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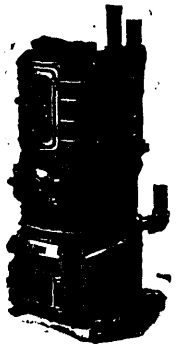
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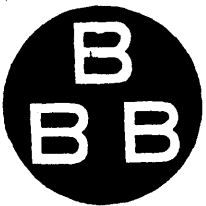
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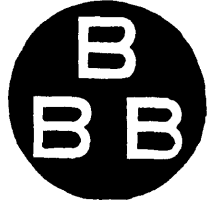
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MRS. BUMPTIOUS (to Willie, visiting Tommy): Don't you like your bread and butter, Willie? Willie: I'd like it better if they wuz jam on it. Mrs. B.: I'm sorry, but we haven't any jam, Willie. Willie: Why, what do you keep in all them jars. Mrs. B.: What jars? Willie: Why, ma said you had more family jars 'n any other woman she knew.

ALL skin diseases of whatsoever name or nature are caused by impure blood. **Burdock Blood Bitters** is a natural foe to impure blood, removing all foul humors from a common pimple to the worst scrofulous sore.

WAITER (looking in on a noisy party in a hotel bed-room): I've been sent to ask you to make less noise, gentlemen. The gentleman in the next room says he can't read. Host of the party: Tell him he ought to be ashamed of himself. Why, I could read when I was five years old.

We quote from a letter recently received from Miss Eleanor Pope, Port Haney, B. C. "For sore throat, coughs, croup, bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

ENQUIRING Briton: How is it that you Americans think so little of your President? Aftable native: Because we're always thinking of who is going to be the next one.

THE QUESTION SETTLED.—Those eminent men, Dr. James Clark, physician to Queen Victoria, and Dr. Hughes Bennett, says that consumption can be cured. DR. WISTAR knew this when he discovered his widely-known BALSAM OF WILD CHERRY, and experience has proved the correctness of his opinion.

Student: Would you perhaps buy this Greek dictionary? Antiquary: I am sorry, but I buy only whole libraries. Student: Just so. This book is the whole of my library.

KIDNEY complaint, dropsy and similar troubles depend directly on wrong action of the kidneys and indirectly on bad blood. **Burdock Blood Bitters** regulates the action of the kidneys and cleanses the blood from all impurities, in this way curing kidney complaint, dropsy, etc.

"I UNDERSTAND that Trotter is the agent for a well-digging concern." "Best thing in the world; he never undertook anything yet but what he ran it into the ground."

DEAR SIR—My mother was attacked with a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried.

MRS. KENNEDY, Hamilton, Ont.

CAUTIOUS customer (who has heard the high prices charged in retail drug stores): How much do you charge for ten cents' worth of tooth powder? Drug clerk: For the best quality, twenty-five cents.

TANPAYER (shivering): I can't afford to buy sufficient underclothing at McKinley prices and I'm all in a chill. Great statesman: Got a chill, eh? Well, there's no duty on quinine.

A MINUTE a day devoted to taking a dose of **Burdock Blood Bitters** will cure any case of constipation, dyspepsia, biliousness, or bad blood, and may save weeks of sickness and dollars of loss. There is nothing better than B.B.B.

"It's hard to disperse a crowd of fat people." "For what reason?" "Such a crowd can't be expected to thin out rapidly."

NANCY (to her cousin from the city): Can you climb trees? Maud (first visit to the country, in pained surprise): Haven't you an elevator? *Minaud's Liment is the Best.*

**Cuticura Soap**

FOR A BAD COMPLEXION AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLES, blotchy, oily skin, Red, Rough Hands, chaps, painful finger ends and shapeless nails, simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is comparable as a Skin Purifier Soap, unequalled for the Toilet and without a peer for the Nursery.

Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disorders, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 35c. Send for "How to Cure Skin Diseases."

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Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.

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Cures BAD BLOOD

Cures BAD BLOOD

PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new blood, removing all blood diseases from a pimple to a scrofulous sore.

**NASAL BALM**

NEVER FAILS

CURES GOLD IN HEAD AND CATARRH

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages.

SOOTHING, CLEANSING, HEALING.

Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, losing sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of NASAL BALM. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing FULFORD & CO., Brockville, Ont.

4 DECADES HAVE COME AND GONE SINCE THE SUFFERERS FROM COLDS, LUNG BLES FIRST BY THE WISTAR'S WILD CHERRY OF WILD YET IT OF CURING. SEE THAT "I. BUTTS" IS ON THE WRAPPER.

WISTAR'S BALSAM OF WILD CHERRY

FEELS FREE FROM COUGHS AND TROUBLES. USE OF BALM CURES USE OF BALM CURES USE OF BALM CURES



# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, MAY 13th, 1891.

No. 19.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

It is stated that so far, Dr. Brown, of Newton Limavady, has been nominated by the greatest number of Presbyteries for the Moderatorship of the Irish Presbyterian General Assembly, and is, therefore, likely to be the occupant of the chair for the coming year. The Assembly meets the first week in June.

PROF. CALDERWOOD, in the address to the graduates at the close of the term in Edinburgh University, declared that all citizens must be free to enter our national universities and to choose their own fields of study without any restriction. That freedom, he added amid loud applause, should belong to the women as well as to the men.

THE *Dundee Advertiser* states that in a Presbyterian Church not a hundred miles from that city a new beadle was lately being appointed, and that among his other qualifications the minister's wife insisted that he must be young and good-looking. Should this innovation become general, it adds, then farewell to the pawky, old-fashioned, self-important persons whom Dean Ramsay and others have made historical.

THE Ontario School of Elocution and Oratory announce a summer session at Grimsby Park. The term will extend over six weeks, commencing July 6th and ending August 14th. The course offers special advantages to teachers, clergymen, lawyers, students and others. The fees will be found reasonable, and the arrangements generally cannot fail to be satisfactory. Full information can be obtained by corresponding with Mr. A. C. Munteer, 144 Mill Street, London, Ont.

It is stated that Dr. James Macaulay, in the graceful little memoir of Dr. George Wilson, brother of Sir Daniel Wilson, which he has written for the new biographical series of the Religious Tract Society, is by no means entirely beholden to Jessie Aitken Wilson's exquisite biography of her brother. He draws upon his personal knowledge of Wilson not only as a fellow-student but also as a friend from the time of his first entering college till the close of his life. The sketch could not possibly have been better done.

THE following is told of Mr. Spurgeon: A young man of intellectual pretensions, who had been reading Mr. Herbert Spencer, found himself one day in the company of Mr. Spurgeon. "But I do not belong to your school, Mr. Spurgeon," said he, with a touch of pride; "I should inform you, sir, that I am an Agnostic." "An Agnostic?" replied the preacher; "that is Greek, is it not?" "I believe so," said the youth. "Of which," continued the preacher, "the Latin equivalent is Ignoramus, is it not?" A question which reduced, as Dr. Samuel Johnson might have said, the ambitious aspirant for fame from a perpendicular to a horizontal form.

THE Ministerial Efficiency Committee of the English Presbyterian Church are to propose at the Synod a searching triennial visitation of congregations by Presbyteries. They have further agreed to the resolution adopted on the subject by the London Presbytery, North, and will ask the Synod to enact, that, if the unsatisfactory nature of any congregation be found to be due in the main to the imprudence, inefficiency, or unsuitability of the

minister, and the local Presbytery, after exhausting ordinary means of remedy, find that there is no likelihood of the ends of Christian ministry being attained by the minister in that charge, the Presbytery may dissolve the pastoral tie, subject to complaint and appeal in ordinary form. It is stated that to all appearance this proposal will be accepted by the Synod.

WE understand, says the *British Weekly*, that the Rev. Dr. Norman Walker, of Dysart, the accomplished editor of the *Free Church Monthly*, has been appointed the next Chalmers lecturer. We believe Dr. Walker proposes to take as his subject the history of the Free Church and to publish the volume in the jubilee year, 1893. It will be impossible to write such a book to the satisfaction of all, but Dr. Walker has admirable and eminent qualifications, alike in the way of graphic literary powers, and of perfect and personal knowledge of the whole history of the Church. We hope he will not stint himself in space, at least in the first edition, but will give us in appendices those references and notes which so greatly further the work of the enquirer.

THE *Indian Methodist Witness* is not quite pleased with Dr. Pentecost. It has "the impression that Dr. Pentecost was for some time entertained by private friends." It gives "the flattest and plainest denial that words could convey" to Dr. Pentecost's statement that "no class could possibly be held in greater disesteem than missionaries in general." As to the results of Dr. Pentecost's work, it says that "great and regular church-goers have received the largest share of blessing", that "the effort to reach the higher classes was not largely or strikingly successful," and that "the work for Bengalis, though certainly touching many hearts and minds, and affording a powerful witness for the truth, has not yet, we believe, resulted in any definite breakings from Hinduism." It advises him to keep to preaching, and let criticism of fellow-workers alone.

A REGULAR correspondent of the *Belfast Witness* writes: The meeting of the Synod of Belfast caused some little stir in ecclesiastical circles. Not a great deal, indeed, for there is no very important business just now to excite attention. The Church is prosperous—the Sustentation Fund is flourishing—and no heresy raises its head to disturb men's minds. Even the approaching end of the truce in regard to Instrumental Music—the five years during which it was to last expire in June—perturbs no man's mind, for no man believes that there is the slightest chance of the old hostilities breaking out afresh. I hear, indeed, that the resolution which has lain on the books of the General Assembly ever since 1884 will probably be moved in June next. This resolution is "to rescind the decisions of 1883 and 1884 on the subject of instrumental music in public worship, and to carry out the prohibition of 1882." This prohibition was passed in that year by 360 to 345.

IN an address to students recently, Mr. Spurgeon dwelt on the necessity of preaching the truth definitely, and said he was afraid it was with some preachers as with the school teacher in the Southern States of America, who taught that the world was as flat as a pancake. A visitor asked him, "Do you teach your children that the world is round or flat?" His reply was "Yes." "But," said the enquirer, "that is not the answer I want. Do you teach them that it is round or that it is flat?" "Oh," said the teacher, "that depends upon the wishes of the parents." Speaking further on the subject of compromise, Mr. Spurgeon told a story of a beggar who had lately asked an east-end minister for relief, and finding that he did not make much impression, said, "O, sir, you would give me something if you knew how I had been benefited under your ministry. When you first came I neither cared for God nor the devil, but under your blessed ministry I have come to love them both." There were many persons who liked any sort of doctrine as long as clever men preached it,

THE Rev. Mr. Wells, of Pollokshields, writes from Palestine that he finds great progress in agriculture in the plain of Sharon, as compared with seven years ago. Orange culture is being fostered there by the Rothschilds. Mr. Wells gives a graphic description of the reception of his party by a Bedouin chief, who extended to them a hospitality which reminded him of Old Testament scenes on the same spot—the far south of Palestine. The chief proposed to kill sheep and so on, as Abraham did for the angels. Unfortunately, the chief contrived to spoil the Abrahamic parallel. He tried to steal a topcoat! After that the party could not be expected to feel angelic any longer. They got the coat back by threatening the chief with imprisonment. Mr. Wells finds Jerusalem greatly enlarged and extended. Seven years ago it contained only 19,000 Jews; now the number is reckoned by the British Consul at 40,000, and by others at 60,000. The census or "taxing" is still as unpopular there as it was 1,900 years ago. About 2,000 new houses are about to be built in the Jews' quarter. Hebron has a large hotel, a good carriage road, and omnibuses running to Jerusalem. Those who wish to see the Holy Land before it loses all its native Eastern simplicity must hurry up. The railway will soon connect Jerusalem with the Mediterranean.

THE report of the Commission on the housing of the Glasgow poor, a document of considerable value, says the *Christian Leader*, in spite of the fact that the Commission has unnecessarily limited the scope of its enquiries, was the subject recently of an interesting debate in Glasgow Presbytery, by whom it was resolved to transmit the report to the Home Mission Committee that they may submit it for the consideration of the General Assembly. It was further agreed to appoint a committee to communicate with public bodies and influential citizens for the purpose of promoting a conference or otherwise to enlist public sympathy so as to secure some practical results in the interests of the poor. Perhaps the report contains no more startling fact than this, that there is an army of 135,000 continually marching in Scotland who live on the alms extorted by false representations and not infrequently by threats. This vast army costs between two and three millions sterling! Dr. Donald Macleod emphatically expressed the opinion that no man should be allowed to wander about the country extorting support; after a certain number of convictions of vagrancy, he would have the State entrusted with the power to send him to a labour colony where work would be compulsory. Dr. Marshall Lang justly eulogized the report for its extreme caution and sobriety, in which respect it presents a gratifying contrast to such sensational documents as the "Bitter Cry of Outcast London."

THE *Belfast Witness* says: We understand that the Rev. Wm. Park, M.A., Moderator of the Irish Presbyterian Church, has been asked to be one of the summer preachers in St. Giles', Edinburgh. As most of our readers are aware, St. Giles' is the old historic church in which John Knox preached, and in which so many scenes memorable in the history of Presbyterianism have taken place. Since its restoration by Dr. Chambers it is one of the largest and most beautiful churches in the kingdom, and especially during the summer months is crowded with worshippers from all parts of the world. It contains the Royal pew which the Queen's Commissioner occupies during the General Assembly. It is the official church of that Supreme Court during its annual sitting. It contains the official seats of the Queen's chaplains in Scotland, and also of Her Majesty's Judges, and is the place where all religious functions connected with the University of Edinburgh are performed. It contains monuments to many illustrious Scotsmen, and its arches are hung with the colours of many famous Scottish regiments. Since the days of Knox its pulpit has been occupied at one time or another by nearly every name renowned in the history of Presbyterianism. We are glad that the Church of Scotland has paid such a compliment to Rev. Mr. Park and to the Church which he so worthily represents.

## Our Contributors.

### CONCERNING THE BEST AND CHEAPEST.

BY KNOXONIAN.

The other day the Finance Minister of the British Empire told Parliament that in appointing and paying officials he always acted on the principle that "the best is the cheapest." Except in the matter of paying curates John Bull has never been noted for doing things in a cheap way. The old fellow has any amount of money and he usually pays it out with a liberal hand. He is too proud to take the services of anybody for nothing and too dignified to haggle about six-penny pieces in national affairs. Of course it is easy to act on the principle that the "best is the cheapest" if you always have money enough to get the best, but whether you have the money or not it is a good thing to remember that the principle is a sound one. The difficulty comes to a poor man when he tries to apply the principle. A pastor on a minimum salary wants to buy a new suit in which to attend the General Assembly. With the principle "the best is the cheapest" firmly fixed in his mind he visits his clothier. He sees material for a good suit at thirty dollars. He cannot afford to pay more than twenty. The difficulty of applying the principle comes in here. A woman wishes to buy a new carpet to put down when the millennium of house cleaning time is over. She sees one at a dollar and a-half a yard that is "just perfectly lovely." The family finances forbid an expenditure of more than eighty or ninety cents a yard. She knows very well that the principle "the best is the cheapest" is a sound one, but the absence of twenty or thirty dollars makes it very difficult to work the principle on that high priced carpet. But then the application of principles has been a difficult matter ever since Paul's time.

In the early history of this country a good many people were compelled to reverse the motto of the British Financier and proceed on the principle that the cheapest is the best. Many of the early settlers were poor, money was scarce, times were hard, there was little farm produce and what little there was brought little or no cash. Whether the cheapest was or was not the best to many of the men who hewed the country out of the forest, the cheapest was the only thing possible. It was the cheapest or nothing, and the cheapest is sometimes, though not always, better than nothing.

But even in those early days there were shrewd, thrifty pioneers who prided themselves on never buying a mean thing, and we venture to say that as a rule they were the men who got on. If they bought a horse he was a good one, if they built a house it was the best house in the neighbourhood. Their school house and their church were always the best of their kind. Let nobody libel the old settlers by saying they were all cheap Johns. Many of them were nothing of the kind. Some of the churches they built, the public halls they erected, the roads and other improvements they made stand to this day as undoubted proof that in proportion to their means and opportunities many of them had more energy and ambition than their sons. They knew just as well as their successors that as a rule the best is the cheapest in the end and when they could afford it many of them applied the rule.

Long years ago we heard of an early settler who made a speech at a township meeting called to discuss some road improvements. The speech consisted of one sentence. "Men," said the orator "let us get the cheapest and best." That man laid down the policy on which the Province of Ontario, and probably all the Churches in the Province, have been treating their officials for the last fifty years. Individual business men, commercial firms, manufacturing establishments, Loan companies, Banking houses, business men of all kinds when they employ men proceed on the principle that the best is the cheapest. The Province and the Presbyterian Church always adopt our friend's motto and say "let us have the cheapest and best." One of these days both Church and State may find out to their cost that the cheapest is not the best.

When the Presbyterian Churches were being formed in this country long ago the salaries of professors and officials of all kinds had to be low. Starvation salaries were part of the situation. Unfortunately there were three Presbyterian Churches in Ontario and none of them were rich or strong. Everything had to be done on a small scale. But is that any reason why the small scale should be continued now that the Church has become rich and powerful? The situation is almost if not altogether comic. Were the subject not so serious one could hardly help laughing at the spectacle of a youth turned of twenty going out of the Divinity Hall and in a few months getting a larger salary than any of his professors, though the professors have spent a life time in the service of the Church.

In financial circles the services rendered by Dr. Reid would easily bring from seven to ten thousand a year. As manager of a Bank, Loan Company or good financial concern of any kind his income would have been at least double what the Church has paid him for a quarter of a century. The Church's motto in treating the veteran Doctor, as well as in its treatment of college professors, has always been "the cheapest and best."

Some years ago a movement was made to appoint a professor of Homiletics for Knox College. Judging from the amount of discussion one would have thought that the income

of the new chair was about equal to that enjoyed by the Archbishop of Canterbury. There was nobody in the Church good enough to fill that chair. Proposals were made to bring great men from the United States, Great Britain and nobody knows where. And what had this "great Church" to offer by way of remuneration? Tell it not in Gath.

Ministers are mainly to blame if official salaries are not near what they ought to be. Individual congregations have gone on steadily increasing pastors' salaries. To say that the people are not willing to pay honest salaries to those who do the work of the Church is a severe condemnation of those who have been teaching them for fifty years. As a matter of fact, however, every step forward is opposed by ministers. We doubt very much if an elder ever rose in the General Assembly and opposed a well deserved increase. That duty has been left to the clergy and we venture to say that those who have discharged it have as a rule been treated by their own congregations just as they treated others. The man who fights for the "cheapest" in the Church courts almost invariably gets the "cheapest" at home. The people soon learn to apply his own principles to himself.

