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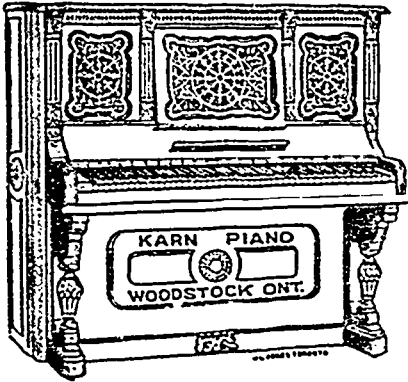
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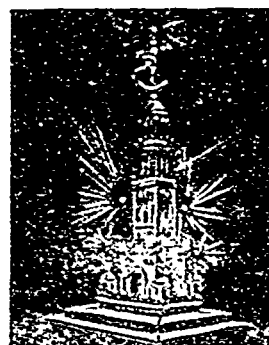
Beef Cakes.—Mince the meat very fine. Boil and mash potatoes equal to one-third the quantity of the meat, mix them together thoroughly, season with pepper and a few sprigs of parsley minced. Add the beaten yolk of one egg to bind it. Wash and flour your hands. Make the mince into cakes about the size round of a teacup, and fry them a nice brown in hot butter or beef drippings. Serve on a napkin with a garnish of fried celery.

Cleaning Hair Brushes.—Whenever it is possible hair brushes should be cleaned with powder, well rubbed in, and allowed to stay some time and then rubbed out on a cloth. It is the greatest mistake to allow the ivory or silver to be submerged in water; it spoils the color of the ivory. When bristles must be washed, put lumps of soda in lukewarm water and keep dipping them in till clean, and then into cold water and allow them to dry with the bristles turned downward.

Polishing Furniture.—The polishing of furniture seems to be of comparatively modern date. The effect is that a hard-faced surface is secured which is not so liable to become scratched as varnish and which presents equally as brilliant and fine an appearance. There are several pastes and polishes used, a few of which are here-with given:—A good furniture polish is made with half an ounce of beeswax and a quarter ounce alkanet root, which are melted together until the wax is well colored. Then add half a gill each of raw linseed oil and spirits of turpentine. Strain through muslin. A polishing paste is made as follows:—Take three ounces of white wax, half an ounce of castile soap, one gill spirits of turpentine. Shave the wax and soap very fine and put the wax in the turpentine. Let the mixture stand twenty-four hours. Then boil the soap in one gill of water and add to the wax and turpentine. This paste is highly recommended by practical men. To wax furniture, use a mixture of two ounces white or yellow wax, according to color of wood, and which has first been melted over a moderate fire, and four ounces best spirits of turpentine. Stir until cool, or, if for immediate use, apply hot, and rub with a hard brush. The polish may be renewed at any subsequent time by rubbing with a piece of fine cloth.—*The Upholsterer.*

Making Fritters.—There are many recipes for making fritters. The very familiar fritter made with soda and cream of tartar is hardly worth description, it is so well-known. It is of no possible value in connection with fruit fritters or any fancy fritters. It is only properly used alone and served with a white syrup for breakfast. The best batter for fruit fritters is made as follows:—Mix the yolks of two eggs with a tablespoonful of sweet oil, a saltspoonful of salt and a tablespoonful of lemon juice or brandy, according to the use to which the fritter may be put or as your taste may require. After mixing these ingredients, add a cup of flour and little by little a gill of cold water. The batter may now be set aside, or the whites of two eggs beaten to a stiff froth may be stirred into it at once. If it seems too thick, add another white of egg. It must be just the proper consistency to coat the fruit thoroughly. To make clam fritters chop fine twenty-five clams. Make the batter from the juice of the clams instead of cold water, making it a trifle stiffer, so that when the clams are added they will just drop from the spoon. An oyster fritter is best made of whole oysters dipped in the same batter, seasoned with a pinch of cayenne pepper and the lemon juice. Apple and peach fritters are quite often soaked in wine or brandy for an hour or two before they are dipped in the batter and fried.

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Vol. 24.

TORONTO, WEDNESDAY, MAY 1st, 1895.

No. 18.

Notes of the Week.

The Young Women's Christian Association of the United States and Canada met in the chapel of the First Presbyterian Church, Pittsburg, on the 18th ult. Delegates were present from all parts of the country, and when all had arrived over two hundred women, active and earnest in Christian work, were present.

The *British Weekly* is the authority for saying that, it is understood that Mr. Stead is negotiating for the purchase of one of the London half-penny evening papers. It hopes the negotiations will come to something. A fresh, vigorous, and independent voice like Mr. Stead's would be helpful in the present dimness and confusion.

Very lately in our columns was noticed the presentation of a copy of the New Testament to the Dowager Empress of China and, now, an excellent Christian Chinese woman has been called into the royal palace at Peking to the influential post of infant's nurse. Just at this time of the humiliation of her pride, perhaps there was never a more hopeful time for Christianity to get a welcome among the educated classes in China.

The course of the French in their quarrel with Madagascar will be watched with much interest. It may justly be feared by the unprovoked manner in which she has sought a quarrel that she will act in a very high-handed way. This was the case during a former occupation in 1883 when an English missionary was imprisoned under martial law who afterwards was paid \$5,000 by France for illegal detention during a period of two months.

Mrs. Blackie, widow of the late Professor Blackie, has written the following letter:—"I wish to express the deep gratitude I feel for the reverence and love which have followed him whom we have lost. To all those who on the 6th March filled St. Giles's Cathedral and the streets, to those who remembered him by flowers, letters and cards, and to the press I return loving thanks. It has all been beautiful to me and soothing.—Elizabeth Stuart Blackie."

The Rev. H. Wardlaw Thompson, foreign secretary to the London Missionary Society, speaking recently at the City Temple, London, on the subject of Madagascar, said: They were acting on the sound general principle that missionary societies should not be mixed up with politics, except as the very last resort. The Government had done its best to secure, as far as paper could secure, the safe-guarding of British missions among the Malagasy. This was very clear from the last Convention with France.

Five lines in the Washington dispatches on March 2nd told that the Hoar Anti-Lottery Bill, which passed the Senate at the last session of Congress, had finally passed the House, on which result congratulations are due Professor S. H. Woodbridge, of Boston, who has won this victory almost single-handed, at great cost of money and labor, in a campaign of education, which some union committee of the churches or some national anti-lottery league should have conducted, rather than leave such a burden to be carried individually.

Manitoba is not the only country troubled and vexed with the educational question. On the other side of the globe in New Zealand, at the twelfth annual meeting of the Congregational Union of the Island, held lately at Dunedin, a motion for introducing the Irish Bible Lesson Book into the state schools was negatived by the following amendment:—"That it is neither the duty nor the right of the State to teach or con-

trol religion, and that in view of the open designs and covert attempts to establish denominational education it is not desirable to alter the present educational system."

We have before referred to the case of the destitution and suffering among the farmers in Nebraska, both in the persons of themselves and their families and cattle. We mention the following late news: "Good rains throughout the State during week before last have greatly encouraged the people generally and the farmers in particular. Every effort is being made to get in a crop and take advantage of the favorable season. While the farmers of the Presbyterian Church have been helped very much to sow their wheat and oats, they are kept short on feed and not one-half of the entire need has been met."

The *Presbyterian Witness*, of Halifax, noticing civic affairs in Montreal, Toronto and Halifax, says a good word for this city: "Both in Montreal and in Toronto there has been a good deal of civic mismanagement and corruption. In Toronto there was a careful investigation followed by penalties. In Montreal there was an investigation which however was a farce. We have not heard of wrong doing in this city except in connection with the granting of licences and with the liquor traffic. We hope the election next week will add to the City Council men who will do their whole duty without fear and without reproach."

The commencement exercises of McMaster University began Monday evening with a public meeting of University alumni. They were continued by a variety of exercises until the evening of Wednesday. On the afternoon of that day a University collation took place at which the Hon. Mr. Dryden presided. The Hon. G. W. Ross, LL.D., was also present and spoke. At 8 o'clock p. m., in the Main Audience Room of the Walmer Road Church, the public conferring of degrees by the University and the giving of the diplomas took place. His Honor Lieutenant Governor Kirkpatrick and other distinguished gentlemen were present, among whom was Sir Oliver Mowat who gave an address.

Correspondence from Bombay, India, speaking of the work of Rev. John McNeill in that city, says: "Great interest has been stirred in nearly every section of the European community, while a number of Parsees and Hindus have regularly attended the services. Many of the circumstances of life in Bombay, the habits of the people, the widely scattered European population, make such work as Mr. McNeill's difficult, but this fact has only made Christian workers in the city more thankful for the success which by God's blessing has followed the meetings. During his stay in the city he has also been addressing the students of the Wilson College, and making good use of the splendid opportunity which through the work of that college lay to his hand."

Still they come! Conventions are now and for some time will be the order of the day. That of the Y.P.S.C.E. has already sent out several bulletins, and expectations are being worked up. Now comes the announcement of the Thirty-first International Convention of the Y.M.C.A., to be held at Springfield, Mass., from May 8-12th, and that of the Twenty-fifth Annual Conference of General Secretaries from May 13-16th, at Hartford, Conn. Many men well known in Y.M.C.A. circles will take part in its convention. Among the more important subjects to be discussed are "Work for the Young Men of This Continent"; "Association Work in the South and South-west, in the West and North-west, and Among Colored Men"; "Spiritual, Educational and Physical Work"; "The Opportunity of the Railroad De-

partment"; "The Relation of the Association to the Foreign Mission Cause"; "Christian Work in the Army."

The Rev. Dr. Maclaren, the famous Baptist preacher of Manchester, England, who has been spending some time in the East recruiting his health, returned lately much improved, and received a warm welcome from his congregation at Union Chapel. His able colleague, Mr. Roberts, has received an invitation to a church in Edinburgh, but as yet has not accepted it. It is felt that if Mr. Roberts were to accept the call to Edinburgh, it is quite within the range of possibility that Dr. Maclaren would not see his way clear to remain as pastor, considering his advanced age and the uncertainty of his health. Manchester can ill afford to let go the greatest preacher in the North of England, and it is to be hoped that matters will be arranged for both to still work at Union Chapel.

At the closing of the Irish Presbyterian College an interesting feature of the proceedings in Belfast was the conferring by the joint Theological Faculty of Degrees in Divinity. Dr. M. Morris, of Manorcunningham, who has many a story to tell of the renowned Prof. Archer Butler, whose college living lay in Donegal, was the senior recipient of the degree; and his faithful services in connection with the Derry College Committee amply entitle him to the honor. Dr. Taylor, an admirable and erudite Indian missionary, who had obtained his B.D. by examination in Edinburgh, was the second to receive the degree. Dr. Knype, the third of the doctors, has been out for the last thirty years in Queensland, and has there done a larger work than he would likely have had the opportunity of performing at home.

The feeling appears to be growing in Scotland that the question of disestablishment, which has so long been agitating the country and which has been also long in the Government's programme, may yet get the go-by, at least for some time to come. For this change some papers are disposed to blame the ministers of the Free Church, who after having induced the Gladstonians to include Disestablishment in the party programme, decline to come out and assist the candidates. Principal Hutton, of the U.P. Theological College, writing on the subject, says: "The conclusion we regretfully reach is not that the case has lost aught of its intrinsic force or popular interest or urgency; but that we are ill served collectively by our Scotch members, and by the Government who, in choosing what they can most safely sacrifice at the pinch, have been led to believe that they may venture once more on taxing the inexhaustible patience of meek Scottish Dissent."

The war between China and Japan appears to have come to a termination by a treaty of peace. Although there are some mutterings of discontent at the terms of the treaty among some of the great European powers, it does not appear very probable there will be any active interference on the part of any of them. The Japanese by reason of their having profited so by the adoption of Western weapons and tactics, in which they have proved themselves very apt scholars, have walked over the course. The whole conduct of the war has resembled strikingly that of the last Franco-German war, in which the Germans went straight on their way to Paris without a single reverse. Should the result of this war be to wake up China as Japan has been waked up, and should the Chinese shew themselves to be as apt scholars as the Japanese have proved themselves to be, it would not be surprising if, with their great numbers and vast resources, this should in time prove itself to be one of the most epoch-making wars in the world's history, and call into play forces which will yet work wonderful changes not only in all the East, but also powerfully affect Western nations as well.

Our Contributors.

MORE JOTTINGS FROM BERMUDA.

BY KNOXONIAN.

Politically considered Bermuda is an interesting object lesson for an Ontario man. The government is a mingling of Downing street rule with popular government. The General commanding the forces is ex-officio governor of the island. The Executive Council is composed of nine members appointed by the Imperial Government, and, of course, are not directly responsible to the people or to the Legislature. Theoretically considered this may not be a perfect system but it seems to work well enough in practice.

The Legislature is composed of thirty-six members, four from each of the nine Parishes—constituencies we would say in Ontario. I don't know whether the members divide on party grounds or not. I have had the pleasure of conversing with two or three of them and with several other representative men on matters of government but I never heard any of them hint at such terms as Tory or Liberal. I never heard of Patrons and I don't think there is a P.P.A. on the island.

The Tariff is delightfully simple. There is an ad valorem duty of five per cent. on all articles except liquor and tobacco and one or two other commodities. The men who smoke and drink have to pay a specific duty somewhat higher. How the Legislature makes both ends meet with a five per cent. tariff is one of the things that a stranger wonders at. Local taxes are the merest trifle. Judged by external appearances our government house in Toronto would not make a decent back kitchen for the Governor's residence here and yet nearly two millions of people are, if I may judge by the Parliamentary reports, clamouring for the abolition of the Government House on King Street, while twelve thousand Bermudians look upon the palatial residence of their Governor with pride. Just why Ontario, with her boasted wealth and great natural resources, should have so many people who wish to pull down everything, and, little Bermuda, with twelve thousand inhabitants, and no natural products but potatoes, onions and lily bulbs, should be constructive rather than destructive in her legislation, is a problem that will stand some hard thinking. One reason may be because there are so few people here in the agitation business. The whites have great respect for the powers that be, and the coloured men don't worry themselves about politics. Perhaps the climate has something to do with it. A comfortable man is seldom an agitator. Explain the fact as you may one hears more growling about bad government and more abuse of public men and public institutions by Canadians in one week in Canada than anybody ever heard here in any twelve months. The other day I happened to have a long talk with a Nova Scotia statesman whose name everybody knows and I asked him how it came about that the people are so contended and happy here while Canadians are forever wrangling about racial and religious questions. He pointed ominously to the guns on Prospect Hill and said, "Perhaps those have something to do with it." I differ in opinion from that Nova Scotia gentleman though he is a statesman. I don't believe the guns on Prospect Hill have anything to do with the government of this island. Britons have never been made or kept quiet with guns.

It is easy to say that the place is small. So much the worse if the people wish to worry one another. Small communities and small congregations are all the more easily made the prey of designing demagogues just because they are small. Joseph Howe use to say that "the smaller the pit the fiercer the rats fight" and Joseph Howe was distinctly right in so saying. Bermuda is small, and the people learned long ago that if their island was to be a pleasant place to

live, in they must live on the "give and take principle" to a greater or less extent. This is as strikingly illustrated in
THE CHURCH

as in the state. The Church of England is and has for centuries been established. In every parish there is a large Church building, erected many years ago, and an Episcopal congregation in receipt of an annual grant from the legislature. Of course it would be manifestly unjust to keep the Episcopal Church financially without helping the others and the result I understand is that every congregation on the island gets a per capita allowance from the Legislature. Across the bay from the town of Hamilton there is a congregation in connection with the Free Church of Scotland. It is the oldest Presbyterian congregation in the Western hemisphere and one of the few Presbyterian congregations in the world that stands squarely on Disruption principles. They take the annual grant from the State but there is no interference of any kind with their work, government, discipline or worship.

Does this slight connection between Church and State injure the church on the island. I utterly fail to see that it does them the slightest harm. The people pay just as liberally, pray just as devoutly, listen to sermons just as intelligently and attentively and go about all their church duties just as earnestly as if there was nothing but what Prof. Young used to call a relation of "mutual outness" between them and the State. I have heard that the Legislature and some of the parish churches have a little friction at times but the other churches are just as independent as if they never touched a cent of Legislature money. All this may be theoretically wrong but it shows that the theoretically wrong may not be so bad in practice. England is famous for things that seem wrong in theory but work fairly well in practice. America may yet become famous for things that seem right in theory but are scandalously wrong in practice. Government by the people is no doubt right in theory but it is not yet an assured success in either Canada or the United States. I have met with more than one typical American citizen on this little island who has his fears that combines may yet throttle the people of the United States. Canadian politics are meaner and more spiteful than the Canadian politics of forty years ago. Self-government is a long way from being all good, and passing from the State to the Church it is well to remember that voluntarism is not all good nor is an established Church all bad. The gospel is the only remedy for fallen human nature and whether that gospel is preached in an established or voluntary church is not half so important a matter as to have it preached with faith and power.

MISSIONS IN EASTERN EQUATORIAL AFRICA: THE UGANDA MISSION.—II.

BY J. R.

Propositions are being made for a railway from Mombas to Uganda; but as yet I believe the usual route is the long march of 800 miles from Zanzibar to the lake.

The first mission party for Uganda went out in 1876, almost immediately after Stanley's call had come for missionaries for that land.

The first station occupied was Mpwapwa. This station is situated on a rising ground with fertile country around it. It proves a pleasant resting place before starting on the long, hard journey to the lake.

The next point we visit is Usambiro. The weary march is over and we are near the shores of the Victoria Nyanza. When MacKay was compelled to leave Uganda in 1887, it was here he took up his station and continued working. It was here Stanley visited him and he gives us some glimpses into the life MacKay led:—"He (Mr. MacKay) had made his own waggons, his own fortifications, his own head-quarters; he

had built the machine house and the work-house there and he had the people all at work on machinery. Now in the evening before going to bed I used to hear MacKay and his young Christians singing hymns and saying prayers. . . . Half the morning is devoted to chaffering and bargaining with the natives. A native brings a fowl or something he wants to sell, but there is nobody to buy except poor MacKay."

After resting for a fortnight Stanley departed. Can we not see "that lonely figure standing on the brow of the hill and waving farewell to the departing caravans?" A few months later and MacKay's work was done, and he was laid to rest in the little cemetery at Usambiro. We go to visit his grave, and the graves of those others, his companions in labor, some of whom never reached their destined field of work.

As we stand there we think of MacKay's words before leaving England, telling the committee that "probably within six months they might bear that one of their missionary band was dead. This was literally fulfilled and many others had fallen during these fourteen years, in which MacKay had been permitted to lay the foundation of a Christian church in Uganda.

