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mony to the ever increasing popularity of your preparation known as Paine's Celery Compound. It is now a year past since I had a severe attack of nervous prostration caused by chronic dyspepsia, and for a year I could not sleep at night. This condition of sleeplessness brought on delirium. I was attended by four of the best doctors of the country, and took a great quantity of medicine, but all failed to do me any good. Having been persuaded to read your books I thought I would try your Paine's Celery Compound; and after I had used four bottles the nervousness and dyspepsia left me, and I have done more work since than for years past. I now enjoy excellent health and consider myself completely cured. I have highly recommended your Paine's Celery Compound to others, and I know of several persons who are now using it."

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A pretty "slumber roll" is made out of cardinal and orange ribbons sewn in cluster stripes on a black silk foundation. It is simply a round roll gathered at each end and finished with pompons of the same ribbons.

A young housewife, wishing to have on hand a nice supply of green garnishes, fastened to the sill of a kitchen window having a southern exposure, two boxes in one of which was a luxuriant bed of parsley, while in the other flourished curled cress.

To cure white canker-sores in the mouth get a druggist's five cents' worth of gold thread and steep in warm water, and sweeten with honey or loaf sugar; wet the canker spots with a swab dipped in tea, every half-hour, and give a little of the tea.

Lemon Sauce.—One cup of sugar, half a cup of butter, one egg, one lemon, juice and grated rind, three tablespoonfuls of boiling water; put in a tin pail and thicken over steam.

Banana Fritters.—Make, rather stiff, the ordinary fritter batter. Slice the bananas half an inch thick. Dip each slice in the batter and fry in boiling lard, of which use plenty. Drain and serve with maple syrup.

White Layer Cake.—An excellent recipe for a very white layer cake is one cup of soft white sugar, one-half cup of sweet milk, two and one-half cups of sifted flour; two teaspoonfuls of baking powder, one half a cup of butter, the stiffly beaten whites of three eggs.

Golden Filling.—Place one cupful of milk in a double boiler, sweeten to taste and add a teaspoonful of corn starch, dissolved in a little milk. When well scalded add the beaten yolks of three eggs and stir until thick allowing it to cool before flavoring or placing between the cakes.

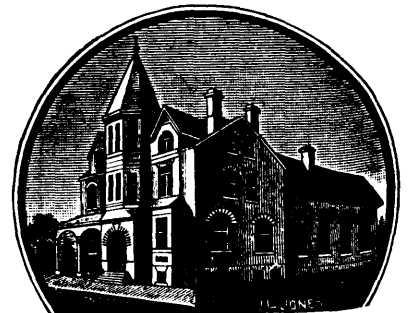
Digestive Biscuits.—Rub two ounces of butter into one-half pound of whole meal, having previously mixed into the meal two teaspoonfuls of baking powder, together with two ounces of sugar. Beat up one egg and add to the meal, and mix in as much milk as may be required to make all into a stiff paste. Roll out this paste to any thickness that may be liked, cut into round biscuits, prick the top of them with a fork, and bake till ready in a moderate oven.

Lemon Butter.—This is a very rich lemon filling, and is made of one large cupful of sugar, the juice of two lemons, one tablespoonful of butter. Beat first the eggs, then stir all together, boil till like jelly, and use when rather cool. A plainer lemon filling is made thus: Take the juice and grated rind if you like, of one large lemon, and add a cup of sugar and let it heat to boiling. Previously have a tablespoonful of butter and one-half of a tablespoonful of flour worked smoothly together, pour the boiling sugar and water over, and let the whole thicken.

Lady Cake.—This depends entirely upon stirring for its lightness, and an hour is not too much time to spend in compounding the delicate cake that keeps fresh a long time. Take one-half pound of butter, three-quarters of a pound of pulverized sugar, three-quarters of a pound of sifted flour, the whites of nine eggs, one spoonful of almond extract. In one bowl stir the slightly warmed and softened butter with the flour until it is like cream. Then in another bowl beat the whites of the eggs stiff and add the sugar gradually. Then combine the two mixtures and stir until you can stir no longer. Bake in a deep square pan and put almond icing on top, marking the slices with a wet knife, as the confectioners do, before the icing "sets."



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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO WEDNESDAY MAY 29th, 1895.

No. 22.

Notes of the Week.

A popular and illustrated account of the late Professor J. S. Blackie, of Edinburgh, is in course of preparation by Messrs. James Clarke and Co. It is being written by a nephew of the professor, Mr. H. A. Kennedy. It will not be issued until after the publication of the biography by Miss Stoddart, whose material was chiefly supplied by the late Professor himself and Mrs. Blackie. The latter work will be brought out in two volumes by Messrs. Blackwood during the Autumn.

At the annual congregational meeting of Lady Glenorchy's Free Church, Edinburgh, last month, two elders, Sir Thomas Clark, Bart., and Mr. David Ritchie, were presented with illuminated addresses on their completion of fifty-one years' service as office-bearers in the congregation. The fathers of both gentlemen were elders in Lady Glenorchy's chapel and came out at the Disruption. A third elder, Mr. John Jack, was also presented with an illuminated address and a massive silver bowl in recognition of his valuable services for twenty-seven years as session clerk in the congregation.

"The experiment of a summer school of theology in America will be tried this summer for the first time at Cleveland, Ohio," so says the *Christian World*. We had the impression that we had had summer schools in America before now. "To get news from home" is the old adage. It is so in this case. It has been organized by President C. F. Thwing, of Adelbert University, in that city. All the lecturers are Americans, except Principal Fairbairn, from whom a course of eight lectures is promised on "God in Natural and Revealed Religion." The sessions will include ten days, July 17-26, and the fee will be ten dollars.

A French statistician has recently published comparative data on the university attendance in Europe. According to his calculations, Germany has one university student for every 1,580 inhabitants, England, one for every 1,512; Austria, one for every 1,722, Hungary, one for every 3,609; France, one for every 1,683; Italy, one for every 1,756. Germany has a university for every 2,471,000 inhabitants; England, one for every 4,143,000; Spain, one for every 1,756,000; France, one for every 2,556,000; Italy, one for every 1,436,000. The greatest disproportion in this respect is accordingly found in Italy, and for this reason quite a number of Italian universities, such as Urbino, Macerata, Modena, and others, have almost as many professors as students.

The *Presbyterian Witness*, of Halifax, referring to the present crisis in Manitoba school legislation says: "It becomes the people of the Maritime Provinces to bear in mind the fact that while their educational system is perfectly safe and entirely within their own control, the moment they introduce a separate school system then they for all time forego the right of supreme control. They cannot abolish sectarian schools or cease to support them. The Pope of Rome, Cardinal Ledochowski, Archbishop Langevin of St. Boniface, and we do not know how many more wonderful and fearful personages, will become partners in our school system. Hence the need for jealous vigilance in order that we be not robbed of our rights and liberties. We have hitherto sketched the effort made and the threats uttered in 1868-'69 in the Nova Scotia legislature. Had not that conspiracy been thwarted, Cardinal Ledochowski would have been slung at our heads, just as the other day he was slung at the heads of the Manitobans: Cardinal Ledochowski!"

How the Manitoba school case is regarded by intelligent people in New Brunswick may be seen in a sermon drawing attention to it by the Rev. J. M. Robinson, of Moncton, from 2 Sam. x. 12. The preacher showed that it was the bishops and priests that have agitated this question. They have made it a Dominion issue and as such we must meet it. The preacher gave the history of the case. He regarded the Remedial Order as going altogether too far. If Manitoba can be brow-beaten and concussed, it may be the turn of New Brunswick next. Mr. Robinson justly remarks that the priests will not be satisfied with anything short of schools in which the distinctive doctrines of their own church shall be taught. He concluded with an eloquent appeal to his hearers to stand up for equal rights and justice to all.

There will be disappointment keenly felt by those opposed to the opium traffic, and they are very many, at the finding of the Commission of the Imperial Government on the subject. It was appointed in 1893, and after an investigation, presumably thorough and impartial, although it has at times called forth hostile comment, it has reported by eight to one adversely to the prohibition of the growth and sale of the drug in India, on the ground that it is neither necessary nor demanded by the people. With regard to the prohibition of the sale of it in China, the chief market, the report says that, although the time has arrived when the Emperor could terminate the forced treaty permitting the importation of the drug, he has no desire to do so. While such is the finding of the Commission, it need not be supposed that this will by any means close the agitation against a traffic which this report admits to be in many ways most injurious.