To his honour be it said, Mr. Macdonnell has always struck the right chord on this question as well as on many others. His motto has always been, pay the man what he is honestly worth to the Church and the honest men of the Church will find the money. To say that the Church wants good men to do its work for half wages or nothing is to pay the Church a poor compliment. If that is really true we had better disband and unite with some other body.

Turning from the Church to the State we find the demand for the "cheapest and best" rampant. There is only one colony in the British Empire that pays its judges a lower salary than Ontario. We demand the very highest qualifications for our judges. Even the suspicion of partiality or wrong doing on the Bench raises a howl from one end of the Province to the other. We want the "cheapest and best" on the Bench.

Fifty years ago the struggling settlers paid the Hon. Robert Baldwin a higher salary as Attorney General of Upper Canada than Ontario has paid an Attorney General since Confederation. Our fathers paid Baldwin more than their sons ever paid Sandfield Macdonald or Mr. Mowat. We want the "cheapest and best Premier."

"Men can be got for less" is the argument used in every Committee, Church court, Council and school section in the Province. Yes, men such as they are can be got for nothing. But that is not the point. The point is that both Church and State should honestly pay for services rendered. That is the point.

We have no grievance to ventilate and no axe to grind. The writer of this column never asked or received a personal favour from either Church or State. We are firmly persuaded, however, that if the Church would give up its cheese-paring economy and honestly pay its servants something like the value of their work the higher interests of the Church would be greatly advanced. Abolish "billeting," "half-fares," "clerical exemptions," "clerical discounts," and all the other abominations that help to degrade the ministerial profession; pay the servants of the Church their due; do Church business on the principle that a Church dollar has just a hundred cents in it like any other dollar, appeal to the honest men of the Church for the money and the money will come. The people who always want something for nothing, or something for half its value, are the only ones that will object. These people should not be allowed to rule the Church.

### THE JERUSALEM PRESBYTERIAN MISSION.

Easter-tide is the height of the travellers' season in Jerusalem. It is the best time of the year to visit Palestine, now covered over with a variegated carpet of beautiful flowers, and less liable to storms of torrential showers or stifling dust clouds. The gorgeous ceremonial of the Latin and Greek Churches at this time is attractive to some, and the sacred associations of the season with the marvellous work of redemption move all devout hearts with the desire to tread this hallowed soil at this particular time. Accordingly the Holy City has been, and is likely to be for some weeks more, crammed and crowded with Christian travellers from all lands, and the last fortnight mainly from the United States of America and a few from Canada—the Rev. J. Mowat, of Manitoba, Rev. and Mrs. Jordan, of Montreal, etc., while England and Scotland contribute a large quota all along.

Representing as I do in my humble person the Presbyterian and Evangelical English-speaking Churches of Christendom, I am very pleased to find that by far the largest number, perhaps two-thirds, of these Christian travellers come by rights under my pastoral care. Many of them call on us, and when other pressing duties permit, we return their friendly visits. It is at once a Christian and a pleasurable duty—a great privilege—to hold fellowship with these children of God from distant lands and the isles afar off. We devote Monday and Friday evenings to their reception, but they are welcome at all times.

But though this is the busiest season, so far at least as English work is concerned, I would like to narrate to your readers, even by curtailing natural rest—"nature's sweet restorer, balmy sleep"—a few incidents illustrative of the great need and incalculable spiritual benefits of this Canadian Mission to Jews and others in the City of the Great King. Everything relating to this Holy City and land must surely

be peculiarly interesting to all earnest Christians and lovers of the Bible, and much more whatever refers to religious progress and the spread of Gospel light and truth.

We have been having, and shall, D.V., continue to have, probably, till about the end of May, morning and evening services, and frequently the Lord's Supper at the close of the latter; and if your readers could listen to the expressions of hearty gratitude for the existence of this mission and its "upper room," where non-Episcopalians can worship God in the simpler and more spiritual and scriptural forms they prefer and are accustomed to, and whosoever of God of all Evangelical Churches can witness for the Lord Jesus, uttered after the services and in the sermons too by the worshippers and preachers, they would assuredly rejoice and thank God that this mission is practically the Lord's response to their prayers and longings and those of their brethren in the Southern States, and would make sure that it is adequately supported meanwhile, and that the forthcoming General Assemblies set their seals to what the Head of the Church has ordained and markedly sanctioned by tokens of His blessing present and prospective.

The pulpit of this "upper room"—"that holy thing where stands the messenger of truth—I say the pulpit"—but no; there is no pulpit, properly speaking, but only a table with a Bible on a cushion, adorned with the precious remains of the communion table velvet cover, showing its golden thread a dove amid rays, emblematic of the descent of the Holy Spirit, that belonged to the Tytherley, Hants, Church, of which a faithful, earnest servant of the Most High, who was known as the Methodist clergyman—the Rev. Edward Phillips—Mrs. Ben Olie's grandfather—was vicar during fifty years, embracing parts of the last and present centuries, and which a loving daughter treasured up, and sent me as a present when I was preaching to crowds of Jews and Spaniards in the French Protestant temple at Oran, Algeria, in 1876. Mrs. Ben Olie's two brothers, the Rev. E. and H. Seeley, were not yet following in the footsteps of their sainted sire as earnest evangelicals, or I might not have come by this treasured relic.

This table-pulpit, then, has been occupied recently by the Rev. Messrs. I. Jeffray, Free Church, Glasgow; T. H. Stacy, Baptist, Auburn, Mass.; Alexander Andrew, Free Church, Glasgow; Alexander Baird, Free Church, Newark; James Davidson, U. P., Greenock; James Wells, Free Church, Convener of Jewish Committee; E. K. Mitchell, Brooklyn; J. T. King, Columbus, Ohio; C. B. Sumner, Pomona, Cal.; A. A. Williams, Lynn, Mass.; Dr. W. H. Murkland, Baltimore; other ministers sharing with me the devotional parts of the services. I fear I despoil some of their D.D.'s, which they are too modest to write down.

Dr. Murkland's sermon last Sabbath morning was an eloquent, powerful discourse, which the fifty or more worshippers which heard it can never forget. But I had to pay a heavy penalty for the thrilling pleasure I experienced by hearing it, for in the evening I had to preach before him and the Rev. Williams! It reminded me of my first sermon in Scotland, at Kirkliston, when all of a sudden I realized that a great part of the Church of Scotland's Edinburgh Presbytery were listening! And so now frequently when I conduct services alone I find at the close that several brother ministers were present. It is no easy thing, in their traveller's garb, to detect them in time! But yet the printed notices of these services in the hotels say: "To be conducted by ministers of all evangelical denominations present in the Holy City, who are requested to communicate with Mr. Ben Olie soon after arrival."

Need I add that we have had, and hope to have still, blessed times of refreshing from the presence of the Lord, and more so when His presence is realized in the memorial of His death on the Cross, the broken body and the blood shed for our redemption. Collections fairly good.

On Thursday, the 26th ult., after partaking of the Lord's Supper at eight a.m., we started about nine and went to the first level spot near the highest part of the Mount of Olives—the spot where, most probably, the Lord Jesus stood and wept over Jerusalem, and held a meeting of song and prayer. The Rev. Williams, of Lynn; Rev. and Mrs. Jordan, of Montreal; Mr. Pierce, of Boston, U. S.; Miss Cort, missionary from Siam, and Mr. Morgan, proprietor of the *Christian*, of London, were with us. All the brethren offered heart melting prayers. Oh! it was such a happy time! The moon shone brightly over Jerusalem; and it was nearly eleven p.m. ere we could detach ourselves from that holy spot.

Some time ago I pleaded in your *confreeres*, the *Presbyterian Review* of Toronto, and the *Witness* of Halifax, for a communion service. There has been no response, and so I blight one of olive wood. It cost £2 2s. 3½d. Who will claim the privilege of paying for it? On Sabbath evening, the 22nd, twenty-seven partook of the sacred elements, of whom four ministers—Rev. Messrs. King, Sumner and Mitchell—two lady missionaries from the United States preparing for work in this city, who now worship with us regularly, besides Mrs. Ben Olie and the two eldest Misses Ben Olie, who were received into Church membership by our beloved pastor in Rome, Rev. James Gordon Gray, D.D. There was also one native Protestant. All feel it to be a high privilege "to show the Lord's death till He come" in the very city where "He endured the Cross, despising the shame," and in sight of which He ascended on high, "and is set down at the right hand of the throne of God."

How highly this privilege is esteemed will appear from the following incident that has come to my knowledge: A party

of Presbyterian ministers and ladies from the United States were here last week, some sixteen in all, living in tents. Not having heard of the existence of this mission, and desirous of commemorating the Lord's death, a message was sent before their arrival to secure some suitable place for the purpose. A request was presented to the head of the Episcopal mission here, who invited them to the sacrament in Christ Church. They refused, expressing their preference to conduct the services among themselves. Thereupon a room used by the mission for lectures, etc., was lent them, and in it they met and held the memorial service.

Three ladies on a Monday, three gentlemen on another day, all Presbyterians from the United States, called to express their deep disappointment at being taken to Christ Church instead, as they desired, of being conducted to this mission house for worship. The native guides don't understand what Presbyterian means—it is wholly new to them; and church is a particularly-shaped building, not a company of believers. Some one has suggested a supper to dragomen and guides, etc., in this house, with an address on Presbyterianism and the nature of the true Church of God. But then, perhaps, they will expect periodical suppers as a reward for conducting non-Episcopalians to the right place! This house is prominent enough, but it wants a bolder inscription in front and a smaller one at the corner of the street with a hand pointing to it; and time will teach the natives that there are other Protestant Churches besides the Episcopal.

I might mention a variety of other incidents, but time forbids. This season's travellers will convey the tidings of this mission's existence to all lands, and, I trust, enlist the prayers of their friends for its prosperity, expansion and extension. There is a large field before me, without the least interference with the work of our Episcopalian brethren, either among Jews or others. They have had ample evidence of my catholicity of spirit and earnest desire to co-operate harmoniously in every earnest endeavour for the extension of Messiah's kingdom in Emmanuel's Land and the promotion of God's glory and praise.

A. BEN OLIEL.

Jerusalem, April 4, 1891.

## TWO CANADIAN POETS

BY ARCHIBALD LAMPMAN.

In searching for a subject for this paper I could not think of any upon which I could have greater pleasure in writing than the one I have chosen, viz.: the writings in verse of two Canadians, Professor Roberts and the late George Frederic Cameron. The first is a writer whose marked quality of imagination and powerful gift of style have gained him attention both in England and the United States. But what specially prompted me to choose this subject was a desire to say something of the late Mr. Cameron, a writer of a higher order of excellence as judged from the purest standpoints, and of some very remarkable qualities of feeling and expression.

I think that any one who has read through Mr. Roberts' two volumes will conclude that he has been in contact with a very clever man, a scholar, a man of wide culture, variously appreciative, evincing especially a sort of deep physical satisfaction in the contemplation of nature, united to a strenuous and original gift of expression. He will find in him passion—strong, though not of the finest ring, a rich and masterful imagination, the genuine faculty of verse, an ear intolerant of any failure and a cool and subtle literary judgment. But I think he will also find him wanting in spontaneity, in elasticity, in genuine tenderness and in delicacy of feeling.

His want of tenderness and genuine delicacy appear most strongly in two love poems in his second volume, "Tout ou Rien" and "In Notre Dame"; the first a declaration which could only proceed from the most boundless and pitiless egotism; the other, to me a still more disagreeable poem—an expression of brawny passion, pitched in an exaggerated and over sensuous key.

In Mr. Roberts' work, notwithstanding the great ability that has gone to the making of it, there is often a certain weightiness and deliberateness of phrase which suggests too strongly the hand of the careful workman, and robs it of the fullest effect of spontaneity. Mr. Roberts is purely an emotional and artistic poet like Poe or Rossetti, and never attempts to lead us to any of the grander levels of thought and feeling, and altogether his work impresses one as the product of a strong artistic talent, rather than of a soul accustomed to the atmosphere of the nobler and severer beauty. Mr. Roberts is a living poet. It is an easier and, in a certain sense, a more satisfactory task to speak of one of our writers who is no longer living. I refer to the late Mr. Cameron, of Kingston.

Of him, above all others of our poets, Canadians have reason to think with pride. He was a writer of rare spontaneity, whose genuine poetic impulse rings in every line. He had all the fervour, the breadth and energy of thought, the sensitive humanity that Professor Roberts lacks. He goes straight to his thought, and the thought, even if it be at times a trifle gloomy, is always sharp from the battle of life.

In Mr. Cameron's work we reach a larger and fresher atmosphere. We come into contact with a soul serious, sensitive, passionate, a man who dwells among genuine thoughts and genuine feelings, and speaks a language full of spontaneity, force and dignity. There is a strong Byronic quality in Cameron's genius, and his utterance has the Byronic nerve and imperious directness. It is penetrating, elastic and full of high sound.

He was a poet of life, and his work rings with the truth of experience. The joy, the grief, the passion, the aspiration, the weariness of life, are there uttered with rapt sincerity and careless self-revelation. Cameron was young when he died, only thirty, and that short life appears, from the evidence of his verse and what little I can learn of him, to have been very full, very varied and, on the whole, not happy. His verse is, in the main, sad, bitter and pessimistic, though this dark hue is relieved now and then by tender and genial touches and some brave thoughts.

But in Cameron there is no attitudinizing. His gloom is a darkness and bitterness bred of experience, and when he speaks the language of purpose and hope, his utterance is simple, manly and bracing. There are some of Cameron's poems that we cannot read without the profoundest thrill of admiration and reverence. They have a largeness of outlook, a passionate keenness of love or anger, or pity, of praise or denunciation, and are spoken with a proud greatness of tongue that make one

DOUBT WHETHER ANY PRAISE IS TOO HIGH to be awarded to the memory of their author. Some day Cameron's name will stand high upon the list of the poets of this age, and there are poems of his that will be found in the collections of the English masterpieces of all time.

There is one little poem, written in 1885, the last year of his life, that for grace and dignity of expression you can rank with anything in the language:—

Ah me! the mighty love that I have borne  
To thee, sweet song! A perilous gift was it  
My mother gave me that September morn  
When sorrow, song and life were at one altar lit.

A gift more perilous than the priest's. His lore  
Is all of books and to his books extends;  
And what they see and know, he knows—no more,  
And with their knowing all his knowing ends.

A gift more perilous than the painter's; he,  
In his divinest moments, only sees  
The inhumanities of colour, we  
Feel each and all the inhumanities.

What a noble sonnet is the following, "To Wisdom." What an old-fashioned pride and ease of diction there is in it:—

Wisdom immortal from immortal tone  
Shadows more beauty with her virgin brows  
Than is between the pleasant breasts of Love  
Who makes at will and breaks her random vows,  
And hath a name all earthly names above.  
The noblest are her offspring; she controls  
The times and seasons—yea, all things that are;  
The heads and hands of men, their hearts and souls,  
And all that moves upon our mother-star,  
And all that pauses 'twixt the peaceful poles.  
Nor is the dark and distant coy and cold,  
But all in all to all who seek her shrine  
In very truth, like to that king of old  
Who wooed and won, yet by no right divine.

This upon Milton, too, is perfect:—

A name not casting shadow anyways  
But gilt and gilt about with light divine;  
A name for men to dream of in dark days  
And take for sun when no sun seems to shine—  
Thou sightless wearer of immortal bays,  
Thou Milton, of the sleepless soul, is thine!

The following lyric, entitled, "Standing on Tiptoe," written in the very month of his death, is exquisite for the breadth and beauty of the idea, and the austere, clean-cut grace of its expression:—

Standing on tiptoe ever since my youth,  
Striving to grasp the Future, just above,  
I hold at length the only future, Truth,  
And truth is—Love!

I feel as one who, being awhile confined,  
Sees drop to dust about him all his bars,  
The day grows less, and, leaving it, the Mind  
Dwells with the stars.

The following stanzas will convey some idea of the passionateness of Cameron's melancholy, a sadness that, as he grew older, seems to have darkened to despair:—

All heart-sick and head-sick and weary,  
Sore wounded, of struck in the strife,  
I ask, is there end of this dreary  
Dark pilgrimage called by us life?

I ask is there end of it—any?  
If any, when comes it nigh?  
I would die not the one death, but many,  
To know and be sure I should die.

To know that somewhere, in the distance,  
When Nature shall take back my breath,  
I shall add up the sum of existence  
And find that its total is—Death!

Of this mood of his he says himself:—

With all my singing I can never sing  
A gay, glad song, an honest song of mirth;  
In vain my fingers seek some tender string  
Whose voice would catch the dainty ear of earth.  
Why is it so? Because the fount and spring  
Of all my song was Sorrow; it had birth  
In gloom and desolation and dark hours—  
'Twas not the offspring of the happy flowers.

There are some stanzas entitled "To Louise," addressed by Cameron to his sister, in which the heart of the poet is laid bare. It is a solemn, beautiful and bitter poem. After dwelling with sadness and irony upon the futility of life and the resistlessness of destiny, he calls to his sister:—

But let us dream a while that we are free,  
Free as God's azure! Casting care aside,  
Be once again the things we used to be,  
Ere I had drifted out upon the tide.

Ere I had sailed on seas unsanctified:  
Ere thou hadst put the mantle of the maid  
Away, to wear the mantle of the bride:

He draws a picture of their youth, and endeavours to revive the freshness of its careless gaiety, but it is in vain. He breaks off at last, crying, with that clear, touching intonation of his:—

To-morrow waken? I have wakened now!  
The scene grows dim, and broken is the spell;  
The lines of age come back upon my brow—  
The heart grows older than the tongue can tell;  
Enchantment, Beauty, Pleasure—all farewell!  
Oh, blame me not, Louise, that I did call  
Illusion to delight me from her cell;  
Her tone was sweet as ever yet did fall  
On mortal ear; alas, 'tis silent soon and all!

And there is another poem, entitled "What Matters It?" which must be read in its entirety in order to appreciate the peculiar beauty of its strange, weary sadness.

But our poet's life and work were not all of gloom. Sometimes we meet with such stoical lines as these:—

Earth hath not much to love; but soon I learned  
To love those things it hath of good or great;  
To noble deeds and noble words I turned  
And marked my own bright pathway. If stern fate  
Hath changed its proper current, mine estate  
Is not less noble. I shall walk alone,  
Not with a mien defiant and elate  
But in humility, and if sown  
No kinship with the crowd, to them 'twill not be known.