Now the message comes to the homeland that he too has been called away. His counsel will then come to remembrance: "Be not cast down, but send some one else immediately to take the vacant place."

At the time of MacKay's death in February, 1890, the mission in Uganda was passing through troublous times. The country was in a most disturbed state, and the church had suffered much by persecution, but the sun of prosperity was beginning to shine, and great changes for the better have come to the country during these five years. It is now under a British Protectorate, and religious toleration is assured.

We can not take up space telling about this country. It is said to be exceptionally healthy for Africa, and the natives are superior to surrounding tribes. They show an intense desire for knowledge.

There are a number of missionaries scattered over Uganda now, and their letters give very encouraging accounts of the work. Of course it is impossible to enter into details in a short paper. One thing specially noticeable is the large number of natives who take an active share in the work. Some would say that from Uganda will the missionaries go forth who are to win the Sudan for Christ. How can we tell but this may be! The missionary spirit is manifesting itself, and the natives show great talent. The first missionary meeting was held on July 6th, 1894. There is one to be held every month, a collection always taken up. The natives took a tour of their own land to see in how far the people were gaining a knowledge of Christianity. One hundred workers were sent out. The intention is to train another band and let them work and study alternately. These workers are to be supported by the native church. Besides this there are natives working in Busoga, Kavirondo and many of the islands in the Victoria Nyanza. Up to this year no ladies have been sent to this field, it being deemed too perilous a journey, but the time has come when the need for them is felt, and a number will go ere long. Mwanga, the king is not yet a Christian. We are asked to pray earnestly for him.

One point the missionaries impress on us is that though the work is so encouraging, yet the heathen far out number the Christians and a great deal of wickedness and superstition are yet to be seen. Like every other mission field the call is for more workers. How slow the church is in answering such calls.

In summing up I would say, twenty-five years ago there was but one missionary in this field and but few converts, now there are fifty-eight missionaries and many among the natives able to speak for Christ.

Fifty years ago Krapf was fired with a desire to establish a chain of mission stations, across the continent. To-day the

Church Missionary Society is stretching in from the east to Uganda, and from the west along the Niger, and some day these two lines may meet, and Krapf's desire of long ago be realized.

(To be continued.)

THE LORD'S DAY ALLIANCE.

[Mr. John A. Paterson, President of the Toronto branch of the Lord's Day Alliance, sends us the following communication which we gladly publish respecting recent legislation of the Provincial Legislature on Electric Railway's charters, so far as that bears upon Sabbath observance.—ED]

MR. EDITOR:—Permit me to correct an error which appears in your last issue in regard to the relation of the proposed electric railways to the Lord's day question.

Recent legislation has done more to preserve the sacredness of the Sabbath than seems to be generally understood, and in the good result the Provincial Lord's Day Alliance has borne its part, and has contributed not a little to the advantage which the country now enjoys from the recent Ontario Act. The Act respecting Electric Railways, passed at the last session of the Ontario Legislature, provides that it shall not be lawful for any company to which the Act applies to operate its railway on the Lord's day, under a penalty of \$400 for every train or car operated in violation of the law, with an exception as to trains which may be run exclusively for the transportation of milk before ten o'clock in the morning, and after five o'clock in the evening on railways extending more than one and a half miles beyond any city. The Act applies (inter alia) to that portion of an electric railway which extends more than one-and-a-half miles beyond the limits of any city or town incorporated at the last session of the Legislature, or hereafter incorporated. There are other provisions as to the applicability of the Act which would require an extended communication to fully explain. It is also provided, that any parks or pleasure grounds held by the railway company, and used in connection therewith, shall not be open on the Lord's day to be used for games, picnics, concerts, excursions, or other public entertainments. These provisions and others, are the result of discussions by deputations of many shades of opinion before the members of the Government, and after much thoughtful consideration by members of the House, without distinction of party, of the points presented to them by the officers and members of the Provincial Lord's Day Alliance.

It may be added, that as to electric railways heretofore incorporated, and as to electric railways running in cities and towns and not going beyond the one-and-a-half mile limit, the law applicable to them is set forth in the Lord's Day Act, and the Lord's Day Alliance seeks to obtain an authoritative decision under that Act which will set at rest the question of the legality or illegality of the operating of such railways on the Sabbath. Most competent counsel have given their opinion that such operation is illegal. Yours truly,

John A. Paterson,
President Toronto Branch Lord's Day Alliance.

THE BOOK OF PRAISE.

MR. EDITOR:—Correspondence regarding the new Book of Praise has apparently ended. But it is not too late to refer to one point not yet touched, so far as I know, viz., revision of the Psalter. At the meeting of the General Assembly in Brantford, 1893, a motion to include the whole Psalter prevailed over a motion to include only selections from the Psalter. Discussion ended at that meeting by sending it down to Presbyteries. At St. John, last year, the Hymnal Committee reported that twenty-nine Presbyteries favoured retaining the whole Psalter; the committee so recommended, and this was adopted. This point, therefore, is sure-

ly settled, that the whole Psalter is to be "retained as part of the Book of Praise." It was further reported that twenty-two Presbyteries desired the addition of some new versions of the Psalms, and eleven favoured the selections, and a motion was carried to include both new versions and selections, in addition to the whole Psalter. An amendment favoring the addition of new and improved versions, but opposing the selections as a needless repetition, was voted down. Such a vote seemed to some, perhaps, a very extraordinary one. And yet there was meaning in it. It brings up a matter well worth considering. The selections offered a number of verbal amendments that would greatly improve the metre without impairing the meaning. And to vote against the selections was to vote against these improvements. On the other hand the vote for the selections indicated that many would prefer the repetitions rather than do without the verbal emendations. Now, is there not a better course than either of these open to the Church? It does seem a pity to miss the advantage of these verbal emendations, and at the same time it does seem "necessary and undesirable" to have so many repetitions. Would it not be better to drop the selections, retain the new and improved versions, substitute the improvements suggested in the selections—such as are improvements—in place of the forms now in use, and complete the revision of the Psalter so far as to mend the limping feet, remove the roughnesses or harshnesses in metre, get rid of "tion" as two syllables, drop the "e" out of commandments, and so on? The Church desires to retain the whole Psalter, but is surely not wedded to the mere "words"—the harshnesses, redundancies, misplaced accent, limping feet, and all such defects. Note a few of the verbal emendations suggested in the selections:

(1) PSALM 11. 6.

"Yet, notwithstanding, I have him
To be my King appointed,
And over Zion, my holy hill,
I have him King anointed."

Is changed to:—

"Yet I my King appointed have
Upon my holy hill;
On Zion mount his throne is set,
Established by my will."

(2) PSALM XXIV. 2.

"For the foundation therefore,"

Is changed to:—

"For the foundations of the same."
And verse five:—
"He from the Eternal shall receive
The blessing him upon,
And righteousness, even from the God
Of his salvation."

As amended:—

"This is the man who shall receive
The blessing from the Lord,
The God of his salvation shall
Him righteousness accord."

(3) PSALM XXXIV. 5.

"They looked to him and lightened were;
Not ashamed were their faces.
This poor man cried, God heard, and saved
Him from all his distresses."

As amended:—

"They looked to him and lightened were;
Their faces were not shamed;
This poor man cried, God heard, and him
From all distress redeemed."

IN PSALM LXXXIV.

"Who passing through Baca's vale,"

Is changed to:—

"Who as they pass through Baca's vale."

IN PSALM CIII.

"Of his most just commandments."

Is changed to:—

"Of his commandments just and good."

IN PSALM CXXX.

And piteous redemption.

Is changed to:—

"Redemption also piteous."

And so on. These are only a few samples. They greatly improve the smoothness. And if the Psalms are to be preserved to the Church in the service of praise, the sooner such emendations are effected the better. There lies on my table a copy of the Psalter used by the U.P. Church of North America. They use only the Psalms in their praise, and they have given much attention to revision of the version we use, and have included a large number of other versions. In my next, some of the emendations they have made in the version we use may be noted.

F. B.

TOO TAME APPEALS.

MR. EDITOR,—Your appeals to the Church are, it seems to me, by far too tame. Never was there a crisis in our Church like the present; never was Home Mission work carried on with greater economy; never was a committee more competent for its work or more earnest in its efforts than the Home Mission Committee of our Church. By voice and pen they have done what they could. Yet there we are, in debt to the extent of fully \$10,000. Some ministers, I feel certain, are shirking their duty. I cannot bring myself to believe that Presbyterians, so noted above all other denominations for their generosity, are going to force our committee to stop the extension of their work by withholding the supplies. They will not do so if it is made clear to them that the money is needed at once. Let ministers give no uncertain sound on the state of affairs. He ought not to be in the ministry who cannot feel for his brethren in the Northwest, and he must be very indifferent to our Lord's command to go into all the world and preach the gospel to every creature who can throw Dr. Robertson's appeal in the waste basket and never let it see the light of day. Let that letter be read before all our congregations and mission stations. Let it be distinctly understood that our glorious Redeemer is calling for help in the battle against the Mighty. Ah! what rejoicing, what merry chuckling there must be among the powers of darkness when they know that the Presbyterian Church has been obliged to cry a halt. And shall it be so? Shall a single standard bearer be called back? Shall a single field remain unoccupied? Men and women of our Church, what do you say? Christ's interests are coming in collision with your worldly interests and the one or the other must suffer, which will it be? Sincerely hoping and earnestly praying that when Dr. Reid closes his accounts at the end of April he may find a balance on the right side,

I am, yours, etc.,

G. McARTHUR

Cardinal, April 22nd, 1895.

CHURCH EXTENSION A NECESSITY.

The following extracts from a letter received from one of our missionaries shows the necessity of church extension, and the good that may be done by the right man. Names for reasons that the extracts will suggest are suppressed. The missionary says:—

"This mission is comprised of a group of islands, on which are now settled 54 families and 60 young men. The group was occupied as a mission in July, 1894, there being no other missionary in the district. On one island, a halt was gladly offered by the people for divine service. On a neighboring island we got the use of the school house for public worship. At both these places we have been able to get the use of an organ. On one island, however, a formidable barrier presented itself in the shape of "free thought;" I heard it was a kind of pet in this country and so I let it alone. Another sad evil was the bold desecration of the Sabbath; with many it was simply a day for sports. A number also objected to paying a salary to any minister. These difficulties have been gradually overcome, and now the attendance is large and increasing. Those who were most given to "free thought" are now the most regular at service, the full amount of salary is provided for and the prevailing sentiment shows a decided disapproval of any work or sports on the Lord's Day. At — a Sabbath school was started with an average attendance of 15, a Bible class has since been added.

"From this point I go to the second preaching place—4 miles by land and three by water. We have Sabbath School and Bible Class at two, and the service at three p. m. There was no opposition here from the start. There are only three Presbyter-

ian families and one communicant. The Anglicans are largely in the majority—the attendance from the beginning was good and has not diminished. The Sabbath School is larger than at — and it is self-supporting. A deeper spiritual interest also is manifested. Temperance work has been very encouraging, all the young men who used to patronize the saloon have taken the pledge and so far they have been true to their obligation. We have a choir, and the people give their moral and financial support in a commendable way.

At the third point are about 70 persons who might attend service, but the most of them belong to other churches. There are several Presbyterians among them, four of whom are communicants. As yet we have no Sabbath School, the children being small, and the roads rough. As stated, no other Church occupied this district, and from the first we had the hearty co-operation and support of members of other denominations. The Presbyterian Church has got a hold, and I believe it is here to stay and grow. I had it possible to see all of my people once in two months. Generally speaking, the people are poor, being mostly beginners, but very anxious to be within sound of the gospel. Settlers are moving in and the mission is bound to grow."

Shall the Church refuse to enter upon work in such a district as this, or shall we go in and possess wherever God gives an opening. The answer to the question must be determined largely by the revenue at the disposal of the Home Mission Committee.

J. R.

REV. JOHN MACTAVISH, D.D.

The following particulars of the early life and history of Rev. John MacTavish, D.D., of Inverness, Scotland, who is still so well remembered, and held in such honor in our Church in Canada, will be of interest to his many friends. They have been condensed from the *Oban Telegraph*, of March 1st, 1895.

Dr. MacTavish was born in 1816 in Jura, his father being Rev. Archibald MacTavish of the parish of Kildalton, in Islay. His mother was a daughter of the Rev. John MacFarlane, minister of Kilbrandon. Her grandfather, on her mother's side, was the Rev. James Stewart, Moulin, in Perth, who was again grandson of the Rev. James Stewart, Killin, who translated the New Testament into Gaelic from the Greek, in 1767, and great grandson of the Rev. Colin Campbell, Achnaba, minister of Ardchattan, than whom in his own day there was not a man in Scotland as learned. He wrote a number of Latin letters on abstruse treatises to Sir Isaac Newton, Leibnitz and other famous scholars. He was clerk to the Presbytery of Lorn for sixty years, and died in 1726. There is not another parish in Scotland so famous in Highland history as Kildalton in Islay.

In this parish may still be seen standing the ruins of the ancient castle of Dun-Naomhaig, the stronghold of the MacDonalds of the Isles. Three hundred years ago Hector MacTavish was a farmer in Curiabas, and Donald MacTavish a farmer in Ardlarach, so that for that time the MacTavishes have been large farmers in Islay.

Dr. MacTavish entered the University of Glasgow when thirteen, and nine years after was licensed to preach the gospel by the Presbytery of Islay and Jura. He first went to Ardnurchan; from there to Kinloch, Killycherran, as a missionary, and a year after to Lochgilphead. From there he went to Brodick, Arran, where he remained till the winter of 1843. In November of that year he accepted a call to Ballachulish, on the condition that when an opening occurred for him to go abroad he might do so as he had set his heart upon this. In 1845 he spent seven months in Canada, as a delegate, visiting congregations from Prince Edward Island, Nova Scotia, and as far west as Lake Huron. In 1852 he accepted a call to Killeen in Kintyre, where he married Miss Elizabeth Russell. In 1853 he left and set sail for Australia, but after several delays, and the breaking out of fever and small-pox among the emigrants of whom there were nine hundred on board, and taking the infection himself, he returned home, and after a year came to Canada where his labours and the high place he held in the counsels of the Church are well known and still well-remembered.

Christian Endeavor.

HOW CAN WE ENDEAVORERS HELP OUR CHURCH?

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

May 12th—1. Cor. xii. 1-27.

More than once has it been intimate that this column is not for pastors but for Endeavorers. We do not feel competent to tell pastors how they can best utilize the Endeavor forces, but we would like to whisper in the ears of Endeavorers themselves that we know of no better way of helping the Church than by being faithful to the pledge. That pledge is wonderfully comprehensive. It covers practically the whole field of Christian duty. We have, perhaps, very little idea how far-reaching would be the effects either upon us or upon others if we observed faithfully and conscientiously all that is suggested by that pledge.

If we do whatever we believe our Lord Jesus Christ would have us do, we cannot fail to build up a beautiful, attractive, symmetrical Christian character. If a congregation is composed of members of this stamp, it must certainly be a power for good in a community, and it will attract into its membership, not those who are sordid, and worldly, but those, and only those, whom the grace of God has touched. If, on the other hand, Endeavorers will persist in doing what their own conscience condemns, and what Jesus cannot approve, the moral tone of the community, that takes its pitch from them, will be lowered. The congregation which lives at a "poor dying rate," will draw to itself those who, while perhaps outwardly decent and respectable, have never yielded to the gracious operations of the Spirit, and who have never looked with the longing eye of faith to Jesus as Saviour.

One of the most eminent of living preachers has said, "Historically, it has always been the case, that, in God's Church, seasons of expansion have followed seasons of deepened spiritual life on the part of His people. And the only kind of growth which is wholesome and to be desired in the Christian community is growth as a consequence of the revived righteousness of the individuals who make up the community."

In Acts ii. 47 (revised version), we read, "And the Lord added to them day by day, those that were being saved." No wonder. Look at the character of those who composed the Church then. They were kind, generous, loving, regular in their attendance upon the public ordinances of God's House, careful in the observance of private religious duties—in a word, they did what they thought Christ desired them to do. We need not, therefore, be surprised that the Lord added to that Church, neither need we be astonished to learn that those who were added were "those who were being saved."

If, then, Endeavorers make it a rule of life to pray, and to read the Bible every day, if they conscientiously do whatever they think Christ desires them to do, they cannot fail to help their Church, for the body which is composed of such members, will receive a blessing from above—a blessing which makes rich, and which is accompanied by no sorrow.

The pastor who is surrounded by such a band of praying Endeavorers, and whose Church is enlarging through the ingathering of such excellent material, will certainly preach with great enthusiasm and effectiveness. Those members who are not pledged Endeavorers will realize the importance of living near to Christ, and of taking a more decided stand against what is questionable and for whatever is pure, noble and Christ-like, the children of the Sabbath school will be attracted by the earnestness and by the beauty of the lives around them; even those who are openly profane and defiant will be inclined to speak with bated breath.

Pastor and People.

I ONLY KNOW THAT HE IS MINE.

You ask me *how* I gave my heart to Christ.
I do not know.
There came a yearning for Him in my soul,
So long ago;
I found earth's flowers would fade and die,
I wept for something that could satisfy,
And then—and then—*somehow*, I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you—how,
I only know
He is my Saviour now!

You ask me *when* I gave my heart to Christ.
I cannot tell
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone,
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you—when,
I only know
He is so dear since then!

You ask me *where* I gave my heart to Christ.
I cannot say.
That sacred place has faded from my sight
As yesterday:
Perhaps He thought it better I should not
Remember where. How I should love that
spot!
I think I could not tear myself away,
For I should want for ever there to stay.
I do not know—
I cannot tell you—where;
I only know
He came and blessed me there!

You ask me *why* I gave my heart to Christ.
I can reply:
It is a wondrous story; listen, while
I tell you why
My heart was drawn, at length, to seek His
face,
I was alone, I had no resting place,
I heard of how He loved me, with a love
Of depth so great—of height so far above
All human ken.
I longed such love to share,
And sought it then,
Upon my knees in prayer.

You ask me *why* I thought this loving Christ
Would heed my prayer.
I knew He died upon the cross for me.
I nailed Him there!
I heard His dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live,
My head was bowed upon my breast in shame,
He called me—and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Why I have told you now.

DEFICITS IN THE FUNDS. THE CURE.—I.

BY R. A. DIX

In discussing the cause of the deficits in the Funds, I said there was but one way in which money could be obtained for the work of the Master, without injury to that work, and that was, by direct appeal to the conscience of the giver. I need not say to those for whom I write, that this was the plan which Moses adopted, and that he adopted it at the command of God, "Who-soever is of a willing heart, let him bring it." Nor need I remind them that the result was a speedy overflowing of the treasury.

