Canada of ours.

—J. D. Edgar, M.P.

UNCLE PHIL'S STORY.

"Tell us a story," said Rob and Archie, running to their uncle.

"What about," said Uncle Phil, as Rob climbed up on his right knee and Archie on his left.

"O, about something that happened to you!" said Rob.

"Something when you were a boy," said Archie.

"Well, once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was very fond of playing with me. My mother said yes, so off we went, and we had some good fun together.

"After awhile I took a piece of wood for a boat, and sailed it along the bank. At last it got into deep water, and I could not reach it with a stick, so I told Roy to go and get it for me.

"He almost always did what I told him, but this time he did not. I began to scold him, and he ran towards home.

"Then I grew angry. I picked up a stone and throw it at him as hard as I could. Just then Roy turned his head, and the stone struck him right over the eye."

"O, uncle!" cried Rob.

"Yes, it made him stagger. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to him, but took off my shoes and waded into the water for my boat.

"But the water was deeper than I thought, and I was soon carried away by the strong current. I screamed as it carried me down the stream, but there were no men near to help me. But as I went down under the deep water, some one took hold of me and dragged me toward the shore; and when I was safe on bank, I saw that it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around his neck, and cried, and asked him to forgive me."

"What did he say?" asked Bob.

"He said, 'Bow-wow-wow.'"

"Why, who was Roy, uncle?" asked Archie in great surprise.

"He was my dog," said Uncle Phil.

"The best dog I ever saw. He taught me a lesson that day, did he not, boys? And I hope my story may teach you the same lesson."

CYCLING PROVERBS.

Politeness is like a pneumatic tire there isn't much in it, but eases many a jolt in the journey of life.

A pleasant disposition, like oil in a bicycle bearing, reduces friction and prevents a world of wear and tear.

Ambition is like a bicycle saddle; though much sat upon, it generally manages to be on top.

The world, like a bicycle, would soon come to a stop if it were not for the cranks.

Like a link in a bicycle chain, we may not amount to much individually, but collectively we make the wheels go round.

Like balls in a bearing, the lives of many of us must be one continued grind that others may enjoy themselves.

Grit makes a man, but mars a bearing.

Neither men nor bicycles steer with light heads.

Like a friend in need, the handle bar is only appreciated when the road is high.

Life is like a bicycle run; some worry, fret, and scorch along, and soon reach the end, while others take it easy and enjoy themselves as they go.

"IAN MAULAREN" ON "I."

In the course of an article in *The Young Man*, Rev. John Watson says some very striking things on the subject of individuality. He contends jealously for the importance of the ego:—

We say "I" at every turn in a conversation, and the familiar word falls lightly from our lips, most frequently without weight or responsibility. Yet "I" is a distinct and amazing assertion, so that we make none like it, except when we say "God." It means that, although a long line of ancestors have united to create and equip a man so that an onlooker can trace the contributions of half-a-dozen people in his habits of thought and trend of temper, in his very walk and appearance—besides the traits of descent too ancient for our identification—there is some subtle quality in the man which has never been before, and never will be seen again. It is his own property and cannot be matched. It is unique in the history of the race. Without this addition he would have had to say "We," with it he dares to say "I."

THE CLOCK.

"Come, hurry up!" said the second-hand of a clock to the minute-hand; "you'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor as it fretted round on its pivot.

"Come, hurry up!" said the minute to the hour hand, utterly oblivious of being addressed by the second-hand. "If you don't be quick, you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued, "You see we're all in time—not one of us behind. You take my advice—do your own work in your own way, and leave others alone."

Moral.—Mind your own business.

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Ministers and Churches.

Mr. and Mrs. Dr. Ure, of Goderich, have been visiting Mr. John Watson, of Ayr.

The congregation of Duart, Chatham Presbytery, has extended a unanimous call to Rev. James Argo, of Toronto.

Rev. Dr. G. B. Booth, of Erie, Penn., preached very acceptably in St. Paul's Church, Hamilton, last Sabbath.

Rev. Neil McPherson, pastor of the Petrolia Presbyterian Church, has been presented with a bicycle by his congregation.

Rev. Dr. Watson, of Beaverton, paid a short visit to Orillia last week to see some of his old parishioners who are residents there.

Rev. J. Mackie, M.A., of St. Andrew's Church, Kingston, accompanied by his wife, left on Thursday last for a trip to Scotland.

The Rev. Mr. Mahaffy, of Knox Church, Orangeville, has been confined to his house for a couple of weeks with a bad attack of la grippe.

All correspondence intended for the Presbytery of Kamloops should be sent to Rev. Geo. A. Wilson, Vernon, B.C., who has been appointed clerk *pro tem*.

Rev. Robert Johnston, B.A., B.D., of London, officiated at both services in the First Presbyterian Church, Chatham, a week ago Sunday, and preached fervent and eloquent discourses.

Rev. R. G. Sinclair, late of Mount Pleasant and Burford, has received a unanimous call to Canard, one of the most thriving parts of the Annapolis Valley, N. S.

The resignation of the Rev. M. N. Bethune of the pastorate at Beaverton and Gambridge has been accepted. Rev. G. MacKay, of Sunderland, is interim Moderator of Session.

Rev. Wm. A. McCorkle, at one time pastor of the First Presbyterian Church, Detroit, and well known in Windsor, died at his residence in Detroit last week. He was seventy-three years old.

The Rev. H. J. Porthwick, A.M., editor of the *Morden Herald*, has sold out his interest in that journal to Mr. C. T. Baylis, lately Presbyterian missionary at Roland, Clegg and Rosebank.

Any minister in Ontario who would like to exchange pulpits with a brother minister in Manitoba, for two months—June and July—is asked to correspond with the Rev. R. P. Mackay, 63 Confederation Life Buildings, Toronto.

Rev. Duncan Robertson's resignation of the pastoral charge of East London Church having been accepted, he and his people spoke kindly words of farewell to each other on April 27th. Mr. and Mrs. Robertson have gone West to visit friends.