Or these others:—

The Future! Who of us will see  
This future—in its brightness bask?  
Ye ask the future?—Let it be!  
Ye know not what ye ask.

The Present! Ah, the mightiest mind  
Holds only that. We may not see  
The dim days, or the unefined  
And unformed ages yet to be:

Enough for us that, if we do  
The present deed that should be done,  
The three shall open to our view,  
Past, Present, Future—one!

Sometimes we happen upon a lyric as joyously and musically happy as the following:—

TO THE WEST WIND.

West wind, come from the west land,  
Fair and far!  
Come from the fields of the best land  
Upon our star!

Come, and go to my sister  
Over the sea;  
Tell her how much I have missed her  
Tell her for me!

Odours of lilies and roses—  
Set them astir;  
Cull them from gardens and closes,  
Give them to her!

Say I have loved her, and love her;  
Say that I prize  
Few on the earth here above her,  
Few in the skies.

Bring her, if worth the bringing,  
A brother's kiss;  
Should she ask for a song of his singing,  
Give her this!

Cameron wrote a great number of love lyrics. Some of them are beautiful, most of them spirited and all of them carelessly sincere. When they are not marred, as is frequently the case, by an unpleasant dash of cynicism, there is a charm in their bold *naivete*. The following lines, called "Amoris Finis," are touched with Cameron's rare gift of expression, that largeness of utterance, that great way of saying things that is a characteristic

ONLY OF THE MASTER POETS.

And now I go with the departing sun,  
My day is dead, and all my work is done.  
No more for me the pleasant moon shall rise  
To show the splendour in my dear one's eyes.  
No more the stars shall see us meet; we part  
Without a hope, or hope of hope, at heart;  
For Love lies dead, and at his altar, lo,  
Stands in his room, self-crowned and crested—woe!

Cameron is a successor of Shelley in his fiery championship of liberty. Many pages at the beginning of his "Lyrics" are taken up with exhortations to freedom and denunciations of tyrants—poems earnest and vigorous, in which, in spite of many crudities, bold and impressive passages may be found. It will, perhaps, be said that Cameron, like Prof. Roberts, has not actually taught us many things in a certain sense. Yet he has left the same sort of gift that Heine left the world—the picture of a brilliant, passionate, imperfect human soul, and the record of its eager contact with the world. Such a life-work will always be intensely interesting and intensely stimulating to the student of literature and life. His work has the authority and impressiveness of strong feeling based upon an independent judgment of life in a nature genuinely poetic.

With George Frederic Cameron and Professor Charles Roberts Canada has, so to speak, taken a place in the poetic literature of the world, and I believe that the work of these two authors is well worthy of our attention. It is our duty also, not only as Canadians, but as lovers of all literature, to see that a man like the late Mr. Cameron is not forgotten. That a body of writing, instinct with so true a poetic energy, should have been produced by a native of our own soil is a matter for national pride and encouragement!



## Pastor and People.

### THE DAILY CROSS.

Who fain would follow Jesus,  
A daily cross must bear  
With never-ceasing patience,  
With watchfulness and prayer;  
And, morning after morning,  
Must tread the upward way,  
That leads through pain and conflict  
To love's eternal day.

Who fain would follow Jesus,  
The Master's life must heed;  
Must spend himself for others,  
And hear when others plead;  
Must lift the little children  
In arms of blessing up,  
And oft to sorrow's palid lip  
Hold sweet compassion's cup.

Who fain would follow Jesus,  
He cannot step aside,  
In scorn of weakness tempted,  
In loftiness of pride.  
For who would follow Jesus  
Must mingle in the throng,  
And aid when hunger waileth,  
And stoop to right the wrong.

Who fain would follow Jesus,  
Through strife and shame and death,  
Will sit with Him at length on high,—  
And this Messiah saith.  
The daily cross, my brothers,  
And then the crown and palm;  
Here, loss and many a trial;  
There, heaven's unending psalm.

—M. E. Sangster

### ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, H.D.

#### NO. X.—PREACHING.

Preaching is a high act, of far reaching consequence. It is the proclamation of the truth of God, in its divine order, and for its appointed ends. It supposes much, namely, that the question of the preacher's own acceptance with God is settled (Gal. i. 16), that he is standing in the enjoyment of right relations with Christ, Who has sent him (1 Tim. iv. 16), that he is speaking the Word he has received from Him to communicate (Mark, 16), that he is joying in Christ (Matt. xxviii. 20), that he is realizing the tremendous consequences that may flow, or that must necessarily flow from his message (2 Cor. ii. 15-16), that he is constrained by the love of Christ to speak and live as a minister (2 Cor. v. 14), and that he seeks only and above all the salvation of men. In other words, he is in sympathy with the Lord Jesus Christ, and in the spirit of holy obedience yields himself to His will. Christ gives him law and controls his life. His Word, therefore, when uttered produces marvellous effects. It is accompanied by a supernatural power, so that it reaches the inner sanctuary of the heart and arouses it and enlarges it, with tides of emotion; it enters the mind and stimulates it to unwonted activity; it floods the imagination with the grand picturings of the great thoughts of God; and it presses on the will to secure immediate decision and action. "It is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." The object of preaching is not a mere temporal object. It is one that reaches forward into all the depths of eternity. It lays its pressure on the present, and gives shape to thoughts and purposes and character and life, but it does all this as a preparation for eternity. It acts ever in the light of eternity and the judgment seat. It has respect to the recompense of the reward. Time serving is to it a foolish and unjustifiable frivolity. Paul's object is set forth in these words of his to the Colossians, chap. i. 28.—"Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." What a privilege then, it is to preach the truth of God! No marvel that Samuel Rutherford when thrust forth from the pulpit plied his pen in the prison, in those immortal letters of his, laden with deep and rare experiences of the dealings of Christ with his soul. He must speak. He must tell to others what Jesus has shown to him. He must care for his flock, even though he is separated from them. He cannot lose this joy, this supreme satisfaction. His heart, his mind, his whole soul was in his work. Hence, it is like touching a magnetic current to read his letters. We are thrilled and carried away with the tide of his holy passion; as he says to a brother minister: "I persuade you, my dear brother, there is nothing out of heaven, next to Christ, dearer to me than my ministry; and the worth of it, in my estimation, is swelled and paineth me exceedingly." And to his parishioners at Anwoth, he writes: "I long exceedingly to hear of your on-going and advancement in your journey to the kingdom of God: my only joy out of heaven is to hear that the seed of God sown among you is growing and coming to an harvest." And to the Laird of Moncrief, he writes: "I am confounded with wondering what the Supper of the Lamb will be, up in our Father's dining-palace of glory, since the favours in his dismal wilderness, and when in prisons, and in our sad days, a kiss of Christ is so comfortable. O, how sweet and glorious shall our case be, when that fairest among the sons of men shall lay his fair face to our now sinful faces, and wipe away all tears from our eyes! O Time, time, run swiftly, and hasten this day."

Robert Murray McCheyne had a true estimate of preaching. He delighted in it. He used to say that he could scarcely ever resist an invitation to preach. It was to him a work of faith, and an act of fellowship with Christ. The first sermons he delivered were in Ruthwell Church, near Dumfries. In preaching that day, he tells us: "It came across me in the pulpit, that if spared to be a minister, I might enjoy sweet flashes of communion with God in that situation. The mind is entirely wrought up to speak for God. It is possible, then, that more vivid acts of faith may be gone through then, than in quieter and sleeper moments." This prophetic flash was amply verified in his after experience. That endued him with power and holy influence. He felt about preaching just as the holy George Herbert did, when he wrote in "The Country Parson." "The country parson preacheth constantly, the pulpit is his joy and his throne."

What an honour it is to be an ambassador of the Lord of Hosts. To go forth bearing the good news of salvation—a present, perfect, perpetual salvation to all who will accept it! What a joy it is to carry a basket full of the incorruptible seed of the Word into a wide-spreading moral field of human hearts and scatter it in a believing and prayerful spirit! Who knows how much good may come of it? Who knows what it will accomplish? Ah! God knows, and He says: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The preacher often accomplishes more than he purposes. He is aiming at one thing, and he strikes, in the course of his sermon, a score of other things. He is addressing one particular case, and he touches a dozen of others of which he has no thought. God's word has in it powers of which the wisest man has no knowledge. It searches the soul like a bright shining lamp. It touches a thousand springs like a magnetic force. It awakens thoughts that have lain long dormant. It imparts thought where none was before. It is a manifold power in the soul of man, because it is God's word. There is in it light, peace, joy, comfort, strength, inspiration, warning, exhortation, rest, and a thousand other forces, as it is preached, the Holy Spirit divideth to every man severally as he will.

Sir Thomas Fowell Buxton, who attended the ministry of the Rev. Josiah Pratt in Wheeler Street Chapel, Spitalfields, London, and from whom he received his first real knowledge of the doctrines of Christianity, says this: "It was much and of vast moment that I there learned from Mr. Pratt." And he wrote to Mr. Pratt thirty years afterwards: "Whatever I have done in my life for Africa, the seeds of it were sown in my heart in Wheeler Street Chapel." This opens a little door through which we may look in upon the fruitfulness of preaching. How often has one been started on a new line of life by some word in a sermon which seemed of no consequence to anyone else.

The flash of God's eye that shines out in faithful preaching has stricken many a soul with conviction of the sin of which it was guilty; and has made the thief restore the stolen goods, the fraudulent trader make amends, the traducer of character deny the stories he has told, the evil-doer confess his sin, and even the murderer acknowledge his crime. When God's word gets hold upon a man he must either part from his evil-doing or be hardened and degraded in a sensible degree. He cannot remain just what he was before. The Word either lifts him or lowers him. It is either a savour of life unto life or of death unto death. And it may be this to the minister himself. Leighton, who preached for eternity while his brethren were preaching to the times, says very truly of the minister's work: "It is vain for anyone to speak of divine things without something of divine affections. An ungodly clergyman must feel weary when preaching godliness, and will hardly preach it persuasively. He has not been able to prevail on himself to be holy, and no marvel if he fail of prevailing upon others. In truth, he is in great danger of becoming hardened against religion by the frequent inculcation of it, if it fail of melting him." How delightful it is to think of the elevating and ennobling influence of the Word of God! That made a Howard, a Livingstone, a Pallisy, a Wilberforce, a Faraday, a Newton, a Boyle, a MacKay, and hundreds of other devoted and consecrated men, what they were, in the various paths of life they chose, in working for the good of the race. Who can express the honour and the joy and power there is in the preaching of the Word of God's grace? As Keats sings of the shapes of beauty and the influences of nature, so may we of the truth of God:—

Nor do we merely feel these essences  
For one brief hour; no, even as the trees  
That whisper round a temple become soon  
Dear as the Temple's self, so does the moon,  
The passion poetry, glories infinite,  
Haunt us till they become a cheering light  
Unto our souls, and bound to us so fast,  
That whether there be shine, or gloom o'ercast,  
They always must be with us, or we die!

### THE CHRISTIAN ENDEAVOUR MOVEMENT.

There will be representatives from over fifteen evangelical denominations as speakers on the programme at the Minneapolis Christian Endeavour Convention. Among those who are to make addresses are the Rev. Dr. D. J. Burrell, of New York, late of Minneapolis; Bishop Vincent; Bishop Gilbert,

of Minnesota; the Rev. Dr. Worden and the Rev. Dr. Chapman, of Philadelphia; the Rev. Mr. Patterson, of Toronto; the Rev. Dr. Ronthaler, of Indianapolis; the Rev. Dr. Tyler of Cincinnati; the Rev. Dr. Crandall, of Cleveland; the Rev. Dr. Faunce and the Rev. Dr. Judson, of New York; the Rev. Dr. McPherson, of Chicago; President Andrews, of Brown University; Mrs. Alice May Scudder, the junior worker; Mr. John G. Wooley, the temperance evangelist, as the Rev. A. A. Fulton, of Canton, China. Mr. Ira D. Sankey is preparing a new book which will be introduced at the Convention by himself in person. The Rev. F. E. Clark, D. D. President of the United Society of Christian Endeavour, will speak before Christian Endeavour Conventions in England next month. There are now over one hundred societies in the Mother Country. Dr. Clark will return in June and be present at the International Christian Endeavour Convention to be held July 9 to 12 in Minneapolis. There are now over 15,000 local societies of Christian Endeavour in thirty-two evangelical denominations. The Presbyterians lead, the Congregationalists come next, then the Baptists, and the Methodists are fourth. Each of these four denominations has over 2,000, the Presbyterians having 3,500. In reply to an enquiry as to the present quality of Christian life among young people Mr. Moody, the evangelist, made the following expressive reply: "I think that Christian Endeavour has brought new life into our Churches. I believe that it is one of the most hopeful things of the present day."

The Christian Endeavour Societies in Japan celebrated February 2, the Decennial anniversary of the first society. Meetings were held in Kobe, Okayama, Kumamoto, and Kyoto. The native Churches are organizing their young people into Christian Endeavour Societies.

### BE PITIFUL.

Sympathy cannot bring back the departed treasure, it cannot "lift the napkin" from the face of the dead; but it does help wonderfully to lift a great load of sorrow.

Never have I felt before, as now, what an unpardonable mistake we ministers make when we fail to extend the utmost personal sympathy to the afflicted.

Nor must we attempt to apply certain bandages of consolation too soon. The bleeding heart must bleed awhile; the weeping eye must weep, or the heart will burst. Jesus Himself sought the relief of tears; none dared to say to Him at Bethany: "Why weepest thou?"

That pastor fails utterly who attempts to comfort a bereaved heart by an endeavour to stop the natural flow of grief with even a Bible promise. Nature must have her way before divine grace can do its perfect work. Perhaps the simple suggestion—learned from personal experience—may be helpful to my brother pastors in dealing with the largest family in their parishes—the family of the sorrowing.—Dr. T. L. Cuyler.

### LEARNING BY EXPERIENCE.

The hardest minds to influence are those which have a precedent for everything they do. "I always do so" is the ultimatum against which every suggestion falls defeated. That a change of circumstances or conditions should force a change in the mental attitude is never considered.

"I always do so" is more fatal to progress in individual development than family tradition; for the individual who has mental ability enough to establish a precedent for every act usually recognizes that the space of time between two generations admits of changed conditions that make necessary a different application of the precedent; a modification in its preservation. "I always do so" has yoked many lives with defeat, limited many lives in purpose and standard. "I always do so" is valuable only when the result of faithfulness to a precedent is studied, not the uniformity of acts under all conditions. Firmness is a desirable attribute when it is welded with flexibility; without it firmness becomes obstinacy, the twin of ignorance.—Christian Union.

### THE REASONS WHY.

How differently people come into the kingdom of heaven! We were at a prayer-meeting the other evening, when the pastor asked those present to state in a single sentence the direct occasion, so far as they could determine it, of their coming into the Christian life. Fifteen or twenty testimonials were forthcoming, and it might almost be said that no two were precisely alike. A mother's prayer and efforts, a Sabbath school teacher's word in season, a sermon in a tent, an expressed longing of a friend, the tender interest of a pastor, a series of sermons printed in a newspaper—these were a few of the human instrumentalities to which the speakers ascribed their conversion. The substance of their testimony was, in short, that they had become Christ's followers because, a long or short while ago, somebody had cared enough for their souls to point them to Him.

### ESCAPE VALVES.

Children need "escape valves." This is especially true if they are strong and healthy. It is unsafe to tie them down to the labours and quiet pleasures in which their elders find enjoyment. And yet anxious parents often regard with decided disfavour the innocent pastimes in which the young take delight. They condemn bicycling, photography, sketching, the care of pet animals, the collection of curiosities, and every similar hobby, as a useless expense and an interference with necessary study. If the pursuit is a harmless and healthy one, and if it is followed with moderation, it will not only keep their minds fresh and vigorous for study, but it will be a vent for the impulses and passions which might otherwise get the mastery over them.

Our Young Folks.

THE VALUE OF SMILES.

A sunbeam from the morning skies  
Kissed gentle Kathleen's sleepy eyes—  
It kissed her eyes, and mouth, and nose  
Un'til the little maid arose.  
"I'm going to try," it heard her say,  
"To be good-natured all the day."

When softly by her brother's bed  
She stood and soothed his aching head,  
Her weary mother whispered: "Dear,  
Your smile is medicine and cheer."

In school she bent a happy look  
Upon the lesson in her book,  
And heard at night her teacher say:  
"You've made me happy, too, all day."

With patient, kindly words she smiled  
Upon a fretful little child,  
Who straight forgot to cry a space,  
And gave her back a pleasant face.

And thus the little maiden wrought  
A blessing far beyond her thought,  
Unconscious that a gentle grace  
Was beaming in her happy face.  
She felt the world was kind, nor knew  
Her own sweet nature made it true.

THE FOX IN THE GARDEN.

The following is a fable from the Talmud: A fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit; but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall, but it was too small to admit his body. Unable to penetrate, he had recourse to his usual cunning. He fasted three days, and became sufficiently reduced in bulk to crawl through the small aperture. Having effected an entrance, he carelessly roved about in this delightful region, making free with its exquisite produce and feasting on its more rare and delicious fruits. He remained for some time and glutted his appetite, when a thought occurred to him that it was possible that he might be observed, and in that case he should pay dearly for his feast. He therefore retired to the place where he had entered, and attempted to get out, but to his great consternation he found his endeavours vain. He had by indulgence grown so fat and plump that the same space would no more admit him. "I am in a fine predicament," said he to himself. "Suppose the master of the garden were now to come and call me to account, what would become of me? I see my only chance of escape is to fast and half starve myself." He did so with great reluctance, and after suffering hunger for three days, he with difficulty made his escape. As soon as he was out of danger, he took a farewell view of the scene of his late pleasure, and said: "O garden! thou art indeed charming, and delightful are thy fruits—delicious and exquisite; but of what benefit art thou to me? What have I now for all my labour and cunning? Am I not as lean as I was before?" It is even so with man, remarks the Talmudist. Naked he comes into the world, naked must he go out of it; and of all his toils and labour he can carry nothing with him save the fruits of his righteousness.

THINK BEFORE YOU STRIKE.

I remember reading in my boyhood about a merchant travelling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it; the merchant did not. The dog barked to stop him, and, as he rode farther, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dying dog lying there, faithfully guarding the treasure.

