



# The Canada Presbyterian.

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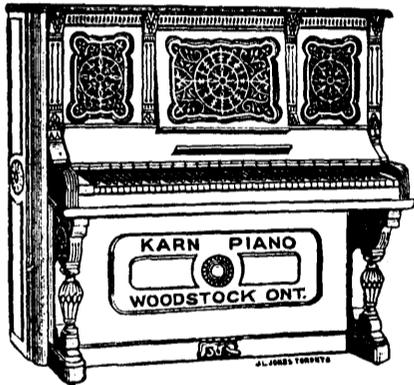
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Spring is a trying time to the delicate. But it need not be so if he or she gradually lowers the temperature of the bedrooms, and gradually lessens the amount of clothes worn when sleeping. But in the morning and evening beware of the cold and rawness, which is even worse. Cod liver oil helps to keep up the animal heat, but so does good butter, bacon fat, and good creamy milk.

Salt rheum, with its intense itching, dry, hot skin, is cured by Hood's Sarsaparilla, because it purifies the blood.

**Maple Biscuits.**—Make an ordinary biscuit dough, and when it is ready to roll out, stir in a large cupful of maple sugar cut into pieces the size of peas. Cut out the biscuit as usual and put them quickly into a hot oven. As the biscuits bake the sugar melts and makes a syrup coating, which is liked by maple sugar lovers. They can be eaten either hot or cold, and the children are pretty sure to like them.

**Chicken with Oyster Dressing.**—Select a large, plump chicken. Make a dressing of bread crumbs, seasoning well with butter, pepper, and salt; add a dozen large oysters. Tie in cheese cloth and put to cook in warm water; cover closely. When done, make a sauce of the gravy, pour a little over the chicken; strew parsley on edge of platter. The goodness of any dish depends upon the seasoning and care in cooking.

**Bread Meringue.** Beat the yolks of four eggs light, add gradually one cup of granulated sugar, beating all the while, and the grated rind of one lemon. Mix one pint of bread crumbs with one quart of milk, pour this on the eggs and sugar; mix well and bake in a moderate oven until stiff. When done make a meringue of the whites of two eggs and four tablespoonfuls of powdered sugar, heap on the pudding, and brown in a quick oven. When using the cake crumbs use the yolks of two eggs, and one-half of a cup of granulated sugar.

**Jelly Glasses.**—A cheap way to make jelly glasses (says the *Weekly Times*) is suggested by a house keeper who never thinks of spending a penny on glass for jelly. Take bottles of the size desired—beer bottles make splendid ones—and saturate a cord with coal oil, then tie it tight around the bottle. Be sure that none of the coal oil runs down the sides of the bottle; if it does, wipe it off. Touch a lighted match to the string, and the bottle will cut in two as neatly as though made that way. Wrap the cord three times around right close together, and just as the shreds drop away dash a cup of cold water on the bottle and tap the neck end with the handle of a knife.

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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY MAY 8th, 1895.

No. 19.

## Notes of the Week.

The annual gatherings of the late Mr. Spurgeon's Pastors' College were held in the week commencing April 29th. The usual tea, public meeting, and supper took place on May 1st, when Mr. F. L. Edwards presided. In the letter of invitation to the meetings, Dr. James Spurgeon says: "The same truths are taught as when the founder of this institution was spared to preside over it, and all lovers of the pure old gospel will do well to aid in the furtherance of a work which is as imperatively required as ever and which has been, and is still, so richly blessed of God."

The Rev. D. J. Macdonnell, B.D. has returned from Scotland where he went a few weeks in connection with the preparation of a Hymnal for the common use of the Presbyterian Churches in the old country and Canada. He is much pleased with the result of his visit. The committee had already adopted a number of hymns from the draught copy of our new Book of Praise sent home last summer, and the suggestions of the members of our committee from Canada as to the adoption of others were very cordially received. So far as the committee is concerned there is a good prospect of the common hymn book being a success.

Amongst the delegates from other Churches appointed to attend the English Presbyterian Synod, Principal Douglas (Glasgow) will represent the Free Church; Rev. Dr. Oliver (Moderator), Rev. John Young and Rev. J. B. Hastings (a former minister of Jesmond Church, where the Synod meets), the United Presbyterian Church; while the Welsh Church will send as its delegates Revs. Professor Edwards (of Bala), Louis Ellis (Rhyl), and John Williams (of Chester). Rev. P. McF. Macleod, formerly of Liverpool, now minister at Victoria, B. C., will represent the Canadian Church at the Synod and at the Assemblies in Scotland.

Unusual interest attached this year to the English Presbyterian Synod, which assembled in Newcastle-on-Tyne on the 29th ult. The attendance was large and can only be attributed to the question of the college removal from London to Cambridge, there being no other matter of special importance to come before the Synod. This question has been lying over since last year and has been very fully discussed, during the interim, being felt to be one of great importance to the church. All the meetings, with the exception of the sermons and missionary meetings, were held in Jesmond Church, which is in the best suburb of Newcastle, and the church, of which Rev. Hugh Falconer is minister, is a comparatively new one.

Professor Marcus Dods lately gave an address in Belgrave Square Church, Nottingham, on "The Bible as Compared with other Sacred Books." The Mayor of Nottingham presided, and extended a warm welcome to Dr. Dods, whose reputation, he said, had for many years gone through the length and breadth of the land. Mankind, as a whole, was very much indebted to men like Dr. Dods. His industry had been prodigious and of the most unselfish character. Dr. Dods, in the course of his address, examined in detail the sacred books of the East. They showed that religion was essential to man, but at the same time they were tentative and fragmentary and unfinished. On the other hand the Bible was an authoritative and complete revelation. Why did they call the Bible pre-eminently the Word of God? Because it was the organ and the record of a public, historical revelation in which God since man began to be upon the earth had been manifesting Himself for the instruction of the race, and which He had completed and authenticated by the crowning manifestations of Himself in Christ. The Bible, by revealing Christ and the union of God and man was set altogether apart from all other sacred books.

We frankly confess to not being so well up in the geography of Ireland as to know where Dumlough is, but in whatever part of the Green Isle it is, it is of interest to us as Canadians to know that recently a lecture was given in the Presbyterian Church of Dumlough by the Rev. Mr. Heron, the pastor, on Canada and that "for over an hour he held the undivided attention of his audience while he graphically described the journey across the Atlantic, the principal cities of the Dominion, a visit to the celebrated Niagara Falls and other places of note, concluding with a very interesting account of mission work in the Far West. A hearty vote of thanks, proposed by Mr. S. J. McCully, seconded by Mr. Wm. Cairns, was accorded to Mr. Heron for his admirable and instructive lecture.

The last number of the *Belfast Witness* contains a statement which, if it should prove to be well-founded, is both of unusual interest and importance. Because of its significance, if true, and yet so little notice having been taken of it, we are disposed to receive it with caution. However the *Witness* says: "The *Paris Figaro* gives currency to a rumor that Dr. Nansen has succeeded in his search for the North Pole. It is stated he discovered that the Pole is situated in a chain of mountains, and that he planted the Norwegian flag there to mark the spot. The temperature was two degrees above zero Centigrade." These statements are, it is added, confirmed in a despatch received by the Crown Prince of Norway and Sweden. Dr. Nansen, it will be remembered, left on June 24th, 1893, on board the *Fram* in order to attempt to reach the Pole by drifting with the currents, which he believed ran in its direction.

The Sultan of Turkey has become so alarmed by the reports of the special correspondents of the *Daily Telegraph* and the *Times* of the misdeeds of Turk and Kurd in Armenia, that he has requested the British Ambassador to get the correspondents recalled, only to meet with a curt refusal to interfere. The Sultan has further sought to throw a sop to incensed Europe by the offer to release sixty five bishops and priests now in prison, if they would sign an undertaking to observe a "loyal and correct attitude" in future, and if the Patriarch would pledge his word not to send them back to their previous dioceses and parishes. Sir Philip Currie was asked to use his influence with the Patriarch, but replied very properly that the Patriarch would be obliged to decline to give an undertaking which would go to show that the bishops and priests had been guilty of disloyalty or even treason. Sir Philip felt himself bound to recommend the unconditional release of the prisoners.

The unhappy lot of the Armenians under the rule of Turkey may well call forth the pity and indignation of all civilized countries, and we hope it may now lead to their complete and final deliverance from their abject and persecuted condition. Nothing less we hope will be accepted by their friends. The *Times* correspondent says the feeling of the Turks against the Armenians is very bitter. Talk of massacring them is common in every coffee-house. There will never, he says, be any peace while the Turk is left in sole or even leading control over Christian subjects. The *Telegraph* correspondent has secured an important statement by the Abbot of Moosh, drawn up in 1892 for the British Vice Consul at Erzeroum. It set out in details the continual ill-treatment of Armenians by Kurds and Turks, and the threats of annihilation used by Turkish officials, whose cruel exactions had been resisted. These threats have been carried out to the very letter. The document shows that the Sassoun massacre was premeditated at least two years before it occurred. Speaking of the Armenians to a deputation which

waited on him lately, Mr. Gladstone said, "He himself was an old man of 85, and had retired from public life, but he felt it to be a Christian duty to do all in his power for the few years of life that remained to him to work in the cause of those who had, under suffering, proved faithful Christians."

Proceedings have for some time being forward in Scotland with a view to bringing about a union between the Evangelical Union and congregational body. These have not been entirely unanimous and now the minority of the Evangelical Union having resolved to take action against the movement for union with the Congregationalists, a meeting of about sixty ministers and representative laymen of the E. U. was held in Edinburgh. Resolutions which were carried unanimously provided, among other things, for the election of a general committee "for the purpose of maintaining the E. U. in its integrity and opposing its union on the proposed basis with the E. U."; for the issue of "information" to the various churches of the Union; and for "the use of all legitimate and Christian means necessary for the unity and integrity of the E. U." Dr. Adamson repeated that he had obtained legal opinion that the majority could not carry off the funds in the event of their joining the Congregationalists, and he indicated some of the legal steps that would be taken at the next E. U. Conference. A good deal was said at the meeting about the proposed doctrinal basis of union as set forth in the "explanatory statement." Rev. John Kirk contended that the statement was "absolutely nebulous," and bound the E. U.—which was distinctly and entirely doctrinal—to nothing whatever. Dr. Adamson said he could not see how it was possible for any one to read Calvinism into the "statement"—and in any case it was important to note that no minister or member of the E. U. was bound by it.

The Commission—consisting of Chief Justice Taylor of Manitoba (Chairman), ex-Judge Kingsmill, Judge Senkler, Welland, B. M. Britton, Kingston; Rev. Prof. Campbell, Montreal—which has for some time been engaged in investigating the differences which have unhappily arisen between the students of University College, Toronto, and the authorities, has promptly given in its report. The gist of it appears to be what those who watched the evidence given expected. So far as the college council is concerned it is the opinion of the Commission that a little more tact and closer contact and sympathy between it and the students might have averted some at least of the troubles that have happened. On the part of the students "there has existed, to say the least of it, a misconception as to the scope and proper construction of the statutes regulating discipline in the University, and the real position the students should, and do, occupy with reference to the councils of the university and college, and the degree of obedience that they are bound to render to the regulations of the university authorities." With regard to the future of the university it will be gratifying to all its friends to have the opinion of a Commission so well qualified to judge. "The commissioners were much gratified to have presented to them documentary evidence of the high character of the teaching imparted in various departments of university and college work, and to learn that recent graduates of the university are filling honorable positions in the larger educational institutions of the United States. While deploring, therefore, the unfortunate accidents which have called them as a body into existence, they see no reason for apprehension as to the future of the University of Toronto, nor for any fear that the wonderful increase in the number of its alumni during the past five years will suffer a check in consequence."

## Our Contributors.

### STILL MORE JOTTINGS FROM BERMUDA.

BY KNOXONIAN.

Bermuda has two Presbyterian congregations,—one in the town of Hamilton, of which Dr. Burrows is the gentlemanly and efficient pastor, the other in the parish of Paget across the bay from Hamilton. Whatever advantages are to be derived from attending the Church courts Dr. Burrows must do without as he is over 700 miles from Halifax, the seat of his Presbytery. Nevertheless he works along just as any other good pastor works and his people work and worship in much the same way as good Presbyterians work and worship when the Presbytery meets near and often. Isolation has many disadvantages but even isolation is not all bad. There is much lost by being away from the throb of ecclesiastical life but there is no time lost by attending committee meetings and church courts. Dr. Burrows would probably enjoy a meeting of the General Assembly but it goes unsaid that some of the members of the Assembly that meets in London in June will go home wishing they had stayed there. If we had everything we wish in the Church below some of us might not think as much about the Church above as we should think.

The Presbyterian congregation in Paget is said to be the oldest Presbyterian organization in the Western Hemisphere, having been founded in the year 1620. We have had quite a number of jubilee celebrations in Ontario lately and there are more to follow. We think a man or a congregation old that has seen fifty years of work but here is a congregation that has existed for 275 years and is still quite vigorous. The keen interest that Scotchmen feel in ecclesiastical affairs is well illustrated by the fact that this Paget congregation "came out" in the Disruption of 1843. Just how the troubles in Scotland could have affected the good people on this coral rock, three or four thousand miles from the seat of war, it is hard to see at this time of day but out they came and have belonged to the Free Church of Scotland ever since. The Colonial Committee appoints their pastor every three years and pay part of his salary. Judging from the manse and other outward and visible signs I should say that the Colonial Committee of the Free Church is a good body of men to work for. I wish our Home Mission Committee could do as well for their representatives throughout Canada as the Free Church does for their representative in Bermuda. In 275 years the Paget congregation probably never heard a candidate nor called a minister and yet they seem to get on just as well and are no doubt just as good Christians as if they had heard hundreds of candidates and called a new minister every few years. Quite likely they are much better than if they had done these things. Their present pastor, the Rev. Mr. Christie, is a good faithful man and does his work well.

The Paget church like every other old Church in Bermuda, is surrounded by graves centuries old and ornamented by inscriptions which tell of men who have long gone to their rest. The following inscription, one of several in this historic building, may be of interest:—

IN MEMORY

of

THE REV. GEORGE WHITEFIELD'S

Visit to these islands

in 1748.

During his brief stay

He

Went everywhere preaching the word

And the hand of the Lord was with him

Within these walls

On eight consecutive Sabbaths

He held forth the word of life

And there was great joy.

He that winneth souls is wise.

The pulpit from which Whitefield preached in 1748 stands near the door of the

Church and is visited by many tourists. I see no reason why it might not still be in the proper place for it seems quite as suitable as the one now in use. I shall not describe either. As relics they may be useful and no doubt they are venerable.

A short distance East of this Church there stands, on a beautiful hill side a comfortable looking two story house surrounded by the ever-present cedar. That house was the birth place of the President of Princeton College. Little did the slender youth who left that home thirty-five years ago, followed by his mother's prayers with his mother's Bible in his pocket to attend Knox College, Toronto, dream that he would one day be president of the most influential college on the American continent and one of the most influential ecclesiastics in the largest Presbyterian Church in the world. And yet that is just what Dr. F. S. Patton has become. There are great possibilities in life for some people.

Bermudians are proud of Dr. Patton and well they may be. He owns the old homestead and spends some of his vacations here. On entering the Church sometime before service I asked a lady if she could show me Dr. Patton's residence. She replied that she could and asked me if I knew the Doctor. I told her I had attended college with him. Well then said she you must sit in the Doctor's pew for a moment just to be able to say you have done so. Gladly did I accept the honor and sat for a few minutes in what she manifestly considered the chief seat in the synagogue.

### A FIFTIETH ANNIVERSARY AND A SEVENTY-FIFTH

BY REV. THOMAS FENWICK.

The golden wedding of the two congregations which now form that of Knox Church, Toronto, has just been celebrated. The season has, certainly, been a most pleasant one. The seventy-fifth anniversary of the formation of one of the congregations above mentioned was celebrated at the same time. A congregation is a united body. The one just referred to may be considered as, in a certain sense, represented by those belonging to the congregation of Knox Church, who are descendants of the first members of it. Scarcely one of the fathers remains to the present. This congregation may, therefore, be said to have celebrated its diamond wedding.

I am, as regards church membership, an old "Knoxonian." I, therefore, send you a few jottings, some more, some less closely connected with Knox Church, which may not be altogether uninteresting to some of your readers. I became a communicant in it, in 1849, or 1850. I received my first token from the late Dr. Burns. I will not say as many, and even ministers, do when speaking of such act, that I then "joined the church," for I believe that the infants of "such as are members of the visible" also belong to it, though they are not in full fellowship with it. I can, therefore, look back a few years beyond the formation of Knox Church. Along with my parents, I left St. Andrew's Church, at the disruption in the congregation in 1845. My father, I may say, was the first caretaker of the first St. Andrew's Church—the one which stood at the corner of Church and Adelaide Sts., but was pulled down in 1880. Our congregation was only about sixteen years old. The Presbyterian Church of York was twenty-five. In respect of numbers, it was the "weaker vessel." But it had some "tocher," consisting of an excellent church site and "rents."

A word or two about the pictures of the three churches in the *News*, and on the invitation circulars. The top and the middle one are, historically and artistically, utterly worthless. They are, in reality, only burlesques. The little brick church had arched windows. The side ones did not come down almost to the ground. The front ones were

not further up than the side ones. I cannot recollect ever seeing an outside porch in front of it. I am somewhat sure that there was none, but I shall let that pass. The middle picture is even more outrageous than the top one, which is saying a great deal. It represents the windows in the frame addition to the brick church as coming almost to the ground. The end ones were not taller than those in the side next Richmond St. I am very much mistaken if all the windows in the frame part were not somewhat pointed. I am, also, very much mistaken if there were outside porches at the ends. Instead of three windows in the side facing Richmond St., there were four. The pulpit was set against that side, between the second and third. By this arrangement the minister could be seen from all parts of the building which was in the form of a T. According to the picture which I am now criticising, the brick church should have had, at least, six windows in the sides, instead of three. The bottom picture is a little better, but only a little. The steeple in it is somewhat like the leaning tower of Pisa. A not bad toboggan slide could, according to it, be made from Richmond St. to Queen St. But enough for my readers, as well as for myself, on this subject.