The Rev. R. S. G. Anderson and his sister, of Wroxeter, Ont., were the guests of W. E. Roxburgh, of Norwood, last week. Mr. Anderson's many friends will be glad to know that he has greatly benefited by his recent trip to Scotland, and that he resumes work with renewed health and strength.

Rev. H. Cameron, of Morrisburg, occupied the pulpit at both services in the First Presbyterian Church, Brockville, on Sunday. "His sermons," says the *Recorder*, "were able and eloquent efforts, and were listened to with deep interest and much appreciation by the large congregations assembled."

The Synod of Montreal and Ottawa is appointed to meet in Erskine Church, Montreal, on Tuesday, 12th May, at 8 p. m. Members of Synod are requested to notify the secretary of the accommodation committee, the Rev. J. Patterson, 92 Shuter St., without delay if they desire the usual accommodation to be provided.

The Rev. A. Lec, B.A., late of Kamloops, B.C., was on the 5th day of April inducted into the pastoral charge of St. Paul's Church, Prince Albert. The Rev. J. Bryden, of Willoughby, presided and addressed the minister and the Rev. S. Moore, of Mistawasis Indian Reserve, preached and addressed the people. Mr. Lec begins his work in Prince Albert under very happy auspices, and with every prospect of a successful pastorate.

The *Napanee Beaver* says: "Rev. W. W. Peck last week received from the Session Clerk of St. Andrew's Church, Toronto, an invitation to preach there on Sunday, 17th May, with the view to a call. This is certainly very complimentary to Mr. Peck, St. Andrew's being the first Presbyterian church in Toronto, with a stipend of \$4,700, but he has no desire to sever the most friendly relations existing with his congregation in Napanee and has declined to be a candidate."

The *Fergus News-Record*, referring to the large attendance at the induction service and social for the reception of Rev. J. H. MacVicar and wife, says: "This may be taken as suggestive of a general welcome to the new pastor and his wife by the whole Christian people of Fergus, irrespective of denominations and distinctions. . . . When the Rev. R. M. Craig went away it was felt that the entire community had sustained a loss; and the hope now is that the loss may be made up by the settlement of Mr. MacVicar, who has been so cordially received."

We regret to notice the death a few days ago of Mrs. Clark, wife of the Rev. W. J. Clark, pastor of the First Presbyterian Church, London. In addition to the sympathy of his Session kindly expressed, Mr. Clark has also that of many friends throughout the Church.

The farewell sermons of Rev. J. W. Rae, of Knox Church, Acton, were preached on Sunday of last week to very large congregations. Rev. Mr. Rae made feeling reference to his nine years pastorate, the success of the congregation's efforts during that time and the present satisfactory condition of the charge. A farewell social was held on Tuesday evening, when the retiring pastor was tendered a complimentary address and a cheque for \$100. The *Free Press* says:—"Mr. Rae's removal is much regretted by all denominations, and the prayers of all follow him for his future success."

Early last week Rev. D. R. Drummond, who has been labouring for almost a year as acting-pastor of New St. Andrews Church, left Toronto, accompanied by Mr. Drummond, for his home in Russelltown, Que. Mrs. Drummond is a young man of exceptional ability, and his pulpit ministrations have been marked by distinguished attainments. In the more prosaic duties of the pastorate—such as that of social intercourse—he has not been found lacking, as was evidenced by the large gathering of St. Andrew's people at the Union Station to bid him farewell. Among the members of the Session were noted Mr. Justice Maclellan, Messrs. Maclean, Massie, Wylie, McCurdy, Cassels, Strachan and McLaurin, while, representing the Managers, Col. Davidson, Mr. A. J. Robertson and Mr. Bell were also present.

We cordially agree with every word of the following from the *Halifax Witness*:—"Rev. Dr. Torrance will next November attain to his ministerial jubilee. The celebration will take place in Guelph, where Dr. Torrance has spent his ministerial life, and where his usefulness has been so conspicuous. But Dr. Torrance belongs to the whole Church. Not many men have done more to unify, organize and stimulate the whole Church since the union of 1875. His statistical reports have been of great service to the Church in showing us our strength and our weakness. The labor bestowed on these annual reports by Dr. Torrance has been very great. We mention his statistical work as best known to the Church at large; but his hand has been in countless other forms of work for the good of the Church and of the community. But this is not the time to speak of him or his work. We only wish to mention that he is on the verge of the Jubilee year."

ANNIVERSARY SERVICES.

REV. JOHN THOMPSON, D.D., SARNIA.

On Sunday, April 26th, the Rev. J. Thompson, D.D., of Sarnia, celebrated the thirtieth anniversary of his ordination and induction as pastor of St. Andrew's Church of that town. The Rev. W. G. Jordan, B.A., of Strathroy, preached two sermons of singular power and appropriateness, which were highly appreciated by the large congregations assembled at both services. The subject in the morning was *Philippians iv. 10-20*, being an exposition of the principle of "giving and receiving," as illustrated by the relationship of Paul to his Philippian converts; in the evening Mr. Jordan preached a sermon on "The written word and the living teacher," from *Acts viii. 30, 31*. At each service Dr. Thompson gave a short address, in which he cordially recognized the kindness manifested towards him by the congregation, and reverently acknowledged the kind Providence that had watched over him during the years of his long pastorate. Without attempting a lengthy and detailed review of his ministry the doctor called attention to some noteworthy facts as follows:—"Thirty years ago he was ordained and inducted to his first pastoral charge, and although other spheres of labor had at times been open to him, he had seen it to be his duty to remain in the same place ever since, doing his work steadily and according to his best ability. Of the 129 who signed the call only 38 now remain, and of the 75 communicants only 17 are left. The population of the town has only doubled in that time while the communion roll has increased tenfold. So that there are now three congregations in the place of the one small congregation. Of those who attended the ordination services on the part of the Presbytery, eight ministers have been taken away, while one, the Rev. G. Cuthbertson, of Wyoming, still lives and works among us. The thirty years of service had been marked by uninterrupted peace and steadily increasing prosperity which should call forth the gratitude of both minister and people. The ladies of the congregation had prepared a surprise for their minister, in the form of a gift of a set of handsome pulpit robes, which the doctor acknowledged in a few well chosen words.