To what is it owing but to the benign influence of the gospel and the Christian religion upon English society, that, in spite of all her shortcomings, the oppressed and persecuted in all lands turn their eyes, and their appeals for help to England. She is the chief hope of the Armenians for redress of their wrongs. The Malagasy Christians send to her a piteous appeal for help against the French. It is the highest honor almost that could be paid to the Mother Country. And now the London Missionary Society's Committee of missionaries at Antananarivo have written to the directors in London, urging them to make renewed and special efforts in conjunction with the leaders of Non-Conformity in England to induce the British Government to use its influence with France to withdraw from its policy of Annexation. All that can be done at present is an assurance of sympathetic interest and watchfulness, which will avail little or nothing with France in her designs upon Madagascar.

A companion book to "Black Beauty" and "Beautiful Joe" is very soon to be given to the public from the pen of a Toronto lady, already known to the world of letters, Mrs. Annie G. Savigny, author of "A Romance of Toronto," "Three Wedding Rings," etc. "Lion: the Story of a Mastiff," is the book in question. It is now going through the press of William Briggs, and will be issued about the first of June. An ingenious and clever chapter in the book is the report of a convention of animals held in a romantic glen in the vicinity of Scarborough Heights. It will, as a story, be greatly enjoyed by the young, and its lessons cannot fail to do good. The author has contrived to work into the story a great many useful hints by which, if practised, we can add much to the common stock of comfort and happiness of the dumb animals about us. The Committee of the Toronto Humane Society appointed to read the MS. of "Lion" very justly reported it as "an exceedingly useful and valuable book, and a good companion to 'Black Beauty.'"

The meeting of a large, representative and influential body like the General Assembly of the Presbyterian Church in the United States, in session at present in Pittsburg, naturally leads to retrospection and comparison. The *Presbyterian Messenger* of that city indulges in this vein as follows:—Seventeen years ago the General Assembly met in what was then called the 'Smoky City,' a name no longer applied to the city beautifully situated at the confluence of the Allegheny and Monongahela rivers. In these 17 years the city has doubled in size, but the Presbyterian Church, in which special interest centres at this time, has done even more. In 1878 there were less than 5,000 members in the Presbyterian churches of the city, while now there are more than 11,000. Or, taking the Presbyteries of Pittsburgh and Allegheny into the comparison, which will a little more than cover the region contemplated in the "Greater Pittsburgh," we find a most hopeful growth. The exact figures are as follows: In 1878 in the Presbytery of Pittsburgh 8,744 communicants and in the Presbytery of Allegheny 5,565 communicants, a total of 14,309. Now there are in the two Presbyteries a total of 27,471.

The Executive Commission of the Western section of the Alliance of Reformed Churches holding the Presbyterian polity was held lately in the city of New York. There was a large attendance of delegates from all parts of the United States and Canada. Dr. Roberts presented a lengthy report of the work done during the past six months, containing several suggestions for the consideration of the executive—such as, the question of the federation of the Reformed Churches in America; the appointment of delegates to visit the various Synods and General Assemblies this year; the financial relations of two sections of the commission, East and West; and the issuing of a circular to the various Church courts, giving a *resumé* of the work done by the Alliance during the year. The report with suggestions was adopted. Regret was expressed by many of the members that the meeting in Glasgow in 1896 had been fixed for June, as the effect would be to exclude the possibility of the attendance of members of the Canadian and other churches. It was further agreed that the Glasgow Council should be asked to hold, if possible, certain special services in commemoration of the Covenanting struggles in Scotland, which took place in that neighbourhood in the 17th century.

Pittsburg, where is now in session the largest single representative Presbyterian body in Christendom, is only known to most people as distinguished for smoke, and dirt, and huge manufactories of iron and steel. It has also however quite a fame in Church annals as is shown in this bit of ecclesiastical history in connection with it. It is just 60 years since the General Assembly of that Church first crossed the Allegheny mountains and held its meeting in Pittsburg. Then the Western Theological Seminary was but eight years old, and the few churches established here were struggling in frontier life. To that Assembly Pittsburg was the "far West." No one present then dared to think that the Board of Foreign Missions, which had its beginning in that Assembly, would in 60 years girdle the earth with a belt of light. The Old School Assembly met there in 1849 and again in 1865. The New School Assembly held its meeting there in 1860 and there on Nov. 12, 1869, in the same Church where the meeting is being held this year, the Old School and New School Assemblies united with hearty hand shaking and doxologies of praise. On this historic ground, where six Assemblies have met, and where conservative Presbyterianism has made noble advances and still holds high the banner of truth, the Assembly came again to round up the sacred seven meetings and to celebrate the twenty-fifth anniversary of the "Re-union."

Our Contributors.

THE TARTAN AGAIN IN THE FRONT.

BY KNOXIAN.

English speaking men the world over now know that Ian MacLaren is the Rev. John MacLaren Watson, pastor of the Selton Square Presbyterian Church, Liverpool. Like Lord Byron Mr. Watson—perhaps we should say Doctor Watson now—woke up one morning to find himself famous. His fame arose from his book, "Beside the Bonnie Brier Bush." For humour, pathos and general wholesomeness this book stands easily first among books of its kind; and the kind is good.

The only weak thing about Ian's charming volume is its title. "The Little Minister" is a suggestive and happy title; "The Sockit Minister" has a world of meaning in Scotland, but "Beside the Bonnie Brier Bush" is altogether too light and sentimental a title for a book that has such characters as Marget Howe and Lachlan Campbell and Drumsheugh and Burnbrae and Weelum MacLure walking through its pages. Criticism, however, is disarmed the moment you get past the title page. You read, you laugh, you cry, you admire the noble and the good and inwardly resolve to be noble and good yourself. As you lay down the book you perhaps mentally repeat Tennyson's lines:—

How'er it be it seems to me
'Tis only noble to be good.
Kind hearts are more than coronets
And simple faith than Norman blood.

The first display of real power and pathos is the conversation between Geordie Howe and his mother when it became evident that Geordie's end was near. George was "a lad o' parts" and notwithstanding his poverty and poor health he had won the highest honours in college. His mother, like many another noble, Scotch mother would like to see him a minister, "if he's worthy o't, no otherwise." George was taken home and the manner in which his mother gave up her son is something that one cannot read about with dry eyes. There is no better woman than Marget Howe outside of the Bible.

Then comes the parting between Domsie, George's teacher and his favourite pupil. By the time you have read this far you are quite persuaded you are reading no ordinary book and this feeling grows upon you until you stand by the death bed of Dr. MacLure, and while Drumsheugh holds his hand, hear him ask for his mother's Bible and with his failing breath try to repeat the twenty-third psalm. When you have followed the Drumtochty men as they carried MacLure's body through the deep snow drifts to his grave; and have listened to their conversation you feel profoundly grateful to Mr. Watson for having written this noble book and wonder if he can ever write another as good.

Lachlan Campbell is one of the most interesting characters you meet in Mr. Watson's stirring pages. Lachlan is interesting not because he is lovely but because he is typical. He was stern, severe, harsh, and went to church mainly to keep the minister and congregation right. Some of us have seen a few genuine Lachlan Campbells in Canada and carloads of spurious imitations. A real Lachlan Campbell is in many respects a good kind of a man but a pinchbeck imitation with all Lachlan's faults without his virtues, and his knowledge is a hard character to put up with. Lachlan used to look down upon the youthful Moderator of Session with "austere superiority" and when the Moderator and he were understood each other they became the warmest of friends. Lachlan's special work in the session was to examine youthful applicants for tokens about their law work, and enquire how long they had been at Sinai, but when his own daughter Flora got

into trouble and the session and neighbours treated her kindly, Lachlan softened down and became a different kind of a man. His last speech was distinctly on the side of charity.

Jamie Soutar was the Cynic of the Glen. An ordinary cynic one that can do nothing but sneer and carp at other people while never accomplishing anything himself is about the meanest and most useless thing on this footstool. Jamie Soutar was not that kind of a cynic. When he attacked an English "veesitor" to the Glen he did so on substantial grounds. When he doubled up Hopps the pretentious "veesitor frae about England," he made it clear in the briefest space of time that the patronizing Southern windbag had never heard of the Act of Union that he had never read Adam Smith that he did not know the difference between Armenianism and Calvinism, and that he thought "the confession of Faith was invented in Edinburgh." A cynic who can do high class work of that kind may be a very useful kind of a citizen.

To our mind Burnbrae, next to Marget Howe, is the finest character Mr. Watson sketches. Some of our friends admire Dr. MacLure most, and he certainly is a grand character; but for all round goodness and usefulness we put Burnbrae first among the men Drumsheugh is also a capital man. In fact all Mr. Watson's leading creations are splendid men and that is one reason why the book has such a wholesome influence.