On each side of the main front door of the present building, near the name tablet, is a small shield on which are the following initials: On the left, "R.B.,M.," "J.Mc.M.," "J.S.," on the right, "A.McG.," "W.M.G.," "E.B.G." These stand respectively for Robert Burns, Minister; John McMurrich and James Shaw, Elders; and Alex. McGlashan, Wm. M. Gorrie, and Ed. B. Gilbert, Managers.

Two elders left St. Andrew's Church at the disruption in the congregation—Messrs. P. McArthur and James Brown. The former did the work on the stone platform before the central part of the old Parliament Buildings.

It is said that the bell in the steeple of Knox Church was the first church bell in Toronto. This is a mistake. There was one in the steeple of the former St. James Cathedral long before. I am very much mistaken if there was not also one long before in the steeple of the little Roman Catholic Church of St. Paul, near the Don.

I remember all the texts from which Dr. Burns preached the first Sabbath he spent in Toronto. He was then a deputy from the Free Church. He preached in the morning in St. Andrew's Church, from Zechar. xiii. 7, "Awake, O sword," etc.; in the afternoon, in the congregational Church, corner of Adelaide and Bay Sts., from Rom. xiv. 17, "For the kingdom of God is not meat and drink," etc.; and in the evening in the Methodist Church, corner of Adelaide and Toronto Sts., from the Song of Solomon, ii. 11-13, "For, lo, the winter is past," etc. Not one of these buildings is now standing. I remember when he preached his first sermon as pastor of Knox Church. I do not remember his text, but I remember him reading Ps. cxxvi. and while doing so, pausing and speaking in very feeling terms of the death of Dr. Walsh, the Moderator of the Church of Scotland, when the disruption took place. News of his death had been received a day or two before.

A Mr. Patterson, from Scotland, I think from Tranent, preached the first sermon in the present Knox Church.

A good friend of the Presbyterian Church of York, and of Knox Church, was the late Mr. Jesse Ketchum. He was not an eloquent man, but he did much good for all that. The house in which he lived, stood where now stands Ryrie's jewellery store, at the corner of Young and Adelaide Sts. He was of the same occupation as that of Paul's host at Joppa—a tanner. The mill for grinding the bark which he used, stood where now stands the Grand Opera House. I am strongly of opinion that the former did more for the good of mankind than does the latter. Many a time I have stood and watched the horse—the motive

power of the machinery—at work. The fences on each side of Adelaide St., between Young and Bay Sts., used to be covered with hides hung there to dry. I can certify that the odours arising therefrom, were far more powerful than pleasant. On the door of one of his outbuildings, Mr. Ketchum had a sign representing a person on horseback, looking at his men at work in the harvest field. Below was the inscription: "Wilful waste makes woeful want." It was painted by one from whom I got some lessons in drawing. He lived with a brother in a house on the site of which is a part of the *Globe* building on Richmond St. He was good at perspective, but not so good at color. He was at one time, a captain in the British army. He died a few years ago in the General Hospital. His brother was a turner both of wood and of verses. Both died in wretchedness. One word is sufficient to explain the cause thereof—drink.

I was standing not far from the steeple of the former St. James' Cathedral, when the whole building was burned in 1849. I remember also, seeing the burning of the Cathedral before it. That was about the time of the rebellion. The former, that is, in time, had no steeple, though it is sometimes represented in pictures as having one.

Dr. Burns was not at home when the Church was burned. He was, at the time, in Halifax, N.S. His son Robert—not then a D.D.—was supplying his pulpit. When the Doctor returned, many expressed their sympathy with him on account of what had happened. But to some of his friends he said in an under tone, that his grief was not very great. For some time, he had wished to see a more suitable building. The fire had settled in the affirmative, the question of rearing a new one. I was at the congregational meeting held a few evenings after, in the old St. Lawrence Hall, which was destroyed in the great fire of 1849. Mr. Burns opened it with devotional exercises. I remember his reading Nehemiah 2, in which mention is made of the desolation of Jerusalem by fire, and of the determination of the writer and his countrymen, to rebuild it.

Woodbridge, Ont.

### OLD TABERNACLE THEOLOGY FOR NEW TESTAMENT TIMES.\*

BY REV. WILLIAM CLELAND.

This is a large octavo volume of 432 pages, published by the Presbyterian Board, Philadelphia. It is printed on good paper, in easily read type, and substantially bound. The author is pastor of a congregation in the State of New Jersey, and, as the work throughout evinces, a writer of marked ability, possessing for the effective discussion of the highly important subjects that engage his attention the qualifications that come from extensive reading, exact scholarship and careful study. His diction is always chaste and elegant, clear and expressive, and the contents of the volume from beginning to end are such as to enlist attention and reward it.

The work is a recent, and certainly a most valuable contribution to the Biblical literature of our times. The primary object of the writer is to show what the Tabernacle was meant to signify and to teach, in its structure, furniture, ritual and laws; and thus to make clear the relation of Mosaicism to the gospel of Jesus, as well as to exhibit the practical influence both are fitted to exert upon human life. Perhaps the best idea of its scope and design may be gathered from the following enumeration of the subjects discussed:—Was there a Tabernacle; The Object of the Tabernacle; The Tabernacle as Means to End; The Doctrine of the True God; Of sin; Of Similarity with God; Of Divine Mercy; Of the Coming One; Of Atonement; Of the Holy Renewal; Of Prayer; Of Divine Guidance; Of Inter-

\*By R. Braden Moore, D.D., Presbyterian Board; N. T. Wilson, 17 King Street West, Toronto.

cession; Forgiveness; Consecration; Sanctification; Religious Experience; Of the Word of God's Power; Of the Ministry; Of Ministerial support; Of Ultimate Man.

In answer to the question, "Was there a Tabernacle?" the author has occasion to refer at length to such men as Wellhausen and the late Robertson Smith—the whole school, indeed, of the so-called higher critics—who contend that the Tabernacle had no existence till long after the building of Solomon's temple, asserting that unscrupulous priests and scribes invented the story of it about a thousand years after the time of Moses, wrote it out, and imposed it upon the people as part of the legislation of the Jewish law-giver. In dealing with this and other like views which tend to set aside the Bible as throughout a divinely inspired volume, the author is exceedingly effective, showing conclusively that the position taken by those whose views he combats can only be maintained by groundless assumptions, by a total disregard of the facts, by the suborning of false testimony, and the wholesale destruction of the true. Nor is he less effective in the discussion of questions that relate to the alleged errors, inconsistencies and contradictions in the Scriptures. Towards those who are ready to stigmatize dogma, and to decry doctrinal preaching, he stands in irreconcilable opposition. Speaking of Judaism, he says: "Here in symbol and type, with oral instruction, was a system of closely-related dogmatic truths—intimately connected with the individual and the national life. The dogma demanded faith and holy conduct—these could only exist as they rested upon the dogma, and could continue only as the life fed upon it. It has always, and must always be so, that the divine life implies truth, made potent by grace, as its essential principles. 'Ye shall know the truth, and the truth shall make you free.' Nothing augurs more clearly shallowness of religious conviction and life than does the contempt of sacred doctrine." We have no hesitation in commending this valuable and seasonable production to the special attention of our readers. It is pervaded throughout by a supreme reverence for the Scriptures as divinely inspired, and is eminently fitted to establish confidence in the sacred volume as the ever true and unchanging Word of God, as well as to lead to a better understanding of its contents. To ministers of the gospel it cannot but be peculiarly serviceable, as providing them with a well-furnished armoury from which they may draw most effective weapons for the maintenance and defence of divine truth in these days so often assailed.

### THE BOOK OF PRAISE.

MR. EDITOR,—In my last one reason was given for that astonishing vote in the Assembly to include both the whole Psalter and the selections in the Book of Praise. It expresses the strong conviction that we ought to obtain the benefit of amended renderings such as are found in the proposed selections. The revision of the Psalms is in the view of many a matter of urgent importance. The question pressing upon us as a Church is: shall we be able to retain the Psalms in our service of praise, or are we going to lose them? These later years have witnessed serious retrogression so far as retaining them is concerned. Among other reasons for such retrogression, this one may as well be faced—the harsh and awkward renderings, the limping feet, the redundant syllables, the obsolete words, the solecisms, the out of date forms of expression, etc. Other reasons may not be met by even the smoothest renderings, but in so far as this reason obtains it is surely possible to remove it without either lessening the strength or impairing the meaning of the Psalms.

Much time has been spent in selecting suitable hymns for the Book of Praise; it may well be questioned whether greater gain would not accrue in the long run from a careful revision of the Psalms. Let us

have suitable hymns, but let us also have the best revision obtainable of all the Psalms and drop the selections.

Attention was called in my last to some amended renderings suggested in the selections. A few others may now be noted, taken mainly from the revision of Rouse's version in use in the U. P. Church of North America. This Church, using *only* the Psalms in the service of praise, has given careful attention to obtaining the best versions and revisions to be had. Other versions need not be noted at present, but some of the verbal amendments of the version we use are well worth considering.

1. In first Psalm we have the awkward endings "river," "never." In the selections a slight change is made, but the awkward endings remain. In U. P. revision the verse reads:

"He shall be like a tree that grows  
Set by a river's side,  
Which in its season yields its fruit,  
And green its leaves abide."

2. In third Psalm—

"Arise, O Lord, save me, my God:  
For thou my foes hast stroke  
All on the cheek-bone, and the teeth  
Of wicked men hast broke."

Faulty in many ways—incorrect word, forced syntax, misplaced accent, three-syllable foot, etc. In the U. P. revision, it is rendered

"Arise, O Lord, save me, my God,  
Thou smitten hast my foes;  
The face and teeth of wicked men  
Are broken by thy blows."

3. In Psalm 23 only one change is made, slight indeed, yet not only improving the form, but also expressing the meaning more accurately. "My table thou hast furnished," is rendered "A table thou hast furnished me."

4. In Psalm 24 the rendering of verse five given in the selections seems better than either the version we use or the U. P. revision. The line in the second verse, "For the foundations thereof," which must be sung either "founda-a-tions," or "Foundations" is given in the selections: "For the foundations of the same." The line "And he hath it established" is retained in the selections with "ed" as a separate syllable, but might have been rendered "He also hath established it," or, as in U. P. revision, "He firmly hath established it." The line in verse 6, "This is the generation" is rendered "Lo, this the generation is." Very slight changes, but very much smoother renderings.

5. In Psalm 25 the lines "I pray thee to remember," "Have been of old forever," are rendered "To mind do thou recall," "Have been through ages all," removing the redundant syllable, and greatly improving the metre.

6. In Psalm 27 the lines "O God of my salvation, leave me not, nor forsake," are rendered "O God my Saviour, leave me not, and never me forsake."

The verse:

"Therefore unto his tabernacle  
I'll sacrifices bring  
Of joyfulness: I'll sing, yea I  
To God will praises sing."

so faulty in construction is rendered:

"I therefore to his holy house  
Will joyful offerings bring;  
Jehovah I will praise, yea I  
To Him will praises sing."

7. In Psalm 71 the verse so awkwardly rendered:

"O do not cast me off, when as  
Old age doth overtake me;  
And when my strength decayed is,  
Then do not thou forsake me."

is amended thus:

"O do not cast me off, when me  
Old age doth overtake;  
And in the day of failing strength  
O do not me forsake."

These are samples of amended renderings, and unless wedded to the mere phraseology of the past, almost any one would accept the most of them as decided improvements. Possibly a few more may be given in another article. In glancing over the book as a whole one is often struck with the slightness of the change so greatly improving the metre. For example, (1) "And in

whose sp'rit there is no guile" changed to "And in whose spirit is no guile;" (2) "O let the nations be glad" changed to "O let the nations all be glad;" (3) "Come see what desolations—He on the earth hath wrought" changed to "Come see what desolations he—Upon the earth hath wrought," (4) "Is fixed on the Lord" changed to "Is fixed upon the Lord," etc., etc.

Again, it may be urged, the revision of the Psalms is in the view of many a matter of pressing importance. If we are to retain them at all, in the service of praise, the conviction of your correspondent is that the sooner the Church can obtain the benefit of such amended renderings as are available the better. F. B.

### THE ELECTRIC RAILWAY'S ACT.

MR. EDITOR,—In reply to your request that I should more particularly point out to what railways the Act passed at the last Legislature, called "An Act respecting Electric Railways," applies, I beg to say that this Act applies to the railways described as follows: (1). Every electric railway subject to the Legislative authority of this Province, authorized to be constructed by any special Act passed by the present session of the Legislature (1895), or passed after this Act takes effect, unless otherwise expressed in the special Act. (2). Every railway to which this Act is expressly made applicable by any special Act. (3). The railway of every company incorporated at the session of the Legislature (1895), or hereafter incorporated, operated by steam or electricity, or partly by steam and partly by electricity. (4). Any railway company authorized by any special Act at the session of the Legislature (1895), or hereafter passed, to extend its railway and to operate its extension by electricity, the Act shall apply, and extend to the construction and operation of such extension. (5). Any company hereafter incorporated under the provisions of the Street Railway Act, which extends its line of electric railway beyond a distance of one and a half miles from any city or town. (6). Provided, however, that this Act shall not apply to or include an electric railway wholly constructed and operated within the limits of any city or town, nor to any extension of such railway beyond such limits for a distance not exceeding one and a half miles. The application of the Act will therefore be fully seen, keep in mind that as to (6) the Legislature thought proper to leave the "Lord's Day Act" to apply, without amendment or revision, to electric railways which did not go beyond the one and a half mile limit. The applicability to such railways of the "Lord's Day Act" has not as yet been made clear by any judicial interpretation, and to obtain such interpretation is one of the objects of the Provincial Lord's Day Alliance.

Yours truly,

JOHN A. PATERSON,  
President Toronto Branch  
Lord's Day Alliance.

Toronto, April 29th, 1895.

### HIGHER RELIGIOUS INSTRUCTION DIPLOMAS.

The following touching incident occurred in the congregation of the Rev. George MacArthur, Cardinal, who narrated it to the Rev. T. F. Fotheringham, convener of the General Assembly's Sabbath School Committee, in a letter which we publish.

MY DEAR SIR,—The diplomas you sent us for perfect recitation of the shorter catechism were so appreciated that four more of our scholars have tried successfully for them. . . . One of the little girls received her diploma on her death-bed. It would have done you good to have seen the pleased look that came over her pale face as she read it over. She said it was not complete without my name and the date of the recitation. Then she wanted her father to frame it and keep it in memory of her. She has since died.

G. MACARTHUR.

Glasgow U. P. Presbytery reports 94 congregations with a membership of 52,008, an increase of 741.

## Christian Endeavor.

### THE STORY OF PILATE AND ITS WARNINGS.

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

May 19—Matt. xxvii. 11-26.

Pilate, the sixth Roman Procurator who held office in Judea, seems to have been a man of very peculiar disposition. Though inclined to be cruel, he was sometimes exceedingly lenient; though he was endowed with a considerable measure of shrewdness, he made some egregious blunders; though he possessed a cool, calculating judgement, he occasionally acted very injudiciously. If we were asked to state in a word the most prominent feature in his character, we would say, Selfishness—with a capital S. To him political success was as the very breath of life. He was willing to advance or to retreat, to make a bold step or to temporize, to do right or to do wrong—in short he was willing to do anything if thereby he could shield himself from present danger and trouble, and at the same time further his worldly interest.

Keeping this view of his character in mind, we shall perhaps be all the better able to understand his conduct when dealing with the Saviour. It will suffice to observe three points—his indecision, his injustice and his indifference.

I. *His indecision.* Several of his acts show that he was perplexed indeed whether to follow the right course or the wrong. His wife sent him a message to the effect that he must have nothing to do with Jesus because she had suffered many things in a dream that day because of Him. When Pilate first received that letter, it gave him little concern, but afterwards when he heard that Jesus claimed to be the Son of God, he was greatly troubled. His superstitious fears were excited, and he anxiously enquired of Jesus whence He was and what were His claims. Again, after he had examined Jesus at some length, he appears to have been satisfied that the Saviour was guiltless of the charge preferred against him, yet he saw the Jews were determined that their victim should be put to death. Believing that Jesus was innocent, he desired to let him go; knowing that the Jews might report some of his own unjust deeds to the Emperor at Rome, he desired to be on good terms with them. He therefore vacillated between duty and inclination, between honor and fear. How easy it is to condemn him. And yet, let us take care, lest in condemning him we pass judgement upon ourselves. Is it not true that we sometimes hesitate to do right fearing that we may arouse the antagonism of the wicked? How many thousands of souls have been lost through a lack of decision!

II. *His injustice.* He did not think that Jesus was worthy of death, but in order to please the Jewish rabble he said, "I will therefore chastise Him and let Him go." Since Christ was innocent by what right could Pilate scourge Him? But when any one temporizes with sin or compromises with the wicked, he is likely to commit acts of oppression and injustice.

III. *His indifference.* Even when he was asking for a definition of truth, his lips seem to have been curled with a sneer. He showed callous indifference to the sufferings which he unjustly inflicted upon the innocent Son of man, and he manifested also a contemptuous disregard of the Jews, whose feelings he wounded by placing over the cross of Christ this inscription "Jesus of Nazareth, the King of the Jews."

But is it not somewhat singular that those very qualities which appeared to make his task on that memorable day a comparatively easy one, were the very ones which led him on until he was overwhelmed with disgrace, shame and remorse? He compromised matters lest he should be reported to Rome, but the evil day was only delayed, not cancelled. In due time he was summoned to Rome to answer for his misdemeanors. The last days of his life are partially lost in the mists of obscurity, but the probability is that he so feared disgrace that he committed suicide. In this connection the words of Carlyle may well be pondered: "What will thy success amount to? If the thing is unjust, thou hast not succeeded though bonfires blazed from North to South, and bells rang, editors wrote leading articles and the just thing be trampled out of sight to all mortal eyes, an abolished and annihilated thing."

## Pastor and People.

### A PASTOR'S ASPIRATION

If, when the darkness veils in the night,  
And buries in forgetfulness the light  
With shadows deep;  
If, in that silent hour of peace and rest,  
I, too, like a tired bird, seeking its nest,  
Lie down to sleep;

And if, unlike the bird, who with gay wing,  
Wakes in the morn its glad some notes to sing,  
For darkness past—  
If I, with folded arms and head bowed low,  
Sleep on (while all things round me stir and glow)  
In slumbers fast;

Friends will come round me, whispering: "He is  
dead;  
Silent the body, and the spirit fled:  
Gone home; good-bye."  
O, in that hour shall any gather near,  
Too full for words, but with a silent tear,  
Or stifled sigh;

Shall stoop and murmur o'er the form laid low.  
"To him the highest hope of life I owe,  
My guide, my friend;  
He taught to hate the evil, love the right,  
He led the way to purer realms of light,  
Man's noblest end."