On the following evening a social meeting was held in the school room, which had been conveniently arranged and tastefully decorated for the occasion. A substantial supper was served from 6:30 to 8 o'clock, and afterwards a programme of instrumental and vocal music provided for the entertainment of those present. In the course of the evening short congratulatory speeches were delivered by Revs. G. Cuthbertson and W. G. Jordan, to which at a later stage suitable response was made by Dr. Thompson. The ladies of the congregation are certainly to be congratulated on the very enjoyable and successful social gathering which concluded the anniversary celebration.

Dominion Stained Glass Co.

Established 1881. Manufacturers of CHURCH DOMESTIC and ORNAMENTAL GLASS. Correspondence Solicited. Designs with Estimates on application. 94 Adelaide St. W. TORONTO. Tel. 933.



Summer European Tour

The Rhine, Switzerland, and Paris — 54 Days By S. S. VANCOUVER, from Montreal 4th July. For Full particulars apply to REV. E. G. BOVILLE, M.A., Hamilton.

SENSIBLE REMINDERS FOR THE UNINSURED.

"Potential manhood: Why not put up some of your labour for use when the tree withers? That is life insurance—a storage battery that will work when the dynamo that gave it power is forever still."

"Generous to a fault, but careless and cruel to his family, is the man who fritters away his earnings for their present delight, but deposits no savings for the insurance of its continuance hereafter."

"Do you believe," said he, "that love can exist without jealousy?" She: "Yes, but not without insurance. Love aims to protect and provide."

"Let no false modesty prevent your demanding of your husband a reasonable amount of insurance on his life, payable to you on event of his death. It is your right."

"Suppose you were the wife and she the husband, wouldn't you insist on her insuring her life?"

"Putting off insurance is like waiting for a rising river to run by. The longer you wait the smaller becomes the opportunity to cross."

While you are in good health and sound constitution avail yourself of the advantages which a life insurance policy affords.

The company which you should select is the one which offers the greatest number of legitimate advantages combined with absolute security.

The record of the North American Life for 1895 shows gains in every department tending to prosperity, and that it was unquestionably the banner year in the history of this progressive home company.

Full particulars of its attractive investment plans and unexcelled financial position will be furnished on application to William McCabe, F.I.A., managing director, head office, North American Life Assurance Company, 22 to 28 King street west, Toronto.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems causing debility and exhaustion."

Descriptive pamphlet free on application to Rumsford Chemical Works, Providence, R.

Beware of Substitutes and Imitations. For sale by all Druggists.

THE EXECUTIVE OF THE F.M.C.

Letters were read from Mr. Ledingham, Dr. Thompson, Miss Chase and Miss Ptolemy, expressing their satisfaction and pleasure with the work upon which they have entered in India. The Executive learns with much regret that Mr. Ledingham has suffered severely from malaria, owing to the inferior character of the bungalow in which he has been living along with Mr. and Mrs. Wilkie who have suffered seriously from the same cause. Miss Fraser has been compelled to return on account of ill health, and the medical work in Mhow is for the present abandoned. The new work in Dhar is meeting a good deal of opposition. The missionaries are giving more and more attention to the proper training of native helpers upon whom the future Church in India must mainly depend. The appointment of Mrs. Ledingham, Miss Chase and Miss Ptolemy to Indore makes it possible to utilize the college more fully to that end. The Rev. N. H. Russell reports that whilst some of the native Christians at Barwai were attending meetings at Mhow their house was burned with all its contents. The native workers lost books that were to them almost indispensable. Letters from Mr. and Mrs. Goforth are very encouraging. The people at Chang Te Fu are showing great interest in the message brought. The Presbytery of Honan asks that at least two women—one a medical missionary—be sent this year. The work amongst the women grows in interest. In Formosa the Church is passing through the fires. Owing to an uprising against the Japanese on the Chinese New Year many were slain, amongst them three of our preachers and many Christians. The Chinese officials, so corrupt, and upon whom the Japanese depended, laid responsibility upon Christians who had been, in reality, friendly. R. P. MACKAY.

A GREAT DEAL OF NONSENSE

Has been written—and believed about Blood Purifiers.

WHAT PURIFIES THE BLOOD? THE KIDNEYS PURIFY THE BLOOD And THEY alone.

If diseased, however, they cannot, and the blood continually becomes more impure. Every drop of blood in the body goes through the kidneys, the sewers of the system, every three minutes, night and day, while life endures.

WARNER'S SAFE CURE

puts the kidneys in perfect health, and nature does the rest.

The heavy dragged-out feeling, the bilious attacks, headaches, nervous unrest, fickle appetite, all caused by poisoned blood, will disappear when the kidneys properly perform their functions.

There is no doubt about this. Thousands have so testified. The theory is right, the cure is right, and health follows as a natural sequence.

Be self-convinced through personal proof.



Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSTEN, Newmarket, Ontario.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today.

Hood's Pills cure habitual constipation. Price 25c. per box.

FOREIGN MISSION FUND.

The Church Treasurer's books were closed on the 30th April, and it is to be regretted that the Foreign Mission Fund closes the year with a considerable deficit. A few weeks ago an appeal was issued stating that \$6,000 would be required by the end of the year. Notwithstanding the kind response of a few congregations, owing to other unexpected claims, a yet larger amount is still needed. A more explicit statement will be given next week. In order that the work of the next year may not be crippled the executive have decided to acquaint the Church with the situation and ask for a collection on the 24th or 31st May. It is hoped that when the Assembly meets all past claims will have been wiped out.