SPECIALIZE THE ELDERSHIP.

BY N. A. O.

IN THE CANADA PRESBYTERIAN of April 3rd an interesting article appears, under the caption "The Catechist and the Sacraments," that will claim wide attention throughout the church. It deals with a question of very great moment and one that is continually being discussed from one point of view or another, the supply of the home mission field, and raises an important issue. Your correspondent is in sympathy with the author of the article, Rev. James Fraser, of Cushing, Quebec, in proposing extraordinary means to cope with a difficult situation. As to the particular means proposed, however, and the arguments adduced in support of it, we differ somewhat. I trust the matter under consideration will receive the fullest discussion in your columns, that it may in due course be reduced to such a form as to justify its being brought before the Assembly. Although criticising the arguments brought forward by Mr. Fraser in support of his position, I do not write with the intention of being critical, but, like himself, in the hope of leading up to definite and effective legislation on the part of the Church.

The dispensing of the Sacraments by men ordained by the laying on of hands is not a matter of use and wont. Use and wont are always local, however widely local. Ordination is a matter of a different sort. It is not a mere convenience, nor is it something developed in the Church, it is something given to the Church, and is part and parcel of the belief and practise of the whole Church. To say then that "it is held by some that they (the sacraments) should not be administered except by one duly ordained to the ministry," is to begin to beg the question in favor of the dispensing of sacraments by catechists. The rites of the Church are better guarded then to be "held by some."

There are not two senses in which men are said to be ordained, as would seem to be stated in Mr. Fraser's article when he says: "In this sense the catechist who now preaches the gospel without ordination to the ministry has been ordained." This is begging the question again. Men are not ordained to superintend Sunday Schools. Our students are not ordained to preach in some mission field during the summer or the winter months, or our superintendents

of missions (already ordained men) to superintend the missions. To be ordained by the laying on of hands is to be ordained to the ministry, whether it be for the preaching of the gospel they are ordained, for the work of the elder, or to the office of deacon; and there is no other ordination presented in Scripture or practised by the Church.

To say (as is said in the above article) that certain examples cited from Scripture "clearly show that the meaning of ordination, in general, is appointment of men approved as qualified, to office or special work in the Church, for an indefinite time or for a more definite season," is to beg the question doubly. In the first place there is no "meaning in general" attaching to ordination, acknowledged in the belief and practice of the Church or presented in Scripture, nor is there any "ordination in general," if that should be the meaning intended. Ordination is ordination, and it may not be said there is ordination and ordination. Every meaning that attaches to ordination is specific, whether it be the seal of qualification that is under consideration, the Church's work of authority, the public and official consecration of the applicant for the work of the ministry, the formal committing of the word and doctrine, or the perpetuating of the Christian ministry. In the second place there is a begging of the question when mention is made of "appointment . . . to office or special work in the Church," inasmuch as the office (or offices) of the ministry and "special work" do not fall in the same category. Moreover, the begging of the question in this instance is continued when that appointment is spoken of as "for an indefinite time or for a more definite season." Paul and Barnabas were without doubt sent upon a particular mission (Acts xiii.), but their ordination cannot be said to have been for a definite season. It would not be correct either to speak of it as being for an indefinite time, for a time limit is not considered in ordination.

Ordination is essential to the Christian ministry for reasons with respect to which the Church is at one, reasons already suggested, and which do not need to be dwelt upon in detail here. In recognition of this fact, the deacon is ordained to his office by the laying on of hands, and should he afterward be elected to the office of the elder he is ordained to that office in the same way—not re-ordained, but ordained to another office of the ministry. Should the same man afterward be ordained to the ministry of the word his ordination is one and the same, only to a higher office. In each case he is ordained according to the Scripture.

The question raised by Mr. Fraser: "May the Church, through its organized governmental institutions, employ catechists to minister the sacraments, without ordination to the ministry?" is an important one, both because of the object in view, and on account of the question itself intrinsically. Your correspondent would submit that, in view of the facts reviewed in the foregoing part of this communication, the question of anyone dispensing the Sacraments who has not been ordained is satisfactorily settled in the negative. Leave off these latter words, "without ordination to the ministry," however, and we have a subject worthy of the most careful consideration of Presbyteries, Synods, and the General Assembly of our Church. It is a subject too that would not be completely novel to the Church, though dealing with a matter new and unaccustomed to ourselves.

In all things essential to church polity the practice of the apostolic church as recorded in the New Testament is our sufficient guide. The apostles ordained elders in every city and place where they founded the church. These elders they left in charge in their absence—and their absence was sometimes of long continuance. They do not appear to have found it necessary to ordain deacons except as the progress of the

infant church required. There was stated ministry of the Word as yet, other than the apostles themselves. Did the ordained elders thus left in sole charge, dispense the sacraments of baptism and the Lord's Supper? We submit that the nature of the case would demand that they should do so. Certain passages in the Acts—the Apostles go to show that they did dispense the Lord's Supper. After Peter's sermon on the day of Pentecost the three thousand converts, with the other brethren, "continued steadfastly in the apostolic doctrine and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42). Peter was present and the other apostles, but their presence is not emphasized when mention is made of the steadfast continuance. In Acts xx. it is shown that the disciples at Troas came together to break bread upon the first day of the week, the day upon which believers were accustomed to meet for worship. Paul was there, and his preaching and miracle signaled the occasion, but, though he celebrated the Lord's Supper, being present, his presence would not appear to have been considered essential to a celebration. He was in Troas but several days, and therefore was present on one occasion of the disciples coming together "upon the first day of the week . . . to break bread." If, then, we can agree with the apostles that the elders were competent to "take heed to all the flock over which the Holy Ghost had made you overseers, to feed the Church of God" (Acts xx. 28), we cannot deny the elders now the authority to dispense the sacraments when the needs of the Church correspond with those of the early Church, and therefore demand the sacraments if we have understood the passages and the circumstances aright, and particularly the sacrament of the Lord's Supper. If this position be well taken, and we believe it is, let us meet the exigencies of the time in the conduct of missions, by specializing the eldership. It is the practise of our Church to ordain elders in every congregation for that particular congregation. Why not give to Catechists the status of elders? and to students also, who have entered upon the study of theology with a view to the work of the ministry, and who, meanwhile, are engaged in mission work, *sine titulo*? This would be specializing the eldership in that ordination is conferred "without relation or probable view had to a particular charge," as the term *sine titulo* is defined in Moore's Digest, p. 413. Having taken this step, why not specialize the eldership further, by giving these men authority to dispense the sacraments also? In view of the present practise of the Church, this looks like specialization, but we believe it would only be recognizing the authority inherent in the office of the elder under circumstances such as we have considered, and such as prevail largely in the Canadian Church to-day.

There is another solution of the difficulty contemplated, the supply of capable men authorized to dispense the sacraments in mission fields. It is that adopted by the North Presbyterian Church in the United States, and found, we believe, entirely workable and satisfactory. The ruling and practice of this great church upon the question of "ordination as an evangelist to labor in feeble churches," is thus presented in Moore's Digest (1886, p. 412, ch. xv. § 11).—"Is it or is it not in accordance with the principles of the Presbyterian Church to ordain evangelists to labor in fields having feeble churches which are not able to support a pastor, and are too remote conveniently to secure the services of an ordained minister." The answer is given on the same page: "To ordain evangelists under the specified circumstances is in accordance with the practise of the Church, and is no infraction of any of its laws." This is the legislation of the Northern Presbyterian Church in force since 1850. Ordination "does not impress a char-

acter or impart a fitness not previously possessed." The catechist (which title is for the most part a misnomer) must have both the character and fitness that qualify him for the work he is to undertake. He is self-consecrated to the God-honored labor of saving souls by the preaching of the gospel. The ministry of the Word has already been his lifework perhaps. Shall the Church not admit him to the fuller ministry of the Word and sacraments? Can she honorably do anything else than admit him. Your correspondent has in mind one catechist in particular who has given forty years or more to his chosen labor. Any lack of a set and formal education is in his case more than compensated by his wide practical knowledge, his long experience and his companionship with Christian ministers who have come and gone. Already many times has he done all but sprinkle the water in Baptism, pronounce the indissoluble tie in marriage, and consecrate and dispense the elements in the Sacrament of the Lord's Supper. Why should not he be ordained? The apostles were not learned men. Moreover they had served but three years and studied in the college of the Master, whilst they served when he sent them out into all the world, and when he said to them: "Lo, I am with you always!" he did not say it to them alone.