We follow too closely the example of our Lord's immediate disciples in one thing, to wit, the literal, or material, or carnal, interpretation of Scripture. The passage about the dead letter and the living spirit is not as continually present with us as it should be. We talk about the commandments "with promise" and forget that there is but one commandment in these days, and upon it all the promises hang. The Jewish Church showed its loyalty to God by strict observance to the law. That strict observance brought the blessing with it. Our loyalty must be manifested in a different way, since we are not under the law. "Ye are the salt of the earth"; "ye are the light of the world." He who uttered the words came to reveal the mind of the Father; came to set

before us the example of a perfect life. When you have found in that life one slightest instance of compromise with evil; one slightest instance of flinching from any consequences which absolute adherence to principle might entail, I shall grant your warrant for adopting man's devising to forward God's work—but not till then.

I am digressing, however. I began the last paragraph with the intention of calling attention to a certain promise in Malachi about opening the windows of heaven and pouring out a blessing. It was conditioned upon the observance of the law. God's power to make that promise good to the Church in these days has not been limited by changed conditions. The promised blessing was conditioned, as I have said, upon the observance of the law; but that, interpreted for our times according to the spirit and not the letter, means that it is conditioned upon loyalty to God.

To put the matter in other words, if we wish to get into the line of this blessing, we must be careful to avoid everything that might bring hurt or discredit to God's cause; we must be careful about our means and methods of doing His work. When, therefore, we find ourselves calling in the aid of means which appeal to the senses rather than to the conscience—to the eye and the ear, rather than to the heart—it is surely time to ask ourselves whither we are drifting. Men do not generally fall back upon the lower until they have lost confidence in the higher.

I am tempted to illustrate by my own experience in this matter; but suffice it for the present to say that, whether in congregation or Sabbath school—and only in the latter, of course, could a layman speak with the authority of a leader—I have found a quick and satisfactory response to a quiet, persistent bringing of people face to face with their duty and their privilege. What is their duty? To give as the Lord has prospered them. What is their privilege? To come to the help of the Lord. In how many congregations is that insisted upon? I am afraid the much more general story is, that there is a certain amount to be "raised." There must be talk sometimes about amounts. But the weight of emphasis should be put on the duty and the privilege. Every minister should be interested in the prosperity of the Funds, and should endeavor to rouse the interest of his congregation; but it is not his first business in the premises to get big contributions for the Funds. His first business is to cultivate the grace of giving in the hearts of his people; to teach them, out of willing hearts, to offer unto God acceptable sacrifices.

Take that Presbytery of our Church (I know not which it may be) which is most distinguished for the religious activities of its congregations, and let two or three competent judges go east and west and south and north, within the bounds and mark—not the facts set forth in the Session records—but the influence of the Church upon the world around it in the restraining of evil and the encouragement of good. Then let it come to pass that, throughout the Presbytery, all the churches shall be temples of the Living God, ceasing to be either lecture halls or concert rooms; all the services in these churches the worship of God—the preaching in line with I. Cor. ii. 1-5; the prayers after the model of Our Lord's Prayer (which is a model, and not liturgical), and the singing, whether led by an organ or not, praise, and not an interlude; also, let all congregational activities which have not within them a spontaneous principle of life, die and go to their own place; and when the new state of matters has continued for a year or two, let the spies go out into the land once more, and if they come not back having in their hearts and on their lips some such language as that in the opening verses of Psalm cxxxvii. then—but there is no "if" in the matter.

SABBATH OBSERVANCE.

During the past year the interest taken in the Sabbath question has been intense. Many public meetings of various kinds have been held in different parts of the Synod to discuss the important question of how to keep the Lord's Day holy. The Legislature has been asked to pass more stringent Sabbath laws in order to prevent the secularization of the day, so sacred in the eyes of the Presbyterian Church; and it has been decided to call in the aid of the Bench to interpret the existing laws, and if possible so to enforce them as to stop the street cars and boats, and thus secure more rest for the working man.

From the returns of the Presbyteries, it is clear that the subject has received a fair share of attention in the preaching, and in the deliberations of the subordinate courts of the Church, and it is needless to say that the press has kept this matter constantly before the minds of the people of Ontario. But in spite of all that has been said, written, and done, the progress made has not been much, if any. Most of the Presbyteries complain of more or less open and glaring violations of the laws of God and of man in relation to the Sabbath—violations that would be impossible were it not that religion is a much less powerful factor in moulding our civic life than we could wish. Materialism in philosophy and in life; worldliness in society and in the Church; love of pleasure so unfriendly to the love and law of God, have done much to lower the standard of Sabbath Observance, and to popularize practices clearly condemned by the fourth commandment. Card playing and gambling in its many forms, boating, boxing, horse-racing, drinking, wheeling, and bribing at elections are the chief causes of Sabbath desecration. Over work during the six days of the week, and too late hours for closing stores on Saturday; games such as football, baseball, tennis, hockey, and curling—games played so late on Saturday as to end in travelling on Sunday; the common custom of leaving home on Saturday evening so as to arrive in New York, Chicago, and Montreal on Sabbath, the semi-sacred Sunday travelling in car, boat, and buggy in quest of pleasure, of health, and of religion in its grotesque and more exciting forms, so dear to the hearts of the weak brethren; the half political half ecclesiastical Sunday meetings veneered with as much Christianity as makes them respectable in the eyes of the honest, old fashioned orthodoxy—meetings opened and closed with prayer and praise though the middle is essentially of the earth earthy; the advertising of all sorts of subjects for sermons, which, if preached as advertised, would be as remote from the gospel as the glib talk of the quack doctor commending his pills; the everlasting Monday puff, professing to give a true and faithful account of the wonderful eloquence of the past Sunday, but really, a cheap advertisement for the coming Sunday; the glaring inducements held out to the music-loving public of rare opportunities granted to Church members to hear the leading operatic singers at cheap rates and that without the sin of going to the theatre are the secondary causes of Sabbath desecration—causes deeply rooted in our social, our civil, and our ecclesiastical life, and leading to the wide spread demoralization of our families, our state, and our Church.

In order to reform the present abuses, and lift the Church to a higher plane of moral and spiritual life, the interests of the individual, of the family, of the Church, must be called forth, and the Lord's Day be made, not a mere negation, but a positive delight. No state enactments, however just and stringent, can secure this desired end, apart from the spiritualising of the masses of our people. While the natural heart is enmity against God, the

law of the Lord will be trampled on, in spite of legislation, of organization, of pains and penalties.

Your committee would respectfully ask the earnest attention of the ministers and members of the Synod to the great importance of taking just, true, and scriptural grounds, when discussing the Sabbath question. To condemn street cars and steam boats, while permitting livery stables to do business, not to speak of the private driving to and from Church, and from house to house; to denounce railway companies and boat owners as sinners above all sinners, and have no word of bitterness, no look of disapproval for the company that sells the gospel on the Lord's Day, pockets the proceeds when the star preachers are paid, and grows fat on the prayers and the piety of God's people, is more likely to convince a thoughtful public of the ignorance, if not the dishonesty of the advocacy, than it is to aid those who truly wish to see the Lord's Day kept as our Lord and Master did. Laying the emphasis on man's need of rest after six days of honest toil; of the inspiration to man's intellectual, social, moral, and spiritual nature to be found in the services of the sanctuary as conducted by Christ and His apostles; looking less to the laws of the land and more to the laws of God; depending less on the arm of flesh and more on the aids of the spirit; let us tell our people that the Sabbath was made for man, made to meet his physical, his mental, and his spiritual wants.

1. Your committee would further request that the Synod would enjoin on its ministers under its care the duty of preaching at least once on the subject of the Sabbath during the coming year.

2. That the special attention of the heads of families should be drawn to the importance of seeing that the young are taught to keep the Sabbath as God has commanded it to be kept.

WHO WAS DIVES?

It is a puzzling matter, remarks the *Sunday School Times*, to find no mention in the Bible of a well-known Bible character. It makes one wonder how such a name came to be so generally familiar, with no basis of fact beneath it. A reader asks for information on such a point. He says:

"Will you please oblige me, and perhaps many more who have been misinformed in younger days, why the name 'Dives' is given to the 'certain rich man' in Luke xvi. 19-31? His name is not given in the Bible. I have been somewhat stirred up about this name, for so many ministers call him 'Dives.' Where do they get their knowledge?"

"Dives" is not a proper noun. It is simply the Latin word for "rich," and in the text of the Vulgate, or Latin Bible, it appears where the man's name might have been. It is hardly to be wondered at that those who were telling the story wanted to designate the two persons by personal names. Indeed, it has been suggested that the term "Lazarus" also was intended rather as a description than as a personal name. "Lazarus" was a common abbreviation of "Eli-zer," meaning "God helps." The parable represents two men,—one who felt that he could help himself, and the other who had to depend on God to help him. It would be quite natural therefore, to personify these two characters, after the manner of Bunyan's "Pilgrim's Progress," as, say, Mr. Help-Himself, and Mr. Left-to-God-to-Help. As early as Chaucer, the two names appear over against each other in English as "Lazarus and Dives"; and "Dives" was a familiar character, in the old "mystery" plays.

An old Scotch lady who had no relish for modern church music was expressing her dislike to the singing of an anthem in her own church one day, when a neighbor said:

"Why, that is a very old anthem! David sang that anthem to Saul."

To this the old lady replied:
"Weel, weel! I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."

*Report of the Committee of the Synod of Hamilton and London on Sabbath Observance, presented at its late meeting in Woodstock by the Rev. Samuel Lyle, D.D., and published by request.

Missionary World.

Written for THE CANADA PRESBYTERIAN.

INDIA IN 1865 AND 1895.

BY REV. S. H. KELLOGG, D.D.

In my work among the people this last winter I have been led to contrast the condition of things around me as regards religion with that which generally prevailed when I entered India in 1865. In those days, while, with the memory of the heavy retributions which had been visited on many for their part in the bloody mutiny, we were commonly treated civilly enough, yet, no one could point to any evidence of general religious thoughtfulness and unrest in any section of the people. Baptisms there were in those days, but always by ones, twos or threes; and the missionary had to stand up against an almost invincible indifference in most cases, or a violent and contentious opposition in others.

In 1895, however, the situation is very different. It is not, indeed, true that either indifference or violent opposition is lacking to-day. It is still true that the great mass of the people are wholly engrossed in seeking after the necessities of life, and live as if there were nothing for a man hereafter more than for his cow or buffalo. And then, among certain classes, the intensity of opposition of Christianity seems even greater than in those days. The so-called "Reformed Hindooism" of the Arya Samaj is a striking illustration of this. It is indeed a question whether the deepest secret of the opposition of the Aryas to Christianity is religious or political: I certainly think it is quite as much the latter: but, everywhere, these even rival Mohammedans in the violence of their opposition to the religion of Christ. Nevertheless, even the opposition has become unlike that of former days, an indication often of apprehension and alarm at the influence of Christian ideas among the people. For if there is still prevailing indifference, it is not, as thirty years ago, an unbroken indifference. At the two extremes of the social scale, especially, there are such evidences of awakening interest in the great facts and truths of Christianity as rightly fill many with joyful anticipations of large blessing in the near future, for the sinning and suffering millions of India.

First, are to be noted the present extensive movements toward Christianity among the low-caste peoples of North India. Very much has been written in the home papers about the great ingathering in the Methodist missions here; and there is no doubt that these brethren have baptized a very large number of low-caste people in the past few years. I have had no opportunity myself to see their work, but from the comments in the home papers I am led to think that the public in America need to be cautioned against inferring more from the facts than probably many of our Methodist brethren themselves would claim. In a more than usually extensive intercourse with missionaries of all missions since my return here, I have found, without thus far a single exception, a very grave apprehension that in the baptism of these great numbers there has been often far too little caution and previous instruction and testing. The situation is indeed a difficult one. These low caste people cannot well be lowered, and are almost sure to be advantaged in a worldly way by the profession of Christianity: and there is thus naturally the greatest danger that many will be led to ask for baptism from purely earthly motives. Our brethren of the Methodist mission and all others in similar positions thus need and deserve, in this critical time, the earnest prayers of God's people, that they may be so guided by God's Spirit that, as far as possible, those shall be denied baptism who do not give good reason to believe that, however ignorant, they have really been born again of the Holy Spirit.

Still making all allowance for an admixture, in this and similar cases, of an element

which is only Christian in name, the fact still remains undeniable that there is throughout North India a continually increasing inclination among the low-caste peoples to consider the question of becoming Christians; and, in almost all missions, a largely increased ratio of additions to the Church. The United Presbyterian Missions of the Panjab have received thousands in the last few years. At the meeting of the Ludhiana Presbytery of our own mission last week brethren reported about five hundred adult baptisms within the last few months, with a large number more inquiring, while in the Jhansi district, a few weeks ago, a deputation of Lal Begi Mihtars, waited on me to ask that we would start a mission among them in two large towns in that region. Similar illustrations might be multiplied, but these will suffice. As regards these low caste people, there is an immense difference between the situation in 1865 and 1895.

On the other hand, the great number of societies among the educated classes, more or less like the Brahma Samaj, repudiating, with more or less completeness, the popular Hindooism, often borrowing many Christian terms and thoughts, betokens among these also a great degree of at least religious unrest. In some instances, indeed, as especially among the Aryas, the hostility to Christianity is only intensified; on the other hand, not a few show more of the spirit of the late Keshab Chandra Sen; a kindly feeling towards Christians, and the greatest admiration, to say no more, for Jesus Christ. In the last two winters I have been endeavoring to reach such by lectures on various subjects connected with the evidences of Christianity, and have never failed to have an audience which, if not always large, yet has always been accessible, attentive, and apparently interested. On one such occasion a few weeks ago, in one of our largest stations, I made the acquaintance of a very attractive character in the person of a missionary of the Brahma Samaj; a man of somewhat over thirty years of age, who, although he could not admit the Deity and resurrection of our Lord, yet seemed greatly attracted by His person and character. He came, while I was there, to the missionary resident in the station, with whom I was stopping, to ask that, if he would get together a few native gentlemen, the missionary would hold a regular Bible class for their instruction: "for," said he, with much feeling, "I feel sure that the reason so many are so hostile to Christianity is because they do not know Christ; and if, by study of the gospel, they can but be got to know Him, I am sure no one can help but love Him."

Thus, both among the lowest and the highest in social standing, there is at present an opening here for the gospel the like of which could be seen nowhere in this region when I first entered India. The distressing thing is, that to enter these wide open doors, labourers are so painfully few. It is not merely that we want more foreign labourers from abroad: the *supreme* need of the hour is that God would raise up from among the native Christians of this land, now number many hundred thousand, men who shall be so filled with the Holy Spirit that, as of holy constraint, like the apostle Paul, they shall become apostles to their sinning and perishing countrymen. That such labourers would soon reap largely in true conversions unto the Christ, in the present situation, there cannot be doubt. For that let Christians at home earnestly pray.

It is in the Island of Formosa, says the *Hamilton Spectator*, that Dr. McKay, one of the most successful of Canadian missionaries, has been carrying on a great work. The probability is that if the island is annexed by Japan, Dr. McKay's missionary enterprise will be extended rather than curtailed, for the Japanese government is far more liberal in its treatment of Christian missionaries than the Chinese government has been.

Buddhists have formed an association for the purpose of sending missionaries to Hawaii.

PULPIT, PRESS AND PLATFORM.

Christian Work: The minister whose sermons induce the greater number of his hearers to bring in a verdict against themselves is the most successful preacher, whatever his training or refinements.

Sunday School Times: Personal disappointments that we must keep to ourselves are not to be kept for ourselves. While saying nothing about them, we ought to feel and speak more tenderly in view of them; and so our trials may become a blessing to others.

Messenger and Visitor: When the nations shall have learned the wisdom that is in Christ, there will be war no more. Yet, dreadful as war is, there are things, it may be, worth going to war about, and do we dare to say that war is never necessary, never defensible?

The Kingdom: We can mention a large church in a Western city which has a magnificent organ, a fine organist, a splendid choir and a skilful cornet player. The audiences crowd the building both morning and evening, and yet the congregational singing is lamentably poor. The people won't sing. Why?

Cumberland Presbyterian: The cause of temperance and prohibition has its greatest strength in the inherent badness of the evil it seeks to cure. The saloon is a standing argument against itself. The blight it causes, the lives it ruins, the homes cursed by it argue for its abolition more convincingly than a hundred orators.

Rev. Theodore L. Cuyler, D.D.: The decanter is stealing back again on to the dinner tables of people from whom we should expect better things. Intoxicants are more freely offered at weddings and social gatherings. Club life is becoming more popular, and there are very few clubs that are under restrictions of total abstinence.

Boston Watchman: Those who hold that human history is a record of evolution and progress should explain how it comes about that in Egypt the monuments of the Old Empire—the first six dynasties—are in many respects superior to those of later date. The further we trace back Egyptian civilization the more perfect and developed we find it to have been.

Christian Guardian: We deprecate sectarian strife as much as any one; but we maintain that those who are laboring with all their might to overthrow Manitoba's rights as a Province in order to have schools in which the Roman Catholic religion shall be taught by the authority of the State, are the real authors of the sectarian strife. Are Protestants to be stigmatized, because they dare to protest against this unpatriotic, sectarian movement?

St. Louis Presbyterian: The best way to oppose error, is to preach the truth. Ingersoll is never more pleased than when some good man, more earnest than wise, undertakes to answer his foolishness, which falls of its own weight. A publisher in one of our large cities said that Robert Elsmere was a drug on the market until two prominent preachers made it the subject of their Sunday sermons, when, at once, it was almost impossible to supply the demand.

Rev. Alex. MacLaren, D.D.: His agony was endured for us, and needs for its explanation the fact that it was. His victory through prayer was for us, that we too might conquer by the same weapons. His voluntary surrender was for us, that by his stripes we might be healed. Surely we shall not sleep, as did these others, but moved by his sorrows and animated by his victory, watch and pray that we may share in the virtue of his sufferings and imitate the example of his submission.

Teacher and Scholar.

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

May 12th, 1895. } JESUS BEFORE THE HIGH PRIEST { Mark xiv. 53-64.

GOLDEN TEXT.—Isa. liii. 3.

MEMORY VERSES.—60-62.

CATECHISM.—Q. 20.

Home Readings:—*M.* Mark xiv. 43-52. *Tu.* Luke xxii. 39-54. *W.* John xviii. 1-14. *T.* John xviii. 15-17. *F.* Zech. xi. 4-13. *S.* Mark xiv. 53-64. *Su.* John x. 22-41.