Welcome, ye victors, to your crowns of gold,  
Or a plain laurel wreath; with praise untold,  
Let the air ring,  
All that I ask the simpler, sweeter thought,  
Of some lone wanderer lost, but homeward  
brought  
To life and King.

Honors in arms or science strew your way  
Empires and men but live their own brief day.  
I ask just this:  
That when all nature dies, and like a scroll  
Earth vanishes, O may some rescued soul  
Greet me in bliss.

—W. B.

### DEFICITS IN THE FUNDS THE CURE—II

BY R. A. DEN.

"How shall they hear without a preacher?" "If the trumpet give an uncertain sound?"

I said in a former paper that ministers must bear the blame in the first place. I said it simply because it was true; not because I was willing to blame the ministers. I shall have something to say by and by about the duty towards them which the Church neglects, or rather, does not attempt to fulfil; but my immediate subject is the duty which they owe to their people—and to their Master. It does certainly seem to me that they are too commonly under the dominion of the "fear of man." Sometimes it may be fear of the man who examines the figures as to the increase of membership and so forth; sometimes it may be fear of the man whose subscription is an important item in the congregational revenue; very often it is fear of the "young" man—and woman. If "this" is insisted upon, Mr. Moneybags might leave the congregation; Mr. Sociation and Miss Lightoes will certainly take themselves off, unless they are not allowed to have their way about "that." Perhaps they will; although it is also possible that, instead of leaving the congregation, they might be brought into the Church. But the question for you, my brother, is this. Would you rather take the risk of their anger, or, securing yourself against that, bring yourself within the wide sweep of the anathema which in Ezekiel is denounced against the unfaithful watchman? It is a serious question, but I am afraid it must be faced.

I know that the "multiplication table standard" is a strong lion in the path. [How strong it is you proved, O my friend, to whom I can go nevermore in this world, for light to see or strength to dare!] But this lion and all lions must be faced. Not long ago an editorial in THE CANADA PRESBYTERIAN had something to say about this "multiplication table standard," declaring that "the whole business is becoming absolutely repulsive." To many in the Church it became all that long ago. It rests with the ministers to abolish this standard, and as they suffer

from it more than any other class of people, it is a standing astonishment to me that they have not rebelled against it long ago.

Of course I do not mean that ministers should denounce this evil, or kindred evils, from the pulpit. Indeed, denunciation is not to be recommended, although there are occasions when it must be resorted to. The way to conquer evil is, to recruit the forces of the truth. We complain of lack of reverence in these days of want of earnestness; but there are few people who do not reverence something, and there is earnestness enough and to spare about money-getting. Surely it is possible so to present the mind and will of the Eternal Father, the revelation of the Eternal Son, as to call out reverence without austerity, earnestness without fanaticism! In the times of our forbears, the pendulum swung too far in the direction of austerity—in our time it is flying out on the opposite side of the centre. One great function of the ministry is, so to regulate it that the Church shall keep true time. We are always in danger of losing our bearings if the chronometer is out of gear.

And is not something badly out of gear when we have such combinations as this. The text is, "Where their worm dieth not and the fire is not quenched." The sermon is "literal." Then come the announcements, and among them "The ladies of the congregation will hold a social in this church on Tuesday evening. An attractive programme has been prepared, and a good time may be expected. Admission . . . cents, Proceeds for the . . . Mission Fund." The pity of it checks our scornful laughter.

Is it any wonder that the Church is lightly esteemed and lightly treated when such things are done in her name, as a part of her work? According to the creed we hold and preach, souls are perishing because there is none to hold to their lips the cup of the water of life; and when those who believe this are asked to give money that men may be sent, the most they can do is to get up an "attractive programme"—and, often, the more buffonery, the greater the attraction—in order to induce people to contribute a few dollars! When Paul declared his willingness to become a fool for Christ's sake, do you imagine he had in mind any thought of singing comic songs in church, to the end that a few denarii might be raised to help the mission in Macedonia?

It is not necessary—far from it—to be dry as dust. It is not necessary to be harsh or cold or sanctimonious. But it is necessary that sacred things be treated reverently. He Who said to Moses "Take off thy shoes from off thy feet," is the same God whom we worship to-day. Men and creeds have lied about Him and misrepresented Him to His children, and do so still; but because we have learned to think of Him—to know Him—as the Loving Father, surely we should not treat the affairs of His kingdom with a levity we should be quick to resent did it intrude itself into the heart chambers which enshrine our sacred human memories, our holy human loves!

### ST. JAMES' SQUARE PRESBY TERIAN CHURCH.

[A series of articles of much interest has been appearing in *The Week* by J. R. N. under the heading of "Pew and Pulpit in Toronto." The following is condensed from the first of the series treating of a Presbyterian Church.—Ed.]

When Rev. Louis H. Jordan, B.D., pastor of the St. James' Square Presbyterian Church, leaves the screening shelter of the reading-desk and comes out from it a step or two on one side or the other, as he does occasionally throughout his sermon, you see that he is a man in the prime of life, and every inch an ecclesiastic. Cultured correctness is in the calm and placid expression of his strong face—clean-shaven, with a well cut nose and a determined chin—in every contour of his compact head, with its short, very closely brushed, iron-grey hair; in his smile, which

like his usual speech, shows a set of perfect and gleaming teeth. The black silk gown reaches to his feet, and has voluminous sleeves, which are very effective when the preacher raises his arm as he did on Sunday night when he pointed out over an imaginary door of hell, Dante's words: "All hope abandon, ye who enter here." He pointed out each word as he uttered it so that his hearers saw, in thought, the lurid announcement, duly spaced out over the gloomy portal. The black gown is a very striking background for the immaculate white bands, and as Mr. Jordan possesses natural dignity, and has a high idea of his office, he looks as though he might be anything from a dean to an archbishop. He is a strong, definite man; no dreamer; no poet; no doubter; no mystic. He has a facile and ready delivery, and he cuts off compact chunks of very definite theology and tenders them to you as clearly as if they were axioms in Euclid. You may take them or leave them, but there is no doubt as to what he means by them.

His sermon on this Sunday evening was a special one to young men; the subject of it was "Voices that Mislead," and the text was from the Book of Proverbs.

In the course of his sermon he said, that when young men were to be tempted to their everlasting ruin the devil did not appear in his own proper person. He spoke to the young man through the guise of one of his friends, one to whom, perhaps, the young man looked up with respect and confidence. It was very natural for young men when they had done their day's work, and done it well, to be anxious to get out to something amusing. The life of the average young man, during business hours, was spent under a roof, and it was the custom of most young men, when they had hurried through their evening meal, to escape to the freedom of out of doors. He (Mr. Jordan) had found this in his attempts to visit young men.

Well, now, supposing a young man in the condition mentioned; business over and the evening to spare; perhaps the friend said: "You have done well to-day, you have performed your tasks with assiduity, now, to-night, you need recreation, you must have something exciting, something to take your mind off business—you must let yourself go a little," etc. Perhaps he suggested a place of questionable amusement. The preacher did not say the theatre, but that was what naturally occurred to every one's mind. If the young man valued his soul's safety he must regard this suggestion of his friend as inspired by Satan. Or the young man might be fond of music, one of the most elevating and soothing of the arts. But here the Prince of Darkness was present again, and suggested music with unholy associations. The opera was not mentioned, but it was evidently what was in the preacher's mind. Sometimes the devil tried ridicule, sometimes persuasion. When he had tempted a young man astray he was given to displaying his amusement at the unfortunate being's attempt to get back again to the path of reformation and rectitude. Sometimes there was a young man of more than common strength of purpose who made up his mind that come what would he would go back, but, oftener, the victims of temptation, when they heard the demoniac peal of laughter with which the Enemy of souls met their efforts at reformation, went deeper and deeper into sin, and endeavored to drown the voice of conscience in dissipation.

Looking back on his sermon I think it shows that he is a master of the art of preaching. All that he says is put clearly, decisively and definitely. There is no muddle. Every word has its due place and every word tells. The consequence is that his discourses are easily remembered. He is deeply imbued with the traditional theology of his communion, and it is not likely that any doubt will be expressed as to his complete orthodoxy. A kindly man and a strong, who finds in the Bible a sufficient

rule of faith and practice, and who is completely unswayed by the speculations of these idle days, and who will not swerve from declaring what he believes to be the "whole counsel of God."

The congregation, though not crowded, was large and eminently respectable; people of a high and intelligent type, who are accustomed, to judge from their appearance, to plain living and high thinking. Living the higher life of self-restraint and faith in God leaves its mark on the outward appearance of men and women just as every other sort of life does, and you may remark that as you look around the pews of the St. James' Square Presbyterian Church.

There is no ornate singing—the quaintly paraphrased psalm at the beginning of the service, and plain, old-fashioned, but well beloved hymns, with a voluntary and conclude on the organ while the collection is being taken up, make up the musical part of the service. The church is a handsome building at the acme of compact comfort. There is but little color in its decorations, but it has much architectural beauty and fitness. The thought occurs to you that it was designed by an architect who loved gothic, but had been brought up a Presbyterian.

### THE POWER OF APPETITE.

A few years ago a noted wild beast trainer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards and hyenas through their part of the entertainment, and the audience by his wonderful nerve and his control over it. As a closing act to the performance, he was to introduce an enormous bear constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and for twenty five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he had often carried in his bosom, into a fearful monster.

The curtain rises on an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise, until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unites in a thunderous burst of applause, but it freezes upon their lips. The trained scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tightened upon him. Man's plaything had become his master. His slave for twenty-five years had enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty five years; but it is continually growing, and some day its soul-destroying folds will encircle his soul and bear it to those regions of woe "where the worm dieth not and the fire is not quenched." The changeable decree of Almighty God is: "No drunkard shall enter the kingdom of God."—*Bible Teacher*.

The St. John's-wood Church (Rev. Dr. J. Munro Gibson) reports a membership of 1,192, including 305 at the mission church in Kilburn.

## Missionary World.

### GOOD NEWS FROM INDORE.

[Through the kindness of Rev. Louis H. Jordan, B.D., pastor of St. James Square congregation of this city, we are able to lay before our readers the following interesting extracts from a letter lately received from the Rev. Mr. Wilkie, of Indore].

MY DEAR MR. JORDAN,—We often think of you and all your kind and hearty help in regard to our college. I am happy to say we are pushing on as quickly now as we can. The large hall is all plastered and we are about to lay the stone flooring, and so in two or three weeks we hope to be able to use it and it will be ready none too soon. The work has grown more encouraging all the time. Our congregations are too large for our little hall. Our Christians alone would more than fill it and at every service. We have always a large number of others that desire to hear what is being said. I have baptised 36 since my return about the middle of November, and we have a large number of candidates for baptism of whom we shall probably receive several very soon. The work is extending beyond the caste that was at first interested and we have inquirers to-day from three other castes amongst whom there seems to be a real work of Grace. I have especially been pleased since my return with the decided advance and change in some of those who two years ago were called Mangs. Some of course have not by any means proved a help and some others seem to have so little life and thought as to be almost incapable of improvement, but a large number of them have proved clearly that the gospel is a living power and is able to work miracles to-day as of old. They have had much persecution especially whilst I was away, and the recent baptisms have apparently roused the evil spirit. Several times they have been way-laid and beaten, and a most determined effort has been made to frighten those who are not yet baptised. At first some of the lower officials in the city sided with the opponents, but we have got the prime minister to take up the matter and issue very decided orders that the Christians are not to be interfered with. This will not end the matter but it will be a great help to us. We need not expect the people to quietly see the foundation of their old faiths upset and their old relationships broken up.

Yours affectionately,

J. WILKIE.

### LETTER FROM FORMOSA.

In a late letter from Formosa written in February last, Mrs. Gauld writes.—

We attended three services on Sabbath, Dec. 23rd. In the forenoon at Toa-tin-tia, in the afternoon and evening at Bangkok. These services were a joy to us; twenty-eight were baptized and a hundred and fifty sat down to the Lord's table. . . all one in Christ, what a precious thought. A Hoa, Tan He, two elders and eight native preachers, also Mr. Gauld, took part in conducting these services. The crowds were large, many not being able to get in. The order was excellent. Monday we visited Pangkio etc. Tuesday, Christmas, we went to Siantiam where we spent a few hours very pleasantly, returning to Bangkok the same evening by rapid boat. We think a very great deal of Tan-He and he has a fine looking wife. I had never visited any of these places before and I assure you I enjoyed our Christmas holidays to the full. Tan He served us a Chinese dinner even to giving us chopsticks but as we were very hungry we resorted to knives and forks. The feast they had prepared was very good indeed.

At Pang-kio, Gordon and I were invited to call on Pang-kio-than's household, on Gordon's account of course. They made a great deal of Gordon and treated us very kindly. They have a beautiful house and

gardens through which we were shown by one of the head servants. Everything was clean and neat, no pigs or chickens around the garden which greatly added to its appearance. . . We are all enjoying the best of health. "God is love." "The lines have fallen to us in pleasant places."

### NOTES FROM THE FIELD.

It is estimated that there are five million Pagan Indians in the South American continent, all that is left of the aboriginal populations. These have been driven from their ancestral lands to remote and inhospitable regions—the wilds of Patagonia, the prairies of Paraguay the forests of the Amazon, and the Andes uplands. Only at three points have they been reached by the gospel, each case through the efforts of the South American Missionary Society—in Fuego, Paraguay, and Chili. But these efforts unhappily bear no proportion to the numbers to be evangelized. In Fuego there are thirteen labourers at work, in the Gran Chaco (Paraguay) five; and among the Araucanians in Chili, only one.

The Presbyterian Mission in Mexico reports the following statistics for 1894.—Ordained missionaries, 10; married lady missionaries, 8; unmarried lady missionaries, 4; total American missionaries, 22; ordained natives, 30; licentiates, 20; other native helpers, 130; total of native labourers, 180; students for the ministry, 18; churches, 85; communicants, 4,512, added during the year, 271; boys in boarding school, 33; girls in boarding school, 113; boys in day schools, 339; girls in day schools, 683; total number of pupils, 1,168; scholars in Sabbath school, 1,571; contributions \$3,495.

One of the graduates of the *Joshu Gakuen* has been for three years nurse in the Red Cross Hospital at Tokyo and, largely through her instrumentality, sixteen of her associate nurses have become Christians. They hold weekly Bible-readings and prayer-meetings at the hospital and, so far from opposing, the authorities lately sent out a request for more Christian nurses. She is one of the few Japanese women who speak Chinese well and, therefore, has nursed prisoners of war, at the same time holding up to them the Prince of peace.

The gospel story is now spoken and read in about 300 languages. All the great languages of the world are now vehicles for the message of God's redeeming love. Everywhere the number of converts is increasing. Christianity in some of its forms is represented in all quarters of the globe. Of the earth's population of 1,450 millions, about 450 millions are nominal Christians. Not in the first century or the first three centuries of our era was growth as rapid as it is now.

After all reverses and suffering, the gospel of Jesus Christ is gaining power in that rich part of the Dark Continent—Uganda. Over 100 native preachers have been distributed all over the country, and other agents are in training for similar work, so that it is hoped another hundred will soon be sent out. The plan is for these preachers to go out into the field for a time and then return for further training. The remarkable fact is that they are supported by the native Church.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church in United States has 13 hospitals and dispensaries, and ministers to about 50,000 women through its medical missionaries.

There are 193 male missionaries and 69 female missionaries at work under the Congregational Church of England. Besides these there are 1,476 native ordained ministers.

The Sultan of Turkey is sending out Mohammedan missionaries to Africa at his own expense, to counteract the influence of the Christian missionaries in that continent.

Active steps have been taken to secure the amalgamation of the Christian Endeavor Societies and the Epworth Leagues in China, with every prospect of success.

The German Evangelical Presbyterian Missionary Society has recently opened a theological academy at Tokyo. Its library has 9,000 volumes.

Japanese residents in the Hawaiian Islands have sent \$10,000 to the Red Cross Society of Japan in aid of their countrymen.

English doctors in India give medical assistance to 14,000,000 natives in one year.

### PULPIT, PRESS AND PLATFORM.

St. Louis Presbyterian: A chronic critic could often be best silenced by putting him at work on the task criticised but for the detriment it would work the cause.

The Standard. The gospel is more than a call; it is an announcement that God has made peace by the blood of Christ in the atonement. Will you accept it at his hand?

British Weekly: Heaven is the world of love, not of admiration. Admiration is the spectator that turns away when its eyes are fastened. Love is the communicant at the table of a perpetual sacrament.

Prof. Edward Caird: He who would further the philosophical work of the future must renounce once for all the questionable luxury of contempt, which, in almost all cases, is the mortal enemy of insight.

Phillips Brooks: No man or woman of the humblest sort can really be strong, pure, and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.

Principal Fairbairn: What we call the superstition of the savage is not superstition in him. Superstition is the perpetuation of a low form of belief along with a higher knowledge. Between fetichism and Christian faith there is a great distance, but a great affinity—the recognition of a super-sensible life.

St. Louis Christian Advocate. A revival is a time of general forgiveness, and while the forgiving is going on, men should not only forgive those who have injured them, but also, sometimes a much harder task, those whom they have injured. It is astonishing how much easier it is to forgive those who have injured us than those whom we have injured.

Dr. John Hall. We are the portion the Lord takes out of the hand of his enemy and ours, and he cares for us as such. A love that is everlasting, a care that is likened to that which guards the pupil of the eye, a fidelity of attachment to which the mother's love finds no parallel—these have been expended on us, and are still in operation towards us. Can it be doubted, then, he cares for us!

Rev. J. A. Macdonald: It has been said that the Europeans of Calcutta have cast aside the interest in religion which belonged to them in their old home-land. It has been imagined that the world, the flesh, and the devil were all that had power to draw and entrance them. The meetings of John N'Neil have show that the message of Christ has as much magic for the dwellers in Bengal as for those who flock to hear it in Christian lands."