What promises to be an exceedingly pleasant excursion will start from Montreal on July 4th, under the guidance of Rev. R. G. Boville, of Hamilton, who is an experienced traveller. See advertisement.

MARRIAGE.

At New Berne, North Carolina, in the First Presbyterian Church, on Wednesday, April 22nd., by the Rev. F. W. Faries, assisted by the Rev. C. G. Vardell, the Rev. R. E. Knowles, B.A., of Ottawa, Canada, to Miss Emma Katherine Jones, of New Berne, North Carolina.

John Kay, Son & Co. Toronto.

John Kay, Son & Co. Toronto.

CARPETS AND CARPETS

SOME EXTRAORDINARY VALUES.

The experience of the past and the aggressiveness of the present are combined in the management of this old-established and greatest of all carpet houses. Our particular business is the selling of Carpets, Curtains and Draperies. Years of experience and ample capital give us an advantage in these lines that, it is safe to say, is possessed by no other concern.

This much on general principles. Now for something specific. Our regular spring importations this season are the largest and choicest we have ever shown.

Exclusive and Newest Designs in Carpets

—always a feature with us—more than ever mark this season's stocks. Purchases were made in person by our Mr. Kay who spent considerable time this year in the European markets. His presence there opened out opportunities for a number of special purchases of carpets that will give an advantage to buyers such as has not come to them before.

Manufacturers have advanced prices of carpets in all lines, but our ready and abundant capital, and being on the ground personally, placed some surprising values in our way. Knowing what carpet values are we can say confidently that the following special purchases have not been equalled by any house in Canada—nor can they be:

English Axminsters, special line, regular price \$1.58, our special, net.....	1.28	Best Crossley Brussels, regular price \$1.35, our special, net.....	1.10
English Wiltons, regular price, \$1.58, our special, net.....	1.28	Best American Wool Carpets, regular price, 85c., our special, net.....	.65
Best English Wool Carpets, choice of all patterns in stock, regular price \$1.05, our special, net.....	.85	Best Crossley Velvet Carpets, regular price \$1.25, our special, net.....	1.00
		Best Tapestry, regular price 85c., our special, net.....	.65

What is worth emphasizing is that in these goods we show a large variety of patterns. It is not our policy to select two or three catch lines. You get the choice of a very large stock. And these specials here are additional to our regular importations, all of which are marked for quick selling.

MATTING, RUGS AND SQUARES.

We easily show the best stock of Rugs and Squares in Canada. Nowhere else can a like assortment be obtained. Prices for the opening of the Spring season are made unusually tempting:

Best Japan Matting, cotton warp, 30c., or 40 yards for.....	\$11 00	Soft Ghiordes, 13.2 x 9.4, \$75; 10.9 x 7.6.....	50.00
The Chatsworth Tapestry, only one seam, 9 x 12 \$11; 9 x 13.6, \$13, 10.6 x 13.6.....	15 00	Antique Moslem Strips, 9.7 x 2.6, \$10; 12.4 x 3.2, \$18; 16.7 x 3.3.....	22.50
Axminster Squares, in one seam, 7.6 x 6, \$15; 10.6 x 6, \$20; 12 x 9, \$35; 13.6 x 10.6.....	45.00	300 Antique Anatolians, Bokharas, Afghan and Daghestans, \$5, \$3.50, \$12, \$15.....	22.50
Indian Marzapore, hand-made, 6 x 9, \$15, 13.3 x 9.6, \$35; 15.4 x 10.6.....	50.00	French Parquette Carpets, light and rich colors, for drawing rooms, 9.9 x 6.7, \$25; 13.1 x 9.9, \$35; 14.10 x 11.7, \$50; 16.4 x 13.1.....	.65 00
Masulipatan, hand made, and fine Persian, 12 x 6, \$30; 13 x 10, \$37.50; 18 x 11.5.....	115.00	Hearth Rugs to match, 2.3 x 5.6, \$5; 3 x 5.6.....	4 00

So great a variety of Japan rugs of the best quality are not to be found gathered together in any one store save here. There are Japanese rugs that are Japanese rugs, and some that are not. Our prices have been made special for the real Japanese rug.

1.6 x 3.....	.45	2 x 4.....	.75	2.6 x 5.....	\$1.25
3 x 3.....	\$1.00	3 x 6.....	\$1.50	6 x 6.....	3.50
4 x 7.....	2.60	4 x 9.....	5.00	7.6 x 10.6.....	7.50
8 x 10.....	3.20	9 x 12.....	10.00	10 x 13.6.....	13.50
9 x 15.....	13.50			12 x 15.....	17.00

BEST IN LINOLEUMS AND CORK CARPETS.

The best Linoleums in the world are those bearing the name of Nairn, and we are sole agents. We quote the special price for Nairn's linoleums of \$1.00 net, and cork carpets, the best, \$1.00 net.

Staines' hand-made inlaid linoleums are what is wanted for a place where there is much hard wear, \$1.55 and \$1.50—in many new patterns

Into the heart of house-cleaning, no housekeeper should miss inspecting the stocks of this store.

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84 King St. West, Toronto.

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The Oldest and Largest Manufacturers of

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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful, a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

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Sacramental Wine.

The REV. DR. COCHRANE writes:—
BRANTFORD, May 23rd, 1895.

Messrs. J. S. Hamilton & Co.
GENTLEMEN.—The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

Wm. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$9.90

F. O. B. at Brantford.

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The Peer Of the Best American Pianos

The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,

Piano and Organ Mfrs., Woodstock, Ont.

British and Foreign.

Li Hung Chang, who is on a tour round the world, will visit London in July.

A golden eagle, measuring six feet from tip to tip of wings, has been captured in Ross-shire.

Dr. Sutherland will resign the clerkship at the next meeting of the Free Synod of Aberdeen.

The resignation of Rev. David Henderson, of Rorkferry, has been accepted by the Liverpool Presbytery.

Rev. W. Lauder has resigned his position as senior pastor of Princess Street Church, Port-Glasgow.