Jesus had to undergo two trials; one before the Jewish Sanhedrim of which Caiaphas was president, the other before Pontius Pilate, the Roman Governor. Rome's policy was to flatter the countries over which she became mistress, by leaving in their hands a large measure of self-government, especially in religious affairs. Then the ancient ecclesiastical tribunal of the Jews, the Sanhedrim, was allowed to try all religious offenders, and to mete out penalties save where the sentence was death; in which case the accused must be brought before the civil court and the carrying out of the death sentence, if it were sustained, devolved upon the Roman Governor. Keeping these facts in mind, let us see what our lesson has to say about "the trial," and "the verdict."

I. The Trial.—John tells us that on His arrest, Jesus was taken first to Annas, father-in-law to Caiaphas, the High Priest. Evidently Annas, who had been High Priest some twenty years before this time, had considerable influence, as he had succeeded in having the office of High Priest, which was now elective and not hereditary, kept within his own family for a long time. He was likely recognized as the head of the Sadducean party, and doubtless had been leader in the plottings to put Jesus to death. What more natural then that the hated Nazarene should be dragged through the streets at midnight, that Annas might be assured of His arrest, while, at the same time, opportunity was given to summon such of the council as were against Jesus, to meet at once for the formal trial at the house of Caiaphas. Thither Jesus was then taken, and arraigned before the chief priests, the scribes and the elders, who had prejudged His case, and had determined to put Him to death. Three well-defined lines were followed in order to accomplish this end. John alone tells us of the first line—the high priest questioned Jesus as to His disciples and His doctrine. Evidently the plan was to secure some shadow of evidence that Jesus was plotting an insurrection, and had a large secret following to whom He had given secret orders. This plan was frustrated by the manly appeal of Jesus to those who had heard His teaching; and the annoyance of the court at their failure, is evidenced by the fact that one of the officers was permitted, without rebuke, to strike the prisoner in open court. Then the second line was tried (v. 55). The whole council, with the priests at their head, sought witnesses that they might put Jesus to death. Doubtless they found, what it is said can be found in almost any of these eastern courts at the present day, men ready to testify to anything if only they are paid for doing it. But even this packed council cannot ignore the law, which requires at least two witnesses to establish a case; and not two of these false witnesses agree. It is only truth which can secure agreement, and the truth is not what this court sought. Even the testimony of the two, who distorted words of which Jesus had spoken nearly three years before this time, into a menace against the temple, even their testimony does not agree, and the second attempt has failed. Then Caiaphas resorts to the third expedient. He puts Jesus in oath (Mat. xxvi. 63) and demands an answer to the question, "Art thou the Christ?" etc. Jesus answers calmly "I am;" and then utters a word of warning, "Ye shall see the Son of man . . . power and coming." He is the accused now, and you are the judges, but ye shall see the day when these positions will be reversed. Now the court has what it has been working for, something which can be twisted into a semblance of blasphemy. At once the law is complied with, the high priest rends his garments and appeals to the council for its decision.

II. The Verdict.—From the first the verdict was decided on, if any scrap of evidence could be secured whereon to base it. At once all replied: "He is guilty of death." He had blasphemed—had spoken against God—and therefore He must die. How truly do this trial and verdict exhibit much to be found in the world to-day, when men have decided against Christ and Christianity, and set themselves, in all conceivable ways, to discover something to justify their position. It is very hard in the face of this evidence borne, say, by the fruits of Christianity—for men to condemn it, and yet men are found doing that very thing. Let us notice, too, the admitted force of the claims of Jesus. Even the Sanhedrim did not misunderstand Him, His claim was blasphemy if it were false, for He claimed Divine power and glory as belonging to Him by right. Their error lay in assuming that the claim was false—let us see that we do not the same.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 1ST, 1895.

SPECIAL OFFER!

In order that many who have not yet become subscribers to THE CANADA PRESBYTERIAN may be able, at a moderate outlay, to give the paper a FAIR TRIAL, we will send it to any new subscriber (outside Toronto) till 1st January, 1896, for \$1.00! Send in your name and money at once.

Present subscribers, and those who may receive a specimen copy of this issue, will confer a favor by making this offer as widely known as possible.

THE Young Peoples' Presbyterian Union of Toronto, is an association, which, if wisely directed, has in it possibilities of much good. Its meetings have in the past been well attended. The next meeting will be held in West Presbyterian Church on Monday evening next at 8 p.m., and will, no doubt, be of more than usual interest, as the speakers are to be Dr. Smith, our missionary home on furlough from Honan, and the Rev. John Neil.

FROM the Rev. R. P. MacKay we learn that letters from Honan state that deserting soldiers are forming themselves into bands, pillaging and murdering their helpless countrymen. Should peace prevail and the Chinese army be disbanded—possibly without pay—the consequences are greatly to be dreaded. This is peculiarly a time when special prayer should be offered in behalf of our missionaries, and indeed of all missionaries in that great and troubled empire.

IN answer to enquiry made from the office of the THE CANADA PRESBYTERIAN as to the probable effect upon our mission work in Formosa, of the transference of that island into the hands of the Japanese, the Rev. Dr. G. L. McKay writes:

"I have been watching newspaper articles about the war in the East, and have been receiving letters from Formosa direct. Armed mobs may do a great deal of damage in that island; but I cannot believe that the Japanese in possession would oppose our work. Personally, I believe in keeping calm, cool and collected, for here we cannot do anything to change passing events, and, besides, 'the Lord God Almighty lives, rules and reigns!'"

THIS week's issue of THE CANADA PRESBYTERIAN is the last previous to the closing of the books of the Church for the year by the Rev. Dr. Reid. This takes place on Saturday, May 4th, and the account of their standing on that day will be looked forward to not only with interest, but by many in the Church with real concern. Let every one note the day, Saturday, May 4th, and let all congregations, societies or individuals who propose to lend aid in this most important matter do so without delay. There is now no time to be lost, and much depends upon the work and contributions of this last week of the financial year. Let this be a rich harvest week.

WE see by the public announcements that the sixty-second annual meeting of the Upper Canada Tract Society is to be held in the Carlton St. Methodist Church on Friday evening next. With such speakers as the Rev. W. Patterson, of Cook's Church, the Rev. G. J. Bishop, and others, there ought to be a large attendance. This society through its ten colporteurs, its Sailor's missionaries and other agencies is doing valuable mission work, and we strongly urge our city readers to be present, if possible, on Friday evening.

THE Augmentation Committee will meet on the 6th of May. It is estimated that about \$3,000 will be required in addition to what is in Dr. Reid's hands in order to enable the Committee to meet all claims in full. The Rev. D. J. Macdonnell, who forwards this statement to us, adds: "Are there not a good many members of the Church in comparatively easy circumstances who will aid in making up the amount lacking, so that the ministers of augmented charges may receive their grants without deduction?" Contributions from congregations and donations from individuals ought to be sent to Dr. Reid not later than 4th May.

THE holding of a conference on some important subject the day or evening before the meeting of Synod or Presbytery for business is now becoming a general practice and is found to be a most valuable one. At the Synod of Montreal and Ottawa, which will meet this year at Sherbrooke, there will be two such conferences. The subject of the first will be, "The Present Position and Future of Protestantism within the Bounds," to be introduced by the Rev. J. R. McLeod and the Rev. S. J. Taylor. The second will be opened by the Rev. A. J. Mowatt and the Rev. James Hastie, and the subject of it will be, "The Work of the Holy Ghost (1) in the Christian worker and (2) in the congregation."

ON last Thursday Senator O'Somebody brought up in the Senate of New York a resolution favoring the annexation of Canada. It was received with laughter, and it will be read in Canada with laughter. Senator Somebody-else said the resolution was backed up by thousands of prominent names and asked its immediate consideration. Senator O'Connor protested. He did not want to stir up discord in a neighboring country. There is no fear of any discord being stirred up here by a hundred such resolutions moved by a hundred such men. Senator Haines offered to amend by requesting Congress to invite the union. It was adopted and the resolution was then laid over. There can be no objection whatever to Jonathan asking Miss Canada for her hand, but if he would not have his feelings hurt he had better not propose at present.

AS we go to press we are enabled to say, through the kindness of the Rev. Dr. Reid, that at this date there have been sent in for Home Missions \$62,987.61. According to the statement of the Rev. Dr. Cochrane last week \$70,000 are needed. The Augmentation Fund stands \$23,829.13. For this, as appears from Mr. Macdonnell's statement, \$3,000.00 more are needed to meet its requirements. The Foreign Mission Fund for the year including the \$41,735.92 of the W.F.M.S., stands at \$97,680.02. We are unable to report concerning the other funds. The few days that yet remain, it is hoped, will witness a considerable advance on all these amounts, and so present to the General Assembly a gratifying statement, and cheer the hearts of all our missionaries who are so largely dependent upon the contributions made by the Church to her benevolent schemes.

PROFESSOR GREGG.

THE resignation by the Rev. Professor Gregg, now publicly announced, of his professorship in Knox College, will strike a regretful chord in very many hearts. Personally the professor has always been very highly respected and much beloved, and the circumstance that his resignation is caused by his feeling the increasing weight of years and the pressure of those infirmities that, in every case, come more or less with age, has something in it which is pathetic, both because of what is past and of what it foreshadows. Though a man

of peace and most unassuming, he has, at the same time, such a personality that for many years he has held a place distinctly his own before the Christian public and in the Church in which he is an honored and influential member. In every position which Professor Gregg has occupied, he has acquitted himself well, and earned for himself a good degree.

For many years he discharged the duties of a pastor, being, for the longest part of that time, the minister of Cooke's Church, an important and difficult position to fill, but which Dr. Gregg held with such honor and good effect that, although the lapse of years has almost completely changed the membership of that Church, he is still regarded by it with respect and affection. Though it has grown under the efficient ministry of the Rev. Mr. Patterson so much larger, yet, comparing the size of the city then and now, it may be questioned if Cooke's Church ever saw better days than it did under the pastorate of Dr. Gregg.

The retiring professor's connection with the college has extended over more than quarter of a century, and to his work in it he has given the best powers of a good, thoroughly disciplined intellect, a well-stored mind, a warm untiring interest and devotion to all that could promote its success, together with a kindness and geniality towards all his students that has made everyone of them a lifelong friend. They can be met with in every part of the Dominion, and we have yet to find the first who has anything but words of kindly feeling and respect in every way for the Professor of Church History in Knox College.

The ministers of the Canadian Church have not yet had time, nor have even its professors, amid the many pressing demands which a new country makes upon them, had the time and leisure needed to do much in the way of book-making; but Dr. Gregg, by dint of diligence, and from love to the subject, has rendered the Church a signal service by rescuing from the oblivion, which soon would have been their fate, many interesting facts connected with the early history of the Presbyterian Church in the Dominion, and embodying them in the two volumes of Canadian Presbyterian Church History, of which he is the author, and by which in that line of work he will be best remembered. In addition to other briefer and more fugitive publications, Dr. Gregg is the compiler of a "Book of Prayers for Family Worship," which may be met with rendering most useful service in many of the homes of our Church.

Professor Gregg has always taken an active part in the work of the Church Courts, and all whose lot it has been for many years past to be a member of, or to be present in these courts, will willingly testify what valuable service he has rendered through them to the Church and the cause of Christ, by his counsels and the course of action he has pursued. The Church in Canada has been fortunate, we think, in the men whom God has raised up from time to time to lay the foundations of Presbyterianism in this new country. It is impossible to say of what great importance it is that this work should be wisely done because of the effect it may have upon the Church for all time to come. Very few indeed of all the fathers of the Church have rendered more wise, enlightened and devoted service in this respect than has Dr. Gregg. A man of strong convictions, and maintaining them with pertinacity and courage, he has also been wisely progressive and adaptive to new circumstances; and in debate, while he held his own and defended his positions vigorously, he has done it with such manliness and Christian courtesy that he has never, to our knowledge, made an enemy, and when defeated has taken defeat magnanimously.

The best wishes of the whole Church will follow Dr. Gregg into the rest and retirement which he seeks, and it will be a source of great satisfaction, and a cause of gratitude to God should he be long spared to enjoy his well-earned repose, and still to render that service to the Church which he loves, and to which it owes so much, that his knowledge, good judgment and long experience so well qualify him to render. This resignation and the death of the late Professor Thompson, make two vacancies in the professorial staff of Knox College to be filled; and it may be questioned, considering the time we are living in, if there has ever been a period in the history of the college, if it is to retain its position, when greater wisdom was required to fill the vacant places with the very best men the Church can call to her service in the college, wherever they can be found.

A PITIABLE PLIGHT!

SUCH must have been the reflection, if not the utterance of very many who last week, in Massey Hall, listened to the presentation of the case of Manitoba as regards its school legislation, laid before the meeting by the Honorable Mr. Sifton, the Attorney-General for the Province. As a manifestation of the interest of Toronto in this matter, which we believe is a correct index of the sentiment of the whole of Ontario, the meeting was remarkable. Though no special means were taken to bring it about, being indeed rather sparingly advertised, the whole auditorium was filled with men, the first gallery was filled with ladies accompanied by their escorts, and a large number of men had to be content with the second gallery, the audience numbering in all probably 3,000.

After the preliminary address and statement of the chairman for the evening, the Rev. Chancellor Burwash, D.D., an address was presented to the Hon. Mr. Sifton, which was read by Mr. J. K. McDonald, to which he replied in a speech which was the chief feature of the meeting and to give an opportunity for which the meeting was called. In the present state of affairs as regards the educational situation of Manitoba, and because the interests of all the Provinces are so closely bound up with it at present, it was most important that a full, calm and truthful account of the whole case should be given to the country by one perfectly familiar with it, and who could speak with authority. Than Attorney General Sifton no one could be better qualified to perform such a task, and that he performed it well, admirably, will be the unanimous verdict. As this is a matter of universal and vital interest to the country we give in brief the points he made.

He first gave an account of the state of matters educationally in Manitoba prior to 1890 and which had existed from 1870. During these twenty years Protestants and Roman Catholics had each full control in every way of their own schools, the whole business of the State beginning and ending with paying over so much money to each body, but the Roman Catholics receiving twice as much for their share as the Protestants. This length of time was sufficient to test the results of the method in operation. These were that, while in Protestant schools a fair measure of progress was being made, in the Roman Catholic schools and sections of the Province there was no progress at all. Such ignorance prevailed that after twenty years of so-called education, a very small proportion of those for whose education the State paid its money were able to write their own name. The instance was mentioned by the speaker of a petition, not specially selected, but which came to him in the ordinary course of the business of his department of government, signed by twenty-seven names of whom twenty-four were unable to write, and had to make their mark. This was a specimen of the condition of affairs which existed in that Province and showed what was being done with the money paid to the French Roman Catholics on behalf of education, which was all spent, in some way, for some purpose, but over which the Provincial Government had no control. School-houses, schools, teachers, everything connected with education among the French Roman Catholics was in a state of the most deplorable inefficiency, and the people were growing up in utter ignorance, notwithstanding that, considering the means the new Province had at its disposal, a large amount of money was being every year spent for education. No Government having any sense of duty or of patriotism could continue to go on in this way. It was to remedy this state of things, the speaker went on to show, that the legislation of 1890 was enacted. By this, the Government took the matter of public common school education into its own hands, and established a national system, putting all schools on the same footing, and making every provision to give a good education to every child. If Manitoba were to hold its own in the Confederation, if it was not to be left hopelessly behind, something must be done to see that, with the money spent for that object, every child should have the chance of getting a common school education. So a national common school system for the whole Province was adopted.

The great difficulties which the Government met in carrying out this plan, owing to the different nationalities which are found in Manitoba, with different ideas and prejudices, and the sparseness of the population, were very clearly pointed

out by Mr. Sifton. Doing the utmost to unite the whole population in one school system, even then the schools were in most cases so small, that the Government did not feel justified in insisting on an average attendance of above eight, in order to entitle a school to be recognized and to receive assistance. Yet progress was being made. The Mennonites, who were at first very hostile, were, with the exercise of patience and tact, falling in. So were the French Roman Catholics very generally; so much so, that, in the opinion of Mr. Sifton, had they been left alone by their priests, in four or five years more the separate school difficulty in their case would have been overcome.

This was one difficulty, another and the greatest was, the kind and amount of religious exercises to be observed in schools. As regards these it lay in the first place with the trustees of each section to say whether there should be any at all. If there were to be any they were not allowed to be sectarian, and even then should any parent object, they were to be held at the close of the school, so that his child could go home. This difficulty was being overcome even in the case of the French Roman Catholics; but the priests stepped in. The ground they take is that if any religious exercises are observed, but what they prescribe, they are called Protestant, and if none are observed, the schools are called Godless, and they will accept neither; so that the public schools, paid for out of the public funds, must, before they will be satisfied, teach the doctrines of the Roman Catholic Church. This is what the hierarchy really insist, upon, that the State must pay for the teaching in the schools of Roman Catholic doctrines. Not to get this is what they call a grievance. It was to obtain this, and to go back to the old state of things, that all the litigation has taken place which has led up to the now famous Remedial Order.

Things were improving so that in a few years more, if the French Roman Catholics had been left alone, the difficulty would have been overcome, when this Remedial Order came. The only construction that Manitoba can put upon it is, a command to go back to the old state of things which the whole legislature, of all parties and creeds, with four exceptions, agreed could not continue. In the best interests of the province, of the French Roman Catholic themselves, they could not go back to the old state of things. No self-respecting legislature, no one having the smallest measure of consideration for the welfare of the province, could consent to obey the Remedial Order. This is their position.

If they were to obey the Remedial Order what would be the result? In a new, thinly-settled province, comparatively poor, the French Roman Catholics would have their schools, the Mennonites theirs, the Anglicans also want them, and they would have to have theirs; and why not others. They would be put in a position that they would be forced to insist upon having them. The thing is impossible, and yet this is what, according to the understanding of the Government of Manitoba, the Remedial Order involves, and will fasten upon their people and the whole North West Territories forever. It is done in the most manifest violation of sacred provincial rights, on the ground of a claim in a clause of a bill of rights, which has been proved to be fraudulent; it is to ask the Province to consign itself to a place of insignificance in the Confederation, to perpetuate ignorance, racial and religious alienations and animosities which will prey upon its very vitals. This is the pitiable plight which Manitoba is in: either to go back to a state of things all but universally condemned, or submit to be overridden by the Federal Government. It cannot, it will not carry out the Remedial Order; and it surely ought not.

This, with much more of fulness and minuteness of detail, was the substance of the statement of the Hon. Mr. Sifton. From beginning to end there was not one word of bitterness in it, not one single appeal to passion or prejudice, it was not for one political party more than another. It was not political at all. It was simply a statement of facts, principles and necessary inferences so comprehensive, so clear, truthful, calm and dispassionate, and therefore so convincing, as to do Mr. Sifton the highest honor, to vindicate the course of Manitoba, and altogether such a speech as one but seldom hears in a lifetime. No speech could be more convincing. The result of it was a resolution unanimously passed to vote against any Government which undertakes to interfere in this matter with the Government and Province of Manitoba.