By all means keep up the standard of educational qualification for the regular ministry; but do not forget that the demands of the wide field before us to-day waiting to be occupied are not ordinary but extraordinary.

OUR FORM OF SERVICE.

MR. EDITOR,—Recently I had again the privilege of preaching in an Episcopalian Church. I call it a privilege, because in such communion with fellow Christians of another Church we learn lessons of charity not otherwise to be learned.

We are reminded that no one Church has the whole truth in doctrine and in practice. It was a pleasure to observe that their worship was free from defects by which ours is marred. The service prior to the sermon lasted one hour. During a considerable part of that time the people stood, and among them good Presbyterians who object to standing at prayer in their own Church did not refuse to stand. They stood while Scripture was read with the minister and when with him they prayed. They knelt either young or old sitting while engaged in prayer, which is the common practice with us. This posture in prayer may be easy but it has no sanction from any divine or human authority save degenerate custom. It is neither enjoined nor recommended by any authority. It is no doubt in part the result of the unreasonably long exercise called prayer, which we ministers generally think it necessary to indulge in, at the beginning of the service. In the wide embrace of its petitions a large section of fundamental doctrines are fully stated, the opposing errors carefully guarded against and all practically applied. Finally in these degenerate days people began to sit down until all sat.

I did not admire the length of the service. It was too long to give time for the sermon. I thought it spoiled mine by compelling too much condensation. This however may be looked at differently by the hearers. I could easily understand how ever what has been so long familiar to us, how the service commends itself to many Presbyterians. And I wondered with an old wonder, how it is that while we glory perhaps without much real ground for it in our superior intelligence, we should exhibit so little wisdom in matters which affect so deeply the interests of religion. Our system seems more excellent in theory than in practice. Any form of service that has life in it, will in a measure, satisfy. So will ours

if it has life; without life it is admittedly a form as uninteresting as could possibly be found. Without displacing the sermon, without adopting Episcopalian forms, I think we might much improve our form of service. But it should be entered on if at all with the concurrence of the whole Church, and not by a party in the Church. It should not be entered on in scorn of the past, nor for the sake of novelty, but to render our service more scriptural, more uniform and more rational. And I trust, if this cannot be obtained, that at least we may grow sufficiently intelligent and religious to see the incongruity and irreverence of addressing prayer to the Almighty while sitting on our seats.

D. D. MCLEOD.

A REMINISCENCE OF THE LATE DR. BURNS, OF KNOX CHURCH, TORONTO.

The following is a true story. While the doctor was living on Church Street, opposite the R. C. Archbishop's Palace, Vicar-General Hay, who was an inmate of the latter, died. On his death-bed he succeeded in getting a message sent to the doctor, requesting a visit from him to himself as a neighbor, a countryman, and a dying man. As soon as possible the doctor called. He was courteously treated, but informed that the Vicar-General was, at the time, suffering from a severe fit of coughing. Soon after, he paid a second visit. He was again courteously treated, but informed that, this time, Father Hay was sound asleep. Soon after the doctor had to go to the county; before he returned Father Hay passed from earth.

It was very remarkable that Father Hay should ask Dr. Burns to visit him, especially as a dying man. Of course, it was not at all remarkable that the doctor was prevented, though courteously, from seeing him. It is said that Father Hay was brought up a Protestant. Why he sent for Dr. Burns "the day shall declare."

I was at the funeral. It took place in St. Michael's Cathedral. There was a great deal of parade on the occasion. The coffin was placed close to the altar. The body, arrayed in priestly robes, was made to sit in it, facing the people. Priests marched around, sprinkling holy water and burning incense, and so on. Then it was placed in a vault under the floor of the cathedral. Of course no mention was made of the message to Dr. Burns, of which I have spoken.

T. FENWICK.

Woodbridge, Ont.

HIGHER RELIGIOUS INSTRUCTION AT UJJAIN.

MR. EDITOR,—The readers of THE CANADA PRESBYTERIAN will see with pleasure the creditable stand that the pupils from the mission station at Ujjain, under the care of the Rev. J. Buchannan, took at the annual examination. The papers on which they wrote were the same as those supplied to the Sabbath schools in Canada, and the results are the best possible proof of the thorough work done by our Foreign missionaries. The standing of the pupils is as follows:—Biblical Junior Grade: Class III—John. Intermediate Grade: Class IV—Yestwant. Senior Grade: Class II—Ram Lal, and Jai Ram Makasare. Class III—Daniel Cameron. Class IV—S. P. Isaac, Mrs. S. P. Isaac, and Herbert. Doctrinal Department, Junior Grade: Class III—John. Intermediate Grade: Class IV—Yeshwant. Senior Grade: Class II—Daniel Cameron. Class III—Keshrimul, Chogamul and Ramlal. Class IV—Modhaw and Govind Prasad.

WM. FARQUHARSON.
Claude.

For the year ending the 31st ult. the income of the Missions to seamen in England was £36,346, the largest amount the society has ever received in any one year.

ROMAN CATHOLIC TOLERATION AND PROTESTANT CULPABILITY.

Some time ago, we called attention to the contrast which exists between the condition of Protestants in Quebec and that of Roman Catholics in Ontario, with reference to school matters; and suggested that it is about time that somebody called for remedial legislation for the Protestants of the former Province.

Mr. J. M. M. Duff, a well-known gentleman of Montreal, with some other Protestants similarly situated to himself, is being sued by a Roman Catholic Board of School Commissioners for three years of back taxes, which have been regularly paid to what they believed to be the proper Protestant Board; the former claiming, however, that they should have been paid to it. Mr. Duff is resisting payment, and has instructed his lawyer to prepare the defence in such a way as, if needs be, it can be taken to the Privy Council in England. Mr. Duff declares that his treatment, along with the other Protestants, is "outrageous and tyrannical." The Protestant Commissioners of Cote Visitation, to whom he paid his taxes, are assisting him in the matter, and they have secured the consent of the Attorney General to use his name to an action in the courts to set aside the charter of the new municipality (St. Gregoire le Thaumaturge) altogether; which municipality has broken up the Protestant one of Cote Visitation. An editorial of the *Witness* on the subject says that the Roman Catholic Commissioners "have taken their action at law in a way to make the costs as heavy as possible by taking a separate suit against each ratepayer, instead of making a single test case;" and it affirms that "the public was puzzled beyond measure how it was that such tyranny and premeditated insolence was being quietly endured by the victims of it." A writer in the issue of the 15th inst., of the same paper, who evidently understands whereof he affirms, says:—

"The dismemberment of the school municipality of the city of Montreal is but a sample of what is going on in the Eastern Townships on a large scale. Having succeeded in the country in breaking up old school municipalities and carrying confusion and mischief, and loss and injustice on every hand, they now try it in the city. The tyranny and injustice of allowing the hierarchy to proclaim new parishes at will without regard to the rights of Protestants should be stopped at once. The time has surely come for the Protestant Committee of Public Instruction and the School Commissioners of the Eastern Townships to concert some kind of action to put an end to the theft and wrong of removing ancient landmarks. Mr. Duff should not be left to fight out such injustice alone. All the Protestants of this Province are interested as well as he."

So much for Roman Catholic "toleration" in the Province of Quebec! The hierarchy and its minions in the Government and Parliament at Ottawa, may well present it as an argument for compelling both the Roman Catholic and Protestant citizens of Manitoba to submit to separate schools in that Province. They would, however, be powerless to enforce submission, but for the leaders of the Orange Order, who, it seems to us, are more culpable than the Roman Catholic Bishops themselves.—*The Congregationalist*.

An unknown donor has presented a public park of 108 acres to Liverpool.

Teacher and Scholar.

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

June 9th, 1895. } THE WALK TO EMMAUS. { Luke xxiv. 13-32.

GOLDEN TEXT.—Luke xxiv. 32.

MEMORY VERSES.—2.-27.

CATECHISM.—Q. 24.

Home Readings.—*M.* John xx. 1-18. *T.* Luke xxiv. 1-32. *W.* Col. ii. 1-15. *Th.* Eph. i. 15-23. *F.* Eph. iv. 17-32. *S.* Eph. v. 14-32. *Sab.* Ps. cxix. 9-24.

Our lesson this week is an account of the fourth appearance of Jesus on His Resurrection day. He appeared first to Mary Magdalene, then to the women on their way from the sepulchre, then to Peter, either immediately before these disciples set out to walk to Emmaus or during the early part of that walk, then as in our lesson, and lastly in the evening to the apostles assembled in the upper room, Thomas alone being absent. We shall not however study this lesson simply as one of the appearances of Jesus, but shall try to indicate the blessedness of fuller knowledge of Christ, as seen in the transformation of these two disciples; they had sorrow because of their ignorance of Christ, they received joy along with a true knowledge of Christ.