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

The number of divinity students in attendance at the Irish Assembly's colleges has been exceptionally large.

Rev. D. Jamison, Newry, Ireland, has asked leave to retire from the active duties of the ministry owing to failing health.

It is said that the Empress Frederic contemplates making a long stay in England, and may take a residence near Windsor.

Rev. John Anderson, Bonnybridge, has been appointed assistant to the Rev. Dr. Robson, St. Nicholas U.P. Church, Aberdeen.

As this year marks the jubilee of the production of Mendelssohn's "Elijah," it will be given on Handel Festival scale at the Crystal Palace.

In a London parish, with a population of 1,328, no births occurred last year, and only five deaths, the average age of those who expired being eighty.

The U.P. Presbytery of Aberdeen have sustained the call to the Rev. J. D. Sinclair, Glasgow, from Midmar, and Mr. Sinclair has intimated his acceptance.

A mural tablet has been placed within Aberdeen Parish Church to the memory of the late Rev. Geo. Roddick, who was minister of the parish for thirty-eight years.

Rev. J. Fleming, of Whitburn, has resigned the clerkship of Galloway Presbytery, after thirty-three years' service, and Rev. W. Henderson has been elected to the vacancy.

Prisoners in a Maine gaol are to be supplied with potted plants to care for in their cells. It is believed that the care of the plants will have an elevating and reforming influence.

The first native English Presbyterian Presbytery has recently been formed in the island of Formosa, and has forwarded an interesting letter, which will be read at the English Presbyterian Synod.

The £3,800 needed for the site of a new church, for the Gorbals district, Glasgow, has been subscribed, and Rev. R. Howie says this has taken out of the way a serious barrier to the planting of the twelve new churches.

The child of a German professor died in consequence of an injection of diphtheria serum. A maid-servant in the doctor's family had been sent to the hospital on suspicion of suffering from diphtheria. The doctor allowed himself to be persuaded to inject his little son, aged one year and nine months, with anti-toxin as a precautionary measure. A few minutes after the operation, which the unfortunate father himself performed, the child, who was before in the best of health, was dead.

THE DOCTORS WERE WRONG.

THEY SAID MR. REUBEN PETCH WAS PERMANENTLY DISABLED.

They Apparently Had Good Grounds for Their Report and on the Strength of it He was Paid a \$1,500 Disability Insurance—Another Case in Which Dr. Williams' Pink Pills Have Brought Health After all Other Means Failed.

From the Meaford Monitor.

Mr. Reuben Petch is a resident of Griersville who has been known to the editor of The Monitor for a considerable number of years. For several years Mr. Petch has been in bad health, has been an intense sufferer and was declared incurable by a number of physicians, and was paid a disability insurance of \$1,500. Lately, to the astonishment of those who had known that he was pronounced incurable, Mr. Petch has been brought back almost to his former health. This restoration he attributes to the use of Dr. Williams' Pink Pills, and knowing that his story would interest the readers of The Monitor, a reporter was sent to interview him. The following is Mr. Petch's narrative as given the reporter.

"I had been sick for some five years. I consulted in that time no less than six of the best physicians I could find, but none seemed to help me so far as medicine was concerned. My limbs and body were puffed or bloated so I could not



get my clothes on. I had lost the use of my limbs entirely. When I began taking Dr. Williams' Pink Pills I could not dress myself and had not dressed myself for two years previous. I could not even open my mouth enough to receive any solid food, and I had to be fed with a spoon. I seemed to have lockjaw. I could not get up or down the doorsteps, and if I fell down I had to lie there until I was helped up. I could not get around without a cane and a crutch. My flesh seemed to be dead. You might have made a pin-cushion of me and I would feel no hurt. The doctors told me I could never get better. They said I had palsy on one side, caused by spinal sclerosis, the effect of la grippe. You might roast me and I would not sweat. I was a member of the Mutual Aid Association of Toronto, and as, under their rules I was entitled to a disability insurance, I made application for it. I was examined by two doctors on behalf of the Association and pronounced permanently disabled, and was in due time paid my disability insurance of \$1,500. This was about two years after I first took sick. Things went on in this way for a considerably period, and my helplessness was, if anything, on the increase. I was continually reading about the cures through the use of Dr. Williams' Pink Pills, and at last determined to try them. After using four or five boxes there was a change. It first made itself manifest by my beginning to sweat freely. I made up my mind to give them a thorough trial and to my surprise I have gained in health and strength ever since. I take no other medicine except Pink Pills. I began taking them when all other medicines and the doctors had failed to do me any good. I could not get off my chair without help. I never expected to get better but Pink Pills have rescued me from a living death, and now I am happy to say I can work and walk and get around finely. I eat heartily, sleep soundly, and feel like a new man, and I ascribe the cause entirely to Dr. Williams' Pink Pills. I cannot say too much in their praise and recommend them highly to all similarly afflicted."

The above is Mr. Petch's unvarnished statement of his case and we might add, we know him

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Over twenty-eight millions made daily at our factory. Nine-tenths of Canada supplied by us.

Popular opinion -- the best judge -- says E. B. EDDY'S MATCHES are the Best.

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Perfect seeds grow paying crops. Perfect seeds are not grown by chance. Nothing is ever left to chance in growing Ferry's Seeds. Dealers sell them everywhere. Write for

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for 1896. Brimful of valuable information about best and newest seeds. Free by mail.
D. M. FERRY & CO.,
Windsor, Ont.

Synod of Toronto & Kingston

The Synod of Toronto and Kingston will meet in the Presbyterian Church, Collingwood, on

Monday, 11th May, 1896,

for Conference, at 8 o'clock p.m., and on Tuesday, 12th May, at the same hour for Business.

The Business Committee will meet on 12th May, at 4 o'clock p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure Standard Certificates from the Railway Ticket Agents, to enable them to return at a reduced rate.