The following little story, told by a friend of mine, is not so painful, but adds force to the thought, think before you strike any creature that cannot speak:—

"When I was a boy, and lived up in the mountains, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising while he whipped him, 'to break him of that notion,' as he said. But just then a neighbour came by. He said: 'There is something wrong here, let him get up and let us examine.' He patted the colt, looked at the harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbour, we would have whipped as kind a creature as we had on the farm, because he laid down when he couldn't breathe.

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head, concealed by the hair, he bit a person who handled him roughly. Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and cannot tell you. Think before you strike any creature that cannot speak.

WHO ARE THE COWARDS.

The captain of a ship says: "I am in the habit of reading the Scriptures to the crew. I have suffered much lately at sea; having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who; and I found the most unprincipled men, the most useless and the greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous."

THE CHILD'S SPRINGTIDE.

Every boy has his time to awake and grow to a wise, Christian manhood; every girl her opportunity to rise and put on her garments of Christian beauty, and begin her ministry of love and helpfulness. This time gone unimproved, life's best hour is passed. This era in child-life comes and goes as the clover blossoms, and then heat, drought and waste. The summer is ended. The bright, sweet song of the gospel has been sung to the soul; all that follow are broken lays. The young need to be taken in this early bloom, set into the life of God, that they may be enclosed in His gardens and kept fragrant and fresh forever. The sun puts its finger on the bud of a tender plant and it flowers; so let Christ lay His hand on the plants in the home.

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can, he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks someone who does know, and then he takes care to remember. He says: "I never want to be ashamed of my work." Which, boys, do you think will make a man to be trusted?

A SERMON ON PUSH.

When Cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies was a long tramp after hazelnuts. As they were hurrying along in high glee, they came upon a discouraged looking man and a discouraged-looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart trundled as fast as rheumatism would let it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man. "You just wait a minute;" and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boys," said Cousin Will, "this is a small thing, but I wish we could all take a motto out of it, and keep it for life. 'Push!' It is just the word for a grand, clear morning.

"If anybody is in trouble, and you see it, don't stand back—push!

"Whenever there's a kind thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might—push!"

A TRUSTFUL ROBIN.

In the depth of winter a robin came to the window of a house in the country, and looked as if it would like to come in. The master of the house opened the window and took the trustful little bird kindly into his dwelling.

Soon it began to pick up the crumbs that fell from the table. The children of the house became very fond of the little bird.

But when the spring came again, and the bushes began to green, the father opened the window, and the little guest flew away to the nearest wood and built a nest and sung a happy, lively song.

And, behold, when winter came again, with the cold snows, there came the robin also to the house in the country, and he brought his little wife with him. The master of the house and children were very much pleased to see the two sweet birds looking about them so trustfully.

And the children said: "The little birds look at us if they wanted to say something."

The father answered: "If they could speak, they would say: 'Kindly trust awakens trust, and love begets love.'"

DON'T FEEL WELL.

And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 11, 1891.

CAPTIVITY OF ISRAEL.

2 Kings 17: 6-13

GOLDEN TEXT.—Because ye have forsaken the Lord, He hath also forsaken you.—2 Chron. xxiv. 20.

INTRODUCTORY.

The kingdom of Israel was exposed to attack by Assyria. The worst foes of the kingdom were within the kingdom itself. God would have defended the people from the attacks of their aggressive neighbours if they had been faithful to Him. They had been warned again and again of their danger. They had continued in their sin of rebellion against God and the fearful calamity of which they had been warned at last came upon them. The Assyrian invasion took place under Shalmanezzer IV. and Sargon, his commander-in-chief. The people were led away into captivity in the ninth year of the reign of Hoshea, king of Israel. As there was a great reformation among the people of Judah, under Hezekiah, who was king at this time, the kingdom of Judah was spared. The captivity of Israel took place soon after the death of the prophet Hosea, while Isaiah and Micah exercised the prophetic office in Judah.

I. Israel's Punishment.—The people of Israel had been warned that if they continued in their idolatry and evil ways judgment would come upon them. Prophets in succession had been sent to them to declare God's message, but the people believed not. Less severe punishments had been inflicted on them, but they still remained impenitent. The Assyrians under Tiglath-Pilezer ten years before had invaded the land and inflicted great hardships upon the people, yet there was no reformation and the limit of forbearance had been reached. At his death he was succeeded by Shalmanezzer who gained a victory over Israel. Hoshea paid him tribute, but after a time withheld it. This brought a fresh invasion of the land. Before the war was ended Shalmanezzer died, and was succeeded by Sargon, one of his chief generals. He succeeded in subduing Samaria after a siege of three years. Sargon's account of his victory has been found in the ruins of Nineveh and is a striking confirmation of the sacred narrative. He says: "I besieged the city of Samaria and took it. I carried off 27,250 of the citizens. I chose fifty chariots for myself from the whole number taken; all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians." The captives were settled in Halah, a district in Mesopotamia along the river Habor, a branch of the Euphrates, and some of them were also distributed in the cities of the Medes which had recently been annexed to the Assyrian kingdom. Thus the ten tribes disappear. Notwithstanding many theories and conjectures, the question: What has become of the lost ten tribes? has never yet been satisfactorily answered. Those left in the country were comparatively few and helpless. They would in all probability be overborne by the people placed in the land by the Assyrian king. The captives do not seem to have had the vitality and force of their ancestors during the Egyptian captivity. It may be that losing their distinctively national characteristics,—as they had largely done at home by their adoption of idolatry—they were after a time absorbed by the people among whom they lived.

II. The Cause of Israel's Punishment.—The great sin of the people of Israel was that they had rejected God, whose claims to their service and devotion were supreme. He was the Lord their God, the all-powerful, wise and merciful ruler of the universe. He had revealed Himself to them as the one living and true God, the only proper object of their worship and love. His deliverance of their forefathers from the bondage of Egypt was a proof of His care for them and called for their trust and gratitude, but they fell into the idolatrous practices which led to the overthrow of the former inhabitants of the land, as well as the corrupt forms of worshipping Jehovah introduced by Jeroboam and maintained by his successors. They mixed up the worship of God with the worship of idols, and God will not give His glory to another. Everywhere throughout the land were to be found the evidences of their heathenish practices. "They built them high places in all their cities, from the tower of the watchman to the fenced cities." Watchtowers were built for the protection of fields and flocks, so that the expression means that idolatrous worship was everywhere present, as is testified by what immediately follows: "they set them up images and groves in every high hill and under every green tree." They had sunk to a depth of degradation nearly if not altogether equal to that into which the former inhabitants of the land had fallen. God's indignation had been kindled against them. In one respect their sin was greater, God had revealed Himself to them and had given positive commandment against idolatry, yet in spite of all they had fallen into evil courses and persevered, in the face of every remonstrance and warning, in their rebellion.

III. God's Mercy Despised.—The people of Israel were not permitted to pursue their evil ways unchecked. "The Lord testified against Israel and against Judah, by all the prophets and by all the seers." There were many who testified for God besides the prophets who are named. The seers were those to whom God's truth was specially revealed, directly and in vision. These were zealous in the proclamation of the divine messages they had received. All those warnings and remonstrances were unheeded. The people remained obstinate and determined to follow their own course. They had lost their faith in God. Their disbelief led to disobedience. They rejected God's covenant and His testimonies, and as the result they became powerless and helpless, imitating the heathen peoples around them and following their evil ways. Then they fell into the most cruel practices that have ever disgraced humanity. "They caused their sons and daughters to pass through the fire." This refers to the Moloch worship, which was an abomination in the sight of God. The idol was made of bronze and was hollow within. Fire was placed inside and when the metal was heated, the children offered in sacrifice were thrust into the arms of the image where they immediately perished. The cup of their iniquity was full. "Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only." Israel was led away into captivity. The history of their kingdom ends there. The separation of the ten tribes was caused by the crushing burdens laid upon the people, and Rehoboam's folly in dealing with them. The progress of the kingdom was checkered and disturbed, and at the Assyrian captivity the kingdom was blotted out. Judah was spared for a time because it repented.

PRACTICAL SUGGESTIONS.

Sin must be repented of and forsaken or it will inevitably end in the ruin of the sinner.

Those who persist in rebellion against God become infatuated in their guilt.

God mercifully warns the transgressor and shows him his danger. Directly by His Word and by His dealings in Providence God would lead the sinner to repentance.

The fate of the kingdom of Israel is a warning to us.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 13th, 1891.

THE meetings of the Presbytery of North Philadelphia are always opened with a sermon. A Philadelphia minister says the good old practice is kept up because ministers rarely hear sermons and need them quite as much as other people. Presbyterianism is strong and prosperous in that great city. There may not be any close connection between the devotional element in the Presbytery meetings and the prosperity of the Churches under the Presbytery's care—but there may be. Who would care to say there is not?

THE Presbytery of Toronto declined to send up Mr. R. P. Mackay's overture anent the induction of ministers over fifty-five years of age, for a term of years. The principal objection to the overture seemed to be the fear that it was the "thin end of the wedge" that leads to the stated supply system. Two suggestive questions arise here. When was any ecclesiastical reform introduced that somebody did not consider the thin end of something bad? How many unemployed ministers, perfectly able and willing to do good work for five or ten years, reside within the bounds of the Toronto Presbytery? Granted that the stated supply system is not the best, is it not better than having eighty unemployed ministers in the Church, half of whom, perhaps, are quite able and willing to work five years more?

THE elasticity of Methodism and the wisdom of Methodists were finely illustrated the other day by the Board of Regents of Victoria University when they transferred Dr. Workman from the Theological to the Arts Department of that institution. The Doctor is not regarded by many of his brethren as sound on the question of Messianic prophecy. He has so much difficulty in finding Christ in the Old Testament that he might possibly experience some difficulty in finding Him in the New. The Methodist people have no liking for a theological professor of that kind, and they saved the Church from the excitement of a heresy trial by giving Dr. Workman other duties to discharge. It is a thousand pities that the authorities of Union Seminary, New York, have not an Arts department to which they could transfer Dr. Briggs.

SHALL we have summer sessions in one or more of our Theological colleges? That question is now distinctly in the front and the General Assembly may just as well settle it now as at any other time. It is a practical question, many think a vital question. It clearly has two sides—a college side and a Home Mission side. The business of the Assembly is to thresh it out and come to a decision. Two or three good speakers on each side can state all the "points" in a couple of hours or less. We hope there will be no referring the matter to a committee "to report at next Assembly." People are becoming disgusted with that old phrase. No doubt some matters ought to be disposed of in that way but certainly the question of summer sessions might be settled in a more summary fashion. There is not a college man in the Church who does not know as well now how summer sessions would affect his college as he can possibly know at the end of a twelvemonth. Nor is there a Home Mission man who does not know the damage done to Home Mission stations by the absence of student missionaries during the winter months. Theoretically speaking those who contend that the first duty of a student is to study are no doubt right. The question the Assembly must face is whether in the present circumstances of the Church we can afford to practise perfect educational theories.

SIR JOHN THOMPSON has we think wisely concluded not to interfere with the Grand Jury system. Somebody must decide when a citizen should be put on trial for an alleged offence, and we think it much safer to allow twenty-four jurors to say when criminal proceedings should begin than one county attorney, who may be a fourth-rate lawyer appointed purely for political reasons. It is quite easy to say that in Scotland the Procurator-Fiscal initiates criminal proceedings. Canada is not Scotland and Scottish Crown lawyers and judges are not as closely connected with politics as ours are. Putting a man on trial affixes a stigma to him for life even though he may be honourably acquitted. Nobody should be put into the dock simply because an official, who may be a personal or political enemy, decides to put him there. Fancy a man going into the witness box a few years after he had been acquitted. The first question in cross-examination would be—"Were you ever tried on a criminal charge, sir?" "Yes, but I was acquitted." "I didn't ask if you were acquitted, sir. Answer my question, sir, yes or no." That is exactly how the cross-examination would run. Sir John Thompson deserves the thanks of all good citizens for taking the advice of the judges and refusing to introduce such a dangerous measure. Let any man look at the columns of election petitions and ask himself if it would be quite safe to leave citizens at the mercy of courts that can be used so for purely political purposes.

A WRITER in one of the religious journals of England asks what an old Puritan Father would think if he came back to this earth and saw the changes that have taken place in the Nonconformist modes of worship. It is hard to say what he might think but if he looked around a little he would soon discover that nearly everything else has changed as well as modes of worship. Many of the Puritan Fathers were somewhat peculiar in their ways and perhaps if they could return to this planet our modern customs might worry them a little. John Knox and John Wesley would no doubt soon adapt themselves to their surroundings if they returned. If the great Scottish Reformer had to go from Edinburgh to London on Church business does anyone suppose he would travel on horseback? Knox was not that kind of a man. He would go up to the capital on an express train. Does anybody think that if John Wesley were coming from England to Toronto to lay the foundation stone of the New Victoria he would take passage in a sailing vessel that needs three months to cross the Atlantic? That was not the way Wesley did business. Why do people worry themselves so much over the externals of religion? Provided the Gospel is preached, and souls saved and God glorified are the mere incidents of worship of much importance so long as everything is done decently and in order? Is it not notorious that the importance attached to mere forms is always in an inverse ratio to spiritual life. One of the never failing signs of spiritual dry-rot is an undue magnifying of modes and forms.

SEVERAL names have been mentioned in connection with the Moderatorship of the Assembly. All are good men and any one of them would make a good enough Moderator. It is a happy thing when the presiding officer of a spiritual court can be elected by acclamation. Of course any member has a right to be a candidate, and the friends of any candidate have a perfect right to push the interests of their nominee in a legitimate way. All this is true but the fact remains that candidate is historically not a pleasant word and the associations connected with it have not made it savoury. There is not much use in ministers preaching to the people about the vanity of earthly things if they are themselves suspected of attaching much importance to what are called ecclesiastical honours—honours that never helped a minister much in either convincing sinners or edifying saints. Of course somebody must be Moderator and somebody must make the nomination but all this can be done without raising suspicions that ministers are just like other men when offices are to be filled and sometimes resort to methods condemned in politicians when filling them. Within the last few months speakers were appointed in both the Dominion and Ontario Parliaments without a vote. Is it expecting too much that a spiritual court should elect a presiding officer with equal unanimity. These are not the days nor is this the country in which ministers of the Gospel can afford to create the impression that they are hungering for offices and honours. It is hard enough to deal with worldly men now. Ministers should not make their own work harder.

THE Herald and Presbyterian says:—

There is a growing feeling among the Churches that the pulpit should not be made an advertising medium for all kinds of meetings in the community. We recently listened to notices which took the minister twenty minutes or more to read. Not only is this an imposition on the minister, but the congregation as well. It is right, proper and unobjectionable for the minister to announce all the meetings of the Church and its agencies, but other matters should be advertised some other way. In this day of daily papers, to which the people go for the news every morning, opportunity is afforded to all advertisers without embarrassing the ministry and delaying the morning service.

The feeling against turning the pulpit into a bulletin board may be growing but in some places it grows with painful slowness. In small villages in which three or four Churches are trying to exist where one or two could easily do all the work, the measure of a minister's brotherly love is his willingness to use his pulpit as an advertising medium. If he announces every meeting to be held in the other churches, if he takes their soiree bills into his pulpit and reads them down to "admittance twenty-five cents, children half price," if he announces every kind of "show" that comes to the village, too mean or too impecunious to use printers' ink, if he does all this and a great deal more in the way of advertising he is a "sociable" man and "popular with the other denominations." Of course reverence for the house of God or the day of God is neither here nor there in the matter. What Christ might say about using His day or His house for advertising purposes instead of for worship is a small matter compared with what the itinerant showman might say if you did not boom his show or the neighbouring preacher if you did not advertise his tea-meeting.

THE Christian-at-Work asks: "Should a religious journal print an address or sermon delivered by a minister against his particular request and in the face of his protest?" Should any journal do so? The question manifestly has two sides. The journalist may contend that matter delivered in public becomes the property of the public as soon as delivered and if his readers feel an interest in the speech or sermon it is his duty as a journalist to lay it before them. On the other hand the preacher may urge that he wishes to preserve his sermon or address and publish it himself. He may protest against publication because he knows or at least fears that his work may be mangled in printing. It is the easiest thing in the world for an unskilled reporter to make a preacher talk unmitigated nonsense or say in print exactly the opposite of what he did say in the pulpit. Besides, a preacher may wish to use his sermon again and he knows very well that if a synopsis of it goes into a largely circulated journal he cannot well do so. When he announces his text at the next anniversary service or church opening he does not wish to see half his audience look as if they wished to say: "That's the sermon he preached at so and so." Whatever may be said about special occasions it certainly is not fair to publish everything a pastor may wish to say to his own congregation. A congregation is an ecclesiastical family and a pastor may in the discharge of his duty have to say many things that neither he nor the family care to have published to the world. There is a great difference between a church opening that everybody is glad to see written up and exhortation or reproof meant exclusively for the members of a congregation. A wise journalist can easily distinguish between matter that is of general interest and matter intended for purely congregational use. Most preachers are willing enough to address the larger audience that a journalist can bring them provided they are allowed to do so in a manner that is likely to do any good.

THE UPPER CANADA RELIGIOUS  
TRACT AND BOOK SOCIETY.

THE fifty-eighth annual meeting of this Society, held in Toronto last week, was in every way a marked success. The directors were able to secure the presence of Sir William Dawson, a gentleman noted for his Christian activity and philanthropy no less than for his high scientific attainments. The meeting was largely attended by an audience fairly representative of the active and energetic element in the city congregations. The directors were able also to present a most encouraging report of the prosperity and usefulness of the Society's operations. It deserves to be said in a word that the report is a model of conciseness and clearness, a happy exception to the length and

verbose productions that are sometimes submitted in the guise of annual reports.

Last year the Society was fortunate in the matter of bequests. Five thousand dollars were received from the legacy of the late William Gooderham, and a like amount is to come from the same source at a future time. Other similar donations amounted to \$467, while the ordinary subscriptions and donations exceed those of the previous year by \$384. The total receipts for the year were \$38,918.66, an amount exceeding that received in any former year. The work done has been also greater. In every department there has been increased activity and enthusiasm. The sale of books, large and small, amounted to 37,000 copies; Bibles and Testaments, 10,000; periodicals, 160,000; tracts, cards, etc., 175,000. For the free distribution of Bibles, periodicals and tracts the sum of \$1,140 was devoted. Of books and periodicals 6,000 were thus given, and of tracts and cards, 220,000. The total issues for the year were 608,000.