Rev. James Millar: The truest and most hopeful thing that we can think about our world is, that in it, and at the heart of it, as a health-giving, regenerative force, there is the kingdom of God. Its members are being changed in character by the knowledge of their membership; and the power of the All-Good is operating in them to make them like Him. This idea of the kingdom of God is not a mere theological counter, a kind of spiritual analogy to X Y Z in Algebra. Its moral significance is that it brings to bear on the common life of its members the power of a knowledge that satisfies the intellect, of a hope that inspires the soul, of a consciousness of nobility that prevents degradation, and of a union at the springs and fountains of life with Him whom to believe in is the root of all righteousness and whom to know is life eternal.

## Teacher and Scholar.

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

May 19th, 1895. } JESUS BEFORE PILATE. { Mark xv. 1-15.

GOLDEN TEXT.—Mark xv. 5.  
MEMORY VERSES.—14 15  
CATECHISM.—Q. 31.

Home Readings.—M. Mat. xxvi. 67-75. T. Mark xv. 1-15. W. Luke xxiii. 1-25. Th. Mat. xxvii. 11-31. F. John xviii. 28-40. S. John xix. 1-16. Sab. Zech. xiii. 1-9.

As soon as the Sanhedrim had declared Jesus to be worthy of death, adjournment was made until daylight should permit a legal meeting. Meantime Jesus was taken from the high priest's house to the court of the Sanhedrim near the temple, being subjected to all sorts of insults and indignity by those who had Him in charge. "Straightway" in the morning—that is, just as soon after daylight as possible—the court re-assembled, confirmed the death sentence on their prisoner, agreed on their method of procedure before the governor, and then led Him away to Pilate to have their finding sanctioned, and the death penalty carried out. We shall try to present the facts concerning, (1) The determined accusers; (2) The cowardly judge, and (3) The silent prisoner.

I. The Determined Accusers.—From John's narrative it would seem that the Jewish authorities hoped for a mere formal declaration by Pilate, approving of the sentence they had pronounced on Jesus. Pilate, however, was not in a complaisant mood, and demanded that he should be informed of the charges against the accused that he might investigate them. Then the authorities were indignant at Pilate's action, and especially at the tone of contempt he adopted toward them, but had to swallow their anger and state their charges. Luke gives the charges they laid against Jesus—perverting the nation; forbidding to give tribute to Cæsar; and saying that He was Christ a King none of which bear the least resemblance to the charge of blasphemy, on which they had condemned Him. Pilate would have laughed them out of court had they asked for the condemnation of the prisoner for blasphemy, hence they made charges of a political character. The first two Pilate did not even consider, for he knew that these very men would have been the leaders in things of the kind there charged. The determination of the rulers to put Jesus to death is seen further in the action of the chief priests in moving the mob to demand the release of Barabas, and the crucifixion of Jesus; and in their veiled threat against Pilate, "If thou lettest this man go, thou art not Cæsar's friend."

II The Cowardly Judge.—Pilate knew that there was nothing in the charges which had been laid against Jesus, and that for envy the chief priests had delivered Him; but he was anxious not to give further offence to the Jews, who might spoil his chances of re-appointment as governor. Into the charge, that Jesus claimed to be a king, he made enquiry, and the answer he had from the accused (John xviii. 36.) satisfied him that there were no just grounds upon which this man could be put to death. But he was afraid to do what was right—hence he tried first of all to shift the responsibility to Herod. But Herod, after mocking Jesus, sent Him back to Pilate, whose next attempt was to put the responsibility upon the people, by suggesting that Jesus should be sent free in accordance with the custom that prevailed at the feast. By this offer Pilate compromised himself fatally, as he thereby virtually acknowledged the justice of Jesus' arrest. We have seen how the determination of the priests, who moved the people against Jesus, defeated this plan of Pilate's, in spite of his feeble appeals to their patriotism on behalf of the "King of the Jews," and to their knowledge that Jesus had done no evil. The fickle mob joined in the cry, "Crucify him;" and Pilate had to desist from his effort to set an innocent man free. His sense of justice, his superstitious regard for dreams and omens appealed to by his wife, his interest in the prisoner, who declared that he came into the world to "bear witness unto the truth,"—everything had to give way to Pilate's cowardly fear to displease the people. He called for water and formally declared his innocence of "the blood of this just man," by washing his hands. Even after this Pilate made one last effort on behalf of Jesus, by an appeal to the pity of the people. Jesus had been scourged and mocked by the Roman soldiers, and was then brought again before the public gaze, only to be greeted with shouts, fiercer than ever, "Crucify him, crucify him." Pilate's sentence (John xix. 6) is a most astonishing one, "Take ye Him and crucify Him; for I find no fault in Him."

III The Silent Prisoner.—What a contrast between the prisoner at the bar and His accusers and judge! The priests burning with an unholy determination to accomplish His death, and in great anxiety to bring every pressure to bear lest their desire shall be defeated, the judge seeking by every way, save by doing right, to obey conscience and avoid displeasing the Jewish authorities, and the prisoner, calm and dignified and unmoved amidst all the turmoil! He answers Pilate's questions courteously and clearly, but not one word in reply to the fierce and lying accusations of His enemies, not one word of reproach for the vacillating judge. Who of us, even laying aside the fact that Jesus that day endured the reproaches of evil men, for our sakes can fail to admire the prisoner, and to despise the others? And when we remember, that in their apparent triumph that day, the forces of evil accomplished their own defeat, shall we not choose truth and righteousness as ours, and stand firm therein by the grace of Jesus Christ our Lord?

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 8TH, 1895.

OUR readers will be glad to know that "Knoxonian" has returned from his holiday in Bermuda, very greatly benefited in health, and that they may now again expect to hear weekly from his racy pen.

FROM a friend who writes with full knowledge we learn that a note which appeared in our columns a short time ago, quoted from one of our exchanges, to the effect that the Rev. Dr. Ecob, of Albany, was about to unite with a seceding Methodist minister to establish a liberal church without a creed, to be virtually Unitarian, has really no foundation in fact. We are glad to learn that Dr. Ecob emphasizes in the most positive manner the divinity of the Lord Jesus Christ, and is without the slightest sympathy with or tendency in belief towards the doctrines held by Unitarians.

THE *Sentinel-Review* suggests that the proposed excursion of the Canadian Press Association take the form of a trip to Newfoundland. Brother Pattullo well says: "If that island is coming into Confederation, it is important that Ontario journalists should know something about it. The people want information and intelligent discussion. They will have to look to the public journals for it. And how can journalists get information better than by travel and observation. It is hereby moved that the C. P. A. visit Newfoundland!" We very heartily second the motion!

AMONG the names mentioned in connection with the chair vacated by the death of the late Prof. Thomson has been that of Rev. Dr. Kellogg, late pastor of St. James' Square Church in this city, and formerly a professor in Alleghany Theological Seminary, Alleghany, Pa. A letter just received from Dr. Kellogg intimates that his engagements with his present work are such as to preclude any idea of his services being available for a chair in Knox College at present. In the interests of the college this is much to be regretted, as Dr. Kellogg is by common consent admirably fitted to carry on the work of the late lamented professor.

IN these days when authority is at a discount, it is interesting to learn from an article on the late Rev. Dr. Dale, in the *Review of the Churches*, by Dr. Mackennall, that "more and more as years advanced, he dwelt on authority—the authority of the law-giver; authority as distinct from love and perceived truth, not the authority of love, the authority in the truth perceived." This is teaching very much needed in our time, and especially in a new country, where the tendency is for

every man to be a law unto himself, and to resent the exercise of authority as an impertinence. Were respect for the authority of truth embodied in courts and legislation general, how much more smoothly would government of all kinds work in the state, the school, the church.

ONE of the difficulties regularly settled pastors have in calling to their help the professional evangelist is the effect this often has, and which all evangelists are not careful to guard against, of thinking lightly of and underrating the ordinary means of grace. In the nature of things these must be mainly relied upon for the promotion of the cause of Christ and of the Christian life. It is pleasant to hear of the character of the Rev. Mr. McNeill in this respect, as borne witness to from Bombay. It is that "the ministers of all the churches have been on his committee, and between them and him there has been the heartiest co-operation. Mr. McNeill has lost no opportunity of exhorting his hearers to make use of, and to be useful in the churches, and most manifestly one of his chief joys in his work is, that it has enabled him to help his brethren, whether by bringing to the light the fruit of their labors, or by sowing seed of which they may be privileged to reap the harvest. Christians of all the churches in Bombay wish him God-speed."

PREVIOUS to the meeting for business of the Synod of Toronto and Kingston, a conference will be held extending from the afternoon of Monday 13th, until that of the next day. These subjects will be introduced by speakers appointed for that purpose:—"The Administration of the Holy Spirit in the Work of the Church"; (a) through its officers; (b) through its members. Address on "Obedience to the Last Command, the Secret of Individual Blessing and Power," by Rev. M. N. Bethune, Beaverton. Address on "Should We Send to the Field all Approved Persons Who Offer for Foreign Mission Service, Trusting to the Church for Their Support?" by Rev. J. A. Turnbull, LL.B., Toronto. "Sabbath Observance"; (a) the Law of the Sabbath and its present obligations; (b) in its relation to Morality in the Community. "Sabbath Observance"; (c) in its relation to Spirituality in the Church; (d) in its relation to Government. A large attendance at the Synod is looked for, and it is hoped that many will come prepared to take part in the conference.

## A GOOD WORK.

A SOCIETY that in a quiet way, without any elaborate machinery, or blare of trumpets, or thronged conventions, holds on its way and is doing a large amount of good work is the Upper Canada Religious Tract and Book Society. Its sixty-second annual meeting was held last Friday evening in the Carlton Street Methodist Church. Considering the objects and the good work this Society is doing, the meeting was painfully, we had almost said shamefully, small. It was, however, excellent in spirit and it was the absent who suffered loss by their absence. The meeting was opened and presided over by the Rev. Canon Sanson, the retiring president of the Society. After devotional exercises a very suitable and excellent address was given by the president, in which, after referring to the work of the parent and other similar societies, he emphasized the fact that this Society through its various agencies disseminated and upheld evangelical truth—the truth which saves and satisfies, quickens into activity and sustains Christian life and work.

The Rev. Dr. Moffat, the indefatigable secretary, next presented his report which briefly set forth the work of the Society under the heads of "Free Grant Work," "Religious Books," "The Word of God," "Aggressive Colportage," "Sailors' Mission Work," "The Welland Canal," "Lake Ontario and the St. Lawrence," "Lumber Camp Work," "Help for New and Poor Sabbath Schools," "Sailor's Bags," "Chinese Colportage Work," "The Jesse Ketchum Bequest." Under these heads a great deal of interesting and most encouraging information is given showing the extent and value of the work done.

Of free grants the report says:—

"No request for a grant is ever refused, wherever there is actual need, for such Christian work to be done! During the past year the Young Men's Christian Associations in Toronto, Ottawa,

London and other places have been supplied; hospitals, prisons, and jails are never forgotten. Student missionaries in the newest and poorest mission fields in the North and North-West; city mission workers of all kinds; the W. C. T. U. and many other associations have had grants heartily given."

Gratuitous issues have been made during the year of 668,000 pages of Christian literature of various kinds; and of religious books and booklets 34,000 volumes have been circulated by the society. We are often told by the wise in this world, that the Bible is getting obsolete. This society, judging by the test of demand and circulation, does not find it so. It circulates the Douay and different versions of the French New Testament, being the only one in Canada which does so. Its circulation of Scriptures during the year has been no less than 8,500 copies, and, of these, 4,059 have been sold by colporteurs on prairies, in lumber camps, and in the scattered homes of our new settlements.

Colportage is an important and growing feature of this Society's work. It has now ten employed in its service for longer or shorter periods. Of them the reports says:

"Messrs. Yule and Rouleau in Manitoba, and Messrs. Curry, Dunbar, Gordon, Graham, Huntsman, Lithgow, Luckham and Mills in Ontario and Algoma, have all labored faithfully and successfully. During the year they wrought 1,421 days, travelled 12,929 miles, visited 16,329 widely scattered families, sold 4,059 Bibles and Testaments and 11,510 religious books. By this one agency 15,569 volumes of gospel books to the value of \$3,546, are now doing God's work, in old and new settlements, on prairies and in lumber camps, carrying manifold blessings wherever they may be read."

By means of a generous bequest of the late Mr. Wm. Gooderham, of Toronto, the Society has been enabled to enter upon colportage work in foreign lands. In the past year, accordingly, all arrangements have been made with the Central China Religious Tract Society, under the Presidency of the Rev. Dr. Griffith John, to begin Chinese Colportage Work. Through the instrumentality of this well-known Christian laborer who has spent forty years in Christian work among the Chinese, two of the very best Colporteurs have begun work in the Province of Hunan, one of the most difficult mission fields, and to which for thirty years he had been looking, and three others have begun work in Chungking, Chengtu and Hankow.

Not to go further into detail we may add that the work on the Welland Canal, under the charge of Mr. Bone, and that of Mr. Potter on Lake Ontario and the St. Lawrence river, is carried on by visits to vessels, hospitals, factories, prisons and such like distributing bags, filled with good literature to sailors, holding services and circulating the Scriptures and good books. Together these two made 1,386 visits, placed 300 sailor's bags, held many services, and distributed many thousands of Bibles, Testaments, books, magazines and tracts.

Work of a similar kind, equally earnest, generous and fruitful, is done by Christian men employed to visit lumber camps and shanties wherever in Ontario, or the adjoining parts of Quebec, this work is carried on. Feeble, struggling Sabbath schools in new settlements are assisted by special free grants or liberal discounts. All this work under the Board owes much to the zeal and ability of the Rev. Dr. Moffat, the secretary. Of him the report says: "In addition to all his yearly increasing work in the office in Toronto, he travelled last year over 6,000 miles, preached 70 times, gave 90 addresses, and held 58 public meetings, so as to keep the work of your society fully before the churches. By his Sabbath collections and pulpit services he paid all his travelling expenses, and in addition passed over \$216 to the general funds of society."

A work such as this, done so quietly and unostentatiously, which has been going on for over sixty years, every year stretching out to the regions beyond and growing more vigorous, has results which only eternity will unfold. It deserves the continued and most hearty sympathy and support of Christians of all denominations, rendering to the work of them all, as it does, the most effective help.

## LORD'S DAY LEGISLATION.

MR. CHARLTON with characteristic perseverance, and it is all needed, has again introduced into Parliament his bill for the better observance of the Lord's Day. Should it pass the House of Commons, and then get unimpaired through the Senate, that philosophic body of legislators which, in so many cases, does not represent the feeling of the country, it will greatly help to

DEBAUCHERY IN CONGRESS.

WHEN the leaders of any nation make themselves vile and are after all endorsed and supported by the great majority of those over whom they are supposed to rule, the beginning of the end with that nation is at the door. Reformation or destruction is in every case inevitable. What then shall be said of the following picture of the closing scenes of the last Congress as given on the spot by "one of themselves?" The Hon. M. W. Howard, Congressman from Alabama, certainly does not mince matters when he writes in the following terms:—

"With an earnest desire to reveal to the American people this most shocking state of affairs and to show them the source of the great danger which menaces us, I wrote my book 'If Christ came to Congress.' The pictures there drawn are no doubt vivid and startling, but this is because they are true—taken from real life. The plutocratic press all over the country is heaping abuse and vituperation on me for drawing aside the veil so that the voters of this country might look upon this shocking scene of corruption, shame and debauchery, and I have been threatened with ostracism by Washington society and expulsion from Congress because of the revelations and exposures I have made, but in spite of all this, I propose to wield my pen and raise my voice in behalf of the honest toilers who have elected me to Congress, and to 'cry aloud and spare not' until every man in the land shall be acquainted with the true situation and stirred to action.

"Let me conclude with a picture of the closing scenes of the session of Congress which expired March 4th. It was the holy Sabbath day, and the church bells were ringing merrily over the city. In the capitol, champagne flowed like water. Committee rooms became temporary brothels. Women of ill repute swarmed the corridors and sang songs in the public restaurants with inebriated Congressmen. 'I have seventy-five dozen glasses out,' said Tom Murrey, the disgusted caterer of the House restaurant. That tells the story of the committee rooms better than any words I could utter.

"In front of the main door is a perfect cloud of gentlemen interested in legislation. Some of the faces are familiar and have been seen here for the last twenty years. Some are comparatively new. Thousands and hundreds of thousands of dollars are to be won or lost within the next few hours.

"Around at the other door are more lobbyists and among them are some women. Backed up against the marble pillars where are members button-holed and on the defensive. Some of these women are notorious. The very fact that they are brought to bear upon any item of legislation is enough to stamp it with condemnation.

"There were poker games in the committee rooms, and the side-boards were stocked with the best liquid refreshments which could be bought with the contingent fund. There were the House and Senate bars, where every one of the most respected citizens to the lowest could obtain a drink.

"An aged Senator passed into a private room with a hilarious member of the demi-monde on each arm.

"A Congressman was carried away by friends fighting drunk. A woman, with her daintily booted foot elevated on a committee table and a glass of champagne elevated in her hand, was singing a merry song, while a dozen members and their friends sat around smoking and enjoying the society of the *real* lady. But this is enough. I will cease. All of this beneath the jeweled dome, between the marble walls of the temple of liberty, amid the royal surroundings of art expressed in bronze and marble and the exquisite touch of the painter's brush.

"God pity the people when such scenes as these are possible. 'When the wicked rule, the people mourn.'

"Sons of Sires who bled for liberty, beware, for even now, if you will only listen, you may hear the clank of slavery's chains which are being forged for you and your posterity.

"Toilers of America, this is a goodly land. We are vastly superior in numbers to the hosts of Shylock, so let us go up and possess it.

"Ere it is too late let us vote for freedom."

That this testimony is substantially in accordance with fact is, we fear, beyond all reasonable questions.