Books and Magazines.

THE BISHOP'S CONVERSION, By Ellen Blackmar Maxwell, New York. Hunt and Eaton, 1893, p.p. 384.

This is a most interesting story of mission life and work in India. A bishop, who had begun to think that there must be some foundation for the many popular representations of missionaries and their work, resolved on spending a year in one of the mission fields of his church in India, so as to see and judge for himself. He is accompanied by his wife and their little daughter. Arrived in India they set up house and try in every way to live and work as they think missionaries should and on the same allowance. Long before the year is up, the bishop is thoroughly convinced from his mistrust of missionaries, and delivered from his delusions as to ways of living and working, into which he had fallen through want of practical knowledge of the conditions of life and work in the foreign field. The story is well told, and will be read with eager interest from beginning to end, even by those not specially interested in missions. It should be read by all who have any suspicion that missionaries might live on less and do more and have better health even in India.

THOU ART THE MAN! William Briggs, Toronto. Price 25 cents.

This is a booklet, consisting of four addresses given by the late well-known and eloquent Methodist divine, Rev. Dr. Douglas. Many will remember them and be glad to have them in this shape. They need no introduction to Canadian readers, but they are introduced by the names and a few words of warm commendation from Miss Frances E. Willard, Sir William Dawson and the Rev. Hugh Johnston, D.D. This of itself is quite enough. We only add, they are dedicated to Miss Barber.

The *Presbyterian College Journal*, Montreal, is steadily working its way upward to a first class magazine of its kind. The April number contains excellent articles, of which we can only mention "The Power of an Endless Life," a sermon by the Rev. R. McLennan, B.A., B.D., Honan, China; "Hard Sayings of Christ," continued by Rev. Professor Scrimger; "Christian Manliness," by Rev. D. G. Fraser, M.A., B.D., Wolfville, N. S. There is also a full programme of the college convocation with the valedictory of Mr. D. Hutchinson, B.A., the address of the Rev. Dr. Crombie to the graduating class, and Rev. Principal McVicar's statement respecting the college. St. Francois D'Assisi is the subject of the French essay in this number. [Presbyterian College, Montreal.]

There comes to us from the *Ladies' Home Journal* a very artistically-gotten-up illustrated booklet of over 250 pages, called "5,000 Books," which serves as an easy guide to the best books in any department of reading. This guide is very well done. The best literary experts of New York, Boston and Philadelphia were engaged by the *Journal* to select the five thousand books which it presents as the most desirable for a home library, and their work has been admirably carried out. Although the expense of getting it up has run up into the thousands of dollars it can be had free upon application to the *Ladies' Home Journal*, Philadelphia Penn. U. S. [The *Ladies' Home Journal*, Philadelphia.]

The April number of the *Presbyterian and Theological Quarterly* contains a continuation of an article begun in the January number by Dr. Warfield, on "The Latest Phase of Historical Rationalism." Other leading articles are, "The Bible in the College Curriculum," "The Church's Double Commission," "Madame De Maintenon," and "The Single Tax upon Land." There are also several valuable criticisms of books, among which we may mention one by Dr. Francis Beattie on Drummond's "Ascent of Man," and one by Thornton Whaling of "Shedd's Dogmatic Theology." [Whittier and Snippe, 1,000 Main Street, Richmond, Virginia.]

The *Methodist Magazine* for May is a number of great interest. Besides "Our Own Country," "Everyday Life in Bible Lands," by the editor, and "Grotto of the Nine Old Men," all fully illustrated, it contains several others among which may be mentioned, "John Wesley's Relation to His Own Age," by David Allison, D.D., and "A Memorial of the late Rev. Donald G. Sutherland, D.D., LL.D., being the sermon preached on the occasion of his death" by the Rev. Chancellor Burwash, accompanied with a portrait of the deceased. [Wm. Briggs, Toronto.]

The principle articles in the *Canada Educational Monthly*, for April, are "Literature and Art," by Professor Wm. Clark, M.A., D.C.L. A. Purslow, LL.D., contributes "Education in France." There is also an article upon the all-important subject, "How Shall the Child Study?" Rev. Wm. M. Thayer writes on "Nature Studies." "Fundamentals in Teaching," is by G. E. White, LL.D.; "The Causes of Ignorance of the Scriptures," is from the *Christian Guardian*; and Thomas Lindsay supplies "Astronomical Notes." [The Canada Educational Monthly Publishing Company, Toronto.]

Harper's Magazine for May contains part II. of "Personal Recollections of Joan of Arc," with three illustrations; part VI of Hardy's "Hearts Insurgent," three short studies; and, in addition to the Editor's Study and Drawer, these special features: "True, I Talk of Dreams," by William Dean Howells; "The Story of the Lover," by Dr. Andrew Wilson; and the following three articles with very full illustrations, "In Sunny Mississippi," "Some Wanderings in Japan," "The Museum of the Prado." [Harper Bros. New York, U. S.]

The Family Circle.

A SONG OF FATHERLAND.

I've wandered east, I've wandered west,
In gypsy wise a random roamer;
Of men and maids I've known the best,
Like that far-travelled king in Homer.

But oh! for the land that bore me,
Oh for the stout old land
Of breezy Ben, and winding glen,
And roaring flood, and sounding strand!

I've stood where stands in pillared pride
The shrine of Jove's spear-shaking daughter,
And humbled Persia stained the tide
Of free Greek seas with heaps of slaughter.

I've stood upon the rocky crest
Where Jove's proud eagle spread his pinion,
Where looked the god far east, far west,
And all he saw was Rome's dominion.

I've seen the domes of Moscow far,
In green and golden glory gleaming,
And stood where sleeps the mighty Tsar,
By Neva's flood so grandly streaming.

I've stood on many a famous spot
Where blood of heroes flowed like rivers,
Where Deutschland rose at Gravelotte,
And jarred the strength of Gaul to shivers.

I've fed my eyes by land and sea,
With sights of grandeur streaming o'er me;
But still my heart remains with thee,
Dear Scottish land, that stoutly bore me.

Oh for the land that bore me,
Oh for the stout old land,
With mighty Ben, and winding glen,
Stout Scottish land, my own dear land!

—John Stuart Mackay, *Pan-Map Gazette.*

THE PRIVILEGE OF THE LIMITS.

BY F. W. THOMPSON.

"Yes indeed, my grandfather was once in jail," said old Mrs. McTavish, of the county of Glengarry, in Ontario, Canada; "but that was for debt, and he was a ferry honest man whateffer, and he would not break his promise—no, not for all the money in Canada. If you will listen to me I will tell chust exactly the true story about that debt, to show you what an honest man my grandfather was. One time Tougal Stewart, who sold a plough to my grandfather, and my grandfather said he would pay half the plough in October, and the other half whateffer time he felt able to pay the money. Yes, indeed, that was the very promise my grandfather gave.

"So he was at Tougal Stewart's store on the first of October early in the morning before the shutters was taken off, and he paid half, chust exactly to keep his word. Then the crop was ferry pad next year, and the year after that one of his horses was killed by lightning, and the next year his brother, who was not rich, and had a big family, died, and do you think was my grandfather to let the family be disgraced without a good funeral? No, indeed. So my grandfather paid for the funeral, and there was at it plenty of meat and drink for every body, as was the right Hielan' custom those days, and after the funeral my grandfather did not feel chust exactly able to pay the other half of the plough that year either.

"So then Tougal Stewart met my grandfather in Cornwall next day, and asked him if he had some money to spare.

"Wass you in need of help, Mr. Stewart?" says my grandfather, kindly, "for if it's in any way you are, Tougal," says my grandfather, "I will sell my coat off my back, if there is no other way to lend you a loan," for that was always the way of my grandfather with his friends, and a bigger-hearted man there never was in all Glengarry, or in Stormont, or in Dundas, mirofer.

"In want!" says Tougal. "In want, Mr. McTavish!" says he, very high.

"Would you wish to insult a shontleman, and him of the name of Stewart, that's the name of princes of the world?" he said, so he did.

"Seeing Tougal had his temper up, my grandfather spoke softly, being a quiet peaceable man, and in wonder what he had said to offend Tougal.

"Mr. Stewart," says my grandfather, "it was not in my mind to anger you whateffer. Only I thought, from your asking me if I had some money, that you might be looking for a wee bit of a loan, as many a gentleman has to do at times, and no shame to him at all," said my grandfather.

"A loan?" says Tougal, sneering! "A loan is it? Where's your memory Mr. McTavish? Are you not owing me half the price of the plough you've had this three years?"

"And wass you asking me for money for the other half of the plough?" says my grandfather, very astonished.

"Just that," says Tougal.

"Have you no shame or honor in you?" says my grandfather, firing up. "How could I feel able to pay that now, and me chust yesterday been giving my poor brother a funeral fit for the McTavish's own grand nephew, that wass as good gentleman's blood as any Stewart in Glengarry. You saw the expense I was at, for there you wass, and I thank you for the politeness of coming, Mr. Stewart," says my grandfather, ending mild, for the anger would never stay in more than a minute, so kind was the nature he had.

"If you can spend money on a funeral like that you can pay me for my plough," says Stewart, for with buying and selling he wass become a poor creature, and the heart of a Hielan' man wass half gone out of him, for all he was so proud of his name of monarchs and kings.

"My grandfather had a mind to strike him down on the spot; so he often said; but he thought of the time he hit Hamish Cochran in anger, and he minded the penance the priest put on him for breaking the silly man's jaw with that blow, so he smother the heat that wass in him, and turned away in scorn. With that Tougal Stewart went to the court and sued my grandfather, pair mean creature!

"You might think that Judge Jones—him that was judge in Cornwall before Judge Jarvis that's dead—would do justice. But no, he made it the law that my grandfather must pay at once, though Tougal Stewart could not deny what the bargain wass.

"Your honor," says my grandfather, "I said I'd pay when I felt able. And do I feel able now? No, I do not," says he. "It's a disgrace to Tougal Stewart to ask me, and himself telling you what the bargain wass," said my grandfather. But Judge Jones said that he must pay, for all that he did not feel able.

"I will never pay one copper till I feel able," says my grandfather; "but I'll keep my Hielan' promise to my dying day, as I always done," says he.

"And with that the old judge laughed, and said he would have to give judgment. And he did, and after that Tougal Stewart got out an execution. But not the worth of a handful of oatmeal could the bailiff lay hands on, because my grandfather had shust exactly taken the precaution to give a bill of sale of his gear to his neighbor, Alexander Frazer, that could be trusted to do what was right after the law play was over.

The whole settlement had great contempt for Tougal Stewart's conduct, but he was a headstrong body, and once he began to do wrong against my grandfather he held on, for all his trade fell away, and finally, he had my grandfather arrested for debt, though you'll understand, sir, that he was owing Stewart nothing that he ought to pay when he didn't feel able.

"In those times prisoners for debt wass taken to jail in Cornwall, and if they had friends that would give bail that they would not go beyond the posts that was around the sixteen acres nearest the jail walls, the prisoners could go where they liked on that ground. This was called 'the privilege of the limits.' The limits, you'll understand, was marked by cedar posts painted white, about the size of hitching-posts.

The whole settlement was ready to go bail for my grandfather if he wanted it, and for the health of him he needed to be in the open air; so he gave Tuncan Macdonill, of the Greenfields, and Aeneas Macdonald, of the Sandfields, for his bail, and he promised, on his Hielan' word of honor not to go beyond the posts. With that he went where he pleased, only taking great care never to put even the toe of his foot beyond a post, for all that some would chump over them and back again, or maybe swing round them, holding by their hands. Every day the neighbors would go into Cornwall to give my grandfather the good word, and they would offer to pay Tougal Stewart for the other half of the plough, only that vexed my grandfather, for he was too proud to borrow, and of course, every day he felt less and less able to pay on account of him having to hire a man to be doing the spring ploughing and seeding and making the kale-yard.

All this time, you'll mind, Tougal Stewart had to pay five shillings a week for my grandfather's keep, the law being so that if the debtor swore he had not five pounds' worth of property to his name, then the creditor had to pay the five shillings, and, of course, my grandfather had nothing to his name after he gave the bill of sale to Alexander Frazer. A great diversion it was to my grandfather to be reckoning up that if he lived as long as his father, who was hale and strong at ninety-six, Tougal would need to pay five or six hundred pounds for him and there was only two pounds five shillings to be paid on the plough.

So it was like that all summer, my grandfather keeping bartsome, with the neighbors coming in so steady to bring him the news of the settlement. There he would sit, just inside one of the posts, for to pass his jokes, to tell what he wished the family to be doing next. This way it might have kept going on for forty years, only it came about that my grandfather's youngest child,—him that was my father—fell sick, and seemed like to die.

Well, when my grandfather heard that bad news, he was in a terrible way, to be sure, for he would be longing to hold the child in his arms, so that his heart was sore and like to break. Eat he could not, sleep he could not, all night he would be groaning, and all day he would be walking around by the posts, wishing that he had not passed this Hielan' word of honor not to go beyond the posts, for he thought how he could have broken out like a gentleman, and gone to see his sick child if he had stayed inside

the jail wall. So it went on three days and nights before the wise thought came into my grandfather's head to show him how he need not go beyond the posts to see his little sick boy. With that he went straight to one of the white cedar posts and pulled it up out of the hole, and started for home taking great care to carry it in his hands before him, so he would not go beyond it one bit.

My grandfather was not half a mile out of Cornwall, which was only a lute place in those days, when two of the turnkeys came after him.

"Stop Mr. McTavish," says the turnkeys.

"What for would I stop?" says my grandfather.

"You have broken your bail," says they. "It's a lie for you," says my grandfather, for his temper flared up for anyone to say that he would proke his bail. "Am I beyond the post," says my grandfather.

With that they ran in on him, only that he knocked the two of them over with the post, and went on rejoicing, like an honest man should, at keeping his word and overcoming them who would slander his good name. The only thing peside thoughts of the child that troubled him was questioning whether he had been strictly right in turning round for to see the post to defend himself in such a way that it was nearer the jail than what he wass. But when he remembered how the jailer had never complained of prisoners of the limits chumping off the posts, if so they chumped back again in a moment, the trouble went off his mind.

Pretty soon after that he met Tuncan Macdonill, of the Greenfields, coming into town with the waggon.

"And how is this Glengatchie?" says Tuncan, "For you were never the man to proke your bail?"

"Glengatchie, you'll understand, sir, is the name of my grandfather's farm."

"Never fear Greenfields," says my grandfather, "for I'm not beyond the post."

"Get in with me, Glengatchie," says Tuncan, and turned his team round. My grandfather did so, taking great care to keep the post in front of him all the time, and so he reached home. Out comes my grandmother running to embrace him, but she had to throw her arms around the post and my grandfather's neck at the same time, he was that strict to be within his promise. Before going ben into the house he went to the back end of the kale-yard which was farthest from the jail, and there he stuck the post, and then he went back to see his sick child, while all the neighbors that came round was glad to see what a wise thought the saints had put into his mind to save his bail and his promise.

So there he stayed a week till my father got well. Of course the constables came after my grandfather, but the settlement would not let the creatures come within a mile of Glengatchie. You might think, sir, that my grandfather would have stayed with his wife and weans, seeing the post was all the time in the kale-yard, and him careful not to go beyond it, but he was putting the settlement to a good deal of trouble day and night to keep the constables off, and he was fearful that they might take away the post if ever they got to Glengatchie, and give him the name of false, that no McTavish ever had. So Tuncan Greenfields and Aeneas Sandfield drove my grandfather

Our Young Folks.

BUILDING

We are building every day
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose—

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask, what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is character.

Build it well, what'er you do;
Build it straight, and strong, and true,
Build it clean and high and broad,
Build it for the eye of God.

A LIFE THAT TOLD.

Thirty years ago the region about London docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity." The wealthy and influential class in this settlement were the rum sellers and keepers of gambling hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergyman never ventured out of the church to teach.

A young man named Charles Lowder, belonging to an old English family, happened to pass through this district just after leaving Oxford. His classmates were going into politics, or the army, or to the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, "a cry of mingled agony, suffering, laughter and blasphemy coming from these depths, that rang in his ears, go where he would." He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear, not patronizing visitors." He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had, unfortunately, no eloquence with which to reach them; he was a slow, stammering speaker, but he was bold, patient, and in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall, thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London docks for twenty-three years. Night-schools were opened, industrial schools, and refuges for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants in this work were the men and women he had rescued from "the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old, careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the docks where he had worked so long. Across the bridge where he had once been chased by a furious mob bent on his murder his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people who pressed forward to catch the last glimpse of "Father Lowder," as they called him. "No such funeral," says a London paper, "has ever been seen in England. The whole population of East London turned out, stopping work for that day. The special trains run to Chiselmurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope."

back to jail, and with the post behind him in the waggon, so as he would be between it and the jail. Of course Tougal Stewart tried his best to have the bail declared forfeited, but old Judge Jones only laughed, and said my grandfather was a Hielan' gentleman with a very nice sense of honor, and that was elust exactly the truth.

"How did my grandfather get free in the end? Oh, thou, that was because of Tougal Stewart being careless—him that thought he knew so much of the law! The law was, you will mind, that Tougal had to pay five shillings a week for keeping my grandfather in the limits. The money was to be paid every Monday, and it was to be paid in lawful money of Canada, too. Well, would you belief that Tougal paid in four shillings in silver on Monday and one shilling in coppers, for he took up the collection in church the day before, and it was not till Tougal had gone away that the jailer saw that one of the coppers was a Brock copper, a medal, you will understand, made at General Brock's death, and not lawful money of Canada at all. With that the jailer came out to my grandfather.

"Mr. McTavish," says he, taking off his hat, 'you are a free man, and I'm glad of it.' Then, he told him what Tougal had done. 'I hope you will not have any hard feelings towards me, Mr. McTavish,' says the jailer, and a decent man he was, for all that there was not a drop of Hielan' blood in him. 'I hope you will not think herd of me for not being hospitable to you, sir,' says he, 'but it is against the rules and regulations, for the jailer to be offering the best he can command to his prisoners. Now that you are free, Mr. McTavish,' says the jailer, 'I would be a proud man if Mr. McTavish, of Glengatchie, would do me the honor of taking supper with me this night. I will be asking your leave to invite some gentlemen of the place, if you will say the word, Mr. McTavish,' says he.

"Well, my grandfather could never bear malice, the kind man he was, and he seen how bad the jailer felt, so he consented and a great company came in, to be sure, to celebrate the occasion.