The work of the Society is largely carried on by means of colportage. There were seven colporteurs employed, three in Ontario and four in Manitoba. Through this agency much good has been accomplished. These men, the report states, have travelled 11,507 miles, visited 7,556 widely-scattered families, sold 4,124 Bibles and Testaments, and 7,619 religious books. The staff of colporteurs is to be augmented by the addition of five students, who have agreed to enter this inviting and useful field of labour. The work among lake sailors, carried on with excellent results for many years by the Rev. Thomas Bone, is still maintained, and the same devoted agent continues to give his services to this important and much-needed form of Christian activity. From the increased income derived from the Jesse Ketchum bequest, the Board will be able to distribute annually for the next twenty years the large sum of \$700 in the best religious books among all the Sabbath schools in the city of Toronto. It is apparent that much of the Society's increased activity and growing success is due to the indefatigable and well-directed efforts of the secretary, Rev. Dr. Moffat. During the year he has visited a number of places throughout the Province, and delivered 265 sermons, lectures and addresses, which have been the means of awakening an active interest in the work of the Society, and led in a number of instances to organized effort for its support and extension.

In his address, characterized by simple directness and earnestness, Sir William Dawson set forth the objects and claims of the Society with a degree of clearness and force that made a deep impression. There was one point made in his address that merits thoughtful attention. He showed that most of the societies that have in recent years sprung up within the Church have been evidences of weakness, not of strength. They have been formed to meet some special need and to afford an outlet for Christian effort, for which the ordinary life and activity of the Church had no proper means. With the Bible and tract Societies it was different. They grew out of the Church's strength and purpose to carry on an extended work among those who, to a certain extent, were out of the reach of her direct influence. The chairman, Mr. Burton, was also very happy in his exposition of the Society's purpose to counteract the evil influence of sensational and demoralizing literature which now secures so wide diffusion. Little good is accomplished merely by denouncing bad books, the most effective way is to replace them with works of an elevating and refining tendency. And this is one of the objects the Society is seeking to accomplish. In this as well as in its direct Gospel work it justly claims the liberal support of all who desire the advancement of truth and righteousness. Being undenominational, it is entitled to the generous help of all who long to see Canada in the true sense of the term a Christian nation.

### CHURCH QUARRELS.

UNIFORMITY of opinion on any one subject is an absolute impossibility. Shades of difference more or less distinct will continue so long as the human mind is constituted as it is. In the sphere of religion there is room for large divergence. Systems of doctrine, speculative theories, and ideas as to the seat of religious authority, afford scope for great diversity of opinion and practice. From apostolic days to the present, men have dreamed the dream that religious belief and practice can be reduced to a rigid uniformity. The utter and absolute failure of an approximation to such a condition of mechanical unity has not apparently convinced

some people that its realization is impossible. Churchly theories in vogue in several quarters to-day are based on the assumption that a united Church can be secured and maintained by external authority. The history of the Roman Catholic Church affords sufficient evidence that under an authority as absolute as ever attempted to rule the thoughts of men cannot be controlled. That system does not stimulate thought. At its best it only teaches the lesson of submission to ecclesiastical superiors, inducing in its members the habit of renouncing personal responsibility and getting their religious thinking done by proxy. In all sections there are individuals who fancy that the large and comprehensive union of the Church of Christ can be brought about by a show of hands and ecclesiastical enactment. Throughout the Church there are men of strong personal conviction and great force of will who imagine that it is their duty to impose their ideas on all within their reach. From this comes friction, resentment, uncharitable judgments, evil generally. Most congregations have their Diotrepes who loves to have the pre-eminence, and however sincere may be his impression that his ideas and modes of doing things are right, he loses in moral influence by his determined endeavour to control others. Thus originate many of those unseemly strifes and disturbances that wreck the harmony of congregations and bring disgrace on the religion they seek to promote.

These reflections have been more immediately suggested by occurrences that have taken place in an Episcopal congregation in Hamilton. It seems that the ritualistic wave has reached that usually quiet and decorous city. An incumbent was appointed two or three years ago who evidently has rather High Church leanings. With him there is a body of sympathizers. There is also a large number who regard all ritualistic practices and usages with the utmost aversion. They have apparently avowed a determination to resist to the uttermost all innovations, and have persistently kept to their purpose of preventing their introduction. The spirit of conciliation is evidently wanting on both sides, and the two parties are in irreconcilable antagonism. The rector seems determined to force his views on the whole congregation. There is no disposition to convince his opponents, except by introducing the practices that to many are objectionable, in the hope possibly that in time they may get accustomed to them, and by and by come to an attitude of toleration, if not of approval. He does not appear to be in a mood to bide his time and is impatient of delay. The other party has made up its mind that these changes shall not be, and have resorted occasionally to extreme and exasperating measures to secure immunity from the imposition of ritualistic practices, and the results, as they are chronicled in the daily prints, are simply deplorable.

A congregation torn by dissension and in which rancorous feeling predominates is in no condition to fulfil its proper functions. The conversion of sinners and the edification of saints is impossible so long as such a painful state of affairs continues. Malice and all uncharitableness repress brotherly kindness and love. Members are at variance with each other and families are set against families. There is strife and contention and other evil works. The Christian name is dishonoured and the judicious grieve, while the world looks on in mockery at the unseemly exhibition. With what scorn is the saying of the heathen in the early days of the Church repeated "See how these Christians love one another!" Long after the occasions of this unedifying strife have been removed bitter memories will live and the evil effects abide.

It may well be asked why do extreme ritualists persist so determinedly in forcing their opinions on congregations where the people so decidedly object? Better and holier work presses on their attention. With masses drifting away from the Church and becoming indifferent to the claims of religion, with the crying need for the application of Christian principles to all the affairs of life and the people standing in urgent want of the light, the guidance, the warnings and the comforts of our holy religion, why strive so fiercely for a scenic presentation of symbolic worship that, however highly gratifying to a religious dilettantism, is ill fitted to cope with the actual spiritual needs of struggling and suffering humanity? It is the Gospel that is the power of God unto salvation, not histrionic displays in the House of God. Another feature of the High Church movement is that it tends to priestly exaltation and this likewise rouses suspicion and dislike. One obvious lesson emphasized by these deplorable contentions is that the truth of God and the cause of religion are not advanced by disputes like these, so dishonouring to the Christian name.

### Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The illustrations, with the exception of one or two of the smaller ones in the "Witch of Prague," are specially good this month. The frontispiece, an engraving of "Proud Isabelle," is remarkably fine both in conception and finish. Lewis Morris greets the reader with a poem "The Voice of Spring." An interesting paper is "Grasse and the Grassois," by Margaret Tyssen Amherst. The Hon. E. P. Thesiger, C.B., has an elaborate paper on "Church Patronage." There are two beautifully illustrated and historical papers, the one "Ham House," and the other "The River Chertwell." Among other good things in the number is "The Marseillaise," a story by Henry Herman.

BABYHOOD. (New York: Babyhood Publishing Co.)—The number for May contains an article on "Chronic Throat Troubles Resulting from Diphtheria and Scarlet Fever, and How to Prevent Them," by Dr. D. Bryson Delavan, which lays stress on the fact that a considerable proportion of catarrhal diseases of the throat and nose have their origin in one of the above complaints. Many other medical topics of interest to mothers are discussed under "Nursery Problems," which offers the usual careful advice to enquirers. Under "Occupations and Pastimes" will be found practical hints particularly valuable at the approaching summer season, so trying to a mother's nerves. There are also suggestive articles on "Baby's Nap," "Five Little Travellers," "Baby Portraiture," "Early Education," etc.

THE ARENA. (Boston: The Arena Publishing Co.)—The May Arena which closes the third volume of this phenomenally brilliant and successful review, contains a remarkably fine picture of the Rev. Minot J. Savage, made from a recent photograph of the great liberal divine. In this issue Mr. Savage appears in a debate with Julian Hawthorne on the subject "Is Spiritualism Worth Investigating?" An admirable picture of Julian Hawthorne and one of Professor Abram S. Isaacs are also features of the May Arena. Probably the four papers which will attract most attention outside of the Hawthorne-Savage debate in this issue are those by C. Wood Davis on "The Wheat Supply of Europe and America;" Professor Emil Blum on "Russia of To-day;" E. P. Powell's critical study of the political life of Thomas Jefferson and the editor's paper on "Is Socialism Desirable?"

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—President Ballantine, of Oberlin, has a brief but clear and suggestive paper on "Messianic Prophecy" in the May number. The Rev. James B. Reynolds, of Paris, explains the methods of "Bible Study in the Scotch Churches." There are different ways of spelling the sacred book of the Mohammedans. That to which most English readers are accustomed is Koran, the Student uniformly gives it Quran, as in the title of the next article in the current number, "Abraham, Moses, Jesus and Gabriel in the Quran." Professor Burton presents in clear form an "Outline of an Inductive and Historical Study of *Metanoea* and *Metamelomai*." The series of interesting and helpful "Studies in the Gospel of John" is continued. The other usual features given in this valuable monthly are all of them fitted to help in the earnest and systematic study of the sacred volume.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.) In the section set apart for the Literature of Missions Dr. Pierson gives a brief paper, the substance of an address delivered by him at the Students Volunteers' Convention, held recently in Cleveland, on "Let us Evangelize the World in this Generation." Dr. Brockett under the heading "Modern Missionary Marvels," gives a most interesting account of the work among the Sgan and Karens. "Protestant Missions before Carey" affords a theme for Dr. Leonard who supplies some interesting information. Dr. Harper urges the plea for "One Thousand More Missionaries for China," and Max Moorhead supplies a pretty full report of the Volunteer Convention at Cleveland. Each month this most valuable of missionary periodicals presents to its readers a clear and condensed view of the work of missions throughout the world.

CANADA AND THE CANADIAN QUESTION. By Goldwin Smith, D.C.L. (London: Macmillan & Co.; Toronto: Hunter & Rose, and Williamson & Co.)—As a writer of clear, terse, classic English Professor Goldwin Smith is an acknowledged master. Whatever flows from his pen finds a large circle of interested readers. The present volume has been looked for with some degree of curiosity as it proposed to deal with a subject on which many thoughtful minds are exercised. The volume is historical and critical. The course of Canadian history is lucidly sketched without prolixity and men and measures are criticized with a degree of freedom that is refreshing. The Professor believes in the unity of the Anglo-Saxon race on this continent, and the work is obviously written with a view of helping forward the realization of what he conceives to be the manifest destiny of Canada. There is no question that a degree of uneasiness exists as to the perpetuity of our present status. Confederation is evidently not regarded as a finality by either political party. At best it is looked upon as transitional. The Canadian future has three possibilities, for all seem to conclude that a state of tutelage cannot continue for ever. The Professor has evidently made up his mind that union with the United States is the best solution of the Canadian question. That conclusion, however, does not favourably impress the Canadian mind. What may be it would be unwise to predict, but at present popular feeling is decidedly hostile to annexation. Others see hope for the country in Imperial Federation, but this is surrounded with a halo of sentiment and is by many considered to be impracticable. The third course open to us is the formation of an independent nationality. This at all events would preserve Canadian autonomy and permit us to retain all that is most valuable and desirable in our existing institutions. There is no reason why two friendly nations might not live in good neighbourhood and advance their respective interests in a spirit of friendly rivalry. The territory of each is of vast extent, and the resources of both countries are amply sufficient for the consolidation of two amicable, powerful and prosperous Anglo-Saxon nationalities on this continent. It would be difficult to present the annexation theory in a more powerful and attractive manner than is done by Goldwin Smith in his latest volume.



## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XXXIII.

BOB'S COURTSHIP—HOW HE CAME TO GET ACQUAINTED WITH HIS FUTURE WIFE

Many years ago a shepherd boy dreamed a dream which, in the providence of God, exerted no small influence on the early movements of the human race, and which to this day is still a power in the world. Nonsense! What effect can a boy's dream have upon the operation of those great laws whose goings forth have been of old, even from everlasting? Wait a little, that dream about the sheaves in the field doing obeisance to his sheaf; and the sun and the moon also doing obeisance to him, provoked the jealousy of his brethren; that again drove him to Egypt and to prison; but God was with him in the prison and at length brought him forth and appointed him the second ruler in the kingdom. That was the patriarch, Joseph, and that was a leaf from the book of God's providence.

A high authority has said:—

There's a divinity that shapes our ends,  
Rough-hew them how we will.

In nothing is this more plain than in the matter of marriage.

How did Bob come to get acquainted with his future wife? I must tell this in his own words, premising that when he had the opportunity of seeing a picture that pleased him or a group of statuary that engaged his fancy, he spared no pains to get a good copy. While faithful to his employers and never sacrificing their interests to his tastes, he yet found time, and that in the grandest galleries of Europe, to prosecute his favourite study. Many an hour that would probably have otherwise run to waste, he spent in this way; and while so engaged he counted no time and felt no weariness; but on the contrary a secret joy that made him strong and at the same time insensible to all the polluted pleasures of the world. Nor did he spend his time in those galleries in vain. He profited by his sketching—by his outlining and minute observation. As an evidence of this he won distinction, several gold medals and prizes at the various exhibitions at which he competed.

The church of Santa Croce, 460 feet long with corresponding proportions—a wonderful structure in Florence—the Westminster Abbey of that great city, is surprisingly rich in monumental statuary. Here he spent many an hour in studying the great masters. Here are the splendid tombs of Michael Angelo and Galileo, adorned with emblematic figures. The latter is represented with his telescope in one hand, the other resting on a globe, and on the pedestal you read the words: "Hic bene quiescat"—"He sleeps well." This was one of the figures that engaged the attention of Bob. He had read something of his history—the man who gave the world the telescope, the microscope and the thermometer; the man who first detected the diurnal motion of the earth, whose brilliant discoveries were rewarded by persecution—who was made to say before the Court of Inquisition: "I abjure, curse and detest the error and heresy of the motion of the earth, and promise never more in future to say or assert anything verbally or in writing importing that the sun is the centre of the world and movable." "Sed tamen movet." But it moves notwithstanding, the astronomer was heard to utter as he rose from his knees, and for this saying was condemned to suffer imprisonment, and since he appealed to the Bible he was commanded to recite once a week the seven penitential psalms.

Another of his pictures which made a sensation in Paris at the exhibition was the equestrian statue of Nero, which he found in the national museum of Naples, recovered from the ruins of Pompeii, where Nero had played the fool at the amphitheatre (seated for 30,000 persons) on the eve of the great catastrophe—said to be the finest thing of the kind in the world.

Yet another for which our artist had won distinction—rather a group—was Balbus and his son, recovered from Herculaneum slightly discoloured, but with scarcely a scratch upon them. Those marble statues are perfect; the finest that have survived the wreck of time, and little wonder that Bob spent time in taking them down and reproducing them in his own splendid and commanding outline. Nor did they lose much in the translation—in taking them down on his parchments. There he has them—those two noblemen, sitting face to face on their bare-back steeds, the younger gracefully extending his right hand as though he were in the act of thanking his fellow-citizens for some mark of their favour.

Here Bob found time for sketching these and other great works of art; and it was while engaged in making these sketches that he first met his wife; and as there is a considerable dash of romance in the narrative I must give it in his own words as I find them in a letter addressed to an old companion in this place:—

"I had been employed in sketching the younger Balbus, and was just about finishing my work for the day, when I was visited by no less than two of my lady friends (many ladies as well as gentlemen come here both for visiting and sketching) who had come to see the great work of which they had heard me speaking. The elder of those ladies was my hostess, under whose roof I had spent nearly six months, and the other was an English lady boarder who, like myself, was only sojourning for a season. While we were speaking together and admiring some of the strong points of this celebrated figure, a third lady, very young, very, pretty and somewhat flushed with excitement came up to us and said to the two ladies:—

"Come away, I have been waiting on you so long. I want you to see what I have been purchasing."

"What was the statue of Nero or Balbus or anything in the museum compared to her bric-a-brac! The three ladies immediately left. I did not observe that the third had even noticed me or so much as directed her eyes to me; and at this I did not wonder for I was somewhat in *dishabille*—my neck-tie loose, my sleeves rolled up and all over dust, but I

soon learned that she did notice me, and that she purposely came on me in this hurried way that she might get a peep at one whose sketches and pictures were beginning to be talked about. Her father and mother had left for Venice to spend a few days there, leaving her and her younger brother till they should return. This was the position of things when the three ladies met me in the museum working at the statue of the younger Balbus. Judge my surprise to see this same young lady a few days afterwards in the museum all alone sketching also, working on a figure a little way off on my right hand! There I saw her for several days working away at her figure, and it was on one of those days my hostess again made a visit with another of her lady boarders, and gave me the desired introduction. It was my part, of course, to show my hostess and her lady friend some attention—to go round with them and point out the more celebrated objects of art presented in the museum, and it was in doing this that we came upon the young lady referred to, who, it would seem, was too busy to-day to notice her lady friends. Having been introduced I felt that we were no longer strangers, but fellow-workers together. Next Sabbath we met in Church—Episcopal Church—and, strange enough, met in the same pew, through no design on the part of either the young lady or myself, but, as we say, by chance. Not being acquainted with the Episcopal service, I acted very stupidly—had no book, and when a book was put into my hand I did not know how to use it, having been brought up a Presbyterian; but she, perceiving my embarrassment, came to the rescue, and evidently took no trouble in turning up the lessons for me.

"The sea-shore here is a great attraction, and the walks in the early morning both here and through the country are delicious, the air is so fragrant and the flowers so rich and rare. Such camellias and hyacinths and chrysanthemums! What glorious walks those both along the shore and through the neighbouring country! What lovely skies, and such a balmy air!

"Now it so happened that one morning in one of those delightful rambles that I met, or rather overtook, my lady friend, for we were both going in the same direction, and so we walked on together and talked and talked about this and that, the sea, the shells, the sheep, the sky, the birds, the flowers, Vesuvius and its eruptions—every conceivable thing but one thing, and that the one thing which was uppermost in our hearts! I am afraid that I acted and that I spoke very stupidly all through, for I am a poor talker and must have appeared to a disadvantage that fine morning in that memorable walk along the sea-shore of that lovely bay, but still I believe I succeeded in making myself pleasant, so much so that we met again and again in the same way, and by-and-by those delicious walks were no longer left to chance, but were the result of regular appointment."

This is the way Bob got acquainted with the lady that by-and-by became his wife. It is unnecessary to speak of the engagement that followed or to dwell on the details of the courtship and the many delightful incidents with which it was checked. Suffice it to say that it ended as all courtships should end, and that the lady brought into her new home not only wealth and honour, but those rarer endowments which belong to the heart, without which no home, rich or poor, can be happy, and no life, high or low, can be prosperous.