I. Sorrow Because of Ignorance.—

We do not know anything about the identity of these two disciples, nor about the location of Emmaus, but we do know something of their thoughts as they journeyed that afternoon. They talked together of all the things which had happened; they exchanged ideas, and reasoned together; they went over the facts of the arrest, the trial, the death, the burial of their beloved Master, and they even spoke of the report of the women concerning the vision of angels and the message they had received for the disciples. They reasoned about the empty tomb, and the improbability of Jesus having arisen, else surely He would have manifested Himself to His disciples at once. The result of their communing one with another as to the facts in the case, and their reasonings from the facts, was sadness, despondency, abandonment of all the hopes they had built upon Him for the redemption of Israel. Nothing can be plainer than this when we consider the answer given the One whom they thought a stranger when He enquired as to the subject of their conversation. They had lost their faith in Jesus of Nazareth as the redeemer of Israel, and thought of Him only as a prophet, who had been unjustly condemned and crucified. Nor is the reason for this state of affairs far to seek. They had read their own preconceived notions of the character of Messiah's kingdom and work into the Scriptures, and being ignorant of the truth, were therefore stunned when things occurred contrary to their expectations. These reasons are the more manifest when we consider.

II. Their Joy Which Came From a True Knowledge of Christ.—

They were astonished at the questions of the apparent stranger who had joined them, and exclaimed: "Dost thou alone in Jerusalem not know the things which are come to pass?" But when He had drawn from them an expression of their hopeless despair, then He began to show them that He alone in Jerusalem did understand these things. He upbraided them with their slowness to receive the truth spoken through the prophets, and then, commencing at Moses, He took them rapidly over the Old Testament Scriptures unfolding the meaning of the things therein written concerning the Messiah. He began no doubt with the promise of the woman's seed who should bruise the serpent's head, and traced that promise, in its increasing clearness, down through Abraham, and Isaac, and Jacob, and David, until in Isaiah's day, the "Servant of Jehovah," and his work were described with marvellous exactness. Then, too, He would dwell upon the sacrifices and offerings in their typical significance, as they pointed to a coming Redeemer, each proclaiming that without the shedding of blood there is no remission of sins. Can we wonder that their hearts burned within them as He talked, that the Scripture came to them with new meaning and in new power, so that they were ready by the time they reached Emmaus to confess that what had happened to Jesus of Nazareth in Jerusalem was completely in accordance with what Moses and the prophets had written concerning the Messiah; ready to declare that, not only in order that the Scripture might be fulfilled, but that the true redemption of Israel might be accomplished, the Messiah ought to have suffered these things, and so to enter into His glory? O joy! their hope might not yet be unfounded. That joy was perfected when, in response to earnest urging, their companion came in to abide with them, and revealed Himself in the breaking of bread. Are Christians to-day not very much like the Emmaus pilgrims filled with doubts and fears, and even despair, because they do not know Christ as they might? When once we have been led by the spirit of Christ to understand the Word and when Christ Himself has been revealed within us there is no longer room for anything but joyful confidence.

Pastor and People.

DEEP UNTO DEEP.

Most tender Christ? 'tis I am hard;
Most loving, I am cold!
Most patient, I impatient am
Within thy very fold.

When fully shall my heart receive
The message of thy grace?
When will the vision of the world
Pass by, and leave thy face?

I see it in my fairest dreams,
I miss it by the way.
Often the words my lips repeat
I cannot deeply pray.

Yet do I love thee! I would scale
New heights I have not won,
Where earth's pale rush-lights fade before
Thyself, the central Sun.

I love thee! even now I feel
My heart with gladness fill,
That all things known and the unknown
Are working out thy will.

My little life, a tangled maze
To me, is part of thine,
And there are blissful hours that show
How close thou art to mine.

While from within the folding veil
My dear ones, safe with thee,
Whisper of what has been overcome
And point to what may be.

—Charlotte M. Packard.

Written for THE CANADA PRESBYTERIAN. CHRIST THE ALL AND IN ALL OF SCRIPTURE.

BY GEO. W. ARMSTRONG.

The cherubim with the flaming sword had scarcely been set to protect the "tree of life" when the first promise respecting Christ was uttered. The cheerless night of sin had hardly begun when the moral universe was tinted at its meridian with the life giving beams of the Son of Righteousness—Christ Jesus.

The earliest "biblical" promises and prophecies make special reference to the Redeemer. In fact, all the inspired writers alluded to Him more or less, for the testimony of Jesus is the spirit of prophecy. In Christ center all the promises; apart from Him the Bible loses all its force and power. His name is embalmed in every page and inlaid in every promise.

"Judaism" with all its rites and ceremonies typified Him; in fact, Christ was its foundation. The name of Christ is so interwoven in the Sacred Writings that it would be impossible to remove it without marring its beauty and harmony. Search the Scriptures and you will find allusions made to our Saviour, directly or indirectly, throughout the whole. From the first promise uttered in Paradise to the last prediction in Patmos, Christ is the sum and substance of every part. To the progenitors of our race it was said: "The seed of the woman shall bruise the serpents head." Jacob said: "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come." Abraham saw His day afar off, and was glad. Moses said: "A prophet shall the Lord your God raise up unto you, like unto me." Baalam prophesied and said: "I shall see Him but not now; I shall behold Him but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel." Job in the midst of his troubles and afflictions finds comfort in contemplating his Redeemer: "I know that my Redeemer liveth." David the sweet singer of Israel refers to Christ when he says: "Thou art fairer than the Sons of men," while his son Solomon designates Him his "beloved." Isaiah alludes to Christ as "a precious corner stone, a sure foundation." Jeremiah, the weeping prophet, finds relief to his troubled soul, in the midst of his woeful lamentations by reflecting upon the coming of Him who shall be called "the Lord our Righteousness." Christ is "the Shepherd" of Ezekiel, "the Messiah, the Prince" of Daniel. Hosea prophesied of Him as "the Lord God of Hosts," and Joel shows the blessings that shall arise when the Kingdom of Christ shall be established.

Amos, the herdman of Tekoa, when referring to our Saviour, said: "The Lord is His name." Obadiah and Jonah in their brief prophecies make allusions to the Kingdom of Christ. Micah speaks of the "ruler in Israel whose goings forth have been from of old, even from everlasting." Christ is the "publisher of peace, the bringer of good tidings" in the prophecies of Nahum. He is the "Holy one" of Habakkuk. Zephaniah when speaking of the advent of the Messiah, exhorts "the daughter of Jerusalem to rejoice with all the heart, because the Lord thy God in the midst of thee is mighty." Haggai declares Christ to be "the desire of all nations"; whilst Zachariah alludes to Him by saying: "Behold the man whose name is the Branch! and He shall grow up out of His place, and He shall build the temple of the Lord." Malachi, in closing the inspired writings of the Old Testament, calls Christ "the Son of Righteousness who shall arise with healing in His wings." Passing to the New Testament we find the four Gospels a complete epitome of His life, death and resurrection. Christ is the great theme that engaged the inspired pens of the Apostles, and from the time when the inspired records were completed to the end of the world his name shall continue to be known in the earth. Thus Christ is the very essence of inspiration, its chief corner stone and glory. It is Christ the first and Christ the last; Christ the Alpha and Christ the Omega; Christ the beginning, Christ the ending, and Christ all the way through. Christ in Scripture is "all and in all."

London, Ont.

DR. DENNEY ON THE CHRIS- TIAN VERITIES.

The ninth lecture on "Holy Scripture" in Dr. Denney's "Studies in Theology" is naturally enough that which has excited most remark, and in some cases dissent, in Chicago; but what we in Scotland are most interested in, possibly because the various phases of the higher criticism have been longer before us, and we are getting used to it, is the eminently positive note which Dr. Denney strikes throughout his volume on all the great topics of the evangelical faith—"the gospel" of Christ and the Apostles. Even on Old Testament subjects, most readers will probably feel, on a careful re-perusal of the lecture, that Dr. Denney's positions are much more guarded than perhaps appeared at first sight, and that his aim there is thoroughly positive also. Dr. Denney has certainly no sympathy with the "irresponsible and even profane and wanton critics" (p. 213), who have gone all lengths in disintegrating the Old Testament into myth and fable; and his strong assertion of the vital relation of the Old Testament to the New as preparative, prefigurative, and even directly predictive of the latter (p. 210) is especially timely and valuable.