JOHN GRAY,
Synod Clerk.

to be a respectable, reliable gentleman, who has no interest in making the statement only to do good to others who might become afflicted as he was.

This strong testimony proves the claim made that Dr. Williams' Pink Pills cure when other medicines fail, and that they deserve to rank as the greatest discovery of modern medical science. The public should always be on their guard against imitations and substitutes, which some scrupulous dealers for the sake of extra profit, urge upon purchasers. There is no other remedy "just the same as" or "just as good" as Dr. Williams' Pink Pills and the genuine always have the full trade mark, Dr. Williams' Pink Pills for Pale People, on the wrapper around every box.



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Best for Wash Day

USE SURPRISE SOAP

For quick and easy work
For cleanest, sweetest
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Surprise is best

Best for Every Day

For every use about the house Surprise works best and cheapest.
See for yourself.

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Troy, N. Y., AND NEW YORK CITY.
MANUFACTURE SUPERIOR CHURCH BELLS.

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D. McINTOSH & SONS,

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Please Mention this Paper

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.

Warranted Seed



A leading reason for warranting our seed, as per first page of Catalogue, is, we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Cream Melon, Ohio and Burbank Potatoes, Warren, Hubbard and Marblehead Squashes, Marblehead Early Marrowfat Pea, Eclipse Beet, Kentucky Wonder and Marblehead Horticultural Beans, Southport Early Globe and Danvers' Red Globe Onions, All Seasons and Marblehead Mammoth Cabbages and numerous other valuable vegetables, we solicit a share of the public patronage. Our Catalogue of Vegetables and Flower Seed for 1896, containing many new Vegetables & Flowers & the best of the old will be sent free. J. J. L. GREGORY & SON, Marblehead, Mass.

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compound, light-spreading, silver-plated Corrugated Glass reflectors for CHURCHES, Halls, etc.

Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.

Consumptive

People are directed to the wonderful virtues of JO-HE for affording great relief and possible cure. This oil, found oozing from magnetic rocks in Texas, is, by nature, highly charged with Magnetism and Electricity, and is very penetrating, soothing, and healing. JO-HE is the King of all remedies, and will speedily bring about recovery in many cases—benefit is experienced from first treatment. Oil 75c. per can, mailed to any address.

Testimonial book sent on request. **ONTARIO SUPPLY CO.,** Agents for Canada. 77 Victoria Street, Toronto.

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FLAGON, CHALICE, PLATE, \$18.00

Silver Plated Hand Chased COMMUNION SET. On approval, guaranteed, or return. Flagon, 2 Chalices, 2 Plates, \$25. Castle & Son, Write for cat. A. 29 UNIVERSITY ST., MONTREAL.

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We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address, Altheim Med. Dispensary, 127 East Third Street, Cincinnati, O.

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2 New Steel Passenger Steamers

The Greatest Perfection yet attained in Boat Construction—Luxurious Equipment, Artistic Furnishing, Decoration and Efficient Service, insuring the highest degree of COMFORT, SPEED AND SAFETY.

FOUR TRIPS PER WEEK BETWEEN Toledo, Detroit & Mackinac PETOSKEY, "THE SOO," MARQUETTE, AND OULUTH.

LOW RATES to Picturesque Mackinac and Return, including Meals and Berths. From Cleveland, \$18; from Toledo, \$15; from Detroit, \$13.50.

EVERY EVENING Between Detroit and Cleveland Connecting at Cleveland with Earliest Trains for all points East, South and Southwest and at Detroit for all points North and Northwest. Sunday Trips June, July, August and September Only. EVERY DAY BETWEEN Cleveland, Put-in-Bay & Toledo Send for Illustrated Pamphlet. Address A. A. SCHANTZ, J. P. O., DETROIT, MICH. The Detroit and Cleveland Steam Nav. Co.

MISCELLANEOUS.

Of all the cuts that man can give there is none to equal that of kindness.

You will be great before men in proportion as you are lowly before God and supple in His hand.

The body must be well nourished now to prevent sickness. If your appetite is poor take Hood's Sarsaparilla.

The liquor-dealers scatter broad-cast pictures of beautiful women with alluring eyes, holding aloft glasses of whiskey or beer. If grinning skeletons or sneering devils were substituted for the women, the pictures would be more truthful.

The New Hebrew Bible and the new English translation of it are well under way and will be published in 1897. The editor-in-chief of this notable work is Prof. Haupt, of the oriental department of the Johns Hopkins University.

Beauty, truth, and goodness, are not obsolete; they spring eternal in the breast of man. . . . And that Eternal Spirit, whose triple face they are, moulds from them for ever, for his mortal child, images to remind him of the Infinite and Fair.—Emerson.

The brewers of New York City claim that they are losing \$150,000 a Sunday through the enforcement of the Sunday liquor laws. A marked increase in the savings banks deposits, as noted by the newspapers, shows where some of that money is going.

HOOD'S IS WONDERFUL.

No less than wonderful are the cures accomplished by Hood's Sarsaparilla, even after other preparations and physicians' prescriptions have failed. The reason, however, is simple. When the blood is enriched and purified, disease disappears and good health returns, and Hood's Sarsaparilla is the one true blood-purifier.

Hood's Pills are prompt and efficient and do not purge, pain or gripe. 25c.

The late Lady Burton was credited with saying that a man frequently had many characters—one for his wife, another for his family, and a third for his men friends, a fourth for boon companions, and another for the public—but that "the wife, if they are happy and love each other, gets the pearl out of the various oyster shells."

A Minister of the Gospel is Pleased to Tell of the Wonderful Curative Powers of South American Kidney Cure.

Rev. James Murdock, of St. John, N. B.—"I have used South American Kidney Cure with marked success. It will do all the manufacturers claim for it. I felt much benefited after taking the remedy but a couple of days. I have taken in all four bottles, and consider that I have received \$100 worth of good from each bottle."