There were some of us thought that Bob would never marry—that the memory of Mabel Brown would—even though several years had passed since her death—be too green, too tender to admit of such a thing; for there can be doubt that Mabel filled a large space in his thoughts, and that her death had made an ineffaceable impression on his young mind. And can we wonder? Think of two children, Bob and Mabel, being thrown so much together, meeting in old Chubb's house for their lessons, sitting with their slates before them for hours to please the old man, and drawing pictures to please themselves. Think of them being thrown so much together for years—the tender and impressionable years of life. Affection in such a case was as natural as the flowers in spring. This was the case in early life, and it deepened like a river as the years rolled on. Bob never said anything and Mabel never said anything on the subject, but no one sitting in Brown's house, where Bob often came in the time of her sickness, could fail to see it. The light in the eye, the softening tone, the little offerings and sketches said far more than words could say. Mabel had, doubtless, made a deep impression on him, and her death, just when opening up into splendid womanhood, had thrown a shadow over his young life, which for a time robbed his cheek of its bloom and his mind of its rest. But time is a great healer, and a life of such movement and change as his had been for years has a wonderful power in obliterating early impressions and making us oblivious to love's young dream.

CHAPTER XXXIV.

THE HONEYMOON OF BOB AND HIS BRIDE—SEA-SICKNESS—MEETING WITH PAT HEENAN—THE POWER OF SACRED LOVE.

In that hour of newly wedded bliss, when the happy couple have just taken their departure, when the marriage ceremony is over, when all the hand-shakings and kisses and congratulatory speeches and hugs and flowers and presentations have served their end—when the last handful of rice has been delivered like the rattling hail and the last old shoe has been cast after the carriage that bears them away, how great is the relief which the young couple feel! Then the bride that has been under a heavy strain for hours—eager to look her best—to keep her pose and win the admiration of every beholder on that high day, begins to breathe more easily. And then, too, the bridegroom, who, it may be, has been looking forward to this grand occasion for months together, and who, in spite of himself and all the congratulations and presentations and tables loaded with every delicacy, has felt a weight on his spirit—an anxiety as to his speech, his words, his appearance, lest he should say or do anything *outré*, anything inappropriate or in bad taste, for he, too, wants to do his very best. But now all that is past. He has got through, at least fairly well; so he feels; but she—how lovely! her appearance—perfect—enchanting—everything in perfect taste. So he says, and so she believes!

And in this, the calmer, sweeter hour that follows the heat and the hurry and the flurry connected with the solemn

hour when they are made one—when the orange blossoms are doffed, when the rich tullé veil is laid aside and the wedding robe is exchanged for a plain travelling suit, and they are far beyond the reach of the critic's eye—now precious does the one seem to the other! There is perhaps no moment in a man's life that is so full of calm, rich satisfaction as that blissful hour when after leaving the bridal hall, with all its gaiety and fond attractions, he can now without fear, without restraint or constraint, look into the face of her who has just received her new name and say "MY OWN!"

In making their way to Glasgow, where the young couple were bound to spend their honeymoon, they had, of course, to cross the English Channel, the waters of which are comparatively shallow and the waves short and choppy. Sea-sickness here is almost inevitable in the case of passengers not accustomed to such travelling. In the case of the bride she had not made the third of the distance when she was overtaken by this calamity. Bob did not suffer much; but the bride, how terribly!

Where now the elastic step that scarcely touches the carpet, the sparkling eye, and the fragrant locks with their orange blossoms? What a change has taken place! All is reduced to a form little better than a dishcloth—to a heap of misery, reaching, nausea, sickness—sickness even to death.

It is a sad spectacle which this young lady now presents along with others, companions in the same tribulation. Sad spectacle as contrasted with the time when Bob first saw her, so shy and coy in the Church of Santa Croce, the Westminster of Florence. She is now very low and has become in his hands as tame as a household chicken in an Irish cabin. Yes, very low, sometimes lying on a couch and sometimes on his knees looking piteously up to him as if her life was in his hands. One comes to her with a cupful of champagne and declares it to be the best restorative ever tried, but just as the dish is applied to her mouth the vessel gives a lurch and the liquor is spilt; and another comes with a bottle of soda water, and says there is nothing like the good old cures; and a third comes with what he calls an antidote to sea-sickness, prepared by some great chemist in London, and what with one thing and what with another, her trouble instead of becoming less is becoming greater and she wishes in her heart that they would all let her alone—in short, that she might die.

Among those most attentive to Bob and his bride in their little trouble was a gentleman of quick step and agile movement with a face full of sympathy and expression. He evidently took more than a passing interest in them, and, in fact, had been keeping his eye upon them ever since they had entered the steamer. It will not surprise the reader much to be told that this was Pat Heenan, the vile street Arab, whose name had once such a villainous odour, and who had more than once roused the indignation of Bob to a white heat. But though none could be more sorry than Pat himself for the mischief he wrought and the pranks which he perpetrated in those wild days, yet Bob, ignorant of his penitence, still retained a grudge in his heart against his former tormentor and he felt at times as if he would gladly meet him and fell him to the ground. But all this passed away when Pat came to him and said:—

"Surely I have met you before this?"

"Perhaps you have," said Bob. "Where do you hail from?"

"Glasgow, and my name is Pat Heenan, and yours is Robert Armstrong," said Pat.

Bob was silent, partly from surprise in meeting him so unexpectedly and partly from the lingering feeling of indignation referred to; but Pat, quick in his perceptions, continued:—

"Often, Mr. Armstrong, I think of those old times with shame and bitter regret and I do trust you will forgive me" (his voice trembling) "for all the wrong I have done you."

"I forgive," said Bob, "I forgive you for all the wrong but you will never know how much I suffered thereby and I shall never cease to take the deepest interest in your welfare."

Both were perfectly sincere, the one in his confession of wrong-doing, and the other in his forgiveness of the wrong-doing, and in both the one and the other was visible emotion, and taking one another's hands, they became entirely reconciled. Strange that while the heart goes out freely in the way of forgiveness to the transgressor when forgiveness is asked and when the tokens of a real penitence are visible, that it refuses to under any other consideration. Prosperity on the part of the transgressor will not do it; adversity, sickness, suffering in any form will not do it; the offerings of gold and frankincense will not do it. No, no, there is nothing in money or honor—nothing in the proffered services of sympathy in the time of affliction, or gifts of any kind that will break up the fountains of the great deep and evoke the warm tide of a full and genuine reconciliation. Such offers and services may mollify the lacerated feelings of the past, but they do nothing to remove the sting; and while the sting remains, forgiveness is out of the question. As well compel the waters of Niagara to stop in their course and reclimb the rocky steep from which they have fallen as to call upon the heart to go forth in a generous forgiveness to the transgressor while he still remains in the attitude of rebellion or hostility in which he dealt the deadly blow.

Transfer these considerations to ourselves in our relations towards the great God against whom we have all so grievously offended and you will see that he is acting no arbitrary part when he says: "Repent ye, therefore, and be converted that your sins may be blotted out." This is a law that is deeply struck in the providence of God, and also holds a high place in the scheme of Redemption.

Now that this little matter was settled and that the bride's sea-sickness was passing away, Bob and Pat had a good time. Like brothers they delighted in recalling scenes long past, and recounting their histories, their successes and reverses, and to crown the whole, both their wives were brought together and became sharers in their joy; for both Pat and his wife (not that they were spending their honeymoon, for that was past two years before) as well as Bob and his wife were bent upon the same errand—revisiting Glasgow and looking once more into the faces of friends from whom they had been separated for years, but, as may be expected, Bob and his bride were much together during the rest of the voyage across the Channel and the two couples had to part company when they reached London.

"What are your plans—do you mean to return to the continent?" said Pat.



"Oh yes, I must remain two years there at least. After that I am not sure what I'll do. In the meantime I'll go and see the Balfours, for whom I am working, and the Alexanders and the Browns, etc.," said Bob.

"And Miss Carruthers, of course?" replied Pat.

"Oh certainly, how can I forget her?" said Bob.

"It's I," said Pat, "should say so, and I am sure she will have her reward."

"Well, what are you going to do in Scotland, Pat?"

"Oh, my business," said Pat, "is just to take a run over from time to time to talk about the road, and the finances, and the plant, etc., with a board that have an interest in it and this time I took my wife."

This had been a great day for Bob and his wife. His sympathy as well as his affection had been greatly moved. They were lovers—lovers in the higher sense. No love like that kindled at the altar of God. No man, no husband, father, loves like a Christian father; and the same may be said of the woman. Her love is the purest and most beautiful thing that shines in this dark world. No love, I say, like that of a Christian woman; no wife, no mother loves like a Christian mother because her love takes to do not with the interests of time but eternity. All other love is fading, doomed, having its roots in the grave and because having no roots in itself must wither away.

And here let me say that no woman that is a stranger to this love is qualified to stand at the altar of God and take those vows which she is called upon to take. She is to be a light in the home in which she dwells, but there is no lamp like the lamp of this sacred flame. She is to be a power for good in the neighbourhood, but there is no power like the power of an endless life. Beauty? Is that all? What becomes of such beauty when the hoary fingers of time touch it? Give me the beauty that time cannot wrinkle—that smoke cannot darken—the beauty of holiness, the beauty that shines brightest in the darkness.

And suppose your husband is a Christian, his Christianity cannot save you. The spectacle you present on your marriage day is indeed beautiful. Hand-in-hand you stand at the altar of God, and hand-in-hand you start out together amid the congratulation of friends, but every day you go farther and farther apart like two ships that leave the same port but bound for harbours far apart from one another. In your physical life—in all that pertains to your earthly existence—you are united. You live beneath the same roof, sleep on the same pillow, eat at the same table, but in the higher life you are strangers to one another. Here you have nothing in common. Here there is a growing separation, every day going farther and farther apart till the great dividing line is reached, and the everlasting wail is raised: Ichabod, Ichabod—"the glory is departed."

Bob felt that on reaching Glasgow his first duty was to visit his mother's grave.

(To be continued.)

#### THE SKY-LARK.

Blithe is the lark when first the morning breaks  
And from his nest up-circling through the air  
He leaves below a world of shadowy care  
And off his wings the dews of darkness shakes;  
For those high lakes of blue he gladly makes  
With song that overfloweth everywhere  
Like the sweet grace that falleth after prayer  
To one who from sin at last awakes.  
Poets have sung thy praises;—but thy song  
Is far above all sound of poet's voice,  
Though listening to thy notes he may rejoice  
And wonder if some raptured angel-throng  
Pause in their service as thou soarest near  
And to thy music lend entranced ear.

—Sarepta, in *The Week*.

#### THE MISSIONARY WORLD.

CHRISTIANITY IN JAPAN—BY A JAPANESE.

The following is the address delivered by Mr. Tozo Ohno at the annual meeting of the Woman's Foreign Missionary Society:—

I am pleased to have the opportunity of representing before your Society on this occasion my native country, Japan. I am especially pleased to have the privilege of saying something about missions.

Japan has long been brooded over by the darkness of heathenism, and it is only within recent years that the light of the Gospel has begun to dispel the darkness of its night. Japan was first known to the western world in 1542. A Portuguese ship on her way to China was obliged, under stress of weather, to put into a seaport on the western coast. About seven years after this discovery a number of Jesuit missionaries came to the country to spread the Roman Catholic faith. In 1652 these missionaries headed a conspiracy for the overthrow of the Government, in order to bring the empire into subjection to the King of Portugal. In consequence of this the Japanese excluded all foreigners and closed their ports against all countries, with the exception of the Dutch, who were permitted to enter the port of Nagasaki twice a year for purposes of trade. In 1853, through the influence of Commodore Perry, Japanese seaports were again opened to the world, and since that time the changes which have taken place in every department of Japanese life is almost incredible. Since the opening of the Canadian Pacific Railway Japan has become the most accessible of all Oriental countries to western civilization, especially to that of Canada, which is so near a neighbour. In 1890 a constitutional government was established in the empire; and to-day Japan is the only country in Asia, under native government, enjoying the civilization of the nineteenth century. Postoffice, telegraphs, telephones, newspapers and such agencies of civil-

ization are in use throughout the whole empire. The old system is passing silently away, and the new is growing vigorously and becoming firmly established.

But while there has been so much progress in my native land, it grieves me to tell you that almost the whole empire is in spiritual darkness. Japan does not know God, nor Jesus Christ whom He has sent. Much advancement has been made intellectually, socially and morally, but the true source of happiness and eternal salvation is not known by the mass of the people.

Protestant missions began in Japan in 1860. In that year the American Board sent out the first missionary to Japan. It was then first that the true light began to struggle with the dense darkness of heathen Japan. Already the night is breaking, and the hills are tipped with the glory of the rising of the Sun of Righteousness. In 1870, just ten years after mission work began, there were 1,000 native Christians. Since then the progress has been much more rapid. Now there are 32,000 native Christians, 280 churches and about 600 missionaries. The Sunday schools number 350, with an attendance of 22,000.

You will be glad to learn that the condition of Japanese women has been much improved since Christianity entered Japan. The wives and mothers and sisters of my native country have great reason to rejoice at the changes which the civilization of the west, but especially the religion of Jesus, have brought to them. They have been made partakers of the blessings which have been falling upon the Island Empire.

There are at present over fifty temperance societies of Japanese ladies in Japan in connection with the Churches. This temperance work was begun after a visit of Miss Leavitt, the well-known American temperance worker, in 1884. She spoke at many places throughout the country, and her addresses awakened the deepest interest of the Japanese women in this important movement.

Perhaps it is not generally known that drinking customs prevail more widely in Japan than in this country. Certainly the temptations to the use of strong drink are greater than in Canada. In any town and city of Japan liquors are distributed by boys every morning from house to house, as milk is distributed in the towns and cities of Canada. The Japanese are trained to the use of strong drink from their earliest years. Parents give rice beer to their children, and teach them to regard it as beneficial. I need not tell you what the effects of these habits are. In Japan, as everywhere, the results are "evil and only evil continually." The failures of students in their examinations, the bankruptcy of merchants, the poverty of our cities, and most of the crime of our country can be laid directly at the door of strong drink. It will be seen, therefore, that there is great need of temperance work in my native land. It is only, however, since the introduction of western civilization that the drink habit has become so prevalent. Many of the strongest drinks were unknown until they were brought in by merchants from the west. The Christian women of Japan are doing what they can to stem the tide of this awful traffic. Connected with their organizations for the suppression of intemperance are Social Purity Societies, which, through their efforts and the publication of a paper, are seeking to save Japan from this terrible social curse.

The influence of the Japanese women is already being felt in Parliament. In the House of Commons one in twenty of the members are Christians. The wife of Mr. Nakashima, the President of the House of Commons, is a devoted Christian, and one of the foremost temperance workers. She is also one of the principal contributors to a magazine which has for its object the elevation of Japanese women.

Many charitable societies have also been organized by the Japanese women and the wives of missionaries. One of the best of these institutions is a training school for nurses in the city of Kioto, in charge of the American Board. This school is a very large one, and many young ladies are studying there the best methods of caring for the sick. After finishing their studies they give themselves to the care of the poor who are unable to pay for such services. Much good has been accomplished by this agency and it has been the means of bringing many souls to Christ.

The present Empress of Japan is one of the finest ladies of Japanese history. She has devoted herself to the advancement of her sex, and is ever found as the leader of any movement which has this as its end. There are several Red Cross, or military, hospitals under her patronage. In these, young ladies of nobility are being trained as practical nurses. They resign all the luxuries and attention of their homes and give themselves to the work of caring for the poor sick men in the hospital wards. Twice a year a Charity Exhibition is held for the purpose of collecting money for the orphan homes, which are supported by the ladies of the charities societies. They bring articles from their own homes which are collected and sold to maintain these homes.

You will thus see that the women of Japan are taking an active part in extending the work of civilization in Japan. It is a great mistake to suppose that Japanese women, like the women of India and China, are the slaves of the men. Their position has changed very much within the last quarter of a century. Twenty-five years ago, under the feudal system, the Japanese women had no public rights and few social rights. She was, indeed, simply the housekeeper, and stayed mostly indoors under the control of the men. Now women are employed in various public positions—as clerks in banks and

postoffices, private secretaries, public school teachers, and many are practising as physicians in the cities and towns.

Twenty years ago Japanese women were obliged to conform to the Buddhist law of obedience. This law required three things: 1st—While unmarried, obedience to the parents; 2nd—when married, obedience to the husband and the husband's parents; 3rd—when widowed, obedience to the son. Buddhism allowed no freedom to young people, especially girls. She was obliged to obey the commands of her parents in all things. Even in regard to marriage she had no choice. While she was still a child she was betrothed by her parents, and when she reached a certain age the marriage ceremony took place. Often the bride never saw the face of the bridegroom until the day of the marriage. In Japan marriage does not take place so early as in India and China. The average age is, for the man twenty-one years, and for the woman nineteen years. Women in the old feudal days had no right of property; when the husband died the property passed to the son.

A great change for the better has taken place in regard to Japanese women. Under the new civil code men and women are placed on the same level in this matter. And it is to the credit of the Government that property which came into its possession, because there was no legal heir, has been restored to the women from whom it was taken.

Another bad custom which widely prevailed in Japan, but which is now passing into decay, is that when there were two or three daughters in a family it was the custom to send one of them to some Buddhist nunnery, where she was obliged to remain through life and was subject to very strict rules.

I am pleased to say that the condition of woman is steadily advancing in my native land. There are now as many schools and colleges for women as men, and they have now full privileges both in education and religion. Christian mothers are now sending their children to Sunday school to learn about their Saviour, Jesus Christ, instead of teaching them to bow down to senseless images of wood and stone. There is no doubt that the present treatment of Japanese women will produce grand results. The next generation will have better mothers than the present, and if new Japan goes on in the way of righteousness, much of its progress will be due to the influence of Japanese homes and Japanese women.

Buddhism, which has been the cause of all the degradation of women of which I have been speaking, was the State religion and supported by the public funds; but under the new constitution the Japanese are free to accept any religion which they may choose. This means the destruction of Buddhism; and although the priests are making the most strenuous efforts to hold the people in subjection to the old faith, it is rapidly falling into decay.

But while heathenism is losing its hold upon the people, you must not suppose that the people are all eager to accept Christianity. Western infidelity has not been slow in spreading abroad those doctrines which are in direct antagonism to those of the Christian faith. The books of John Stuart Mill, Huxley, Darwin, Spencer, Ingersoll and such writers are eagerly read by the Japanese, and are already bearing their characteristic fruits. Many infidels have gone themselves to Japan to spread their own doctrines. The future battle in Japan will not be between Christianity and heathenism, but between Christianity and foreign infidelity.