Perhaps in no nation, either in ancient or modern times, has the *moral* of legislators and statesmen gone more rapidly down than in the United States during the last forty years. Nor have we in Canada much reason to play the Pharisee and cry our cry of "God we thank Thee." We may not be quite so bad as our neighbors and no such orgies may go on in Ottawa as those laid bare in the above sketch. But those who know best, would be the readiest to acknowledge that the scenes sometimes witnessed among the Legislators of Canada and their cronies, would make a very good second to those at the American Capital. It is not so very long since a worthy and reliable Senator said to ourselves, "If the people of Canada knew a tithe of what goes on in Ottawa they would not stand it." How they were to help standing it the worthy man did not say, but that they would be scandalized beyond endurance seemed to him evident. In the meantime what are the professedly religious people, both in the States and Canada, doing to bring round a better state of things? Perhaps, after all, there is more truth than poetry in the oft repeated phrases, "Like people, like representative!" The noble people will be nobly represented, and the ignoble just the other thing. Yes, when votes can be purchased by the score for a dollar or a dram, and when drunkards and debauchees are sent up to make laws, what is the use in crying out against the elected? The electors are the great sinners, and this fact may afford material for very sad reflections.

Books and Magazines.

GENESIS AND THE SEMITIC TRADITION. By Prof. John D. Davis, Ph.D. New York: Charles Scribner's Sons.

Everything that tends to throw light upon the Scriptures should be welcomed by the student of the Bible. In recent years the strongest confirmatory testimony which has been given to the Sacred record has come from near the shores of the Tigris and Euphrates. George Smith did much to throw light upon the cuneiform inscriptions, but, as Prof. Francis Brown pointed out a few years ago, some of Mr. Smith's conclusions were hastily formed and therefore not very reliable. Prof. Davis, of Princeton Seminary, in the volume before us, deals in a very attractive way with the Semitic tradition, and any one who reads his very interesting work will soon discover that some of the conclusions reached a few years ago will bear revision. He will see further that the researches of the past have not been in vain; that we may expect clearer developments in the future, and that the Bible will not suffer by these investigations.

IN THE TIME OF JESUS. By Martin Seidel, D.D. New York: A.D.F. Randolph and Co.

This is a volume of about two hundred pages, but it contains a vast amount of useful information presented in a very attractive form. It deals concisely with the manners, the morals and the religions of the heathen world at the time when Jesus came, and it also describes in a brief, yet admirable way, the land, the people, the politics, the parties, the religious councils and the religious classes of Palestine. There is a chapter on the "Messianic Hope" and another on the "Judaism of the Dispersion." Other writers, such as Edersheim, may deal more fully with some of these subjects, but there is scarcely a point of importance which is not here clearly presented. A chronological table and a table of contents make the work a very convenient one for reference, and any student or preacher who possesses a copy of it will likely refer to it very frequently.

VEST POCKET COMPANION FOR CHRISTIAN WORKERS. By R. A. Torrey. Toronto: Fleming H. Revell Company. 25 cents.

This is not only a most dainty but also a most valuable booklet for the purpose it is intended to serve. It is a collection, printed in full and in good clear type, of the "Best Texts for the Careless and Indifferent, and all who do not feel their Need of Christ; for those who wish to know how to be saved; for those who have difficulties; for those who entertain false hopes; for those who lack assurance; for backsliders; for sceptics; for those who wish to postpone a decision; for Roman Catholics; for Jews; for Spiritualists; for Christians who need help." It cannot but prove most useful to all who are called to deal with the classes here named.

WHY DO YOU NOT BELIEVE? By Rev. Andrew Murray. New York: A. D. F. Randolph and Co.

When it is said that this work is written by the Rev. Andrew Murray, and that it has been translated from the Dutch into English by the Rev. J. P. Lilley, M.A., the author of the prize essay on the Sabbath, perhaps no more need be said. This book, as its title imports, is addressed to those who are anxious, but who have not yet found peace in believing. It contains thirty-one short chapters on such subjects as "The Absolute Necessity of Faith;" "The Object of Faith;" "The Seed of Faith;" "The Language of Faith," &c. It is a capital book to put into the hands of young people who have not yet found Christ, and the Christian worker who has studied it should be well able to direct anxious inquirers.

The chief contents of the *Century* for May are the continuation of the stories "Casa Braccio—Chapter VII," and "An Errant Wooing" concluded. The first article is "The Princess Sonia," by Julia Magnuder; "The Close of Lincoln's Career"; "Rubenstein: The Man and the Musician"; "Life of Napoleon Bonaparte," with many portraits; "Lucinda," a story, pictures by Joseph Loeb. "The Conquest of Arid America," is an interesting account accompanied by illustrations of what has been done by irrigation to make a rainless barren desert beautiful and fruitful. Shorter papers, but useful or interesting, such as "The Heart of Dr. Livingstone," "Beyond the Adriatic," "A New Field of Travel," and "A Chapter of Municipal Folly," "The Squandering of New York's Public Franchises," "The Topics of the Time," "Open Letters," and "In Lighter Vein," make the May number an interesting number. [The Century Company, New York.]

The *Treasury* for May, 1895, begins the thirteenth year of a scholarly and well-known publication. But in this number it is evidently a new magazine with new and most attractive features. It contains a large number of beautiful illustrations, the fine effect of which is brought out by coated paper and superior press work. A new department of "Applied Christianity" exhibits in striking description the progress of Christian and philanthropic work at home and abroad. These features with all the old ones enables this magazine to keep its place in the front rank of good periodicals. [E. B. Treat, 5 Cooper Union, New York.]

The four weekly issues of *Littell's Living Age* for April are as usual overflowing with the best things that current foreign literature affords, and present a range of thought and style peculiarly its own, and different from that to be obtained in any of the monthlies, as may be seen by consultation of its table of contents. The fiction in these numbers is by Charles Lee, M. R. James, D. Storrar Meldrum and E. Chilton. The authors of poetry include Vida Briss, Austin Dobson, Edith Rutter, J. A. Coupland, J. W. H. Crossland, etc. [Little & Co., Boston.]

minimize labour on Sabbath, and preserve it as a day for rest and worship. We believe, as every one who has with unprejudiced mind studied the question will admit, that the best interests of the country, even material interests, are bound up with the recognition and observance of the Sabbath as a day of rest. Mr. Charlton ought to receive the most hearty and unanimous support of all evangelical Christian bodies in his praiseworthy efforts to secure the end he has in view. He will miss now the powerful aid of the late Sir John Thompson who lent him such valuable assistance with his former bill.

The principal provisions of the present one are as follows. The first refers to the publication, issuing or distributing in any way of newspapers, journals or periodicals on the Lord's Day, and the doing so is made an indictable offence, punishable on summary conviction by a fine not exceeding fifty dollars for a first offence, or of a hundred dollars for each subsequent offence with costs. Failure to pay will involve imprisonment for a term not exceeding one month, except in the case of newsboys in whose case the term of imprisonment may extend from one to ten days.

The second clause enacts the closing of all canals belonging to Canada on the Lord's Day from six in the morning until ten in the evening.

The third clause relates to railways, and forbids the loading and despatching from any station of railway cars on the Lord's Day, or allowing any cars to continue a journey on that day, unless in the case of live stock, or of perishable goods. Exceptions are made of cases where the moving of trains might be necessary to render medical assistance in case of accident, or to extinguish fires or for other acts of necessity or mercy.

As regards our railway connections with the United States, this bill provides that so soon as that country prohibits the moving of freight trains over their railways, except in case of live stock or perishable goods, "no through freight in transit from one point on the frontier of the United States to some other point on the said frontier shall be allowed to pass over Canadian railways." Any person guilty of an offence under this head shall, on summary conviction be liable to a fine not exceeding one hundred dollars for the first offence, or two hundred for each subsequent one with costs, and in default of payment to imprisonment not exceeding months.

The fourth clause prohibits Sunday excursions, and, because this is one which will affect the largest mass of people, we quote it entire:

"Excursions upon the Lord's Day by steamboats plying for hire, or by railway, or in part by steamboat and in part by railway, and having for their only or principal object the carriage of passengers for amusement or pleasure, and to go and return the same day by the same steamboat or railway or any others owned by the same person or company, shall not be deemed lawful conveying of passengers within the meaning of this Act; and the owner, superintendent or person by virtue of whose authority and direction such excursions are permitted or ordered on the Lord's Day shall be deemed to be guilty of an indictable offence: provided that nothing in this section shall be deemed to profit the ordinary carriage of passengers authorized by provincial statute."

The penalty for an offence in this case is the same as in that referring to railways. "No prosecution under this Act shall be commenced unless within one month after the commission of the offence charged." The sums levied as fines in cases of conviction under the Act are to go one half to the party charging and prosecuting the offence, and the other half to the treasurer of the county or city wherein the offence was committed, to be by him accounted for in the same manner as other moneys deposited with, or paid over to him.

Should these provisions pass into law, and be enforced it is evident that they will do much to check unnecessary labour on Sabbath, and secure to our cities to all workers a time for rest, and to all who wish to avail themselves of the Lord's Day for worship and all its ennobling and elevating influences. However it may be in other countries, we believe that in Canada, the Sabbath is not so much endangered by its active, open enemies as by the supineness and easy-going indifference, or evil example for professedly religious purposes, of those who call themselves Christians, and who apparently can hardly be aroused to action in defence of what they loudly profess to regard as the very bulwark of Christianity and of all that Christianity implies. Now is the time to act, for it is much easier to hold what we have, than to push back the forces of evil now, than it will be when they have gained in strength and made an advance.

## The Family Circle.

### IF YOU WERE HERE—A SPRING SONG.

If you were here, spring's beautiful robe  
Would be, I know, more beautiful still  
Yon peach-tree, decked in pink and white,  
With face and ruffles out of sight,  
Would don one other frill.

The long soft plumes the willow wears,  
And silvery blades for baby leaves,  
Will show a greener tenderness  
And dreamier, fairer slenderness,  
A-drooping 'gainst the eaves.

The starlike blooms that burst and spread  
Such brilliance in our garden beds  
Would waste more weans of hue, I ween,  
If now and then you might be seen  
Just bending o'er their heads.

And all the music spring doth make  
With stirring leaf and young bird throats  
Would prove a richer pean, dear,  
If you were here, if you were here,  
To lend your sweet voice notes.

Ah how adjustment fails to be!  
E'en spring-time heeds in part the pain—  
And Compensation's pensive task  
To bring the gifts we need, not ask,  
Will teach us once again  
—Sarah S. McEnery, in Harper's Bazar.

### A DOCTOR OF THE OLD SCHOOL.

BY IAN MACLAREN.

Drumtochy was accustomed to break every law of health, except wholesome food and fresh air, and yet had reduced the Psalmist's farthest limit to an average life-rate. Our men made no difference in their clothes for summer or winter, Drumsbeugh and one or two of the larger farmers condescending to a topcoat on Sabbath, as a penalty of their position, and without regard to temperature. They wore their blacks at a funeral, refusing to cover them with anything, out of respect to the deceased, and standing longest in the kirkyard when the north wind was blowing across a hundred miles of snow. If the rain was pouring at the Junction, then Drumtochy stood two minutes longer through sheer native dourness till each man had a cascade from the tail of his coat, and hazarded the suggestion, half way to Kildrummie, that it had been "a bit scrowie;" a "scrowie" being as far short of a "shoor" as a "shoor" fell below "wee."

This sustained defiance of the elements provoked occasional judgments in the shape of a "hoast" (cough), and the head of the house was then exhorted by his women folk to "change his feet" if he had happened to walk through a burn on his way home, and was pestered generally with sanitary precautions. It is right to add that the gentleman treated such advice with contempt, regarding it as suitable for the effeminacy of towns, but not seriously intended for Drumtochy. Sandy Stewart "napped" stones on the road in his shirt sleeves, wet or fair, summer and winter, till he was persuaded to retire from active duty at eighty-five, and he spent ten years more in regretting his hastiness and criticizing his successor. The ordinary course of life, with fine air and contented minds, was to do a full share of work till seventy, and then to look after "orra" (odd) jobs well into the eighties, and "slip awa" within sight of ninety. Persons above ninety were understood to be acquitting themselves with credit, and assumed airs of authority, brushing aside the opinions of seventy as immature, and confirming their conclusions with illustrations drawn from the end of last century.

When Hillocks' brother so far forgot himself as to "slip awa" at sixty, that worthy man was scandalized, and offered laboured explanations at the "beeral."

"It's an awfu' business onny way ye look at it, an' a sair trial tae us a'. A never heard tell o' sic a thing in oor family afore, an' it's no easy accountin' for't."

"The gudewife was sayin' he wes never the same sic' a weel nicht he lost himself on the muir and slept below a bush; but that's neither here nor there. A'm thinkin' he sappit his constitution thae twa years he

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

wes grieve steward, about England. That wes thirty years syne, but ye're never the same aifter thae foreign climates."

Drumtochy listened patiently to Hillocks' apologia, but was not satisfied.

"It's clean havers about the muir. Losh keeps (Lord keep us), we've a' sleepit out and never been a hair the waur."

"A' admit that England might hae done the job, it's no cannie stravagin' (strolling) yon wy frae place to place, but Drums never complained tae me as if he hed been nippit in the Sooth."

The parish had, in fact, lost confidence in Drums after his wayward experiment with a potato-digging machine, which turned out a lamentable failure, and his premature departure confirmed our vague impression of his character.

"He's away noo," Drumsbeugh summed up, after opinion had time to form, "an' there were waur fouk than Drums, but there's nae doot he wes a wee flichty."

When illness had the audacity to attack a Drumtochy man, it was described as a "whup," and was treated by the men with a fine negligence. Hillocks was sitting in the post office one afternoon when I looked in for my letters, and the right side of his face was blazing red. His subject of discourse was the prospects of the turnip "breer," but he casually explained that he was waiting for medical advice.

"The gudewife is keepin' up a ding-dong frae mornin' till nicht about ma face, and a'm fair deaved (deafened), so a'm watchin' for MacLure tae get a bottle as he comes wast (west); yon's him noo."

The doctor made his diagnosis from horseback on sight, and stated the result with that admirable clearness which endeared him to Drumtochy.

"Confoond ye, Hillocks, what are ye plottin' aboot here for in the weel wi' a face like a boiled beet? Div ye no ken that ye've a titch o' the rose (erysipelas), and ocht tae be in the hoose? Gae hame wi' ye afore a' leave the bit, and send a hafin (half-grown; a child) for some medicine. Ye donnered idiot, are ye ettlin (intending) tae follow Drums afore yir time?" And the medical attendant of Drumtochy continued his invective till Hillocks started, and still pursued his retreating figure with medical directions of a simple and practical character.

"A'm watchin', an' peety ye if ye pit aff time. Keep yir bed the mornin', and dinna show yir face in the fields till a' see ye. A'll gie ye a cry on Monday—sic an auld fule—but there's no ane o' them tae mind anither in the hale parish."

Hillocks' wife informed the kirkyaird that the doctor "gied the gudeman an awfu' clearin'," and that Hillocks "wes keepin' hoose," which meant that the patient had tea breakfast, and at that time was wandering about the farm buildings in an easy address with his head in a plaid.

It was impossible for a doctor to earn even the most modest competence from a people of such scandalous health, and so MacLure had annexed neighbouring parishes. His house—little more than a cottage—stood on the roadside among the pines towards the head of our Glen, and from this base of operations he dominated the wild glen that broke the wall of the Grampians above Drumtochy—where the snow-drifts were twelve feet deep in winter, and the only way of passage at times was the channel of the river—and the mooreland district westwards till he came to the Dunleith sphere of influence, where there were four doctors and a hydropathic. Drumtochy in its length, which was eight miles, and its breadth, which was four, lay in his hand; besides a glen behind, unknown to the world, which in the night time he visited at the risk of life, for the way thereto was across the big moor with its peat holes and treacherous bogs. And he held the land eastward towards Muirtown so far as Geordie. The Drumtochy post travelled every day, and could carry word that the doctor was wanted. He did his best for the

need of every man, woman, and child in this wild, straggling district, year in, year out, in the snow and in the heat, in the dark and in the light, without rest, and without holiday for forty years.

One horse could not do the work of this man, but we liked best to see him on his old white mare, who died the week after her master, and the passing of the two did our hearts good. It was not that he rode beautifully, for he broke every canon of art, flying with his arms, stooping till he seemed to be speaking into Jess's ears, and rising in the saddle beyond all necessity. But he could ride faster, stay longer in the saddle, and had a firmer grip with his knees, than any one I ever met, and it was all for mercy's sake. When the reapers in harvest time saw a figure whirling past in a cloud of dust, or the family at the foot of Glen Urtach, gathered round the fire on a winter's night, heard the rattle of a horse's hoofs on the road, or the shepherds, out after the sheep, traced a black speck moving across the snow to the upper glen, they knew it was the doctor, and, without being conscious of it, wished him God speed.

Before and behind his saddle were strapped the instruments and medicines the doctor might want, for he never knew what was before him. There were no specialists in Drumtochy, so this man had to do everything as best he could, and as quickly. He was a chest doctor and a doctor for every other organ as well, he was accoucher and surgeon; he was oculist and aurist; he was dentist and chloroformist, besides being chemist and druggist. It was often told how he was far up Glen Urtach when the feeders of the threshing mill caught young Burnbrae, and how he only stopped to change horses at his house, and galloped all the way to Burnbrae, and flung himself off his horse and amputated the arm, and saved the lad's life.

"You wud hae thocht that every meenut was an hour," said Jamie Soutar, who had been at the threshing, "an' a'll never forget the puir lad lyin' as white as deith on the floor o' the loft, wi' his head on a sheaf, an' Burnbrae baudin' the bandage ticht an' prayin' a' the while, and the mither greetin' in the corner.

"Will he never come?" she cries, an' a' heard the soond o' the horse's feet on the road a mile awa in the frosty air.

"The Lord be praised!" said Burnbrae, and a' slippit doon the ladder as the doctor came skeelpin' intae the close, the foam flein' fra his horse's mouth.

"What is he?" was a' that passed his lips, an' in five meenuts he hed him on the feedin' board, and wes at his wark—sic wark, neeburs—but he did it weel. An ae lang a' thocht rael thochtfa' o' him: he first sent aff the laddie's mither tae get a bed ready.

"Noo that's finished, and his constitution 'll dae the rest," and he carried the lad doon the ladder in his arms like a bairn, and laid him in his bed, and waits aside him till he wes sleepin', and then says he: "Burnbrae, yir a' gey lad never tae say 'Collie, will ye lick?' for a' hevna tasted meat for sixteen hoors."

"It was mighty tae see him come intae the yaird that day, neeburs; the verra look o' him wes victory."