"Did my grandfather pay the balance on the plough? What for should you suspicion, sir, that my grandfather would refuse his honest debt? Of course he paid for the plough, for the crop was good that fall.

"I would be paying you the other half of the plough now, Mr Stewart," says my grandfather, coming in when the store was full.

"Hoich, but you are the honest McTavish," says Tougal, sneering.

"But my grandfather made no answer to the creature, for he thought it would be unkind to mention how Tougal had paid out six pounds, four shillings, and seven pence to keep him in on account of a debt of two pounds five shillings that never was due till it was paid. —Harper's Weekly.

The Rev. Dr. Thornton announced at last meeting of London Presbytery, North, that arrangements were being made for holding a great missionary demonstration at Exeter Hall, on Friday evening, May 10th. Mr. Thomas Shaw, Q.C., M.P., would preside, and the speakers would include the Rev. W. Ewing, of Birmingham, the Rev. W. Campbell, of Formosa, the Rev. Egerton R. Young, and the Rev. Hugh Frice Hughes.

Rev. J. W. Taylor, D.D., of Flisk and Greich, has bequeathed £700 to the schemes of the Free Church.

There are many careers open to young men on entering the world, but there are none nobler, or that lead more directly to heaven, than that of this modern crusader. *Youth's Companion.*

A MODERN ROBINSON CRUSOE.

On the little island of San Clemente, off the Southern Coast of California, there lives a man whose conditions of life very much resemble those of Alexander Selkirk, whose island of Juan Fernandez, whose singular narrative was the basis of Daniel Defoe's wonderful story of Robinson Crusoe. San Clemente is only eighteen miles long, with an average width of about three miles. An area of fifty-one miles in all. It has but a few trees to afford a grateful shade from the burning sun, but the Cactus abounds, and grows to a considerable height. There are no springs or rivers but the rain water is collected in tanks naturally formed in the rocks on the edge of the plateaus. The rainfall in those regions is heavy so that the supply of water never fails.

The island was first discovered by John Rodriguez Cabrillo, the Portuguese navigator, who landed there in October, 1542, just three hundred and sixty-two years ago. He was on his way from Japan where he had made a treaty between that country and Portugal. Cabrillo called the island Victoria, but it was named San Clemente about a century later.

Twenty years ago a sailor named Tom Gallagher landed on this island and there he has lived ever since. He has not even his 'good man Friday, as Selkirk had, to cheer his loneliness.

Sometimes a straggling fishing smack puts in at San Clemente, and brings Tom Gallagher the news, and presents him with a chew of tobacco, but with these exceptions Tom lives a lonesome life on this solitary island which is over sixty miles from the main land.

Tom has built for himself a comfortable cottage, and has a vegetable garden, and chickens, goats, and sheep. His gun and his animals are his only companions, and when any one offers to come and live with him he always says he merely wants to be left alone. No one knows the history of this lord of the manor of San Clemente.

Some have thought that he must have done some desperate deed and have fled to the lonely island for refuge, but this is not probable, for Tom Gallagher never shows that he is afraid of his fellow men. Some have said that twenty years ago a woman jilted him, and being tired of the world, he sought a calm retreat on this lonely island, were there is: "No noise, no care, no vanity, no strife."

A sailor just dropped in upon him the other day. His shaggy hair and untrimmed beard and his curious attire gave him the appearance of a savage, but he found him a good hearted fellow and very happy, with no desire to exchange his absolute monarchy on the island of San Clemente for the wearisome conditions of civilized life. —T.P.H.

BEGINNING AT HOME.

As mamma and I were coming home from a meeting of the mission band, yesterday, we met Mrs. Fiskin.

"La, Sally," says Mrs. Fiskin (she always calls mamma that), 'what makes you drag this dear child to such places? Now I always teach my girls the charity begins at home.'

"Yes," said mamma in her gentle way, 'so it does; I hope I am interested in home charities too; what are your girls doing for home charities?'

Mrs. Fiskin got red in the face, and I was sorry mamma had asked her that, because she didn't know what to say. 'But I don't want you to think that our mission band girls forget the poor people at home,' said mamma; 'stop here with me a minute.' We were just opposite the child's

nursery and hospital, and mamma took Mrs. Fiskin in to see little Polly Ward, the colored baby that our Sabbath-school keeps there, because her mother died and left her to nobody.

The nurse told us how skin-and-bone-y Polly was when she first came; she certainly wasn't skin-and-bone-y now.

'La, Sally,' says Mrs. Fiskin, 'I'll go home and tell my girls they had better go to mission band meeting, it looks as if remembering the black children in Africa, made 'em think about the black children at home.'

'I am sure it does,' said mamma, smiling —E. P. A. in Sunbeam.

ADVICE TO A YOUNG MAN.

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of dishes, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see the men who are the most able to live the rest of their days without work are men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 p. m., and don't get home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names, even; it simply speaks of them as 'Old So-and-so's boys.' Nobody cares for them, the great busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—Bob Burdette.

SHE KNEW AN OATH'S NATURE.

In the Superior Court in New York city a girl of eleven years was asked if she knew what an oath was. Her reply, in effect, was that God would be displeased if she did not tell the truth. The girl was Lottie Goldberg. She was a witness before Chief Justice Sedgwick. She was asked:

'Do you understand the nature of an oath?'

'Yes, Sir,' she replied.

'What is it?'

'It is a swear.'

'What do you mean when you say it is a swear?'

'Well, it is that I have to tell the truth.'

'If you don't tell the truth, what then?'

'That would be a sin, replied the little one gravely.

'And what is a sin?'

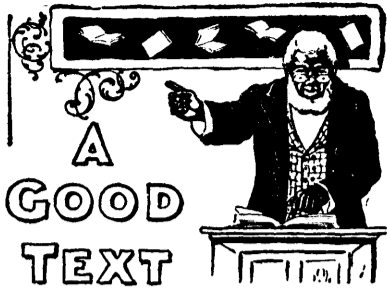
'A bad mark from God, Sir,' she said.

The venerable Chief Justice was visibly touched at this answer of the child, and remarked:

'This is a very intelligent child, and perfectly understands the obligations of an oath.'

PROGRESS.

Some people do not think that the lowest tribes of heathen lands are worth saving or rather they do not think it is possible for them to be changed into respectable men and women. Yet the missionary, James Culvert, said that his first work in Fiji was to bury the bones of eighty human beings whose flesh had been eaten during the cannibal feast! and that he remained there long enough to receive some of those very cannibals into the church, they having become earnest lovers and followers of the Lord Jesus.



A well selected text is half of the sermon. Given a good text and a preacher who is in earnest, and the result is sure to be good. The text of this article is a plain simple statement that proves itself in the reader's own mind without argument. The text is "Good health is better than great riches."

Without health nothing really matters very much. A hacking cough takes all the beauty out of a landscape or a sunset. Erysipelas or eczema will spoil the enjoyment of sprightly conversation, of a beautiful concert, of a wonderful painting. The biggest bank account in the world won't pay a man for his health, but a very small amount of money will make him healthy and keep him healthy.

Most all bodily troubles start in the digestive or respiratory organs. It is here that improper living first makes an opening for disease. The development differs as constitutions and temperaments differ. The causes are almost identical. To get at the root of the matter is simple enough if you start right.

Dr. Pierce's Golden Medical Discovery is a medicine for the whole body. It works through the digestive organs on all the others.

It cures the first thing it comes to and after that, the next. It puts health in place of disease in the stomach, and from the vantage ground thus gained, it reaches every fiber of the body and drives disease before it—indigestion, liver troubles, kidney complaint, biliousness, skin and scalp diseases, salt-rheum, tetter, eczema, and all the troubles caused by impure blood.

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STRONG AND PROSPEROUS

THE

SUN LIFE

ASSURANCE COMPANY
OF CANADA.

Ministers and Churches.

Mrs. (Rev.) R. W. Ross, of Glencoe, has returned home after a visit to friends in this city.

Rev. Jos. Galloway preached acceptably in Victoria St. church, Goderich, on a recent Sabbath.

Rev. Dr. Watson, of Beaverton, preached in the Presbyterian Church at Kirkfield on Sabbath last.

"India" was the subject at the regular meeting of the W. F. M. S. in Knox Church, Paisley, lately.

Rev. J. A. Mustard, B.A., of Kent Bridge, was recently a guest at the Presbyterian manse, Glencoe.

The Presbyterians of West Lorne held a cottage prayer meeting at the home of Mr. Wm. Gray recently.

Rev. J. C. Tolmie and Mrs. Tolmie, of Windsor, have been visiting their friends at Southampton.

Mr. Walter Sarjeant addressed the Local Union of Christian Endeavor at Orillia on Monday evening last.

The new Presbyterian Church at Fenelon Falls, will cost about \$4,000, and is to be completed by October.

Rev. Dr. McMullen, of Woodstock, has just completed a series of able sermons on the books of the New Testament.

The Presbyterian Sabbath-school, Cambridge, which has been closed during the winter, has again been re-opened for the summer.

The Rev. R. G. Sinclair, of Mount Pleasant, occupied the pulpit of the Congregational church, Burford, on a recent Sunday evening.

Rev. M. H. Scott, pastor of Zion Church Hull, has been presented with a well-filled purse by the members of his congregation.

Mr. Neil D. McKinnon, Underwood, has completed his course in Knox College, Toronto. He will shortly preach in Thorold and in Corunna.

R. Scott, of Moorefield, who has been attending Knox College for some time, has left for Calgary, N. W. T., to preach this coming summer.

Rev. Dr. MacKay, of Formosa, Moderator of the General Assembly, held services in three of the Presbyterian Churches, of Hamilton, on Sunday last.

A week ago Sunday communion was celebrated in Rev. Dr. Jackson's Church, Galt. A considerable number of additions were made to the membership.

Rev. C. W. Gordon, of St. Stephen's Church, Winnipeg, intends commencing a series of evening lectures on the life of Christ. The first will be held next Tuesday evening.

Prof. Fenwick on Monday tendered his resignation as conductor of St. Andrew's Church choir, Guelph. The resignation is now under the consideration of the managers.

The Presbyterian Sunday School, Georgetown, has appointed as its superintendent, Mr. L. Grant. Messrs. James Laidlaw and L. Grant have been elected elders.

Rev. Jonathan Goforth, Dr. Malcolm, and Rev. J. Slimmon, missionaries to China, who left Toronto about a month ago, have arrived safely at Yokohama, after a pleasant journey.

In Knox Church, Acton, Rev. Mr. Rae preached an interesting sermon on Baptism recently, and at the conclusion of the service the rite of baptism was administered to two infants.

A meeting was held in the Presbyterian Church, Acton, on Monday, the 13th inst., to discuss the question of disposing of the old church property. It appears likely that the property will yet be sold.

Mr. Mitchell, a student of Knox College, Toronto, occupied the pulpit of St. Andrew's, Lindsay, on a recent Sabbath. The evening discourse was on Foreign Missions and was a very clever effort.

Rev. James Gordon, Presbyterian clergyman, died recently at London, aged 68 years. He had been confined to his home for nearly a year, and his death was not unexpected. His wife and one daughter survive him.

The Orillia Times says:—"To the delight of the many readers of that excellent publication, THE CANADA PRESBYTERIAN, "Knoxonian" resumed his position as a contributor last week, with the first of a series of sketches of life in Bermuda.

Rev. J. S. Hardie, B.A., of Stanley Street Presbyterian Church, Ayr, preached at the preparatory service held in the Central Presbyterian Church, Galt, recently. Sunday morning following, a large congregation was in attendance, and at the close of the service, the Sacrament of the Lord's Supper was dispensed. The number of communicants was very large. Some seventeen persons were received into membership. Dr. Dickson officiated.

On Sabbath, April 14th, Messrs C. J. Mickle, B.A., W. Kyle, W. Cassels, A. S. Good- eve and M. A. Halliday were ordained as elders of Geneva Church, Chesley.

The Presbyterian Church at Ballinafad is still being supplied by Knox College students chiefly. Although they have done good service, a number in the congregation are anxious, for the sake of the church's welfare, that a pastor be secured at an early date.

Rev. J. A. Macdonald, of this city," says the St. Thomas Home Journal, "was one of an influential deputation that waited on the Ontario Government yesterday and urged an impartial investigation into the affairs of Upper Canada College before any important changes are made."

Rev. Wm. Meikle has just concluded a highly successful series of evangelistic services in Winnipeg. At the final meeting in St. Andrew's Church, among the large representation of city clergy, were noted Rev. Joseph Hogg, C. B. Pitblado, C. W. Gordon and Professor Bryce.

The Ladies' Aid of Knox Presbyterian Church, Kent Bridge, have decided not to hold any entertainment on the anniversary of the laying of the corner stone; but, instead, a free-will offering will be made on Sunday, May 5th. Anniversary services will be conducted by Rev. Dr. Battisby, of Chatham.

Mr. D. L. Campbell, Knox College student, who preached at Ballinafad last year, completed his second year's studies in theology last week, gaining a scholarship in general proficiency of \$40, and taking a first place in systematic theology and homiletics. He is stationed at Cedarville, near Mount Forest.

A concert took place in St. Giles' Presbyterian Church, Winnipeg, recently. An interesting programme was presented, those taking part being: Mr. L. H. J. Minchin, Miss Hossack, Mrs. Wylie, Mr. P. Taylor, Mr. T. J. Scott, Mr. J. A. Wylie, Mrs. McIvor, Miss Curle, Miss Millar, Mr. McGinn and Mr. A. Scott.

The contract for the erection of the new Presbyterian Church at Fenelon Falls, was given on Monday morning to Mr. A. McLeod, of Toronto. The building will, when finished, be a credit to the place, and to the energetic pastor of the Presbyterian Church, Rev. Malcolm Mackinnon, of whom Fenelon Fall has good reason to feel proud.

On Saturday afternoon and evening the Mission Band in connection with the Presbyterian Church, Hespeler, held a social gathering at the manse. The members of the band offered for sale articles both useful and ornamental, suited to all. In the evening a musical programme was given, which proved exceptionally good. Refreshments were served.

Rev. Jas. Dow delivered two good sermons in Melville Church, Fergus, on Sunday last. It is his own old church, and the speaker, as a consequence, was somewhat nervous, but he did well. Rev. D. Strachan, of Hespeler, lectured in the same building on Friday night last, on "Scotland and Italy." Jubilee services are spoken of in connection with this church in June. "It will be a jubilee if the debt is wiped off the slate," says a local paper.

On the evening of the 16th ult., the First Presbyterian Church, Chatham, was well filled to hear the grand instrument which has just been placed in the church, and which adds so much to its rich appearance. The great expectations of the congregation were more than realized when they had a good opportunity to judge of the merits of the organ. The selections by the chorus of about fifty voices, from the different town choirs, were admirable in rendition.

St. Columba Church, Oak Bay, B.C., was last night the scene of a pleasant social gathering, called to bid a formal farewell to Rev. R. G. Murison, who for the past year has had charge of the mission. Very substantial progress has marked the period of Mr. Murison's pastorate and very general regret is felt that his connection with the congregation is being severed. During the evening he was presented with an address and a purse, as evidence of the good will he bears away with him.

The social given at the Presbyterian manse, Whitby, on Wednesday evening last, by Mrs. Abraham and Misses Donaldson and Dow, was unusually well attended. During the evening parlor games were indulged in by those so disposed, while these took part in the programme: Mrs. Dr. Hare, Miss Lord, Miss Carrie Johnston, Mr. H. E. Abraham, Misses McKee, Holiday, and Ketchen, Miss Lick, Messrs. Sidey, Henderson, Brown, D. Wilson and J. Burns. Refreshments were served.

Miss Eliza Hamilton, who has been the corresponding secretary of Knox Church Y.P. S.C.E., Guelph, since its formation, who has also filled the office of President, and has always been a willing and faithful worker in the society, was presented by the members at their regular meeting last week with an address expressing their appreciation of her work in the society. The address was read by Mr. Colin C. Lang. An Oxford Bible, with all the latest helps, and on the finest paper in morocco binding, was presented by Miss Steven, from Miss Hamilton's friends in the Sunday school, the W.F.M.S., and the Young People's Society. Addresses were given by Mr. Bedford, President, Mr. McCuen, leader of the meeting, and the pastor, Rev. Robert J. Beattie, all bearing testimony to the valuable work

done by Miss Hamilton in the church. These expressions were called forth by the fact that Miss Hamilton is about to enter on a course of training in St. Luke's hospital, the foremost institution of its kind in New York city.

On Sunday afternoon, April 7th, an interesting ceremony took place at the North Smith Presbyterian Church, it being an ordination service. Messrs. Joseph Greer and J. Hall Sanderson were ordained as elders of the church, the Rev. A. C. Reeves, B.A., pastor of the church, officiating. For some time past the congregation had been without elders, and on being requested they elected the foregoing gentlemen. In addition to the Moderator, Messrs. Andrew Fairbairn and Daid Smith represented the Lakefield congregation.

On a recent Sabbath afternoon the new Presbyterian Church at Lumby, Man., was opened for Divine service. The neat little church, which is a credit to Lumby, was well filled with an attentive congregation. The dedicatory services were conducted by the Rev. G. A. Wilson, B.A., whose indefatigable efforts are responsible in a large degree for the fact that the church has been erected. At the close of this service he announced that on Monday evening a tea-meeting and concert would be held in the church. They accordingly took place as intimated, and were in every sense of the word an unqualified success.

A special meeting of the Maitland Presbytery was held in Knox Church, Brussels, recently, to consider the resignation of Rev. D. Millar, of the above mentioned church. Rev. Mr. McRae was appointed moderator *pro tem*, and Rev. Mr. Ross, clerk. Thomas Strachan represented Mr. Millar and G. A. Deadman and R. H. Cutt the congregation. Mr. Millar's resignation was accepted. Rev. Mr. McRae was appointed Moderator of the session. Rev. Geo. Bullantyne, of Molesworth, was named a commissioner to the General Assembly, in the place of Mr. Millar. A Gardiner was also appointed. Knox Church has been preached vacant.

A most encouraging and helpful year has been experienced by the congregation of Rodney and New Glasgow (Rev. J. F. Scott, pastor). A quiet work has been going on and signs of the Spirit's presence are visible in every department of it. An advance of about five hundred dollars has been made for all purposes. The last of the debt on the Rodney Church has been paid, and most comfortable sheds have been built at a cost of over three hundred dollars, the most of which has either been paid or provided for by subscriptions. The debt on the New Glasgow church was lessened by \$135, and the remainder, \$225, has been provided for by good subscriptions. Besides this 200 feet of new sheds are to be built at once, the material being nearly all now on the ground. A subscription list about sufficient to provide for this shed has also been procured. Interesting meetings were held during the communion season. On Friday and Sabbath the 5th and 7th ult. The Rev. J. M. McLaren, of Blenheim, preached on the Friday, after which seven adults were baptized by the pastor, and these with sixteen others were received into membership on profession of Faith. About one hundred and ten communicants partook of the Supper on Sabbath morning. Truly the Lord is with his people and does encourage and strengthen all who sincerely trust in him. Such showers of blessing as have been, from time to time, sent upon His church should stimulate all who have the good of their fellowmen at heart to trust and serve God more and more earnestly as the days go by.