Under such circumstances the needs of Japan are apparent. The whole land is being sown with the rank seeds of infidelity. What is needed is earnest, faithful men and women who will sow the good seed of the kingdom. Certainly this is the opportune time for sending the Gospel to the Japanese. No country is more open to the missionary, and no country has such a large population waiting and eager to receive the truth.

I thank the Lord that I have found the light of salvation through Jesus Christ and became His follower. My father and brother and friends all turned against me, and I was cast out from the family. I was obliged to come to this country to escape the persecutions to which I was subjected after becoming a Christian. Although, by becoming a disciple of Jesus Christ, I have had to forsake all worldly advantages, yet I rejoice in the better blessings of the kingdom of God. It is my earnest desire while in this country to interest the people of Canada in the needs of my native country. I seek above all things that Japan should be won for Christ. If you are interested in missionary work, pray for me and my native land, Japan.

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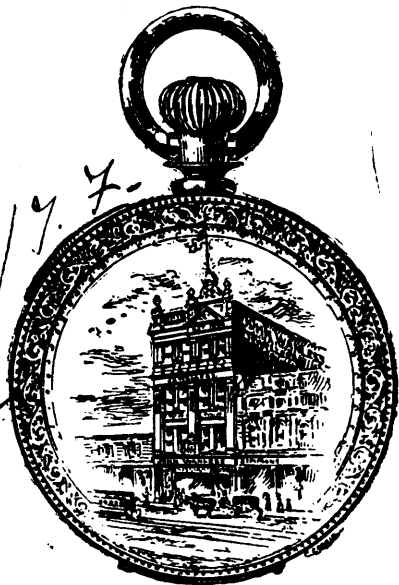
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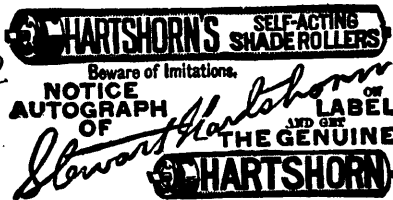


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**Ministers and Churches.**

THE Rev. S. Houston and wife have sailed for a trip to Ireland.

THE Rev. G. B. Howie will leave Montreal for Syria on 20th inst.

THE Rev. and Mrs. R. J. Craig, of Deseronto, were in Florida last week en route from Jamaica. Mrs. Craig is greatly improved in health.

THE Rev. J. A. Maclean, B.A., a graduate of Queen's, has accepted a call to Blakeney and Clayton. He will be inducted very shortly.

REV. JOHN THOMPSON, D. D., pastor of St. Andrew's Church, Sarnia, has been presented with a purse of gold and an address on twenty-fifth anniversary of his pastorate.

At a meeting of the Presbytery of Ottawa last week, Rev. Mr. Goodwillie, of North Bay, was appointed to Osgoode Church and Rev. Mr. Hyland, of Bishop's Mills, Brockville Presbytery, to Fitzroy Harbour.

THE meeting of the Young People's Society of Christian Endeavour of the First Presbyterian Church, Port Hope, held in their hall, Walton Street, last week was very largely attended. So much interest is taken in these weekly meetings that the hall is becoming inadequate to accommodate the large gatherings.

THE closing meeting of the season of the Presbyterian Sabbath School Union will be held in Knox Church on Friday, May 15, at eight o'clock. The Study of the International Lesson will be conducted by Mr. R. J. Hunter, and there will be a conference on Mission Sabbath Schools—their Work and Management, to be introduced by Mr. Thomas Yellowlees.

THE Rev. Principal Caven, of Knox College, preached an impressive sermon at St. Enoch's Church, Toronto, on Sabbath last, and after the service ordained Messrs. William Fisher and A. C. Maclean elders of the Church. Dr. Caven, before receiving the elders into fellowship, delivered an earnest charge to them. He also addressed the congregations, pointing out how in many ways the members might assist their elders and render their services efficient, pleasant and easy.

THE Vancouver, B.C., World of the 28th ult., in its report of the arrival of the C.P.R. steamship, The Empress of India, says: Rev. Dr. Torrance, of Guelph, Ont., is one of the globe circlers and has only words of praise for all he saw. It was a glorious trip: one never to be forgotten. The Empress is a first class sea boat, the accommodation palatial and the officers most courteous gentlemen. The Doctor would have liked to have stayed in Vancouver a few days, but was obliged to leave for Lethbridge, where Mrs. Torrance has been lying ill, by the steamship special.

THE Meaford Mirror says: Mrs. Robert Clark died last Monday forenoon after a long illness borne with Christian resignation. The deceased lived a blameless life and was respected highly for her many amiable qualities. She was a devoted wife and mother and an active worker in the Church. Her sorrowing husband and children have the sympathy of the community in their great loss. The funeral took place on Wednesday afternoon and was largely attended. After a service in the Presbyterian church, which was conducted by Rev. J. A. Ross, of Erskine Church, and Rev. J. McInnis, of Knox Church, St. Vincent, the remains were interred in Meaford cemetery.

A Boys' Mission Band has been organized in connection with MacNab Street Church, Hamilton. Thirty-nine boys have already joined. The object of the band is to train and educate the boys in the work done in mission fields, and more especially to stimulate them to take an interest in home mission schemes of the Church. On Friday night, under the superintendence of Mrs. Fletcher, the boys conducted the meeting themselves. They elected their own officers, and the business-like manner and correct society rules carried out deserve more than a passing remark. The following officers were elected: Calvin McQuestion, president; James Black and George James, vice-presidents; John Murray, secretary; Laidlaw Addison, treasurer, and the following committee: Harry Leitch, Geo. Davidson, Geo. Dundas, Chas. Blankstien.

THE last monthly meeting of the Toronto Presbyterian Council for the season was held in the lecture-room of Knox Church last week, Mr. William Mortimer Clark, the president, in the chair. The boundaries between Leslieville and St. John Churches and West and St. Mark's Churches as reported by the executive, were adopted. It was decided to have 400 copies of the boundaries of the Churches printed and distributed to members of Sessions. The Rev. William Burns, the secretary, asked members of the Council to furnish him with the names and addresses of all members of Sessions. The adjourned discussion on "How to Reach the Masses" was not taken up owing to the late hour at which the business before the Council was concluded.

MR. ARTHUR DEPEW, the young and talented organist of Old St. Andrew's Church, Toronto, has resigned his position here, having been engaged by a Presbyterian Church in Detroit, Mich., at a much higher rate of salary. He will be very much missed both in the Church where he now is, and also in the city at large, he having become exceedingly popular at first-class concerts as accompanist. His friends, of the choir met at the residence of the choirmaster on Thursday evening last to bid him a pleasant farewell, and he was then presented with a beautiful gold-headed cane suitably inscribed.

THE anniversary of the King Street Presbyterian Church, London, was the occasion of special sermons being preached there Sabbath week. Rev. E. Cockburn, of Paris, occupied the pulpit, and in the evening chose as his text Mark i. 35: "And in the morning, rising up a great while before day,

He went out and departed into a solitary place, and there prayed." Christ, said the reverend gentleman, always prayed before an important occasion, and in every case we are told that the windows of heaven were opened and God answered His petitions—a fact that contained a lesson for us all. As in the garden of Gethsemane our Lord's prayer was not answered as He desired, so we should all learn to say, nevertheless, not my will, but Thine, O Lord, be done. The Church to-day had great need of an outpouring of God's holy Spirit, and Christian men and women should devoutly pray for it. The sermon throughout was instructive and to the point, and the preacher held the undivided attention of his hearers during its delivery.

A SPECIAL meeting of the Peterborough Presbytery was held in St. Andrew's Church last week, for the purpose of dealing with the call of the St. Andrew's congregation to Rev. A. MacWilliams, of South Mountain, in the Brockville Presbytery. Rev. Mr. McEwen, of Lakefield, Moderator, presided, and among those present were: Rev. E. F. Torrance, of St. Paul's, Peterborough, Rev. Mr. Hyde, Warsaw, Rev. Wm. Bennet, Springville, Clerk, and Messrs. Wm. Graham, Lakefield, and G. M. Roger, of St. Paul's, elders. The call to Rev. Mr. MacWilliams was formally sustained. It was presented by the Clerk of the Presbytery, supported in speeches by Dr. Bell and Mr. John McClelland, of St. Andrew's, and sustained. The call, with reasons for the translation and a guarantee of \$1,200 salary and manse, will be forwarded to the Brockville Presbytery, which body will now have to deal with the call. A committee consisting of Rev. Mr. McEwen, from the Presbytery, and Dr. Bell and Messrs. John McClelland and G. Paton were appointed to attend the Brockville Presbytery and plead for the translation.

THE following address of condolence, beautifully illuminated and handsomely framed, was presented to the Rev. Mr. Cameron on the occasion of the death of Mrs. Cameron by the trustees and congregation of St. Andrew's Church, Thamesford: Whereas, God in His good pleasure has seen fit to remove from you a dear wife and a loving mother, we would take this opportunity of tendering you our heartfelt and sincere sympathy in this sad affliction which has fallen upon you. We know that no words of ours can heal the breach that has been made, but we also know that He "who is strong to smite is also strong to save," and we would pray that the same consolation and comfort which you have so often ministered to others in like circumstances may be ministered to you and yours at this time in a double portion by our Heavenly Father. May you be guided and strengthened by the Holy Spirit, and although a tie is broken between you and earth, yet may heaven appear the nearer and its rest the more blessed by reason of her who has gone before. The address was signed by James Patterson, chairman, and W. H. Sutherland, secretary.

SOME time since the members, adherents and friends of Marringhurst congregation, in the Presbytery of Rocklake, Manitoba, met at the house of Rev. John Cairns, the late pastor, to the number of a hundred; and presented him with an address expressive of regret at parting with him as their pastor. It contained warm and cordial expressions of the high esteem in which he was held for his devotion and zeal by the people of his late charge. Mr. Cairns in his reply made some very feeling remarks as to his resignation, saying that, but for his consideration of duty, he had hoped to live and die amongst his present congregation. He sketched the progress that had been made in the district since coming to it, mentioning amongst other things that he had baptized 184 children and that there were still some to baptize. Mrs. Cairns was also presented with a purse containing \$91. After the presentation the meeting assumed a free conversational aspect, and music, readings, recitations and speeches enlivened the evening, which passed all too quickly away. After a short religious service the meeting dispersed, ample provision being made by the hospitable neighbours for those who had come from a distance staying over night.

THE Presbyterians of Teeswater have taken a step in the right direction. For upwards of twenty years they have been divided into two congregations, but last February when Zion Church became vacant negotiations were at once entered into between the two congregations to see if a basis of union could be laid down. It was at once found that there were no difficulties in the way, and on Tuesday, May 5, congregational meetings were held at two and three o'clock in the respective churches, and everything having been satisfactorily arranged, the Presbytery of Bruce met the assembled congregations within the walls of Zion Church at four o'clock, and consummated the union, the Rev. James Malcolm, formerly pastor of Westminster congregation, becoming the pastor of the united congregations. Zion Church being the better building of the two shall be used for service. The old names that once distinguished the congregations will be dropped and a new one will be chosen. This will now make one of the largest and finest congregations within the Presbytery of Bruce, having upwards of 400 members and 200 families.

MRS. EDWARD BLAKE presided at the meeting of the Toronto Auxiliary to the McAll Mission held last week in Association Hall. The treasurer's report stated that since March 1 \$56 had been collected. The meeting was informed the Rev. Dr. McAll desired to purchase, for the use of the children in connection with the missions in Paris, a boat which would cost \$5,000. For this purpose the Toronto branch had received \$3. In a letter from Rev. Dr. McAll an explanation was made with reference to the delay in the issue of the annual report. Copies would be sent on to Toronto as soon as possible. The secretary read a letter from Rev. Daniel Roberts, who has charge of the mission station at Toulouse. The reverend gentleman stated that he had formed a Bible-reading class, and hoped to shortly open a Sunday school with fifteen or sixteen scholars. A letter from the president of the Hamilton auxiliary was

read. That gentleman is at present travelling in Europe, and described a visit to Mentone and Monte Carlo. Mrs. Blake read an interesting paper on the McAll Mission, the subject being discussed under three heads, viz.: the character and field of the work, the way the work was done and the claim it had for aid. This paper will be published in pamphlet form and distributed among friends of the mission. It was announced that an auxiliary will soon be formed in Winnipeg. The meeting then adjourned. Any one intending to visit Paris, and wishing a list of the mission halls in that city, should apply to Miss Carty, 263 Jarvis Street.

THE Rev. Dr. Waits, of Owen Sound, conducted the anniversary services in Erskine Church, Meaford, on Sunday week. There was a large attendance at both services. A number of flower plants, many of which were in full bloom, were tastefully arranged around the pulpit and added much to the appearance of the church. The sermons were eloquent and convincing and delivered with much force. In the morning the text was Leviticus x. 3. With much pathos the preacher spoke of the afflictions of life, especially bereavement, which was Aaron's great sorrow, and in this part of his sermon touched a chord which must have vibrated in many a heart. The hopeless sorrow of Aaron was contrasted with the sorrow of those who have lost Christian relatives. The insufficiency of carnality, stoicism, philosophy and scepticism to heal the wounded heart was dwelt on with much power. Religion was held up as the only thing which can brighten life's path and bring peace to the troubled soul. In the evening the Rev. Dr. took for his text the words: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with Me in Paradise"—Luke xxiii. 42-43. The faith of the dying malefactor was emphasized and enjoyed as worthy of imitation, the glories of heaven were pictured in beautiful word painting, and a strong appeal was made to seek an entrance into the heavenly Jerusalem. On Monday evening Rev. Dr. Waits lectured on "The Gray Metropolis of the North." Those who were present thoroughly enjoyed the lecture. In speaking of Edinburgh the bright and dark sides of the picture were presented. Places intimately associated with the political and ecclesiastical history of Scotland were described. The names of some of the noblest characters which adorn the pages of Scottish history were referred to and an eloquent tribute paid to the many sterling qualities of the people. In his travels through the country the lecturer appears to have been particularly struck with the reverence for religion and respect for the Sabbath everywhere noticeable. His analysis of Scottish characters was rather flattering to the Scotchmen present and would lead a listener to believe that though the reverend gentleman was born south of the Tweed his heart was in the Highlands.

JUBILEE services were recently held in Knox Church, St. Catharines, of which the Rev. George Burson is the esteemed pastor. The pulpit was occupied by Rev. Principal Caven, who preached in the morning an appropriate and instructive discourse from Psalm lxxxiv. 10. At the close he said: Although almost a stranger, he was sure it must be a matter of great interest to them to know that they were celebrating this jubilee. As they looked back over the years that had passed since the Church was organized fifty years ago, perhaps the first thought would be what changes have taken place during that time. Of the names that were on the roll when the first communion was celebrated in 1841, there was just one with them whose name appeared to-day. The loved ones whose presence seemed so necessary were all gone. It was not necessary to enquire where; Christ could answer that question. They had gone to be with Him, which was far better. He

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did not know whether these departed ones were cognizant of what was taking place to-day or to what extent their knowledge of these things was limited. There was no impossibility and no improbability that this might be so, and by more than a fiction of the imagination he could represent them as joying in our present joy and taking part in the celebration. When they thought of all those who had gone and the work God had accomplished in and by them they should be impressed with feelings of deep gratitude and deep humiliation as well because they had not done all the Master was entitled to expect. They should seek now to consecrate themselves to the Lord, and be His wholly and forever. How many years yet remained to them, who can tell? The Master might soon call them to Himself. This message should come to their hearts: "Whatsoever thy hand findeth to do, do it with all thy might." Our opportunities here would soon come to an end. We should consecrate anew our hearts to the Lord and throw greater energy into our Christian lives, and thus receive a brighter welcome into that better land. When one thinks of the uncertainties of human life the only desirable and worthy object is to lead a life devoted to God. His prayer was for the banishment of the demon of unbelief which cuts the sinews of so many. If unbelief found lodgment in the heart, life would be a poor, weak experience. We should dedicate life, energy, time, talent, all we have, to the service of the Redeemer. Our time would soon come, and perhaps there was not one in the audience past middle life who would live to see the hundredth anniversary. The one great question which should concern all should be their relation to God and to the kingdom of the Redeemer. The collections amounted to the magnificent sum of \$2,041. On the evening he took for his text John xiv. 16. On the following evening a largely-attended meeting was held, at which the pastor of the Church, Rev. George Burson, presided, surrounded by Rev. Principal Caven, of Knox College, Toronto; Rev. Robert Ker, rector of St. George's Church; Rev. Isaac Tovell, of the St. Paul Street Methodist Church; Rev. W. J. Armitage, of St. Thomas Church; Rev. J. H. Ratcliffe, of the First Presbyterian Church; Rev. Jesse Gibson, of the Queen Street Baptist Church, and Rev. E. B. Chestnut, of the Haynes Avenue Presbyterian Church. After devotional exercises Mr. Burson gave a short address and introduced Mr. Robert Lawrie, the only member still connected with the congregation whose name is on its first roll of membership. Mr. Lawrie gave a most interesting historical sketch of the Church's progress since its formation to the present time. Dr. Burns, of Halifax, a former pastor of the congregation, had arranged to take part in the jubilee services, but had, through impaired health, been compelled to leave for Europe. Principal Caven delivered an eloquent and interesting address indulging in hallowed reminiscences in connection with the early history of the Church and the men whose names had been spoken. When grateful to God for their own Church history, they should take the larger view and give thanks for the blessings which had followed the whole Christian Church. He did not forget that the Church of Christ was larger than the Presbyterian Church. The union accomplished here was a proper one. The larger union of the Church in Canada in 1875, coterminous with this political organization, was telling on the divided Church in the mother land, and he hoped soon to see a union effected there. He heartily and sincerely rejoiced at the spirit of unity existing in the Evangelical Churches to-day and would be glad if all were cemented into one great Protestant body as an answer to the boastings of Rome. Appropriate addresses full of good wishes and congratulations were made by all the clergymen on the platform and the proceedings were closed shortly after ten o'clock, Principal Caven pronouncing the benediction. The choir presented a choice programme of sacred music.