Jamie's cynicism slipped off in the enthusiasm of his reminiscence, and he expressed the feeling of Drumtochy. No one sent for MacLure save in great straits, and the sight of him put courage in sinking hearts. But this was not by the grace of his appearance, or the advantage of a good bedside manner. A tall, gaunt, loosely made man, without an ounce of superfluous flesh on his body, his face burnt a dark brick color by constant exposure to the weather, red hair and beard turning gray, honest blue eyes that looked you ever in the face, huge hands with wrist bones like the shank of a ham, and a voice that hurled his salutations across two fields, he suggested the moor rather than the drawing-room. But what a clever hand it was in an operation, as deli-

cate as a woman's, and what a kindly voice it was in the humble room where the shepherd's wife was weeping by her man's bedside. He was "ill pitten thegither" to begin with, but many of his physical defects were the penalties of his work, and endeared him to the Glen. That ugly scar cut into his right eyebrow and gave him such a sinister expression, was got one night Jess slipped on the ice and laid him insensible eight miles from home. His limp marked the big snowstorm in the fifties, when his horse missed the road in Glen Urtach, and they rolled together in a drift. MacLure escaped with a broken leg and the fracture of three ribs, but he never walked like other men again. He could not swing himself into the saddle without making ten attempts and holding Jess's mane. Neither can you "warstle" through the peat bogs and snow drifts for forty winters without a touch of rheumatism. But they were honorable scars, and for such risks of life men get the Victoria Cross in other fields. MacLure got nothing but the secret affection of the Glen, which knew that none had ever done one-tenth as much for it as this old-gainly, twisted, battered figure, and I have seen a Drumtochy face soften at the sight of MacLure limping to his horse.

Mr. Hopps earned the ill-will of the Glen forever by criticising the doctor's dress, and indeed it would have filled any townsman with amazement. Black he wore once a year, on sacrament Sunday, and, if possible, at a funeral; topcoat or water proof never. His jacket and waistcoat were rough homespun of Glen Urtach wool, which threw off the wet like a duck's back, and below he was clad in shepherd's tartan trousers, which disappeared into unpolished riding boots. His shirt was grey flannel, and he was uncertain about a collar, but certain as to a tie which he never had, his beard doing instead, and his hat was soft felt of four colors and seven different shapes. His point of distinction in dress was the trousers, and they were the subject of unending speculation.

"Some threep (declare) that he's worn thae cedential pair the last twenty year, an' a' mind masel (myself) his gettin' a ter abint, when he was crossin' oor palin, and the mend's still visible.

"Ithens declare 'at he's got a wab o' claiith, and hes a new pair made in Muirtown aince in the twa year mabe, and keeps them in the garden till the new look wear aff.

"For ma ain pair," Soutar used to declare, "a canna make up my mind, but there's ae thing sure; the Glen wud be like tae see him without them; it wud be a shock tae confidence. There's no muck o' the check left, but ye can aye tell it, and when ye see thae brecks comin' in ye ken that if human poer can save yir bairn's life it 'll be done."

The confidence of the Glen—and tributary states—was unbounded, and rested partly on long experience of the doctor's resources, and partly on his hereditary connection.

"His father was here afore him," Mr. Macfadyen used to explain; "atween them they've hed the countryside for weel on us a century; if MacLure disna understand oor constitution, wha dis, a' wud like us ask?"

For Drumtochy had its own constitution and a special throat disease, as became a parish which was quite self-contained between the woods and the hills, and not dependent on the lowlands either for its diseases or its doctors.

"He's a skilly man, Doctor MacLure," continued my friend Mrs. Macfadyen, whose judgment on sermons or anything else wes seldom at fault; "an' a' kindhearted, though o' coorse he hes his faults like us; an' he disna tribble the Kirk often.

"He aye can tell what's wrong wi' a body, an' mainly he can put ye richt, and there's nae new-fangled wys wi' him; a blister for the outside an' Epsom salts for the inside dis his wark, an' they say there's no an herb on the hills he disna ken.

"If we're tae dee, we're tae dee; an' if we're tae live, we're tae live," concluded Elspeth, with sound Calvinistic logic; "but a'll say this for the doctor, that whether yir tae live or dee, he can aye keep up a shaip moisture on the skin.

"But he's no very ceevil gin ye bring him when there's naethin' wrang," and Mrs. Macfadyen's face reflected another of Mr. Hopps' misadventures of which Hillocks held the copyright.

"Hopps' laddie ate grosarts (gooseberries) till they hed to sit up a' nicht wi' him and naethin' wud do but they maun hae the doctor, an' he writes 'immediately' on a slip o' paper.

"Weel, MacLure had been away a' nicht wi' a shepherd's wife Dunleith wy, and he comes here without drawin' bridle, mud up tae the een.

"What's a dae here, Hillocks?" he cries; "it's no an accident, is't?" and when he got off his horse he cud hardly stand wi' stiffness and tire.

"It's name o' us, doctor; it's Hopps' laddie; he's been eatin' ower many berries."

"If he didna turn on me like a tiger.

"Div ye mean tae say—"

"Weesht, weesht, an' I tried tae quiet him, for Hopps was comin' out.

"Well, doctor," begins he as brisk as a magpie, "you're here at last; there's no hurry with you Scotchmen. My boy has been sick all night, and I've never had one wink of sleep. You might have come a little quicker, that's all I've got to say."

"We've mair ta dae in Drumtochty than attend tae every bairn that has a sair stomach," and a' saw MacLure was roosed.

"I'm astonished to hear you speak. Our doctor at home always says to Mrs. 'Opps, "Look on me as a family friend, Mrs. 'Opps, and send for me though it be only a headache."

"It a be mair sparin' o' his offers if he hed four an' twenty mile to look aifter. There's naething wrang wi' yir laddie but greed. Gie him a gude dose o' castor oil and stop his meat for a day, an' he'll be a' richt the morn."

"He'll not take castor oil, doctor. We have given up those barbarous medicines."

"Whatna kind o' medicines hae ye noo in the Sooth?"

"Well, you see, Dr. MacLure, we're homoeopaths, and I've my little chest here," and oot Hopps comes wi' his boxy.

"Let's see't," an' MacLure sits doon and taks oot the bit bottles, and he reads the names wi' a lauch every time.

"Belladonna; did ye ever hear the like? Aconite; it coves a'. Nux Vomica. What next? Weel, ma mannie," he says tae Hopps, "it's a fine ploy, and ye'll better gang on wi' the Nux till it's done, and gie him ony ither o' the sweetsies he fancies."

"Noo, Hillocks, a' maun be aff tae see Drumsheugh's grievie (steward), for he's doon wi' the fever, an' it's tae be a teach fecht (hard fight). A' binna time tae wait for dinner; gie me some cheese an' cake in ma hand and Jess'll take a pail o' meal an' water.

"Fee; a'm no wantin' yir fees," man; w' a' that boxy ye dinna need a doctor; na, na, gie yir siller tae some pair body, Maister Hopps, an' he was doon the road as hard as he could lick."

His fees were pretty much what the folk chose to give him, and he collected them once a year at Kildrummie fair.

"Weel, doctor, what am a' awin' ye for the wife and bairn? Ye'll need three notes for that nicht ye stayed in the hoose an' a' the vesits."

"Havers," MacLure would answers, "prices are low, a'm hearing; gie's thirty shillings."

"No, a'll no, or the wife ill tak ma ears," and it was settled for two pounds.

Lord Kilspindie gave him a free house and fields, and one way or other, Drumsheugh told me, the doctor might get in best one hundred and fifty pounds a year, oot of which he had to pay his old house-

keeper's wages and a boy's, and keep two horses, besides the cost of instruments and books, which he bought through a friend in Edinburgh with much judgment.

There was only one man who ever complained of the doctor's charges, and that as the new farmer of Milton, who was so good that he was above both churches, and held a meetin' in his barn. (It was Milton the Glen supposed at first to be a Mormon, but I can't go into that now.) He offered MacLure a pound less than he asked, and two tracts, whereupon MacLure expressed his opinion of Milton, both from a theological and social standpoint, with such vigor and frankness that an attentive audience of Drumtochty men could hardly contain themselves.

Jamie Soutar was selling his pig at the time, and missed the meeting, but he hastened to condole with Milton, who was complaining everywhere of the doctor's language.

"Ye did richt tae resist him; it'll may-be roose the Glen tae make a stand; he fair hauds them in bondage.

"Thirty shillings for twal vesits, and him no mair than seven miles away, an' a'm telt there werena more than four at nicht.

"Ye'll hae the sympathy o' the Glen, for a' body kens yir as free wi' yir siller as yir tracts.

"Wes't 'Beware o' gude warks' ye offered him! Man, ye chose it weel, for he's been colleckin' sae money thae forty years, a'm feared for him.

"A've often thocht cor doctor's little better than the Gude Samaritan, an' the Pharisees didna think muckle o' his chance aither in this world or that which is tae come.

#### THE BUSY WOMAN'S GARDEN.

The busy woman wants for her summer garden such flowers as will give the largest amount of bloom throughout the season with the least possible amount of care.

One of the best annuals is the phlox. It is of the very easiest culture. It begins to bloom early in the season. If prevented from developing seed, it blooms all summer. It comes in a great variety of colors and shades, from pure white to deep crimson. The two finest varieties are the white and the bright rose. Grow these colors in a bed by themselves, and you will be more pleased with the result than you will if you have half a dozen other colors in it.

The petunia is another easily grown plant. It blooms with wonderful freedom, and keeps at it until frost comes. If you go over the bed once a month and cut off the ends of the old branches, the supply of flowers will be greatly increased, as new branches will be sent out, on which a great many flowers will be produced. The colors range through all shades of rose and violet to pure white. Many varieties are blotched and marked in peculiar and striking ways. Some of the newer sorts are beautifully fringed and very large.

The calliopsis is a charming flower. It gives a great profusion of most showy, brilliant blossoms, some of a rich golden-yellow with a maroon blotch at the base of each petal, others all maroon. It is excellent for cutting, because of its long stems.

Every garden should have a bed of nasturtiums. If you want many flowers from this plant, do not give it very rich soil. If you do, there will be a luxuriant growth of branches and foliage, but few blossoms. The dwarf varieties are best. This is an excellent plant to cut from. Its colors range from palest yellow to dark crimson and maroon.

Balsams are beautiful plants. Their flowers are like miniature roses in form, and they are produced in great numbers all along the branches. The foliage is also profuse, and a great deal of it must be cut away in order to give the flowers a chance to display their beauty.

Of course sweet-pease should be included in this list. So should the old morning-glory, which I consider our best flowering vine for general cultivation. It is of rapid growth, of the easiest culture, and what can be more beautiful than a great mass of it covered with its pink, white, crimson, and blue "glories"? It is a plant whose popular name is a most appropriate one.—*Harper's Bazar.*

## Our Young Folks.

### MAMMA'S HELP.

"Yes, Bridget has gone to the city.

And papa is sick as you see,  
And mamma has no one to help her  
But two-year-old Laurence and me.

"You'd like to know what I am good for,  
'Cept to make work and tumble thung, down?  
I guess there ain't no little gurlies  
At your house at home, Dr. Brown.

"I've brushed all the crumbs from the table,  
And dusted the sofa and chairs,  
I've polished the hearthstone and fender,  
And swept off the area stairs.

"I've wiped all the silver and china,  
And just dropped one piece on the floor,  
Yes, doctor, it broke in the middle,  
But I spect it was cracked before.

"And the steps that I saved precious mamma!  
You'd be surprised, Dr. Brown, if you knew;  
She says if it wasn't for Bessie  
She couldn't exist the day through!

"It's 'Bessie, bring papa some water!  
And, 'Bessie, dear, run to the door!  
And 'Bessie, love, pick up the playthings  
The baby has bropped on the floor!"

"Yes, doctor, I'm 'siderably tired,  
I've been on my feet all the day;  
Good-by! well, perhaps I will help you  
When your old Bridget 'goes off to stay!"

### THE DAY THAT WASN'T LONESOME.

Joanna and Jim sat on the front doorstep, their round chins resting in their fat little palms, their dimpled elbows on their knees.

They looked with squinted-up eyes at that big traveler the sun; he was only a few hours high, and they thought mournfully of the long, long time it would take for him to get round to his go-to-bed place, the ridge of Jump Mountain.

"Hello, Tom and Dick! what's happened at your house?" Old Dr. Thornton stopped his bay mare and his dusty rockaway in front of the children. He knew well enough their names were not Tom and Dick, but he was always pretending not to know.

"My name ain't Tom, insisted the little girl; 'my name is Joanna, and—"

"Oho!" said the merry old doctor, "little gals have long curls,—they do; you can't fool me, because I've vaccinated too many of 'em; but where's your mother, Joanna—anna?"

"Mother's gone away to spring-clean for Mrs. Hazall," said Joanna, dolefully; "she's got to, 'cause it's 'most time to buy another bag of flour."

"And some more 'lasses," prompted Jim; "and she won't be back till sundown."

"Poor babies!" said the good old doctor to himself, "that is hard on you, but it's a good deal harder on her. Here, you little colts, have you got any dinner?"

"Ob, yes indeed!" cried Joanna, looking more cheerful at the thought; "there's two big pieces of bread and 'lasses in the cupboard; but mother said we mustn't eat it till the sun shined in the kitchen window."

"Well, here's a little picnic for you to eat right now," said the doctor; "and mind you have every crumb of it eaten up, and the napkin shaken out clean, before I come back, do you hear?" He drew out a little covered basket from under his seat, and handed it down to the little people on the doorstep.

It was the doctors own dinner, which his wife had put up for him; a good dinner, I can tell you,—chicken-pie, and tongue, and battered rolls, and hard-boiled eggs. She often made him promise not to give his dinner away; but fortunately for Joanna and Jim, he hadn't promised this day.

"I'll be near Mr. Thomas Martin's about dinner-time," said this good country doctor, as he touched up the bay mare, and left the children speechless with surprise, "and I'll just stop and get a bite there. Poor lonesome little chicks! live's mighty hard on some folks."

Often and often during the day the doctor sighed to think of the two unprotected

children on the lonesome country roadside, sometimes there would be something in the corners of his eyes like teardrops, and the only thing that kept them from falling was the thought of how good Mother Thornton's chicken-pie would taste to them.

When he asked for some dinner at Mr. Martin's and opened up where his had gone to, Mrs. Martin's motherly eyes could not hide her teardrops; and when the doctor went to step in his buggy, there was a half-bushel basket on the seat beside him, for Joanna and Jim.

"Oh, look here now!" he cried, pretending to grumble, but looking as pleased as anything, "do you take me for a market-wagon?"

"You seem mighty fond of givin' away your own dinner, doctor," chuckled Mrs. Martin, "I want you to try how it feels to give away some of other folk's."

The bay mare must have wondered what put her master in such a hurry to get back over the road that day: she could not know how his kind old heart ached at the remembrance of Joanna and Jim, and the lonesome look in their eyes.

Up hill and down, at a good stiff trot, went the bay mare, until the doctor whoa-ed to her in front of the cottage door; there were no children in sight, but merry sounds came from the back yard, and there Dr. Thornton found the little forlornities he had been thinking about all day.

Sad? Lonely? Not a bit of it. For as soon as they had received such a fortune as the doctor's dinner-basket, they began at once to think of sharing it with somebody.

Now their only neighbors were Dan Tinsley's children, poorer than themselves—oh, much poorer!—in that they had no mother, only a cross old woman who kept house for their drunken father.

They were not good children; poor things, how could they be? And Joanna's and Jim's mother was not anxious to have them about much.

"But mother would let us give them some of our goodies," argued Joanna, "'cause mother is always wishing she had something to give 'em."

So the three dirty, ragged Tinsleys were invited to the feast; and when the doctor came for his basket, he thought he had never seen two happier little people than Joanna and Jim. They had not missed mother a bit, nor been lonesome nor down-hearted; they had divided out even all round the bread and 'lasses too (when the sun got round to the kitchen window), and their little faces were fairly shining with the joy of hospitality.

"Well, well, well!" said the old doctor; "the next time I see anybody having the blues, Tom and Dick, I'll send 'em to you for a prescription; one ounce of dividing what you've got with people who have less, dissolved in a whole day of spring sunshine, well shaken with romping,—that's about it, hey?"

They had not the least idea what this queer old doctor meant, but they fell upon Mother Martin's big basket as if they knew mighty well what that meant, and the tired sun got to the ridge of Jump Mountain before Joanna or Jim had spent a lonesome hour.

### AN ATHEIST'S PREDICAMENT.

It is told how that on one occasion David Hume, the well-known philosopher, stumbled on a pathway at the back of Edinburgh Castle and fell into what was then a swamp, where he stuck fast and was in danger of sinking. He called loudly for assistance, and a woman who was passing took a look at him and went on. Repeating his call very earnestly, she halted, and, looking earnestly at him again, thus addressed him. "I'm thinking, ma man, that ye're may be David Hume, the atheist." "Well, well, never mind," said Hume: "Christian charity bids you help a fellow creature that's sinking in the mire." "Christian charity here or Christian charity there," was the woman's reply, "but I can tell you this, I'll dae nothing for ye, till sic time as ye turn a Christian yoursel'; sae noo, ye maun jist say after me the Lord's prayer and the Creed, or faith, I'll just leave ye as I fand ye, and ye can fetch your way oot as ye like." Hume, fearful of drowning had to do the rehearsal, and only then would the woman help to extricate him.



Half the fun of life is lost by many people through their neglect of one of Nature's most rigid laws. Nature insists on regularity. People who allow the continuance of any irregularity in their digestive organs soon have to pay the penalty. Free and regular movement of the bowels is the surest sign of good health.

The first question the doctor asks is: "Are your bowels regular?" If not, he gives something to make them so and quite often that is all he needs to do.

Assist Nature occasionally in removing offending matter from the stomach and bowels and you need never be very sick. Remember that assistance don't mean violence. What is needed is a gentle but efficient helper that will work so easily and so naturally that there will be no shock to the system.

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## Ministers and Churches.

The congregation of St. Andrew's, Windsor, has chosen a site for its new church at the corner of Victoria Ave. and Park street.

The Rev. Marcus Scott, of Campbellford, preached his farewell sermon last Sabbath. He has accepted the pastorate of a prominent church in Detroit, Mich.

The many friends of the Rev. R. E. Knowles will be glad to learn that he is expected to return to Ottawa about the 19th, and with very greatly improved health.