When we come to the New Testament, we find a note struck on the subject of apostolic inspiration and authority which is as clear and positive as it is, in these days, helpful and refreshing. Nothing is more frequently met with in modern works than the waiving out of court of the authority of the apostolic writings. The cry "Back to Christ" is interpreted in the sense that the words of Christ *alone* (and these often are the words of the Synoptic Gospels, after they have been passed, too, through the crucible of subjective criticism), have normative authority for the church, while the teachings of the Apostles and other New Testament writers are regarded as but the expressions of their own thoughts and speculations about Christ and His work, having for us only the value of any other utterances of minds endowed with various degrees of spiritual illumination.

It is thus found easy to explain away their declarations on Christ's Divinity, pre-existence, atonement, exaltation, and return to judgment, as of secondary importance to

Christian faith, and indeed as doctrines which the consciousness of the church need no longer hold itself burdened with. I have long felt personally that this question of apostolic authority is a most vital one for our Christian theology, and it is a most gratifying thing that Dr. Denney has spoken out on the subject as he has done in these pages. He distinctly severs himself from the Ritschlian school which, as he says, "on the strength of general principles like these, while they accept the apostolic testimony to what Christ said and did, do not feel bound by the apostolic interpretation of his life and death. Christ they do admit to be the perfect revelation, but it does not follow that the apostolic is the final theology. Hence the apostolic theology has no authority for us or for the church at large" (p. 220).

Dr. Denney, on the other hand, holds firmly that the Apostles claimed for themselves, and that their claim is verified and sealed by the *Testimonium internum Spiritus Sancti*, that their Gospel "was not taught them by man; they received it by divine revelation" (p. 223); and he adds, "If now we weigh this consciousness of the Apostles themselves—and it surely has significance just as the self-consciousness of the prophet had in the earlier dispensation—and if we take it in its New Testament connection with the exaltation of Jesus and the gift of the Spirit, it becomes necessary, I think, even *a priori*, to concede a far higher importance to the Apostolic theology than is done by the writers of the school to which I have referred. If the revelation made in Jesus had either to be apprehended in its essence immediately, or lost—and there is hardly room to doubt that these were the alternatives; if the Apostles themselves claimed to have received special spiritual power to interpret and teach it; if the claims they make are attested by the witness of the Spirit, finding entrance for their message into the souls of men; if they are all at one, as St. Paul asserts they are, and as the examination of the texts in the fifth lecture (on the Atonement) showed, on what they regard is the very heart of the revelation made in Christ, ought we not to feel that there is something unreal, and out of proportion to reality, in the claim to reject the central doctrine of the apostolic gospel, and the keystone of the apostolic theology, on the abstract general ground that one man's thoughts can have no binding authority for another?" (p. 224). These are wise words, and it can hardly be affirmed that the man who writes in this way has an inadequate idea of apostolic inspiration.

Holding these views of the authority of the apostolic teaching, it is not surprising that Dr. Denney is found to be a powerful and uncompromising expounder and defender of all the great articles usually included in the evangelical creed—the true Divinity, supernatural birth, real miracles, atoning death, bodily resurrection and exaltation, heavenly reign, priestly intercession, and future appearance for judgment of Christ; and of the great doctrines of regeneration by the Spirit, and justification by faith, as well as of every man's responsibility before God for the determination on earth of his eternal destiny. This is perhaps Dr. Denney's distinguishing peculiarity among recent theologians—his strong assertion of all the positive doctrines of the evangelical faith in combination with a free outlook towards and modified acceptance of a good many of the results of modern Old Testament criticism. To us in Scotland, as I said at the outset, the former fact is more significant than the latter. It marks what we rejoice to believe is a reaction on the part of our believing men towards a full acceptance of a positive, unmitigated apostolic gospel, and we have but little fear that, this being given, not only will the pulpit retain its power among us as a spiritual saving force, but that what may prove to be wrong in any of the assumed results of criticism will soon get put right at the hands of a better criticism.

It remains to add a word or two on Dr. Denney's attitude to the historical contents of the Gospels. Here again his position is one which must be pronounced distinctly positive—I would even say, in view of many of these theories at present in the air, in the best sense conservative. Dr. Denney is, of course, fully alive to the difficulties raised by modern criticism to the gospel narrative, and he wisely refuses to allow these questions to be finally judged by the application of mere external critical methods. Everything depends, as he says of the supernatural birth, "not on the results of unchristian criticism of the gospel of the infancy, but on the conception previously formed of the person, power and claims of Christ. Those who are not compelled to recognize anything transcendent in him—who reject the idea that he came from God in the sense in which others do not—who ignore the resurrection, exclude from this world his eschatological revelations, and deny the pre-existence—they, of course, find these stories incredible. . . . But when we accept the view of the necessary, eternal, incomparable significance of Christ, which is the only view represented in the New Testament, we approach this account with a different bias, and are prepared to find it more than a childish attempt to utter the greatness of Jesus. It supplies a real link in the chain of Christian thought, and when we take it, not alone, but in its place in the chain, its inherent credibility is greatly increased." (pp. 65-67).

In the same way, while granting to criticism a certain work in the treatment of the gospel narratives, and not committing himself to the absolute infallibility of the history in minor matters of dates, order of narratives, etc., Dr. Denney holds strongly that faith, born of our immediate spiritual "persuasion and assurance of the infallible truth and divine authority of the revelation of God made in him" (p. 207) sets fast limits to all criticism which proceeds from denial of the supernatural, and guarantees to us in every essential respect the historicity of the evangelic narrative. "Christ and his works are all of a piece, and he who has apprehended Christ, or rather been apprehended by him, will not seek to reduce the self-manifestation of the Saviour to the measure of common humanity. To prove the miracles one by one is as impossible as to disprove them in the same way, but they unite with the Person and the works of Jesus into one divine whole, through which God reveals his very heart to man" (p. 208).

To show how thoroughly these principles are applied by Dr. Denney, would require that I should go through his various lectures on Christ's Witness to Himself, and on the Apostolic doctrine of his person and work, on Man and Sin, on Christ in his exaltation, and on Eschatology. Everywhere the note is positive, and taken as a whole, the work must be regarded as a most significant evidence of the trend of our best thinking—despite all the tendencies that are at work to draw men away from the simplicity of the faith—to return to the complexity of the grand old verities as that which alone fills up the meaning of Scripture, and satisfies the wants of the human heart.—Prof. James Orr, D.D., Edinburgh, Scotland, in *The Advance*.

The Rev. S. A. Alexander, the Reader at the Temple Church, preached lately at St. Bride's, Fleet Street, one of the few churches where the evening celebration of the Holy Communion is still observed. The sermon was a protest against the idea that the Christian religion is essentially a religion of sadness—that the Christian character is a melancholy character. Negatively, Christian joy is not the superficial gaiety of the world. There may be a glitter and a sparkle about the worldly life, but there is in it no lasting satisfaction. "Your joy no man taketh from you." Why? "Because," says Christ in the immediately preceding sentence, "I will see you again." There is the keynote of the whole position. Christian joy is the deep satisfaction, the happiness which no human conduct or criticism can disturb, of the man who feels that God is with him, that God is working in and through his life. The reason of modern pessimism and unrest is that men have lost the sense of God's presence among them. Mankind loses its gladness when it loses its God.

Missionary World.

INDORE LETTER.

The following companion letter to one which appeared in our columns last week from Rev. Mr. Wilkie, will be read with interest because of the glimpse it gives of official life among the Hindoos.—[ED.]

MR. EDITOR:—

The following is as far as possible a literal translation of a letter which I received when out in one of the villages about 10 miles from Indore where I went to stop, if possible, the persecution of some Christians. As a result of a letter previously from the Political Agent here I was received much more graciously than would otherwise have been the case, but the extravagantly flattering language of the letter is quite oriental in its character and quite common here. The words are not intended to be taken literally and mean no more than "yours sincerely" do at the bottom of not a few letters in Christian lands. The letter is as follows:

"To the kind, the knower of the honor of man, Honourable J. Wikie Sahib. May your great kindness be on me. My desire is to meet with Your Honour. After meeting with your Excellency you from your own intuition will know how glad I am to meet with Your Honour.

"Your Honour's kind letter, dated April 14th, 1895, of the Christian Era concerning the call of Munnalal the Police Officer in charge has been communicated to me. The Revenue Collector Sahib has gone to Indore. According to the orders of your most honourable I am sending Munnalal for Your Honour's service. May you be pleased to hold conversation face to face with him and to please send reply to this letter. This I will regard as very great kindness shown to me. Also I always shall deem it a very great pleasure to do for Your Honour whatever work I am worthy to undertake."