**PRESBYTERY OF WINNIPEG.**—A regular meeting of this Presbytery was held on April 30. There were present fourteen ministers and three elders. Mr. Robert Crawford, ex-M.L.A., of Indian Head, being present, was asked to sit as a corresponding member. Rev. Dr. Duval's term of service as Moderator having expired, Rev. John Hogg was elected Moderator for the next six months. The committee appointed at the last meeting to look into the case of the Rev. C. P. Way reported, and after further deliberation it was agreed to make application to the General Assembly for leave to receive him as a minister of the Presbyterian Church. A report was presented upon Sabbath Observance to the general effect that the Sabbath throughout the bounds of the Presbytery is well observed, and that the Churches on the day of rest are well filled with attentive worshippers. Dr. King presented the names of several graduating students of Manitoba College, who asked that application be made to the Synod for leave to take them on public probationary trials for license as preachers; their names are as follows: Messrs. Peter Fisher, R. E. Knowles, James Buchanan, Duncan Campbell, Hope F. Ross, George Lockhart and James E. Munro. It was agreed to make the application asked for, and the Moderator and Clerk were appointed to assign subjects for examination to these young men. Rev. David Anderson, on behalf of Rev. J. Pringle, Port Arthur, presented the report on Sunday Schools, thirty-five schools reporting. This report was received and adopted, and thanks were tendered to the Convener. Rev. Joseph Hogg presented the annual report on Temperance, which was received and adopted, after bring out several vigorous speeches; it treated of the importance of temperance work, and the advance made in recent years, and especially in recent legislation in this province, and urged that greater interest be taken in this matter by Sessions of the Church. The Rev. John Hossie, formerly stationed at Dominion City, was transferred to the Minnedosa Presbytery, within the bounds of which he is now engaged.

**UPPER CANADA TRACT SOCIETY.**

The fifty-eighth annual meeting of the Upper Canada Tract Society was held in the Northern Congregational Church last Thursday evening. There was a large attendance, including many of the leading pastors and Christian workers of the city, who listened with great interest to the record of a year's successful work.

The president, Rev. John Burton, B.D., delivered an address. He pointed out that the press has great power, and that the Christian Church should use it. Much that is written to order is unreliable, and from a commercial sense the best literature does not pay. The Tract Society was founded in 1832, because, as the founders said, they were impressed with the importance of the diffusion of divine truth through tracts and books. Continuing, the president pointed out how the Tract Society supplemented the Bible Society, the colporteurs of which under the constitution could not even carry paraphrases and hymns. This is the method pursued in our own North-West. Where the sale of Bibles by colporteurs was not enough to warrant establishing agencies, the Tract Society employed colporteurs, and they were subsidized by the Bible Society and given Bibles to sell. In conclusion, the president stated that the work of the Tract Society did not interfere with the regular book trade, for it filled a field that the ordinary book-stall did not.

The report was then presented and showed a year's progress. The total income was \$38,918 for the year, of which \$26,268 was cash from sales; \$5,050 subscriptions and donations; \$782 from the Upper Canada Bible Society subsidies to colporteurs; \$1,334 rent in trust, \$5,467 from bequests. Included in this latter sum is \$5,000 from the William Gooderham estate. The expenditures, including a special investment of \$5,367 and a balance of \$54, amounted to \$38,918. This shows an increase of \$6,300 over the revenue of last year.

During the year the society sold 37,000 books, 10,000 Bibles and Testaments, 160,000 periodicals and 175,000 tracts. Gratuitously there were issued 6,000 books and 220,000 tracts and cards. The total issues during the year were 608,000, and since the organization of the society 18,432,000. These tracts and books have been scattered abroad in different languages. The work of the colporteurs, three of whom are stationed in Ontario and three in Manitoba, was widespread. In the cities and towns, as well as on the farms, in the forests and mines and on the lakes tracts were scattered in the course of the 11,507 miles travelled in the discharge of their duty. The work of Rev. Mr. Bone among the sailors on the Welland Canal was referred to in gratifying terms.

A new departure has been made in the employment of university students during the summer as colporteurs, and five of the students will work in this way, beginning in a few days.

By the income from the Jesse Ketchum trust, now largely increased, the Society will be able to distribute free religious books to the value of \$700 per annum among the Sabbath schools of Toronto for the next twenty years. It was reported that during the year the secretary, Rev. Dr. Moffat, had visited many places throughout the Province and delivered 265 sermons and addresses on the work. The officers of the year elected are: Rev. John Burton, president; Rev. William Reid, D.D., the Bishop of Huron, the Bishop of Toronto, Sir Daniel Wilson, Rev. Joshua Denovan and John K. Macdonald, vice presidents; James Brown, treasurer; John K. Macdonald and W. A. Douglas, honorary secretaries; Rev. Dr. Moffat, permanent secretary; Revs. Charles Duff, M.A., D. McTavish, M.A., D.Sc., W. G. Wallace, B.D., Manly Benson, C. C. Owens, John Alexander, J. A. Turnbull, LL.B., G. J. Bishop, Stuart Acheson, M.A., Heber J. Hamilton, B.A., William Galbraith, LL.B., T. W. Campbell, B.A.; Messrs. George Pim, J. J. Woodhouse, E. J. Joselin, M. Nasmith, Herbert Mortimer, A. E. O'Meara, James Knowles, junr., John G. Greey, William J. Davis, James Fraser Macdonald, Thomas Caswell, Walter Sterling, directors; Mr. John Young, depository.

"That we heartily thank God for His blessing upon our fifty-ninth year of Christian work, for the cheering increase in our income, for our enlarge-

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Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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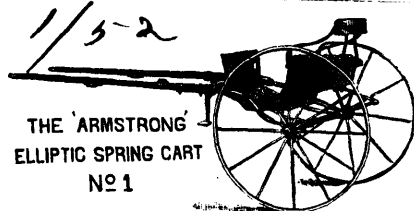
168 YONGE STREET.

circulation of the best religious books, and for the larger staff of earnest colporteurs sent out to do the Master's work."

This resolution was moved by Sir William Dawson in an eloquent address, in the course of which he reviewed the great progress in the diffusion of religious literature that has taken place since the founding of the Tract Society of England in 1799. He told how one of his chief pleasures sixty years ago was in reading the "Child's Companion," one of the periodicals issued by the parent Society. Several bound volumes of this old-time friend collected away back about the time the Upper Canada Society was founded he had given to one of his grandchildren a short time ago. From these pleasant recollections the venerable Principal of McGill framed a powerful argument for the more constant reading of religious literature to counteract the flood of godless literature that was sent forth like the plague of frogs over all the earth. Mr. J. K. Macdonald seconded the resolution briefly. A resolution commending the work of the Society to the public was adopted on motion of Rev. Thomas Bone.

**UNCLE SAM BUYS IT.**

On May 7, 1891, the contract for supplying the U. S. Army with baking powder was again awarded the Cleveland Baking Powder Co. The fact that the Government requisition calls for baking powder "equal in quality to Cleveland's" is a high tribute to the great merit of the powder. Cleveland's is the standard.



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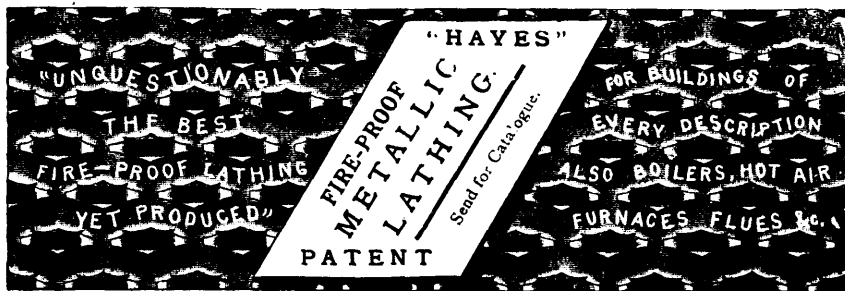
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### HOUSEHOLD HINTS.

A GOOD tea cake that a dyspeptic can eat without injury if cold: One cup of sugar, one egg, a half cup of sour cream, the same of sweet milk, a small teaspoonful of soda, a little salt and nutmeg. Bake an hour before tea time, so that the cake may have time to cool.

CALEDONIAN CREAM.—Beat the whites of two eggs to a stiff froth, and mix with it gradually two ounces of strawberry jam, two ounces of currant jelly, and, if liked, two ounces of Caster sugar; serve on a glass dish, piled high. Almost any jam will make this sweet.

PARSNIP SOUP.—Take about one-fourth of a pound of salt pork; chop it moderately fine and fry it out; turn the fat from it into a soup kettle; add one large onion chopped fine, half a cupful of chopped celery, and two good-sized parsnips, cut in small pieces; add salt and a little white pepper, and one quart of water; cook slowly until the vegetables are tender; then pour the soup through a coarse sieve or colander, jamming through the pulp of the parsnips; put it on to heat again; add one pint of milk, one and a-half tablespoonfuls of butter and a little cayenne; do not allow the soup to boil hard after the milk is added, and after it is poured into the tureen add a tablespoonful of finely-cut boiled beet; cut the beet in slices, and wipe each slice dry before cutting it for the soup.

MARQUISE PUDDING.—Open a two-pound can of preserved pears, drain them from the liquid, cut them small and run them through a sieve; add half a pint of white sugar syrup. Cut up two pineapples into small slices, and then into small dice. Add their weight of sugar and a pint of water; simmer half an hour; set aside to cool. Boil half a pound of dried cherries in half a pint of syrup and cool. Surround the ice cream freezer with ice, put the pear pulp in it and work it until partly frozen; add while working the pears with the spatula, the well-beaten whites of four eggs. Drain the cherries and the pineapple from the syrup and add them, and when nearly frozen put the mixture in an ice-pudding mould. Surround it with ice and salt until wanted.

TOMATO OMELET.—Put a pint of canned or stewed tomatoes into an open stewpan and let simmer for half an hour. Season with salt and pepper and a tablespoonful of butter. Beat six eggs well and add to them a level teaspoonful of salt and three tablespoonfuls of water. Put a generous tablespoonful of butter into a large omelet pan or frying pan, and when it becomes white and frothy pour the eggs into it. Shake over a very hot fire until the eggs begin to thicken and look creamy; then pour in the hot tomatoes, spreading them over the middle of the omelet. Roll up quickly, and, after browning for an instant, turn out on a warm dish and serve immediately. Care should be taken to have a hot fire, for without great heat the omelet will be hard and heavy. Oysters, cheese, chicken, ham, and, indeed, nearly all kinds of meat and fish may be used in the same way as tomatoes. When meat or fish is used it should first be heated in a little sauce. Cheese is simply grated and sprinkled over the omelet just before the rolling.

# Dr. Price's Cream Baking Powder

Used in Millions of Homes—40 Years the Standard

To make candy from honey, boil one cupful of honey, one cupful of sugar, one-fourth cupful of water and a large teaspoonful of butter. Test in water and pull while cooling.

BOMBAY TOAST.—Take one ounce of anchovies, wash, bone and pound in a mortar with one ounce of fresh butter till reduced to a paste; melt in a saucepan; add the beaten yolks of two eggs and pepper and salt to taste, and spread the mixture on some slices of nicely-toasted bread. Serve very hot.

INDIAN CUSTARD PUDDING.—Two quarts of new milk, one cupful of fine Indian meal, one cupful of molasses, or sugar if preferred. Heat the milk to the boiling point, reserving a little cold to mix with the meal, and one beaten egg, which stir into the milk while hot; add the salt, spice and sweetening. Bake two hours or more in a slow oven.

LEMON JELLY.—Put two ounces of gelatine to soak in a pint of water with half a pound of sugar and the thinly peeled rind of two lemons. When the gelatine has melted add the strained juice of five lemons and the whites and crushed shells of three eggs. Whisk it on the fire and pass it through the jelly-bag; at the last add three-quarters of a glass of brandy. Pour it into a wet mould and let it set.

POTATO ROLL.—Put one cupful of cold mashed potatoes into a saucepan, add one-quarter of a cupful of milk and a palatable seasoning of salt and pepper, a tablespoonful of chopped parsley and two well-beaten eggs. Mix thoroughly, take from the fire, beat until light. Put one tablespoonful of butter in a frying-pan, when hot put in the potatoes, spread evenly over the pan, cook slowly until a golden-brown. Roll like omelet, and serve smoking hot.

TURNIP PUREE.—Take six large turnips, peel, slice thin and boil in salted water until sufficiently cooked; then drain in a colander and afterward rub through a fine sieve. Place the pulp thus obtained in a saucepan, mix with it a tablespoonful of flour, a seasoning of salt, pepper and grated nutmeg, a good slice of butter and a teacupful of rich milk. Stir over the fire until thoroughly hot, then serve as required—say, with beef or mutton.

MOLASSES CAKE.—This recipe is for a cake not nearly so elaborate as the one given above, yet for children and those who once were children it is very good, and takes very little time to make. You will need two eggs and a piece of butter the size of an egg, half a cup of water, two-thirds of a cup of sugar, one cup of molasses, half a teaspoonful of soda and two cups of flour. It bakes much better if put in two tins.

STEAMED GRAHAM PUDDING.—Beat one egg, add one cupful of New Orleans molasses and one cupful of sour milk, dissolve one teaspoonful of soda in the milk, and stir in two and a-half cupfuls of sifted Graham flour, half a teaspoonful of salt and one cupful of chopped raisins. If not thick enough add a trifle more flour. Grease a deep basin and pour it in; steam three hours. Eat with sauce.

WHEN you make chocolate now of an evening sprinkle a little cinnamon on top after the chocolate has been poured in the cup. It adds the same piquancy and charm that nutmeg adds to lemonade, lemon juice does to Vichy, sliced lemon does to tea, or, to come nearer home, that salt does to an egg.

SARATOGA BISCUITS.—The following breakfast cakes are great favourites at a certain Saratoga hotel: Heat a pint of new milk over the fire, and when hot enough to melt butter, remove, add butter the size of a walnut, three beaten eggs, three tablespoonfuls of good yeast, a little salt and flour enough to make a soft dough. Let them rise in a warm place for two or three hours. Make up into small biscuit, of bun-shaped cakes, lay close together on a well-buttered tin, and bake for fifteen minutes in a quick oven.

SCALLOP OF MUTTON.—Take scraps of cold mutton and cut them into small pieces; put a layer of the meat into a dish, then a layer of stewed tomatoes—canned tomatoes will do—then a layer of bread crumbs; sprinkle with salt and pepper, and add a few bits of butter, then another layer of meat, and so on until the dish is full. Have the last layer of crumbs. Bake in a moderate oven one hour and a-half.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

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Miscellaneous.

46/52

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS. DIED. Suddenly at his residence, 177 John street, on Monday, May 4, 1891. Forbes Michie, captain of the Royal Grenadiers, in his 35th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, May 26, at 11 a.m. BRUCE.—At Southampton, July 14, at 5 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, 19th inst., at 9.30 a.m. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m. LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m.

Minard's Liniment cures Colds, etc.

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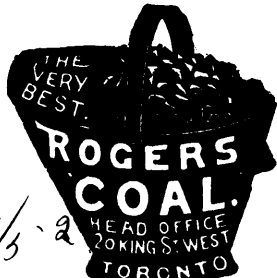
A FOREIGN MISSIONARY For Mistawis Indian Reserve (near Prince Albert). Salary \$1,000 and a house. Apply to PROFESSOR HART, Winnipeg.

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Miscellaneous.

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Miscellaneous.

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334 Yonge St., Toronto. Telephone 2033.

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For the coming week we will have some surprising bargains. Those beautiful oiled Linen Splashes 9c, worth 25c. A great lot of remnants 1/2 yd. and upwards of Elastic Garter Webbing, 2 for 3c. Pins 1c per paper. Hair Pins 1c per paper. Jewsharps 2c, worth 5c. Bicycle Belts 9c up. Boys' and Men's Suspenders 9c up. A great array of finest Tooth Brushes 5c up. The finest show of Hair Brushes and Combs ever seen in this city. A splendid rubber unbreakable Comb 14c, worth 25c. Combs from 3c up. Hair Brushes 10c up to the finest. 310 Window Shades the past week shows some appreciation of our prices, 49c and 59c each for plain and with pretty dado complete, with Hartshorn roller and pull. Children's Wagons, steel wheeled, double spoked, \$1.50 and \$1.80, worth \$2 to \$3. With wood n wheels, 37c, 69c and 98c, from small to largest, worth \$1 to \$1.50 elsewhere. We are making a sacrifice sale of Books. A fairly well-bound edition, including nearly all great authors and poets, 19c. Balance of our Pansy and Elsie books 19c. A well-bound Dictionary, 32,000 words, 14c. Dore Illustrated Books \$1.24, worth \$2.50. Space up. Come and see us.

Miscellaneous.

TO CONTRACTORS.

Sealed tenders addressed to the undersigned, endorsed "Tenders for Works," will be received until noon on Monday, 18th of May inst., for the following works:—

Two asylum cottages at Mimico, three cottages at Orillia Asylum, and alterations in Assembly Hall of Education Department, Toronto.

Plans and specifications can be seen at the Asylum for Idiots, Orillia, and at this Department, where forms of tender can also be procured.

The tender for the cottages, Mimico, to be accompanied by an accepted bank cheque for two thousand dollars, and for the works at Orillia and Toronto for one thousand dollars each, the cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender when called upon to do so.

Where tender is not accepted the cheque will be returned. The bona fide signatures of two sureties for the performance of the contract to be attached to each tender.

The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner.

Department of Public Works, Ontario, Toronto, May 4th, 1891.

CEYLON TEA COMPANY

WHAT

"THE TIMES" OF CEYLON

Says of this Company, May 4th, 1886.

"We are asked by a Correspondent, 'Which Company, for the sale of Ceylon Tea at home, does the largest business?' and we really do not think that anybody can answer this question. In all probability, the Ceylon Tea Growers, Limited (Khangani Brand), sell more Tea than most, seeing that they have no less than one thousand Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of Tea."

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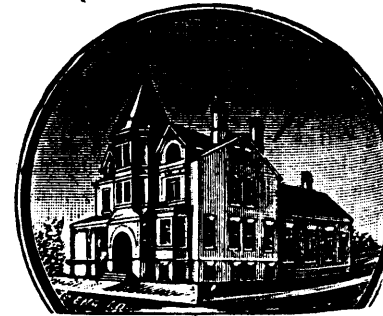
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FIRST—As a Whole Life Policy.

SECOND—As an Endowment Policy.

On either of these the rate is guaranteed to be lower than charged by the Company for new policies at that time and age.

THIRD—If not satisfied with the offer the Company can make on the above options, he may continue his Insurance for another ten years, or IN ALL TWENTY YEARS, at the ORIGINAL RATE. In case he changes, all the surplus and accumulation from his original policy will be applied to reduce the premium in the new policy.

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