For some time past the Rev. John Hogg, Winnipeg, has been in an indifferent state of health. At a meeting of the church managers held lately deep regret was expressed at Mr. Hogg's illness, and it was thought that probably a two or three months' rest would prove beneficial which was accordingly given him.

The following returns in the Higher Religious Instruction Examinations, came too late for publication last week: Senior Grade:—Class I.—James Shaw, Kemble, Ont.; J. Ida Gillies, Carleton Place, Ont. Class II.—Emma Huber, Bracebridge, Ont.; J. M. Lyall, West Green, Scotland. Class III.—Henry McGregor, Kemble, Ont.

Rev. G. L. McKay, D.D., Moderator of the General Assembly, has just completed for publication the story of his missionary labors on the Island of Formosa, and it will soon be in the hands of the publisher. The work cannot fail to be one of the most interesting missionary narratives ever written by a Canadian. In its preparation the doctor has been assisted by Rev. W. S. McTavish, B.D., of St. George.

"Scotland Before the Reformation," was the title of a lecture, delivered a week ago Tuesday evening, by Rev. Alex. King, from Scotland, in Huron Church, Ripley. The audience listened with evident delight to the smooth composition of the lecture and pleasant delivery of the lecturer. The reverend gentleman has been in Ripley the last few Sabbaths, and his fresh and vigorous preaching attracted large audiences.

The aged ministers have received from their fund a large amount for this half year, being the annuities in full according to rule, with amounts kept back last year, which is more than ever before. Rev. William Burns, the agent, deserves their gratitude for his great exertions on behalf of the fund; and it is hoped that our Christian people will so respond to his appeals as soon to raise the \$200,000 endowment, and thus to place it on a safe basis.

The Rev. T. F. Fotheringham says: A very large number have taken the Higher Religious Instruction diplomas this year, and the list will be kept open until the "proofs" of the S.S. Committee's report are read so that the latest may have their names sent up to the next Assembly, and have a diploma with the present moderator's name (Rev. Dr. McKay, of Formosa). After the Assembly the diplomas will be signed by the new moderator, whoever he may be.

A very pleasant scene was witnessed in Cook's Church, Toronto, on Thursday last, on the occasion of the marriage of Rev. Robert Pogue and Miss Arabella Mullen. Rev. Mr. Mullen, father of the bride, conducted the ceremony, and was assisted by the Rev. Messrs. Patterson, Conning and McCall. Miss Ethel Kinnear as bridesmaid, and Miss Sara Jane Dudgeon as maid of honor, accompanied the bride, while the groom was assisted by Mr. James Mullen. Mr. Pogue has just graduated with honors from Knox College, and has a call to Stayner, where he will be inducted and settled next month. The sterling qualities of both these young people have made for them many friends in Cooke's church, and in behalf of the session, of which Mr. Pogue was a member, Mr. Thos. Kinnear presented him with a handsome Bible at the close of the ceremony.

Three recent services in St. James' Square Presbyterian Church have been especially worthy of comment: all of them conducted by the pastor, Rev. Louis H. Jordan, B.D. A week ago Sunday, in the afternoon, an anniversary sermon to six hundred members of the Independent Order of Oddfellows was admitted on all hands to be the best discourse ever delivered before the Order in Toronto. On Sunday morning of this week Mr. Jordan preached a highly interesting and instructive sermon to the children, accompanied by a chemical experiment which tended to make the theme even more engrossing than would otherwise have been the case. At the evening service Mr. Jordan gave the fifth in his series of addresses to young men on "The Ethics of Success" before a large congregation. He dealt on this occasion with "The Young Prophet of Galilee."

At the observance of the Lord's Supper in the Presbyterian Church Orillia, on Sabbath, 30th ult. service was conducted by Rev. Principal Caven, Revs. Dr. Gray and G. Grant, B.A., also assisting. All the elders were present. Dr. Caven took his text from 1 Cor. xi. 26: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." In the evening he discoursed on his favorite theme, "The Holy Spirit," and spoke of the Person and work of the Holy Ghost the Comforter. Twenty new members were received into full communion, fourteen by profession of faith, and six by certificate from other congregations. Rev. Dr. Gray administered the rite of adult baptism to three

candidates, and also addressed those uniting with the congregation. The preparatory service on Friday evening was conducted by Rev. A. F. Webster, of Jarratt's Corners. On Monday evening Rev. J. Buchanan, of Uptergrove, conducted the thanksgiving service in the lecture room.

### OBITUARY.

Mrs. McDonald, the esteemed wife of Rev. J. A. McDonald, of Bayfield Road and Blake, died at Varna on Wednesday the 10th of April. The deceased was in failing health for some years, and the end for which she was daily looking came very suddenly, resulting apparently from heart failure. A large concourse of people assembled at the funeral on the Friday following, in the services of which Messrs. Maclean, Acheson, and Dr. McDonald, co-Presbyters of Mr. McDonald, took part, as also Messrs. Walker and Leech, of the Methodist Church. The husband and one son are left to mourn the loss of a pious, devoted wife and mother for whom to die was gain. Mr. McDonald has the sincere sympathy, not only of his own flock, but of the whole community.

### 'KNOXONIAN' WELCOMED HOME.

Rev. R. N. Grant, D.D., of Orillia, returned from Bermuda on Tuesday afternoon, April 30th, after a three months absence spent in recruiting his health. A hearty reception was accorded him on the evening of his arrival. The spacious lecture room was well filled with an appreciative audience when at 7.30 he ascended the platform to conduct the prayer-meeting service, and when, later on, the meeting assumed a social character there were but few vacant chairs, upwards of 500 people being present. Rev. Dr. Grant delivered a short but very feeling address from the words, "He lead them by the right way." After the prayer meeting was brought to a close, Rev. Dr. Gray took the chair and called the elders to the platform, when Mr. C. J. Miller read the following address on behalf of the Session: TO REV. R. N. GRANT, D.D.:

REV. AND DEAR SIR,—The Session of the Orillia Presbyterian Church, at its meeting held on the 26th of April, having been informed that you were expected to conduct the prayer-meeting to-night, resolved to welcome you home in an appropriate manner, and to present you with this expression of their gratitude to God and good will to yourself. The Session not only in their own name, but also as representing the whole congregation, bid you a hearty welcome home and express the earnest hope that your sojourn in the lovely island of Bermuda has proved of great benefit to you and that you will be able to take up your pulpit and pastoral duties, not only as a labor of love which we know them to be but also that you may realize that pleasure which work always brings to those in full health. The Session are pleased to be able to report that during your absence the state of the congregation in regard to finances, attendance on ordinances, and additions to the membership has been on the whole satisfactory. It is the fervent prayer that the Great Head of the Church may strengthen you for many years of usefulness and for a long continuation of the happy relationships that has hitherto existed between us.

Rev. Dr. Grant replied in feeling terms, referring to the pleasure it gave him to know that the affairs of the congregation were in such good condition and that the members had stood loyally by the Church. In well chosen words he thanked Dr. Gray for his arduous and unceasing labors, and then turning to the congregation also spoke a few words expressive of his gratitude at the hearty welcome he had received.

### PRESBYTERY MEETINGS.

LINDSAY: This Presbytery met in Knox Church, Beaverton, on Tuesday, April 16th, Rev. M. McKinnon, B.A., Moderator *pro tem*. The following draft minute was adopted and ordered to be engrossed in the Presbytery records and a copy transmitted to the family of the deceased: "The Presbytery desires to put on record its deep consciousness of the great loss it has sustained in the removal to his reward, after a very brief illness, of one of its members, the late Alexander Leask, elder, of Wick, known in the neighborhood for nearly half a century. His integrity, his probity, and his excellent judgment placed him high in public estimation as a man, and great deference was always shown to his opinion in all matters of general interest in the community. As an office-bearer, holding the position of elder, treasurer and superintendent of the Sabbath School, and also representative elder in the courts of the Church, he was faithful, devoted, exemplary and withal so modest and retiring that it took time and intimate acquaintanceship to understand his worth. As a Christian his piety was deep, scriptural and experimental. Having a wonderful familiarity with the Word of God, it is no wonder that he as a prince had power with God in prayer, that he commanded his family and his household after him that they should keep the way of the Lord and to do justice and judgment," and that the savor of his godly life told upon the whole section of country in which he was so well known. His excellent partner in life in every way a true yokefellow" passed away also a few hours after her husband, and, amidst the tears and sorrow of a great gathering of friends, they were laid side by side in the same grave to await the resurrection of the just. From this severe double lesson comes to us all the solemn warning, 'Be ye therefore

also ready for in such an hour as ye think not the Son of man cometh," Rev. D. D. McDonald presented the report on Sabbath Schools. There has been a deplorable falling off in the number of pupils attending, and in the study of the catechism and memorizing of Scripture passages. Among the recommendations passed were the following:—More general observance of children's day; holding teacher's meetings for prayer and study of the lesson; and that congregations be urged to make adequate provision for the running expenses of schools that the offerings of the children may be set free for missionary work. A Presbyterial Sabbath School Convention was appointed to be held at Cambay on Tuesday, 25th June. The report on Systematic Benevolence was presented by Rev. M. N. Bethune and adopted. Rev. M. McKinnon gave a full report on Home Mission Work urging congregations to give special collections in view of the present deficit in the fund.—P. A. McLEOD, Clerk.

BARRIE: This Presbytery met in the Townline Church, Essa, on Tuesday, 16th April, at 2 p.m., for the induction of the Rev. G. B. Greig to the pastoral charge of Cookstown, Townline, and Ivy. Notwithstanding bad roads there was a fair assemblage, all the congregations being represented. Mr. W. J. Hewitt was Moderator *pro tem*. Mr. W. R. McIntosh, B.A., conducted the devotional services and preached from Mat. xx. 3, "And he went out about the third hour and saw others standing idle in the market-place." The Moderator then in due form inducted Mr. Greig to the pastoral charge. The right hand of fellowship was given to the newly inducted minister and addresses were delivered by Mr. J. A. Ross, B.A., and Mr. R. Moodie, the former to the minister and the latter to the congregation. The people were dismissed with the benediction, and as they retired welcomed their new minister at the church door. It is gratifying that the long vacancy in these congregations is ended. Another meeting of Presbytery was held in the Presbyterian Church at Minnesing for the induction of Mr. P. A. Tinkham, as missionary to the congregations of Minnesing, Midhurst and Edenville. Mr. McLeod, Moderator of Presbytery, presided. Mr. W. Gallagher preached from John xvii. 15, "I pray not that thou shouldest take them out of the world." The addresses to the missionary and congregation were delivered by Messrs. R. Moodie and W. R. Johnston, B.A., respectively. The attendance of the people at the service here also was fair, but regrets were expressed that it was not held in the evening, when there would have been many more present.—ROBT. MOODIE, Clerk.

MELITA: This Presbytery met on the 6th ult., in Oxbow. Rev. Jos. White, B.A., Moderator, occupied the chair. There was a full attendance of the members. Reports of the different committees were submitted at the first sitting. In the evening, the congregation being well represented, the Presbytery discussed the report on the State of Religion and also that on Sabbath Observance. The congregations and mission stations throughout the Presbytery having reported very full on these subjects, it was gratifying to the Presbytery and it afforded a better opportunity for fuller and more profitable discussion. The Sabbath school report was very encouraging, fifteen schools reporting and showing work well begun in this new territory, when church work is only in its infancy. A spirited discussion took place on this report. Resolutions passed for direction in the work, and insisting on the memorizing of the shorter Catechism. The Home Mission report showed difficulties in the carrying on of our work because of financial weakness in all of the mission

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fields within the bounds. Dr. Robertson was nominated by the Presbytery as the Moderator of next Assembly. Commissioners to the General Assembly are Rev. A. H. Cameron, Estevan and Rev. D. Munroe, Deloraine; elders, G. W. Hyde and G. E. Dalby.—SAMUEL POISON, Clerk.

A meeting of the Presbytery of Montreal was held in the Presbyterian Church, Hemmingford, on Thursday, the 11th inst., for the purpose of inducting the Rev. R. McKay, B.D., late of Bromby, Lanark and Renfrew Presbytery, as minister of the charge. Mr. McKay enters on his new field of labour with every prospect of success. The Rev. James Patterson, Montreal, formerly minister here, presided at the induction. Rev. P. H. Hutchinson, of Huntingdon, preached. Rev. J. E. Duclos, of Valleyfield, delivered the charge to the minister and Rev. D. R. Drummond, B.D., Kustelltown, addressed the people.—JAMES PATTERSON, Clerk.

"Now good digestion wait on appetite, And health on both," says the great Shakespeare, but he did not have in mind a coated tongue or torpid liver, with all the symptoms of biliousness, so common in this country. All this, and more, can be cured by Dr. Pierce's Golden Medical Discovery, a purely vegetable compound, which restores the action of the liver, gives tone to the flagging energies of the dyspeptic's stomach, and thus enables "good digestion to wait on appetite, and health on both." By drug gists.

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LIBERAL PRIZES.

Those of our readers who are of a literary turn of mind will appreciate the liberal offer made elsewhere in this issue by the Dr. Williams Medicine Co., of Brockville, Ont., who announce a series of prizes amounting to \$300 for the five best short original stories submitted in the competition. The amount offered is, we believe, the largest ever awarded in a competition of this kind in Canada, and any part of it will be a liberal recompense for a story of the length named. We will be glad to hear that any of our readers have succeeded in capturing one of the prizes.

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A tablet has been placed in the Free High Church, Inverness, as a memorial of the late Dr. Donald Fraser.

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so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." MRS. G. A. LAKE, Oshawa, Ontario.

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

BIRTHS.

At Willow Bank, North Toronto, on the 29th ult., the wife of John J. Gartschore, of a son.

MARRIAGES.

On Tuesday, the 27th April, at the Presbyterian Church, Deer Park, by the Rev. Alexander Gilray, assisted by the Rev. James H. White, Robert J. Gibson, of Toronto, barrister, to Florence May, eldest daughter of J. T. M. Baraside, of the Bank of Toronto.

DEATHS.

At Warrle, Aberdeenshire, Scotland, on 30th April, Dr. Davidson, father of John I Davidson, of this city.



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Synod of Toronto and Kingston.

The Synod of Toronto and Kingston will meet in

St. Andrew's Church, Orangeville,

on Monday, 13 May, 1895, at 8 o'clock p.m., for Conference, and on Tuesday, 14 May, at 8 o'clock in the evening for business.

The Committee on Bills and Overtures will meet in the Church at 4 o'clock p.m. on the 14 May.

All papers intended for Synod should be in the hands of the Clerk, at least ten days before the date of meeting.

Members and others, who have to attend Synod, will obtain Standard Certificates from the Station Agents, which will entitle them to reduced rates on their return, after they have been signed by the Clerk.

JOHN GRAY, Synod Clerk.

Orillia, 6 April, 1895.

Synod of Montreal and Ottawa.

The Synod will meet, D.V., in St. Andrew's Church, city of Sherbrooke on the second Tuesday of May next, at 8 p.m.

All papers intended for the Synod should be in the Clerk's hands, at least ten days before the date of meeting.

The Business Committee will meet in the Church, on Tuesday afternoon at 4 o'clock.

The usual travelling privileges will be secured and members are reminded of the necessity of obtaining receipt for fare paid, from each separate road travelled on.

Members are asked to communicate with Rev. W. SHERMAN, Sherbrooke, as to attendance and accommodation, at their earliest convenience.

K. MACLENNAN, Synod Clerk.

Levis, March 30th, 1895.

JOY BROUGHT TO ANOTHER HOME!

Suffering and Pain Banished.

Paine's Celery Compound Saves the Life of a Toronto Lady.

Mrs. J. Wickett says: "After Using Two Bottles of the Compound I Feel Like a New Woman."

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The strong and vigorous testimony of Mrs. J. Wickett, of 167 Oak Street, Toronto, should fill the fainting and despairing hearts of all sufferers with fresh hope and confidence, and should at once lead every sickly person to the only medicine that makes people well.

Mrs. Wickett's letter read as follows:—"Last year, in the month of November, I was suddenly taken very ill with pleurisy and neuralgia. The pains in my shoulders and back were most intense, and caused me extreme suffering. For several weeks I was under the doctor's care, and gradually recovered from the attack of

pleurisy, but none of the medicines prescribed for me seemed to have any effect on the neuralgia which had, by this time, spread all over my body.

"I gradually became worse; my appetite was poor, and the pain never seemed to leave me for an instant. My life was becoming a burden to me, and I began to think I would never recover. I grew discouraged with the medicines I was taking, and happening to see a testimonial in the newspaper about Paine's Celery Compound, I concluded to get a bottle, although I had very little faith in patent medicines.

"Before I had finished my first bottle, I began to feel better. The pains and soreness greatly decreased, and gaining hope by my improved health, I finished the first bottle and bought a second.

"After using two bottles of your Compound, I feel like a new woman; my appetite has returned, the neuralgia has left me, and I am as well as ever. I felt very thankful for the benefit I have derived from your medicine, and take pleasure in recommending it to my friends. Should any one desire fuller particulars, if they will communicate with me, I will be happy to oblige them."



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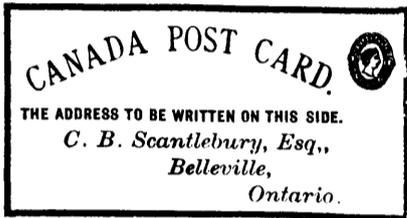
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British and Foreign.

Mr. S. R. Crockett was presented recently with a writing desk by the members of a mission attached to his late charge at Penicuk.

The appointment of a new Speaker of House of Commons vacates the office of chaplain. Archdeacon Farrar may be continued in office.

The Sultan of Turkey is sending out Mahomedan missionaries to Africa, at his own expense, to check the Christian advance in that continent.

There are annually killed in Africa a minimum of 65,000 elephants, yielding a quantity of raw ivory the selling price of which is £850,000.

The Vanderbilt family in New York have given during the past ten years to the College of Physicians and Surgeons in that city the sum of \$2,270,000.

Australia is a country without orphans or an orphanage. Every waif is taken to the receiving house, where it is kept until a country home is found for it.

In Bohemia persecution is still the order of the day when it can be carried on with impunity. The Free Reformed Church is meeting with severe treatment.