Above all, be content with simple pleasures. Abide by simple joys, try to feel the power that is in familiar things, the charm of the wayside flower, the gleam of heaven, the ripple of the stream. These, because they are simple, you will find to be lasting.

DOCTORS AND FLY BLISTERS FAIL.

But One Dose of South American Rheumatic Cure Relieves and Half a Bottle Cures.

Robert E. Gibson, Pembroke's well-known merchant—"I contracted rheumatism in very severe form in 1886, and have suffered untold misery each year since. I have repeatedly applied fly blisters with but little success. Doctors whom I consulted, likewise failed to relieve. I was induced to try South American Rheumatic Cure, by Mr. W. F. C. Bethel, of the Dickson Drug Company. The first dose gave instant relief, and half a bottle cured."

As a cure for rheumatism this remedy is certainly peerless.

There is poetry and there is beauty in real sympathy; but there is more—there is action. The noblest and most powerful form of sympathy is not merely the responsive tear, the echoed sigh, the answering look; it is the embodiment of the sentiment in actual help.

The Queen has already greatly benefited by her stay at Nice. She rises at eight o'clock, and breakfasts in her garden. Afterwards entering her donkey-chair, she passes along to the grounds of Princess Beatrice's Villa, where the morning is spent under a tent. During one of her afternoon drives when passing through a crowd of native people, the Queen was received with cries of "Vive la Reine!"

VIEWS OF A ROMAN CATHOLIC PRIEST.

Rev. R. C. Lihmann, of St. Mary's R.C. Church, Hamilton, Ont., Tells of the Good Services of Dr. Agnew's Catarrhal Powder.

It is not the case that cold in the head, or catarrhal difficulty, is unknown in the summer season. Many are suffering to-day, and in some cases the disease takes the shape of Hay Fever. Dr. Agnew's Catarrhal Powder is a most effective remedy in all such cases. Readers of this paper know of the many prominent clergymen of all denominations, who have felt it their duty to recommend this remedy. Added to the recommendation of the Rev. Father Hinchey, of Hamilton, come that of the Rev. R. C. Lihmann, of St. Mary's R. C. Church, of the same city. Ever devoted to the interests of his parishioners, this faithful priest feels that he is doing them a kindness in telling how this remedy benefited him in the case of catarrhal trouble. It never fails to benefit anyone.

Of 955,000 low castes in the Bombay Presidency, only 6,000 can read. A school has been opened for children of this class in a cowshed, and into this a Christian master went, occupying one-half the space, the other half being partitioned off by coconut leaves for cows and buffaloes.

NEAR TO DEATH'S DOOR.

This was the Condition of the Young Son of Mr. John English, of Lakefield, Ont.

Extremely Nervous, Debilitated, Seemingly Without Vitality or Vigor, the Highest Medical Skill was Unable to Battle With His Disease.

Whatever may be the cause, it is unfortunately too true that large numbers of children are afflicted with nervous troubles. These in many cases assume aggravated conditions and develop often into what is really a feature of paralysis.

A result of severe sickness some years ago, Robert B. English, the young son of Mr. John English, who conducts a large cooperage business in Lakefield, Ont., became the victim of what seemed like chronic nervousness. The child was taken with severe twitchings accompanied by fits that were doomed to speedily wreck the whole system. Naturally the best medical skill was brought into requisition but no relief was secured. South American Nerve was used, and with the result that after six bottles had been taken the boy was restored to perfect health and is to-day one of the most robust and healthy children in his section of country. The case of Minnie Stevens, of London, Ont., daughter of Mr. F. A. Stevens, of the Stevens Manufacturing Co., is a somewhat similar case. Twelve bottles of medicine cured a severe case of paralysis there.

The great secret of Nerve is that it cures at the nerve centres, and for this reason is a panacea, sure, certain and lasting, in all cases of nervous troubles, general debility, indigestion, sick headache, and like difficulties in old and young. It removes these troubles, and besides, builds up the system, for it is one of the greatest flesh-producers that the age has seen.

FITS OR EPILEPSY CURED

To the Editor :-

I have a positive Remedy for Fits, Epilepsy or Falling Sickness.

By its timely use thousands of hopeless cases have been cured.

So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.

H. G. ROOT, 186 Adelaide St. W. Toronto, Canada.

McLAREN'S CELEBRATED
COOK'S FRIEND
BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

Store Enlarged.
264 Yonge Street.

New spring and summer goods in great variety. New designs in Scotch and Irish suitings. Our celebrated washable workaday for Prince Albert and Morning Coat suits still leads. Prices very reasonable and liberal cash discounts given during this month.

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Merchant Tailor,
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Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.

Addressed Circular Delivery 1/2 cent each.

Freehold Loan & Savings Co.

DIVIDEND NO. 73.

Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the first day of June next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.

The Transfer Books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June the 2nd, at the office of the Company for the purpose of receiving the annual report and the election of Directors, etc.

By order of the Board,
S. C. WOOD,
Managing Director.

Toronto, 22nd April, 1896.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, etc., Arnprior, Ont." will be received at this office until Thursday, 7th May, 1896, for the several works required in the erection of Post Office, etc., Arnprior.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Duling & Burwash, barristers, Arnprior, Ont., on and after Friday, 24th April, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of the amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order.

F. F. ROY
Secretary

Department of Public Works,
Ottawa, 20th April, 1896.

trust him

You want **Scott's Emulsion**. If you ask your druggist for it and get it—you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect—play the game of life and death for the sake of a penny or two more profit. *You can't trust that man.* Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

SCOTT & BOWNE, Belleville, Ont 50c. and \$1.00



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Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

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When you move, by giving her a new stove. In buying either a

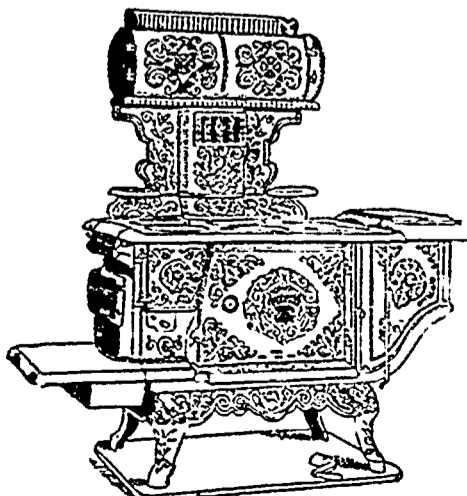
Duchess of Oxford

or an

Oxford Steel Range

You are sure of the best value obtainable.