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5 JORDAN ST., TORONTO.

PRESBYTERY MEETING.

WHITBY: This Presbytery met at Oshawa on the 16th April, Mr. David Ormiston, B.A., Moderator. A good deal of routine business was transacted and reports of conveners on Sabbath Schools, Sabbath Observance, State of Religion, Statistics and Temperance were submitted, considered and adopted with their respective recommendations. The commissioners appointed to the General Assembly were Messrs. R. Douglas Fraser, M.A., Richard Whiteman, B.A., and J. B. McLaren, ministers; and Messrs. Ormiston, James Smith and Donald Smith, elders. A minute on the translation of Rev. Alex. Leslie, M.A., from Newtonville to East Oxford was adopted as follows:—"Presbytery records regret at parting with Mr. Leslie, who has, for seventeen years, been a member of this Court. Mr. Leslie has proved himself an earnest, able preacher, and a faithful diligent pastor. He leaves a deeply attached people. He was seldom absent from his place in Presbytery and always proved himself a wise and willing helper in the general work of the Church. He won the respect of his brethren by his scholarly attainments, his high character, and Christian bearing. The Presbytery would follow Mr. Leslie with the fervent prayer that the blessing of God may attend his labors in his new field."
—J. McMECHAN, Clerk.

OWEN SOUND: This Presbytery met in Knox Church, April 16th. Mr. Little presented the report on Temperance, which was adopted, and it was agreed that temperance be made a subject for conference at the meeting in September. The subject of Systematic Benevolence was next taken up, and Presbytery resolved to instruct all congregations within the bounds to present a detailed report at the December meeting setting forth the methods adopted by them in raising funds for congregational, expenses including stipend for mission schemes, for Sabbath School support, for benevolent work, and for the payment of debt on church buildings, etc. Dr. Waits submitted the report on Sabbath Observance, which was adopted. The Presbytery heartily endorsed the action of the Ministerial Association of Owen Sound in seeking to put a stop to the unnecessary loading and unloading of cars and boats on the Lord's Day. All ministers of the Presbytery were enjoined to draw the attention of their congregations, publicly from the pulpit, to the violation of the Lord's day in social visiting for mere pleasure, and whatever other forms of Sabbath violation may prevail in their neighborhood. Mr. P. McNabb presented the report on Sabbath Schools, which was adopted. Mr. S. Acheson presented the report on the State of Religion, which was adopted. Mr. McLaren reported that owing to deficiency in the Home Mission Fund only 75 per cent. of the grant would be paid at present. He handed in the treasurer's book and the balance of \$125.27, which were handed over to Mr. P. McNabb the new treasurer.—JOHN SOMERVILLE, Clerk.

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HIGHER RELIGIOUS INSTRUCTION EXAMINATIONS.

BY REV. W. FARQUHARSON, B.A., CLAUDE, ONT.

In giving the results of the examinations for the present year—that ending January 26th, 1895—it is pleasing to state that more applications for examination papers were received than during any previous year, though, largely owing to the severe storm prevailing throughout the Dominion on the day appointed for the annual examination, many of the intending candidates failed to appear. In classifying the results it will be understood that there are included in Class I. those who have made at least ninety per cent. of the full marks, in Class II. those who have made seventy-five per cent. but less than ninety, in Class III. those who have made fifty per cent. but less than seventy-five, in Class IV. those who made less than fifty but whose standing was considered by the committee as worthy of creditable mention. Those who took part of the quarterly examinations but who did not finish the course are not here mentioned but may receive the amount of their standing by applying to the Superintendent of the Sabbath school to which they belong. Also presiding examiners wishing to get fuller accounts of the standing of their pupils may do so by applying to the vice-convener. The results are as follows:—

BIBLICAL DEPARTMENT—JUNIOR GRADE.

Class I.—Mary L. Bannerman, Central Church, Toronto; James Gray, Uxbridge.
Class II.—Violet G. McKennell, Uxbridge, Ont.; Juliet M. McKenzie, Port Arthur, Ont.; Mabel Burns and Estella Burns, St. John, N.B.; Ellen W. Sim, Grenfell, N.W.T.; George L. Cameron, Strabane, Ont.; Jessie Doull, New Glasgow, N.S.; Alice Sampson, Central, Toronto; Tillie Jane Montgomery and Eva Smith, Lakefield, Ont.
Class III.—Noah A. E. Hamilton, E. Bertha Frankish, Annie Reid and Henry P. Cooke, Uxbridge, Ont.; Constance Granger and Welland R. Gordon, New Westminster, B.C.; Fanny L. Ledford and Edith Cummings, St. John's Church, St. John, N.B.; Eppie C. Lothian, Alberta Lothian, Harvey Balison, Anna B. Henderson, Ellen Ferrier, George H. McNeil and John Ferrier, Strabane, Ont.; Aubrey Henderson, Bracebridge, Ont.; Archer Stewart, Hastings, Ont.; Florence E. Matheson, Catherine Edna Matheson, Barbara A. McKenzie and Janet Cairns, Scotsburn, N.S.; Mary G. McGregor, Grace Carmichael, Garfield McDonald, Evan McL. Doull and Annie McGregor, New Glasgow, N.S.; Maggie Kirkwood, Mabel J. Kay and Isabella Irene Bears, St. Giles, Winnipeg; Helen R. Gibson, St. Andrew's, Ottawa; Ronald J. Campbell and Bella A. Richardson, Grand Valley, Ont.; Mary J. McKenzie, Kemble, Ont.; James Comesford, Eldorado, Ont.; Harvey Alex. Sims, Stonewall, Man.; Lizzie Milne and Jane O'Brien, St. George, N.B.; Agnes Jane McLean, Mabel S. Ireland and Aggie D. Currie, Central Church, Hamilton, Ont.; Amy C. Elder, Helen C. Anderson, Mary C. McGregor and Annie McGregor, Blyth, Ont.; George Gibbie, Evelyn Hope Cunningham, Maggie Marshall Hay, Maggie E. Ness, Jenella Roy, Margaret W. Maw, Ethel Maw and Mary Gibbie, Howick, Quebec; Georgina Glover and Hugh E. Ferguson, Central, Toronto; Annie Goodwin, Lillian Hamilton and Charles Kerr, St. Mark's, Toronto; William Graham, C. Hunter, Erskine Church, Toronto; William Hanna, West Church, Toronto; Edna Carlisle Jones, St. Paul's, Toronto; James Roy Isobster, St. John's, Hamilton, Ont.; Jessie Little, Mayfield, Ont.

Class IV.—Gordon Watt, Edward Marat, Cecil King, Bertha Frankish, Emily E. Sim, Cora M. Sharvard, Willie Chapple and Persie Gordon, Uxbridge, Ont.; John Gilchrist, John Quirk, Alice Davidson, Maggie Davidson and Grace Gardiner, Kemble, Ont.; Maggie Dow, Milton, Ont.; Mary Sprowson and Lily Hogden, St. John's Church, St. John, N.B.; Winifred Huber and John Moore, Bracebridge, Ont.; Robert Moffatt McKay, Alexander C. Milne, Jessie G. McKenzie and Fannie B. Roy and Katie J. McKinnon, New Glasgow, N.S.; Christena McIntosh, St. Andrew's, Ottawa; Georgina Keith, William H. Mutrie, George R. Mutrie, Cassie Watt and Lavina McCulloch, Grand Valley, Ont.; Wm. Rollins and John W. Rollins, Eldorado, Ont.; Edward Miller, James Douglas and John A. Miller, Stonewall, Man.; Bessy Neun, St. Mark's, Toronto, Ont.; Adah Brand, Chalmers Church, Toronto; Wm. Alex. Robertson, Fanesia Dallas and John Fraser, Erskine, Toronto; Harold Sampson, West Church, Toronto; George Ferguson, Central, Toronto.

INTERMEDIATE GRADE.

Class I.—Bella Graham, Lakefield, Ont.
Class II.—Edith Youngland, St. John's Church, St. John, N.B.; Tena Maud Davis, St. George, N.B.; Mary T. Fotheringham, Bloor Street, Toronto; Flora Jane Ray, Central, Toronto; Alice L. Cook, St. Mark's, Toronto; Bella Wilson and Janet Roberts, Port Arthur, Ont.; Alma Frankish, Uxbridge, Ont.
Class III.—Drew Watt, M. Alice Sim, Kenneth Spears and Alma Imrie, Uxbridge, Ont.; Eva McGregor, Jennie Gardiner and Fessa McGregor, Kemble, Ont.; Maggie Magee, Flossie A. Burk and Alice Lead, Port Arthur, Ont.; Eve Smith, Mary Scrymgeour, Jessie Smith, and Lillie J. Montgomery, Lakefield, Ont.; Andrew McNeil, Strabane, Ont.; Annie M. Rear and Minnie E. Johnston, Hastings, Ont.; Bessie Roy, New Glasgow, N.S.; Winifred McDonald, St. Andrew's, Ottawa; Mammie B. Scott, Mary A. Reith and Mary J. McCulloch, Grand Valley, Ont.; Lillie M. Eagleson, Queensboro, Ont.; Alex. S. Matheson, Stonewall, Man.; David O'Brien, Mary J. McGee and Annie Taylor, St. George, N.B.; Viola Peddie, Jessie Elizabeth Gibbie and Mina Cunningham, Howick, Quebec; Agnes Boyd Lynch, St. Gabriel, Montreal; Alice McRae, Central Church, Hamilton; Susie L. Fotheringham, Agnes Lanskaill and Maggie Pride, Bloor Street, Toronto; Minnie Taylor, West Church, Toronto; R. Ernest Diehl and James Adamson, College St. Church, Toronto; Maud Cook and Flossie McKell, St. Mark's, Toronto; Ethel Ridell, St. Paul's, Toronto; Minnie Anderson, Wm. H. Strong and Anna Elizabeth Oblander, St. John's, Hamilton, Ont.; Mabel Little, Mayfield, Ont.; Wm. Dougald Ferguson, Central Church, Toronto.

Class IV.—Cora King, Eva Watt, Jessie Davidson and Lizzie Wilson, Uxbridge, Ont.; Mary King and Jennie Gilchrist, Kemble, Ont.; Bessie Gilley, New Westminster, B.C.; Lizzie Stogg, Milton, Ont.; Tillie Munroe, Anna B. McDougald, Laura Smith and Jennie Eastwood, New Glasgow, N.S.; Mary A. E. Ratcliffe, St. Andrew's, Ottawa; Bertha A. Lawson, St. Gabriel St., Montreal; Christena Kerr and Christobel Campbell, St. John's, Hamilton, Ont.; Annie Thornton, Mayfield, Ont.; Naomi Fulton, Castleseagh, N.S.

SENIOR GRADE—LIFE OF ABRAHAM.

Class II.—Ida Gillies, Carleton Place, Ont.; Janet M. Lyall, West Green, Culross, Scotland.
Class III.—Emma Huber, Bracebridge, Ont.

DOCTRINAL DEPARTMENT.—JUNIOR GRADE.

Class II.—Fanny L. Ledford, Mable W. Burns and Estella M. Burns, St. John's Church, St. John, N.B.; Arthur Grant, St. John's, Halifax, N.S.; Nettie Henderson, The Ridge, Ont.; Eddie Jas. Gray, Maud Smith and Jessie Smith, Uxbridge, Ont.; Wmud Huber and Aubrey Henderson, Bracebridge, Ont.; Florence E. Matheson, Catherine E. Matheson, Scotsburn, N.S.; Dora May Riel, Isobel McCall, Albert James Irwin, Unionville, Ont.; Mary Hunter and Kate Cameron, Chalmers Church, Toronto; David Clark, College St., Toronto; James Davis, Jas. S. Comesford and Mable McNight, Eldorado, Ont.

Class III.—Lillie Hagden, St. John's Church, St. John, N.B.; B. B. G. Aitken, St. John's, Halifax; Ernest Henderson, James Henderson, Bessie Thomson and Daisy Trousdell, The Ridge, Ont.; Henry P. Cook, Alma Imrie, Drew Watt, Gordon Watt, Emily E. Sim, Uxbridge, Ont.; John Sim and Ellen W. Sim, Grenfell, N.W.T.; John Moore, Nellie Leishman, Edna Henderson, Christena M. Hamil and Ethel Hamil, Bracebridge, Ont.; Wm. Jas. Young and Nettie Young, Unionville, Ont.; Maud McCorquodale, James Clark, Maggie C. Craig, Mabel Nelson, Melville Jeffrey and Albert G. W. Nelson, Chalmers Church, Toronto; Winnie Imrie, Florence Edith and John Mills Imrie, College St. Church, Toronto; Maggie Van Kleek and Grace Irene Sutter, Eldorado; Bertha Harris, Harry Dulmage and Moorey Hunter, Bannockburn, Ont.; Ethel M. Milne and Kate Florence, Bloor St., Toronto.

Class IV.—Edith G. Cummins and Mary Sprowson, St. John's Church, St. John, N.B.; Martha Doughty, West Church, Toronto; Maggie Caddell, College St. Church, Toronto; Francis Wallace, Bloor St., Toronto.

INTERMEDIATE GRADE.

Class I.—Cassie McConnell, Craigvale, Ont.; James C. Allan, Bloor St. Church, Toronto.

Class II.—Annie Munroe, Hopewell, N.S.; Bella Henderson, The Ridge, Ont.; Maud Cook, St. Marks, Toronto; Annie Van Kleek, Eldorado, Ont.; Matthew R. Riddell, Bloor St. Toronto.

Class III.—Mabel Munroe, Hopewell, N.S.; L. McCulloch, Jessie McKandy, and B. Brockwell, St. John, Halifax; Miranda Hoard, Barbara Maitland, Robert Pattison, Wm. Pattison, Edward Trousdela, The Ridge, Ont.; Louis Sharpe, Clinton, Ont.; Thomas Sim, Grenfell, N.W.T.; Agnes Richardson, Brussels; Lizzie Grimes, Jennie M. Kennedy and Agnes McColl, Unionville, Ont.; Maria Simpson, Chalmers Church, Toronto; Kate McDonald, Annie L. M. Acheson, Chrissie Clark and Jennie F. Hamner, College St. Church, Toronto; Flossie McKell, St. Marks, Toronto; Evelyn McEwen, Jennie Harris and John Sandford, Eldorado, Ont.; Mary Stewart Rutherford, Central, Hamilton; Lulu G. Clark, Edna B. Symington and Gladys McEdward, Sarnia, Ont.; Birdie Wilson, Bloor St., Toronto; Sadie J. Hamilton, Upper Stewiacke, N.S.

Class IV.—Mable Grant and E. Lydiard, St. Johns, Halifax; M. A. Sim, Clinton, Ont.

SENIOR GRADE.

Class I.—Ella J. Fulton, Castlereigh, N.S.
Class II.—Emma Huber, Bracebridge, Ont.

HISTORICAL DEPARTMENT.—JUNIOR GRADE.

Class II.—Margaret McLean, Vancouver, B.C.
Class III.—Charles Neil Larsen, Bloor St. Church, Toronto; Eleonor MacDonald, St. Andrew's, Toronto.

Class IV.—Winifred H. Robertson, Bloor St. Church, Toronto.

INTERMEDIATE GRADE.

Class II.—Alex. E. Hamilton and D. McPherson, Bloor St. Church, Toronto.

Class III.—Sarah J. Franklin, Sarnia, Ont.; Laura L. Cross, Bloor St. Church, Toronto.

SENIOR GRADE.

Class I.—Adeline Richardson, Brussels, Ont.; Bessie K. Hamilton, Upper Stewiacke, N.S.
Class III.—Mrs. Jennie Tufts, Brussels, Ont.

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Class I.—Annie Reid and Violet Gertrude McKinnell, Uxbridge, Ont.

Class II.—Jessie G. Munro, Uxbridge, Ont.; Jennie McEachren, Strathburn, N.S.; Frances E. Barber, King St. East, Hamilton, Ont.

Class III.—Eve Smith, Lakefield, Ont.
Class IV.—Jennie Charleton, Ont.; Mary Arnott, St. Giles, N. Winnipeg.

INTERMEDIATE.

Class I.—Maggie Nicol, Queensboro, Ont.; Walter Foss, Norwich, Ont.; Lucy Patterson, West Church, Toronto; Wm. H. Strong, St. John's Church, Hamilton; Susie L. Fotheringham, Bloor St. Church, Toronto; Kate McDonald, College St. Church, Toronto.

Class II.—Jennie Turnbull, Kilbride, Ont.; Amanda K. McNeil, Strabane, Ont.

Class III.—John A. McLure, Bannockburn, Ont.; Minnie J. Anderson, St. John's, Hamilton; W. Watt Burland, Chalmers Church, Montreal.

SENIOR.

Class II.—Lizzie Dickson, Kirkwall, Ont.
Class III.—Bertie Rubeun Gowden, St. Gabriel's, Montreal; J. Ida Gillies, Carleton Place, Ont.; Mary Ellen Grassick, Pilot Mound, Man.

Class IV.—Charles Hume, College St. Church, Toronto.



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WM. HARTY, Commissioner.

Department of Public Works,
Ontario, April 23rd, 1895.



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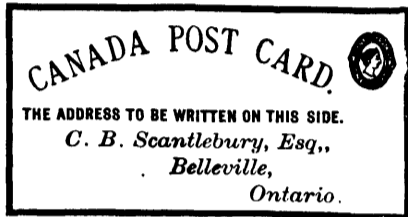
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Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the FIRST DAY OF JUNE NEXT, at the Office of the Company, corner of Victoria and Adelaide streets, Toronto.

The transfer books will be closed from the 17th to the 31st May inclusive.

Notice is also given that the general annual meeting of the Company will be held at 2 p.m., TUESDAY, JUNE the 4th, at the Office of the Company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD, Managing Director.
Toronto, 17th April, 1895.

British and Foreign.

Dr. White, of Edinburgh, intends to resume his lectures on Bible characters. His next subject will be "Jacob."

A decrease of £369 is reported in Edinburgh Free Church Presbytery's contributions to the Sustentation Fund.