The writer of this letter is Gendalal, Police Magistrate, Bhourasa.

Mannalal referred to here is the son of Gendalal the Police Magistrate. Mannalal is the Police Superintendent and openly a follower of Jesus. On reaching the village I wanted to see him but the only way he would be allowed to come to me was by my officially writing for him. The accompanying letter is a reply and when you know that Gendalal was a party to the persecution of these Christians, had kept the case going on for months, and had also tried to keep his son back, you will understand the full value of the above flattering words. They mean nothing and they would have laughed at me had I supposed they did. The letter merely shows that the Political Agent's fear was upon them and it gives an insight into much of the so-called justice of the courts of the native States in Central India. The letter enables one to estimate the moral stamina of men who can write thus. The whole is the outgrowth of horrid tyranny of the past in India. But brighter days are coming, when men shall enjoy liberty which Jesus alone is able to confer.

The letter may be of interest to your readers—hence is sent.

Yours faithfully,
J. WILKIE

MISSIONS IN INDIA.

A meeting of the Winnipeg branch of the W.F.M.S., was held on the 13th inst., in Knox church lecture room. There was a large attendance of ladies. Mrs. Watt, who presided, in a few appropriate words concerning his self-denying work and success, introduced the Rev. J. Fraser Campbell from Central India.

Rev. Mr. Campbell's address was specially, though not exclusively in reference to the work amongst the women of India. He did not claim that the missionaries in India needed particularly the tender sympathies of the people of Canada. He described the

condition of things in the country as changed in some respects from what is commonly understood to exist, and did formerly exist. For example infanticide, the destruction of little girls, had almost wholly disappeared through the influence of the British Government. He gave some interesting information concerning the sentiments of the Indian people in reference to children, their preference for sons, their social customs, and customs in regard to marriage. Married life, he said, was not altogether the gloomy, miserable thing it was sometimes pictured, the condition of widowhood having also greatly improved. The time was when widows were so miserable that they would have preferred to burn themselves on the funeral pyre, when the British Government no longer allowed them to do so, rather than suffer the wretchedness of widowhood. The speaker expressed very strong convictions as to the influence of wives and mothers in their homes, and showed how the proper exercise of this influence would tell for the good of Foreign Missions. He urged the ladies not to occupy their minds with the physical, domestic and social condition of the women of India, so much as with the fact that they are without the knowledge of Christ. It was a mistake, he said, to suppose that the mass of the women of India were entirely secluded. He proceeded to give some instances from his own work of the conversion of women. He passed around through the audience, Hindi and Urdu specimens of the languages, including a monthly paper named *Gyan Patrika*, containing, besides religious reading, news of the day and general information.

The ladies present were greatly interested in the subject presented; and several of them asked questions, which were answered by Mr. Campbell.

A standing vote of thanks to the speaker for his interesting and instructive address was passed on motion of Mrs. George Bryce, seconded by Miss Bruce; and was suitably acknowledged by Mr. Campbell.

The proceedings were closed with prayer by the Rev. Mr. Campbell, and for some time afterwards the reverend gentleman was kept busy receiving the greetings of friends.

MISSIONARY UNBELIEF.

The Christian that does not believe in Foreign Missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in long Meter. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation, believes that three hundred more millions of the heathen world ought to die before we tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready?

"If thou canst believe, all things are possible to him that believeth."—*Dr. Herrick Johnson.*

Rev. W. G. Jordan, B.A.: Without faith, hope and charity, man cannot live. He may exist; he may grovel on the earth, but he cannot prove what is in him, or what is the real fellowship of life. We need faith in God as our Father, faith in Christ as our Saviour, and faith in man as our brother. By faith we see the invisible and grasp the hand that is held out to help us. Hope we must have, or we cannot bear the daily burdens and do the daily tasks. Hope of victory, of progress, of heaven, must stir within our souls, or else we shall feel that we are leaving all our best days behind us, and that there is nothing to compensate us for the loss of youthful energy and enthusiasm. Charity is divinest of all. It will lead us to hate our own sin and deal gently with the sin of our brother; it gives a graciousness and glory to social life here, and when faith and hope are lost in the realities of a brighter world it will live as a ministering angel for evermore.

PULPIT, PRESS AND PLATFORM.

Lutheran Observer: When we try to grasp both worlds, we get neither; but when we line for eternity, we secure all the good to be possessed in this present time also.

Young Men's Era: Fight evil and every blow will add to your strength. Fight that which is good and your blows will not only exhaust your strength, but they will recoil upon you.

Christian Index: It is not for us to judge whether any man be a Christian or not. We can only see one side of his life; God sees it all. We only look at the outside of the cup, God sees the inside. Faith not work is the supreme test.

Dr. James Stalker: Christ's sufferings are a rebuke to our softness and self-pleasing. It is not indeed wrong to enjoy the comforts and the pleasures of life. But we are too terrified if parted from them and too afraid of pain and poverty.

New York Evangelist: Engrave upon your hearts, "Whatsoever ye do, do it heartily, as unto the Lord," and then take up, piece by piece, the work he lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain.

Dr. Dale: That which God asks for He gives. When He requires from us an absolute and complete devotion to Himself it is because He is ready to grant us the power of His spirit to create and to sustain that devotion in our hearts. Every precept is but the reverse of a promise; every commandment is the prophecy of a grace. . . . God does give to those who are willing to receive it all the grace they need for the perfect life.

The (Boston) Congregationalist: There is more religious tolerance than formerly, but by no means enough. It is noticeable, too, that often those who stand nearest to each other in belief are most severe in blaming one another for the lack of entire harmony. Loyalty to essential truth never may be surrendered for the sake of tolerance, but a large and Christ-like tolerance is quite consistent with such loyalty, and goes far to promote the progress of the truth.

Dr. Alex. MacLaren: We have to empty our hands of earth's trivialities if we would grasp Christ with them; we have to turn away our eyes from earth if we would behold the Master, and advance in the divine love. It is the only way to secure progress. There is no such certain method of securing an adequate flow of sap up the trunk as to cut off all the suckers. If you want to have a sufficient current going down the main bed of the stream, in order to keep it clear, you must dam up all the side streams.

Dr. Matheson: "My voice shalt Thou hear in the morning, O Lord." The Psalmist's prayer is offered in the morning. It is not wrung out by the exigencies of the day. It does not come from the burden and the heat. It is not wakened by the cares of the world. It is not a cry called forth by personal pain. It comes from the heart as yet unburdened, from the spirit as yet free. . . . O Thou whose name is Love it is in the offering of love that Thou rejoicest. There is no sacrifice to Thee like the morning sacrifice. It is dearest to Thy heart because it is most spontaneous to mine. The prayers of evening can wake Thy pity, but only the prayers of morning can stir Thy joy. Many voices cry to Thee from the dusk, let mine be from the dawn. Let me bring Thee my springtime, my freshness, my glory. Let me bring Thee a desire for communion that is born not of fear but of love.

Christian Endeavor.

HOW TO STUDY THE BIBLE.

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

June 9th.—Josh. i. 1-9.

The Bible is such a wonderful book, it touches upon so many subjects, and deals with them from so many points of view that it may be studied in various ways. Much may be said of the old-fashioned method of reading it through from beginning to end. Though the Bible consists of sixty-six books, it is in reality only one book, having Christ for its center. No one can get a proper conception of the Bible or of any other great work by reading disconnected sections here and there. Taking up a letter, we read from "Dear Sir," straight on to "Yours truly."

But there are other methods that may be adopted at times, not only because they afford a change, but because they enable us to get a clearer and better view of some of the leading themes of the Book. While all the Scriptures are profitable for correction, for reproof and for instruction in righteousness, some sections are more helpful than others. It is a good plan, therefore, to take up some word, such as "Love" or "Faith" or "Obedience," and with the help of a Concordance to read every verse in which the word occurs. Mr. Moody has done much to make this method popular.

Then again one might take up the instances of conversion which are recorded in the Word of God. He may compare them and ascertain wherein they agree, and wherein they differ. In this way one may compare the conversion of Paul with that of Lydia, and these two again with that of the Philippian jailer, and this again with that of Peter. Many cases of conversion are noted in the Bible, and nothing could be more instructive than to compare one with another.

These studies may be varied by taking up one book at a time. The object then should be to ascertain the time when the book was written, the time covered by its history, the name of the author, the special purpose he has in view, etc. The beginner will meet with some surprises here. He will perhaps open his eyes with astonishment when he finds that the book of Genesis alone covers a period of 2,400 years, while all the other books from Exodus to Malachi cover only about 1,200 years, or one-half of the time covered by the book of Genesis. Dr. Pierson's little book, "Keys to the Word" will be found very helpful if this method of Bible study is pursued. We have used it with great pleasure and profit.