They are handsomely finished, extra economical in the use of coal, with a patent flue, which keeps the ovens evenly heated and ventilated throughout, making baking a pleasure.



The Gurney Foundry Co., Ltd., Toronto.

MEETINGS OF PRESBYTERY.

ALGONA.—At Gore Bay in September.
BARRIE.—At Barrie, on May 26th, at 10.30 a.m.
BRANDON.—At Brandon on July 14th, at 10 a.m.
BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m.
GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
GUELPH.—At Guelph, in Knox Church, on May 19th, at 10.30 p.m.; adjourned meeting at Ferguson, in Melville Church, on April 9th, at 2.30 p.m.
HAMILTON.—At St. Catharines, on May 21st.
HURON.—At Brucefield, on May 12th, at 10.30 a.m.
KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
LONDON.—At St. Thomas, in Knox Church, on May 11th, at 2 p.m., for conference; and for business on the 12th, at 9 a.m.
MAITLAND.—At Wingham, on May 19th, at 11.30 a.m.
MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on May 5th, at 10.30 a.m.
OWEN SOUND.—In Division Street Hall, Tuesday, April 21st, 10 a.m.
PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7.30 p.m.
PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m.
PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
REGINA.—At Qu'Appelle on July 8th.
SARNIA.—At Sarnia on July 14th, at 7 p.m.
SAUGEN.—At Harriston on July 14th, at 10 a.m.
SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
STRATFORD.—At Stratford, in Knox Church, on Monday, May 11th, at 7.30 p.m. First Sederunt Conference on Church Life and Work.
WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.
LYNDSEY.—At Wick, on June 2nd, at 10.30 a.m. Presbyterial Sabbath School Convention the following day.
HAMILTON.—At St. Catharines, on May 19th, at 10.30 a.m.



TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon on Tuesday, May 16th, for the following works:—

Rebuilding of Chemical Laboratory and reconstruction of Sewage Disposal Works at the Agricultural College, Guelph; Porch to North Building, Asylum for the Insane, London; Addition to East Wing of the Asylum for the Insane, Kingston; Residence for Medical Superintendent, Asylum for the Insane, Brockville; Addition to Gaol, North Bay; and for a Carstaker's Lodge on the grounds of Osgoode Hall, Toronto.

Plans and specifications may be seen at this Department and at the above named Institutions.

(Sd.) WM. HARTY,
Commissioner.

Department of Public Works, Ont.,
May 1st, 1896.



MILITIA.

SEALED TENDERS for the supply for the Permanent Force and Active Militia, for Necessaries, Barrack Stores, and Camp Equipment, consisting of Boots, Socks, Underclothing, Shirts, Razors, Brushes, etc.; Rugs, Sheets, Corn Brooms, etc.; Blankets, Waterproof Sheets, Marquees, Sallory and Numnahs, will be received up to noon, Friday, 8th of May, 1896. The Tenders are to be marked on the left hand corner of the envelope, Tender for "Militia Store Supplies," and are to be addressed to the undersigned.

The contract for Boots is to cover a period of three years from the 1st July, 1896. Those for Necessaries, Barrack Stores, and Camp Equipment are for one year from 1st July, 1896.

Printed forms of tender containing full particulars may be obtained from the Department at Ottawa, at the offices of the District Paymasters at London, Toronto, Kingston, Montreal, Quebec, St. John, N.B., and Winnipeg, Man., and the office of the Deputy Adjutant General of Military District No. 3, Halifax.

Every article of Necessaries, Barrack Stores, etc., to be furnished, as well as the material therein must be manufactured in Canada, and similar in every respect to the sealed pattern thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery. *Neither sealed patterns, nor samples, will be sent to parties desiring to tender.*

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatsoever.

Each tender must be accompanied by an accepted Chartered Canadian Bank cheque, payable to the order of the Honourable, the Minister of Militia and Defence, for an amount equal to ten per cent. of the total value of the article tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted, the cheque will be returned. The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt.,
Secretary.

Department of Militia and Defence,
Ottawa, 15th April, 1896.

Spring & Summer Suitings

in the Latest Patterns, in Great Variety.

Prices to Suit the Times.

C. W. SHERIDAN,

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34 Queen St. E., - Toronto.

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Literary, Music, Fine Art, Education and Commercial Courses. Special rates to Ministers' daughters. 60 page Illustrated Catalogue.

PRINCIPAL AUSTIN, RD

ANNUAL MEETING.

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

Ontario Mutual Life Assurance Co.

will be held in the

Town Hall, Waterloo, Ont.,

on

Thursday, May 28th, 1896,

at one of the clock, p.m.

WM HENDRY,

April 20th, 1896.

Manager.



Buckeye Bell Foundry
E. V. Vanden Zee, Cincinnati, Ohio
Best Pure Copper and Tin
Church Bells & Chimes
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

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We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.

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Endeavor Herald Co.,

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Toronto.

Synod of Montreal and

Ottawa.

The Synod of Montreal and Ottawa will meet (D.V.) in Erskine Church, Montreal, on the second Tuesday of May next, at eight o'clock in the evening.

The Business Committee will meet the same day, at 4 p.m.

All papers intended for the Synod should be in the clerks hands at least ten days before the date.

The usual privileges for travel will be given by the leading railway companies; and careful attention to the conditions imposed, at the commencement of the journey, is particularly noted.

K. MACLENNAN,
Synod Clerk

Louis, March 30th, 1896.