Prof. Geo. Adam Smith, M.A., D.D., Edinburgh, has received the degree of LL.D., from Aberdeen University.

Rev. George Ferries, B.D., Cluny, and Rev. Jas. Fraser, M.A., Colvend, have received the degree of D.D. from Aberdeen.

Rev. Principal Caird is to be the next Gifford lecturer in Glasgow University. It will be the second time he has held the appointment.

Greenock Free Church Presbytery has instructed its temperance committee to strengthen the hands of the Government in the matter of the local veto bill.

The Free Church Sustentation Fund for the ten months ending 11th ult., shows a decrease of £71. Associations are down £1,576, but donations up £1,504.

The Glasgow Sabbath-school association has now 2,818 teachers and 37,323 scholars. Last year £1,343 was collected for missionary and benevolent purposes.

Cardinal Vaughan's opinion that British Catholics intended for the priesthood should not go into residence at Oxford or Cambridge, has not found favor at the Vatican.

Rev. Dr. Donald Macleod, Moderator-designate of the Established Church Assembly, has been presented by the ladies of Park Church with a cheque to buy the official robes.

Prof. Story, speaking at the dinner of the Convention of Royal Burghs, rebuked the custom on such occasions of minimising the differences among the churches, and of declaring them agreed in essentials.

Principal Rainy maintains that Lord Rosebery's Cardiff speech warrants the statement in the Church and State committee's circular that a Government disestablishment bill was promised in this session.

The Glasgow Society of the Sons of Ministers held its annual meetings last week. The sermon was preached by Rev. Dr. Mitford Mitchell of Aberdeen. £1,050 was granted to 75 families in sums from £5 to £35. The collection amounted to £249.

The Women's Guild of the Established Church of Scotland, whose annual conference has just been held in Aberdeen, has increased in membership during the past year from 18,511 to 24,924, and has raised £3,735 for the various missions, home and foreign.

Rev. W. D. Scott was to have moved an overture at last meeting of Aberdeen Established Presbytery asking the Assembly to check the tendency to ritualistic arrangements in new and renovated churches, but the small attendance led him to postpone his motion.

In the nave of Haddington Abbey (Lamp of Lothian) there has been erected by Mr. W. S. Brown, of London, a stained-glass window as a memorial of his grandfather, Rev. John Brown, professor to the Associate Synod. It is a beautiful work of art, designed by Sir E. Burne-Jones.

Rev. Andrew Rankin, M.A., assistant in Canongate parish, Edinburgh, died on 11th ult. He succumbed along with his father and mother to influenza, all three being buried at Carlisle on one day. His brother, the minister of Strathmiglo, and a sister were also attacked but recovered.

The Society of Sons of Ministers has distributed £690 in grants to 51 persons. The interest on investments having fallen dependence is now largely necessary on extraneous donations, and the Ladies Auxiliary has helped greatly with these. Mr. Anderson has given notice of a motion to increase the capital from £6,000 to £10,000.

There are now connected with the English Presbyterian Church 450 Sunday schools, of which 320 are congregational, and 130 mission. The total number of Sunday scholars is 82,596, as compared with 79,018 in 1893, and of teachers 7,532, as compared with 7,366—satisfactory increases in both cases. It is also encouraging to learn that 1,020 scholars became members of the Church in 1894, the number in 1893 being 917. Upwards of 20,000 copies of the *Messenger for the Children* are circulated monthly in the schools. The revenue of the English Pres-

byterian Church for 1894, viz., £234,343, shows a slight decrease, as compared with £237,319 in 1893; but the decrease is more apparent than real, the 1893 receipts including special offerings for special objects.

The centenary of the London Missionary Society is being taken up in earnest in Wales. Tabernacle Congregational Church, Hirwain, which is one of the three congregational churches in a comparatively small village, has collected £102 towards the movement.

CURED OF ASTHMA.

HOW A YOUNG LADY IN TORONTO WAS RESTORED TO HEALTH.

She Suffered for Years from this Distressing Complaint and on Occasions was Confined to her Room for Weeks—Her Father tells How She was Cured.

From Brockville Recorder.

Mr. Reuben Barber, architect of the city of Toronto, at one time a resident of Merrickville, has been visiting old friends and relatives in and around the village recently. While chatting with the *Recorder* correspondent, the recent wonderful cures in the vicinity through the use of Dr. Williams' Pink Pills came up, when Mr. Barber said he had an experience in his own family quite as remarkable. Asked if he would give the particulars, Mr. Barber said that some seven years ago, while living in Mount Forest, his daughter took a severe cold which developed into asthma. At first she would be confined to her room for days and to see her struggling for breath one would think she could not possibly live an hour. As she grew older the asthmatic spasms became more frequent and of longer duration. Sometimes she would be unable to leave her room for weeks, and then she would rally and be better for a short time. After we moved to Toronto she was put under the care of one of the best doctors in the city. At first his treatment seemed to help her, but after a few months she became as bad as ever and the medicine did not appear to do her the slightest good. We had now fully made up our minds that the trouble was incurable. We had read so much of Dr. Williams' Pink Pills, that we determined to give them a trial, really looking upon them as a sort of forlorn hope. My daughter began taking the pills and continued the treatment for about six months, when she found herself entirely free from the distressing disease. Seven months have now passed since she took the last box, and she has never had the slightest spasm or return of the trouble. "She is now the picture of health," says Mr. Barber, and we give the entire credit to Dr. Williams' Pink Pills, and lose no opportunity of sounding the praises of this great medicine. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

Perhaps

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

Meanwhile, and until a better one is produced, use

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

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

CAMPBELL'S SKREIL
FAMOUS COD LIVER OIL
IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS, WASTING DISEASES GENERALLY.

PICKLES & CO.,
LADIES FINE BOOTS TO MEASURE.
328 Yonge Street,
Toronto.

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This
Dress?



**Surprise
Soap**
Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of **Surprise Soap**.

Thousands use it. Why don't you?

Use **Surprise** on washday for all kinds of goods without Boiling or Scalding.

**SURPRISE
SOAP**

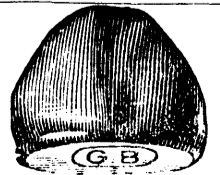
LASTS LONGEST
GOES FARTHEST. 180

READ the directions on the wrapper

POOR DIGESTION

Leads to nervousness, fretfulness, peevishness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's for Hood's Sarsaparilla CURES.

Hood's Pills become the favorite with everyone who tries them. 25c.



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

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



To Nursing Mothers!

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

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

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

PRICE, 40 CENTS PER BOTTLE.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS & BOWELS.

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

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

A B. Advers gratis at the above, each 75, daily between the hours 11 and 4, or by letter.

HOME-COMFORT

ROLL OF HONOR.

THREE GOLD

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

HIGHEST AWARDS

NEBRASKA STATE BOARD OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD

Chattahoochee Valley Exp. sition, Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLLABORATION EXPOSITION CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR, San Francisco, Cal., 1894.

ABOVE HONORS WERE

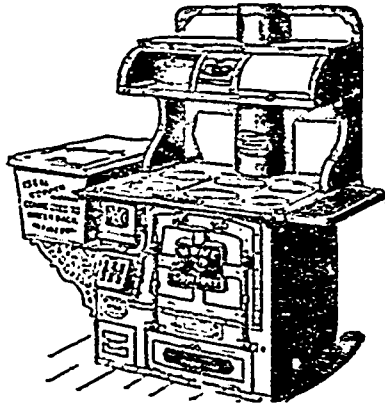
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Above Style Family Range is sold only by our Traveling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

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

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

MISCELLANEOUS.

London Presbytery, North, held its April meeting recently—Rev. Dr. Monro Gibson, Moderator.

Camden-road congregation, London (Rev. Dr. Thornton's) raised for Foreign Missions last year the handsome sum of £130.

It has been agreed to invite the English Presbyterian Synod to meet in London in 1896. The meeting to be held as heretofore in Regent-square.

RHEUMATISM CURED IN A DAY—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause, and the disease immediately disappears. The first dose greatly benefits. 75 cents. Sold by all Druggists.

The annual meetings of the Norfolk Congregational Union, were held last week in Norwich. The annual sermon was preached on Tuesday evening in Prince's street Church by Dr. Monro Gibson, the subject being "The Work of the Holy Spirit."

The Bishop of Cremona has published a pastoral letter to working men, in which he speaks of the vice of drunkenness, and declares that no diminution in the hours of labour nor augmentation of wages will do any good to work-people till this vice is eradicated.

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

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

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

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

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

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

RADWAY'S PILLS,

Always Reliable, Purely Vegetable.

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

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

AND—All Disorders of the Liver

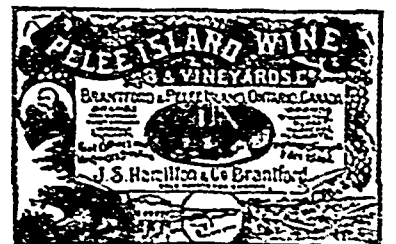
Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating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

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

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 47 St. James St., Montreal, for Book of Advice.

50c. Bargains in Bulbs and Plants
 The Vegetables of North of Montreal of Cut No. B-25 Gladiolus, finest assorted, for 50c.
 " I - 6 Dahlias, select show varieties " 50c.
 " G - 8 Montreuilias, handsome " 50c.
 " O - 6 Roses, everbloom'g beauties " 50c.
 " F - Window Collection, 1 each, Fuchsia, Dbl. Fl. Musk, Ivy and Sweet Sc'd Geranium, Manetta Vine, Tropaeolum, Mex. Primrose & Heliotrope " 50c.
 " E - 8 Geraniums, finest assorted " 50c.
 " R - 12 Calceas, fine assorted colors " 50c.
 " S - 5 Iris, finest varieties " 50c.
 Any 3 orders for \$1.00, \$1.50, or \$2.00, by Mail, post paid, our selection. A Sharp Catalogue Free.
 THE STEELE, BRIDGES, MARSDEN SEED CO. LTD. Toronto, Ont.

Our Communion Wine "ST. AUGUSTINE"



Chosen by the Synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles \$4.50 Cases of two dozen half bottles 5.50 F.O.B. Brantford, Ont.

Supplied at St. John, N.B., by E. G. Scott, our agent for Maritime Provinces, at \$1.00 a case extra to cover extra charges.

J. S. Hamilton & Co., Brantford, Ont. SOLE GENERAL AND EXPORT AGENTS. Mention this paper when ordering.

BURDOCK BLOOD BITTERS

The Best Spring Medicine

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

Bad Blood

and all impure morbid matter. B.B.B. tones the sluggish liver, restores low appetite, gives regular action of the bowels, and makes

Rich, Red Blood

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

Bright, Clear Skin

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

B.B.B. Cures

Mrs. E. Smith,

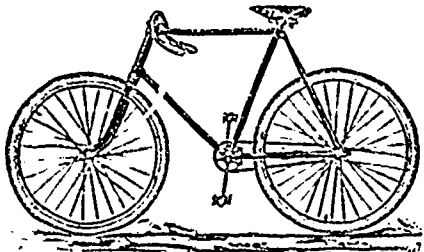
Dress and Mantle Maker,

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Creating dresses and dress making of all styles made on the shortest notice.

Miscellaneous.

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



**HOBB'S
"STORMER."**
"STORMER" in Prices.
"STORMER" in Improvements
AGENTS WANTED.
**HOBB'S HARDWARE CO'Y,
LONDON, ONT.**

Synod of Toronto and Kingston.

The Synod of Toronto and Kingston will meet in **St. Andrew's Church, Orangeville,** on Monday, 13 May, 1895, at 8 o'clock p.m., for Conference, and on Tuesday, 14 May, at 8 o'clock in the evening for business.
The Committee on Bills and Ordinances will meet in the Church at 4 o'clock p.m., on the 14 May.
All papers intended for Synod should be in the hands of the Clerk, at least ten days before the date of meeting.
Members and others, who have to attend Synod, will obtain Standard Certificates from the Station Agents, which will entitle them, to reduced rates on their return, after they have been signed by the Clerk.
JOHN GRAY,
Synod Clerk.
Orillia, 6 April, 1895.

Synod of Montreal and Ottawa.

The Synod will meet, D.V., in St. Andrew's Church, city of Sherbrooke on the second Tuesday of May next, at 8 p.m.
All papers intended for the Synod should be in the Clerk's hands at least ten days before the date of meeting.
The Business Committee will meet in the Church, on Tuesday afternoon at 4 o'clock.
The usual travelling privileges will be secured.
Members are reminded of the necessity of obtaining receipt for fare paid from each separate road travelled on.
Members are asked to communicate with Rev. W. SPENCER, Sherbrooke, as to attendance and accommodation, at their earliest convenience.
R. MACLENNAN,
Synod Clerk
L'Orleans, March 30th 1895

QUICK CURE FOR SICK HEADACHE
**DUNN'S
FRUIT SALINE**
GIVES HEALTH BY NATURAL MEANS
KEEPS THE THROAT CLEAN AND HEALTHY.
DELIGHTFULLY REFRESHING.
SOLD BY ALL CHEMISTS. WORKS GRAYDON ENGLAND

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

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

FAVORABLY KNOWN SINCE 1826
BELLS
CHURCH, SCHOOL & OTHER
RICE LEWIS & SON, (LIMITED)
WEST-TROY, N.Y. PUREST GENUINE
BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

SEEDS
Established 1856
As a means of introducing three special and select varieties, we will send post paid for
15c.
(Postage Stamps accepted)
one packet each of our famous selected Yellow Glob. Danvers Onion Seed; Simmers' Tomato; onto Market Lettuce and Table Queen Tomato, together with our richly illustrated Garden and Farm Annual of Flower and Vegetable Seeds Free, which is alone worth the price.
J. A. SIMMERS, Toronto, Ont.

MEETINGS OF PRESBYTERY.

ALGONA.—At Richard's Landing, St. Joseph's Island, in September.
BRUCEVILLE. At Spencerville, on July 9th.
BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
BARRIE.—At Barrie, on May 25th, at 11 a.m.
BRANDON.—At Oak Lake, on May 14th, at 10 a.m.
CALGARY.—At Edmonton Alberta on Sept. 2nd at 10 p.m.
CHATHAM.—At Windsor, in St. Andrew's Church, on July 6th, at 10 a.m.
GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
GUELPH.—At Guelph, in Chalmers Church, on May 21st, at 10.30 a.m.
HURON.—At Clinton, on May 14th, at 10.30 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
MAITLAND.—At Wingham, on May 21st, at 11.30 a.m.
MARIEA.—At Montreal, in Knox Church, on Tuesday, 9th July, at 10 a.m.
ORANGEVILLE.—At Orangeville, on May 7th, at 10.30 a.m.
OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, June 24, at 10 p.m., for business, June 25, at 10 a.m.
PARIS.—At Paris, on July 9th, at 10 a.m.
PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.m.
QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
REGINA.—At Regina, on July 10th.
STRATFORD.—To meet on May 14th.
SUPERIOR.—At Keewatin, in September

ANNIVERSARY SERVICES.

The annual anniversary services of the East Presbyterian Church, Oak St., Toronto, will be held on Sabbath next, morning, afternoon and evening. The afternoon service at 3 o'clock will be especially for the Sunday school children, parents and friends. The Rev. Dr. Jackson, of Galt, will conduct all three services. As Dr. Jackson is well-known throughout the Church as a man of exceptional ability, these services will afford his many friends in the city any opportunity of hearing him and showing their sympathy with the East Presbyterian Church. The annual musical service of the Sabbath-school will be conducted on Monday evening at 8 o'clock under the leadership of Mr. J. Stoddard. The Pastor, the Rev. J. A. Morrison, B.A., will supply Knox Church, Galt, in the absence of Dr. Jackson.

THE MENDELSSOHN CHOIR.

At the final concert to be given in Massey Hall on Thursday evening next the Mendelssohn Choir will sing Sullivan's, "Watchman What of the Night," Bohm's "Still as the Night," "Whirl and Twirl" from the "Flying Dutchman" (ladies chorus), "Pray Have a Care" (male chorus), Mollow's waltz song, "Just a Song at Twilight," Saul's "Singers," and Mendelssohn "43rd, Psalm." The soloists are especially good, and have won from musical critics the highest praise. Miss Clary, contralto; Signor Campanari, baritone; and Herr Bleuer, violinist. The place is open at North-western and indications seem to point to a crowded house.

FOR SALE
—AT—
23 VIRTUE STREET, TORONTO.
SCENES FROM EVERY LAND.
All Photographs, \$4. Also World's Fair, \$3. New York City, \$3; Palestine, \$3; Congress of Religions, \$3. Atlas of the World, 75c.

**Brass and Iron
BEDSTEADS.**
English,
French and Persian
- Patterns. -
WRITE FOR PRICES.

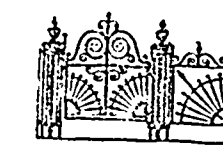
**RICE LEWIS & SON,
(LIMITED)**
Cor. King & Victoria Sts., Toronto.

Miscellaneous.

**BUY
THE
THOMAS
ORGANS**

The Leading Instruments of the Day.

Write for Catalogue and Prices.
Thomas Organ Co.'y
Manufacturers of High Grade
Organs.
WOODSTOCK, ONT., CANADA.



FOR
**IRON FENCING BANK
& OFFICE RAILINGS**
And all kinds of Iron
Work, address
**TORONTO FENCE AND
ORNAMENTAL IRON
WORKS**
73 Adelaide St. West, Toronto.

MENEELY BELL COMPANY,
CLINTON H. MENEELY, - General Manager.
TROY, N. Y., AND NEW YORK CITY.
MANUFACTURE SUPERIOR CHURCH BELLS

**R. F. DALE
BAKER & CONFECTIONER**
BEST QUALITY WHITE & BROWN
BREAD DELIVERED DAILY.
COR. QUEEN & PORTLAND STS.,
TORONTO.

MINISTERS.

WANTED IMMEDIATELY unemployed minister to canvass for a religious work. Salary and commission. Apply, box 2467, Toronto Post Office.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
U.S. SHANE BELL FOUNDRY, BALTIMORE, MD.

SUPERFLUOUS HAIR REMOVED forever from any part of the person. Simple remedy, and harmless. Mailed on receipt of \$1.00. Correspondence private. Circulars free. Address, Continental Toilet Co., Dept. 3 P., Cincinnati O.

A. BARRETT, Photographer.
All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.
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ESTABLISHED 1873.
Toronto Steam Laundry
Family Washing 40c. per dozen.
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TELEPHONE NO. 1663.



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LAUNDRY.**
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Phone 1127
Shirts, collars and
all a first-class
Mending done
free.
Established 1873.
**F. M. MERRITT
Manager.**

Miscellaneous.

Babies
and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.
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