Considerable progress has been made with the new church at Crathie, which, it is expected, the Queen will open in June. The pulpit is the gift of the Royal household.

Forty-eight young women, who have been studying law in the University of the City of New York, have just received the Chancellor's certificate of proficiency. Miss Helen Gould was one of them.

The report of the Challenger expedition, to explore the ocean bed by means of dredging, has been completed, and contains 29,500 printed pages, 3,000 plates and maps, and innumerable engravings.

The robes of the Moderator, a court dress, and a cheque for £200 have been presented to Dr. J. H. Wilson, moderator-elect of the Free Church General Assembly, by the ladies of Barclay Church, Edinburgh.

Rev. Dr. Mathews sailed for the United States on Saturday, April 13th, in order to visit the Presbyterian Assemblies, and arrange the meetings of the Pan-Presbyterian Council, which is to be held next year in Glasgow.

Dr. Robert Laurie, in his presidential address to the Derbyshire Union, said the question of equality among all Christian churches (the only basis of a true union in the future) was, year by year, forcing itself upon them with greater and greater intensity.

An interesting American census report recently issued shows that, if the wealth of the United States could be realised and equally divided, there would be a sum of £200 for each inhabitant, while the wealth of the United Kingdom would yield about £350 per inhabitant.

Rev. John McNeill has returned home to Scotland from his evangelistic tour, the vessel in which he sailed making the journey from India in twelve days, the fastest passage on record. Mr. McNeill occupied Dr. Stalker's pulpit in Glasgow on Sunday afternoon, April 14th.

Sixty years ago Mr. Joseph Gillott was a working jeweller in Birmingham. One day he accidentally split one of his fine steel tools, and being suddenly required to sign a receipt, and not finding a quill pen at hand, he used the split tool as a substitute. This happy accident led to the idea of making pens of metal.

This remarkable recognition of woman's value and faithfulness has been given in Persia, say the Missionary Link: The people of Tabriz, where Dr. Bradford remained through the scourge of cholera, have determined to build her a hospital, that she may have better facilities for her work among the needy and suffering ones.

Rev. James Lamont, the Moderator of the New South Wales Assembly, will be remembered in London. He was a member of Dr. Thain Davidson's congregation, and studied in the College, Queens-square. He was first settled at Portsmouth. His next charge was at Hong Kong, where he succeeded the veteran Chinese professor, Dr. Legge. Returning to London he became minister at Kenish town, removing in 1881 to New South Wales.

The Florida orange crop of 1895-6 promises to amount to only 100,000 boxes; the annual average for the past three years has been 5,000,000 boxes. These figures convey a notion of the damage done by the storms. The orange growers have tried to recoup themselves by vegetable growing, with the consequence that there are now a larger number of vegetables in the ground than has ever been known in the history of the State.

AN OLD LADY'S STORY.

A SUFFERER FOR YEARS FROM KIDNEY AND LIVER TROUBLES.

Lost Her Appetite and Suffered from Lameness in the Back and Soreness Throughout the Body—Despite Advanced Years She is Again Hale and Hearty.

Scotland is the name of a pretty little village in the county of Brant, twelve miles from Brantford. One of the oldest residents of the village is Mrs. Mary Bowman, widow of the late James Bowman, and to say that she is known to every person in the community and to many outside the county is but stating a simple fact. A reporter of the Expositor, who recently had occasion to visit the village, was informed that Mrs. Bowman is another of the numerous army of sufferers made well by the use of Dr. Williams' Pink Pills, and interviewed her with a view to getting the particulars. Mrs. Bowman is now nearly 72 years of age, but from all appearances is enjoying the best of health and bids fair to be spared to see more years than the allotted three-score and ten. Her story can best be given in her own words. She said:—"I had been afflicted with liver and kidney complaint for many years past, and a year ago this spring I was nearly used up and barely able to do anything. The symptoms of my trouble were lameness in the back and soreness all through the body. I had a kind of neuralgia in my head nearly all the time and had completely lost my appetite. For relief I had tried many remedies, but they were of no assistance, and I continued to be troubled with these severe pains. One day a lady friend urged me to try Dr. Williams' Pink Pills and I purchased a couple of boxes. While taking these my appetite returned and my lameness did not bother me so much. I then purchased seven more boxes and continued taking them, and continually felt an improvement, and by the time I had used up the pills I was enjoying better health than I had done for years, and I am now entirely free from aches and pains. I know that Dr. Williams' Pink Pills are a grand medicine, and I have recommended them to many of my friends." Mrs. Bowman is so well known that no person will for a moment doubt the statement she makes as to great benefit she has found from the use of Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which the pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Perhaps

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

Meanwhile, and until a better one is produced, use

E. B. Eddy's Matches.

R.I.P.A.N.S. TABLETS. REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD. R.I.P.A.N.S. TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—50 cents per box. May be ordered through nearest druggist, or by mail. Address THE RIPANS CHEMICAL CO., 10 SPRUCE STREET, NEW YORK CITY.

THE PALACE STEAMER Garden City

HEADQUARTERS: TORONTO OPEN NOW FOR ENGAGEMENTS WITH SUNDAY SCHOOLS, CHURCH ORGANIZATIONS, SOCIETIES, ETC. Those desiring an Excursion and Day of Recreation free from evil influences can secure this popular steamer to Lake Island Park, Wilson, N.Y., at a low rate, whereby a profit of not less than 50 per cent. will be secured for the parties from the sale of their tickets. Special Inducements Offered for Excursions in June. All persons interested in small or large excursions please call or communicate with the undersigned at the Steamer Garden City Office, Goddes Wharf, foot of Yonge St., East Side. W. N. HARRIS, Agent. THOS. E. NATHAN, Purser. Telephone No. 253.

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Dress and Mantle Maker, 282 Church Street. Evening dresses and dress making of all styles made on the shortest notice.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper

156 ST. CROIX SOAP Mfg. Co., St. Stephen, N. B.

WHEN OTHERS FAIL

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

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

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**Why not try WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those  
 Who are run down;  
 Who have lost appetite;  
 Who have difficulty after eating;  
 Who suffer from nervous exhaustion;  
 And to Nursing Mothers,  
 as it increases quantity and  
 improves quality of milk.  
 PRICE, 40 CENTS PER BOTTLE.

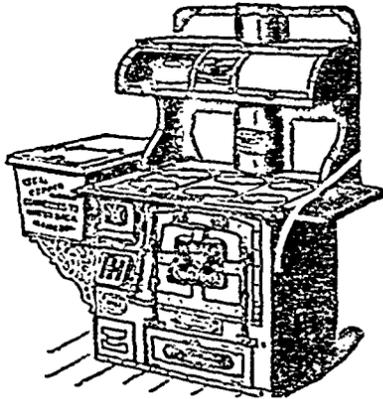
**HOLLOWAY'S OINTMENT**

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.  
 —FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—  
 Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at  
 THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London  
 And sold by all Medicine Vendors throughout the World.  
 N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter

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- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



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Above Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

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

ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.

**MISCELLANEOUS.**

Several of the leading Christians are alive to Japan's missionary duty toward Corea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000,000 a year.

**RELIEF IN SIX HOURS.**—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy. Sold by all Druggists.

Mr. Israel Sunlight, who until recently was a Rabbi of the Jewish community at Coventry, has been baptized at Highgate-road Chapel, N. W., by Rev. J. Stephens. Previous to the baptismal ceremony, he made a statement as to the persecution to which he has been subjected by his Jewish brethren. He is engaged in Christian work among the Jews in the East end of London.

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

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

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

To avoid or diminish these evils as much as possible "MANLEY'S" Celery Nerve Compound, with Beef, Iron and Wine, was placed before the public. It is a scientific combination of celery for the nerves, beef, iron and wine for the blood and strength, and camomiles and other tonics, and is based on glycerine (the most perfect germ destroyer, and healing, cooling laxative known to the medical profession) instead of alcohol. Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from. If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S" Celery Nerve Compound, for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

**RADWAY'S PILLS, Always Reliable, Purely Vegetable.**

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

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

**—AND— All Disorders of the Liver.**

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

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

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

**50c. Bargains in Bulbs and Plants**  
 The Maximum of Worth at Minimum of Cost  
 No. B-15 Gladiolus, finest assorted, for 50c.  
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 " O-6 Roses, ever-bloom'g beauties " 50c.  
 " F- Window Collection, 1 each, Fuchsia, Dbl. Fl. Musk, Ivy and Sweet Sc'rd Geranium, 50c.  
 " F- Manetta Vine, Tropaeolum, Mex. Primrose & Heliotrope  
 " E- 8 Geraniums, finest assorted " 50c.  
 " R- 12 Coleus, fine assorted colors " 50c.  
 " S- 5 Iris, finest varieties " 50c.  
 Any 3 collections for \$1.25; 2 for \$1.00; or 5 for \$2.00 by Mail, post-paid, our selection. A Sample Catalogue Free.  
 THE STEELE, BAIGES, MARSH SEED CO. LTD. Toronto, Ont.

**CAMPBELL'S B.K.R. COD LIVER OIL**  
 IT IS INVALUABLE IN CONSUMPTION, CHRONIC COUGHS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY & SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

**PILES EUREKA PILE CURE PRICE 25 CENTS.**

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

**EUREKA PILE CURE CO.,**  
 127 W. Congress St., Chicago, Ill., U. S. A.  
 and it will be delivered to you, directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.  
 AGENTS WANTED.

**BURDOCK BLOOD BITTERS**

**The Best Spring Medicine**

Is B.B.B., its powerful, cleansing, purifying, and regulating influence courses through the natural gates and alleys of the body and removes

**Bad Blood**  
 and all impure morbid matter. B.B.B. tones the sluggish liver, restores lost appetite, gives regular action of the Bowels, and makes

**Rich, Red Blood**

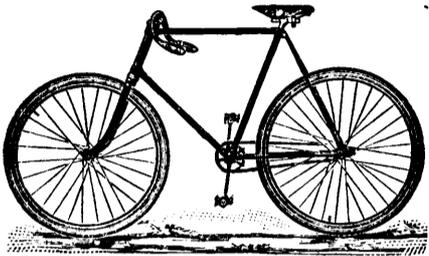
Thus giving health and strength to resist the heat of summer and ward off the attacks of disease. For children its use is more than valuable—it is necessary in spring, and pleased parents testify that it gives life, health, strength and a

**Bright, Clear Skin**  
 to the little ones. In cases of Dyspepsia, Constipation, Biliousness, Sick Headache, Scrofula, etc., after years of triumphant test and positive proof it is only necessary to say that

**B.B.B. Cures**

Miscellaneous.

**MORE WHOLESOME  
AND TASTE BETTER.**  
Pastry and Cakes made with the help of  
THE  
**COOK'S  
FRIEND**  
BAKING POWDER.



**HOBB'S  
"STORMER."**  
"STORMER" in Prices.  
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**IRON FENCING BANK  
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And all kinds of Iron  
Work, address  
**TORONTO FENCE AND  
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WORKS**  
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**CLINTON H. MENEELY,** - General Manager,  
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MANUFACTURE SUPERIOR CHURCH BELLS

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from any part of the per-  
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**Toronto Steam Laundry**

Family Washing 40c. per dozen.

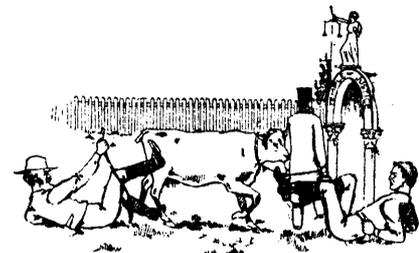
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LAUNDRY.**  
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Shirts, collars and  
cuffs a specialty.  
Mending done  
free.  
Established 1873.  
**E. M. MOFFATT,**  
Manager.

The Simplon Tunnel, which is to be con-  
structed under the Alps, will be nearly six-  
teen miles in length.



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

In one large vol., 8vo., 11 1/2 x 8 1/2 inches; nearly 400 pages. In cloth, \$1.75. Send for sample copy. If not satisfactory  
money refunded. For particulars and confidential terms address

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As a means of intro-  
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and select varieties,  
we will send post paid  
for  
**15c.**  
(Postage  
Stamps  
accepted)  
one packet  
each of our  
famous select-  
ed Yellow  
Globe Danvers  
Onion Seed;  
Simmers' Tor-  
onto Market Lettuce and  
Table Queen Tomato, to-  
gether with our richly illustrated Garden and  
Farm Annual of Flower and Vegetable Seeds  
Free, which is alone worth the price.  
**J. A. SIMMERS, Toronto, Ont.**

MEETINGS OF PRESBYTERY.

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

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Salary and commission. Apply, box 2467, Toronto  
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Catalogue with 2500 illustrations. Prices and terms FREE.  
**NO DUTY ON CHURCH BELLS**  
Please mention this paper.

Mr. Archibald Forbes, who is now in his  
57th year, is still far from being in robust  
health; but he is still doing a certain amount  
of work.

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201 Farmers' Boys, 378 Plucky, Ambitious Stud-  
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"The Farmers' Manual & Complete Accountant"  
(By J. E. HANSFORD, LL.B., and J. L. NICHOLS, M.A.,  
assisted by noted specialists.)

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Lawsuits illustrated—many cuts similar to above. Arbitration  
taught and explained to the farmer. A complete Farmers' Legal  
Department. A Complete Insect Department. A Complete Veter-  
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series of special lessons in Farm Bookkeeping with full instructions  
for each form of entry. New Department—The pages of the acct.  
Book Department can be removed when full, and new ones inserted.  
The general scope of this splendid new book cannot be described—  
it must be seen to be appreciated.

LITERARY COMPETITION.

THREE HUNDRED DOLLARS OFFERED  
IN PRIZES.

BY THE DR. WILLIAMS' MEDICINE CO., OF  
BROCKVILLE, ONT.

The Above Amount Will be Divided Among  
the Writers of the Best Five Original  
Stories—The Competition Open to All  
Bona Fide Residents of Canada.

With a view to assisting in the develop-  
ment of literary talent in Canada, The Dr.  
Williams' Medicine Co., of Brockville, Ont.,  
will award prizes amounting to \$300 among  
the writers of the best five short original  
stories submitted in the competition as fol-  
lows:—

- For the story pronounced the best \$100  
will be given.
- For the second best \$75.
- For the third best \$60.
- For the fourth best \$40.
- For the fifth best \$25.

The competition is open to residents of the  
Dominion of Canada, who have never won a  
cash prize in a story competition, and is sub-  
ject to the following rules:—

Each story to contain not more than three  
thousand words

The writer of the story shall affix a pen  
name, initials or motto to his or her manu-  
script and shall send with the manuscript a  
sealed envelope bearing on the outside the  
pen name, initials or motto attached to the  
story, and containing inside it the full name  
and address of the writer thereof.

We impose no limitations whatever as to  
the nature of topic written upon, and the  
scene of the story need not necessarily be laid  
in Canada, although competitors must be resi-  
dents of Canada, as above stated.

Stories entered in the competition must be  
written on one side of the paper only, and  
when possible should be typewritten.

Manuscripts to be sent flat or folded—NOT  
ROLLED.

All stories for competition must reach the  
Dr. Williams' Medicine Co., Brockville, Ont.,  
on or before the first day of July, 1895, and  
should be marked "For Literary Competi-  
tion."

Decision will be made as follows:—All  
stories submitted will be referred to a com-  
petent committee who will decide which are  
the best five stories. These stories will then  
be published in pamphlet form, which pamph-  
lets will be distributed throughout the Domi-  
nion, and each will contain a voting paper  
upon which readers will be invited to express  
their preference. The story obtaining the  
highest number of votes will be awarded the  
first prize. The one obtaining the second  
highest number will be awarded second prize,  
and so on until the five prizes are awarded.

The voting will close on the first day of  
December, 1895, and the committee will then  
publish the names of the successful competi-  
tors and the order of merit.

Unsuccessful manuscripts will be returned  
when stamps are sent for postage.

The five stories selected are to become the  
absolute property of the Dr. Williams Medi-  
cine Co., with their copyright in perpetuity.

The decision of the committee and the  
counting of votes to be absolute and final, and  
all persons entering the competition agree, by  
doing so, to accept the decisions of the com-  
mittee and the Dr. Williams' Medicine Co. as  
final on all points whatsoever.

Correspondence in regard to unsuccessful  
MSS. declined, even when stamped envelopes  
are sent; any stamps so sent (for any other  
purpose than the return of the MS. at the  
time of first sending) will be put in the poor  
box.

The Dr. Williams' Medicine Co. will take  
all precautions to safeguard MS. entrusted to  
their care, but in no case do they assume any  
responsibility for fire, accident or loss of un-  
successful MS. Authors are therefore advised  
to keep copies.

The stories must be original. Any one  
sending copied matter will be liable to punish-  
ment for fraud, and a prize of \$25 is offered  
to the first person who points out the fact  
that any story passed by the committee is  
otherwise than original, in the unlikely event  
of such an oversight occurring.

All stories entered in the competition must  
be addressed to the Dr. Williams' Medicine  
Co., Brockville, Ont., and marked on the en-  
velope "For Literary Competition."

Artificial india-rubber from cottonseed oil  
is one of the latest industrial products, says  
*The Tradesman*, London. The discoverer  
states that, while experimenting with cotton-  
seed oil to produce a varnish for painting, he  
obtained a substance entirely foreign in its  
make-up and properties to what was sought—  
not a varnish, but a rubber. So simple is the  
process, as alleged, that it is not within the  
protection of a patent—the only safeguard  
being, therefore, in the secrecy of the process,  
by the use of which, it is asserted, only fifteen  
per cent. is required of the genuine rubber to  
produce an article which can in no way be  
distinguished from the ordinary crude india-  
rubber.

Miscellaneous.

Scott's Emulsion

the cream of Cod-liver Oil, with  
Hypophosphites, is for  
**Coughs,  
Colds,  
Sore Throat,  
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Weak Lungs,  
Consumption,  
Loss of Flesh,  
Emaciation,  
Weak Babies,  
Growing Children,  
Poor Mothers' Milk,  
Scrofula,  
Anæmia;**

in fact, for all conditions call-  
ing for a quick and effective  
*nourishment. Send for Pamphlet. FREE.*  
Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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Bells, Pasts and Chimes.  
Best Ingot Copper and E. India  
Tin only, and so warranted. Best  
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