Still further, by way of change, one might follow the Sunday-school lessons, or the Y.P.S.C.E. topics, and the daily readings connected with them. The advantage of this is that one is reading around a certain subject for a week at a time, and surely at the end of that period he ought to have a fairly good idea of the theme before him.

These are some of the methods which may be adopted, and now when there are so many ways of studying the Bible, and when all are so profitable, surely the blessed Book should not be neglected, and while we study let us pray that the Holy Spirit who first inspired the authors to write, may enable us to understand its rich and precious meaning. The Spirit who first inspired these sacred penmen to write can best unfold the meaning of His own words to us now. We do not say that the man of little education can find in the Bible more than a scholar can; but we do say that a man of great learning can find little in the Bible to help or comfort him unless the Spirit enables him to grasp its meaning. Young people, therefore, have just the same advantage in studying the Bible that their elders have. When they are illuminated by the Divine Spirit, they can bring forth rich treasures from the inexhaustible storehouse of revealed truth.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 29TH, 1895.

WE find that in the report of the graduates and prizemen of Knox College the name of S. McLellan was given by mistake for M. C. McLennan as a graduate in theology.

FOR the first time in the history of British jurisprudence a woman was put into the witness box the other day in Toronto to give evidence against her husband who was being tried for his life. May such a horrible exhibition never again be seen in Canada.

A MEMBER of the Toronto Presbytery was charged the other day with changing the date of the annual tea meeting. We have known some useful ministers to change the annual tea meeting out of existence without a word being said about it in the Presbytery.

THE Moderator of the American Assembly found a place in his opening sermon for the interesting fact that a coloured child is borne in the Southern States every thirty-six minutes. For a bachelor Dr. Mutchmore seems to be specially well informed on that branch of statistics.

AFTER a rather breezy debate the English Presbyterian Synod, by a majority of thirteen, decided to move their college from London to Cambridge. "Ian MacLaren" led off in favor of Cambridge and his speech is said to have had a good deal to do with getting the majority. "Ian" can do several things well besides write sketches of Drumtochty men.

IF the theology of the American Presbyterian Assembly may be judged by the majority given to the Moderator, Dr. Booth, this Assembly is quite as conservative as its three immediate predecessors. The truth is the Church that sends commissioners to this Assembly is conservative. In no other way can one account for the fact that year after year each Assembly seems even more so than its predecessor.

THE Governor General has special qualifications for dealing with the Manitoba school question. He was at one time Lord Lieutenant of Ireland and gave much attention to the working of the Irish school system. His Excellency can settle the Manitoba problem in a fairly satisfactory manner if allowed to do so. The chief trouble all along has been that too many people do not want the question settled. Their occupation as agitators would be gone were there no sectarian issues before the country.

IF men are to be hanged on circumstantial evidence it would be well for the public and especially the portion of the public that may be required to serve on juries, to have clearer ideas in regard to what the law means by that kind of evidence. Many think that circumstances consistent with the prisoner's guilt should condemn him. What the law means is circumstances inconsistent with his innocence—an entirely different thing.

THE amount paid by leading journals for telegraphing reports of such criminal trials as that held in St. Thomas a few weeks ago would astonish the Public Accounts Committee of the Ontario Legislature; it would fairly paralyze a Patron Lodge. Why do these journals spend money so lavishly on murder trials? Simply because there are so many people in the country who are willing to buy and pay for that kind of reading matter.

IF some of the learned gentlemen who represent the Attorney General in criminal cases understood the use of moderate language as well as Sir Oliver Mowat does, the administration of justice would gain in dignity and perhaps in certainty as well. No man in Ontario understands the force of an under-statement better than Sir Oliver; but some of his representatives do not seem to have studied the use of language as closely as their chief must have done at some period of his life.

LAST week the Rev. Dr. Dewart, who has edited so long and successfully the *Christian Guardian*, retired from his post, and the Rev. Mr. Courtice, his successor, entered upon his new, important and influential work. We part from Dr. Dewart with much regret and cordial good wishes for all his future. The Rev. Mr. Courtice we welcome to the editorial fraternity, and hope that under his management the *Guardian* may not only keep up but even surpass its past honourable record, and become more and more a power for good in the Methodist body and in the Dominion.

IT would be interesting to know the exact cost of the Hyams' trial. We have several times heard an estimate made of the expense, but the figures are so "prodigious" that we do not care to repeat them. We hear a great deal these days about the cost of churches, missionaries and colleges. How is it that nobody figures up the expenses of criminal trials. The entire cost of the Hyams' trial is probably more than the annual revenue of Knox College. But then a sensational trial for murder gives people so much excitement that many of them do not grudge the expense!

IF the Manitoba school question drags on much longer there may be several Manitoba questions, some of them more important than the original one. The charges made by Messrs. McCarthy and Martin recently in the House of Commons against the Lieut.-Governor of Manitoba should certainly be investigated. If they are not true they should never have been made. Mr. Martin speaks like a man who had the facts at his finger-ends; and he should be given an opportunity to prove his charges or be compelled to withdraw them and apologize for having made them.

THE *Herald* and *Presbyter* has this timely and useful thing to say:

One is not necessarily a small man because he lives in a small town or has charge of a small Church. If so most men and most ministers would be small, for most of them have been, for longer or shorter times, settled in small places. No place is unimportant where there is work to be done for immortal souls. The question is as to the nature of the work done there for their salvation and upbuilding. In the smallest village Christ could not be hid. And if He is in a heart, or a life, he will be seen and recognized even to-day.

Judging men by the size of the place in which they live is one of the undoubted signs of an ignorant and vulgar mind. Still a great many people manage to pass themselves off as more or less distinguished simply because they happen to live in a large place. Canada and the United States suffer more perhaps in that way than any other countries in the world. Worship of the "big" is one of the weaknesses of this side of the ocean.

REV. DR. GILLESPIE, in his speech at the W.F.M.S. public meeting in Cooke's Church, made a good point and uttered a needed warning when he cautioned those engaged in a good and conspicuously successful work to beware of endangering it by adding on to it other objects and trying to carry too great a load. The cause which gets along admirably because its efforts are not wasted in attempting too much, may, when one, and another, and another object is tacked on to it, eventually come to a dead stand. Those who want to add on Home Missions to what the W.F.M.S. is now doing may make the application.

ACCORDING to the report of the *British Weekly* there were some lively scenes in the English Presbyterian Synod when the college question was being discussed. One of the strong arguments in favor of London was that students there are in contact with the throb of national life. 'Ian MacLaren' answered that by drawing a graphic and humorous picture of the students sitting in the dingy old building there with their fingers on the pulse of the metropolis. When the roll was being called one of the strongest anti-Cambridge men brought down the house by voting inadvertently in favor of Cambridge. A young minister capped the climax by shouting "doubtful" when his name was called. It is just as well to keep good humored about such things.

AN interesting illustration of respect for the conventional rules of the English House of Commons by the members, and how soon the greatest master may pass comparatively out of sight and out of mind, was given recently in *The Strand*: "Mr. Gladstone, in Parliamentary phrase, is still 'the right honourable gentleman, the member for Midlothian.' But so remote has he grown to be in the minds of men busy night and day at Westminster that several times they, making chance allusion to him, have spoken of 'Mr. Gladstone.' On the earliest occasion of this lapse it was unobserved. As it threatened to become habitual, recurrence was met by cries of 'Order, order,' and the offending member harked back to the more rotund style of allusion."

THE *Christian Work* says that only three out of every hundred murderers are hanged in the United States and asks is it "worth while to perpetuate a punishment which is so seldom inflicted." Most decidedly not. The horror with which many excellent people regard capital punishment is the real reason why many murderers are allowed to escape. It is all very well for prosecuting counsel to tell jurors they have nothing to do with the consequences of their verdict. The ethics of such a statement is somewhat doubtful; but even if technically correct the conscience and common sense of a juror will tell him that he is responsible for the consequence of his acts. The juror who thinks the evidence strong enough to send a man to the penitentiary, though not clear enough to send him to the gallows, is many million times a better man than the coarse fellow who would hang a human being on weak or doubtful evidence. Would it not be much better to have two hundred and fifty murderers out of three hundred safely behind the bars than three hanged and two hundred and ninety-seven prowling around perhaps in search of more victims. Theories often defeat themselves, and the theory of capital punishment in the United States does little more than allow scores of murderers go free. Reason about it as you may that is the practical outcome; and that may be the outcome elsewhere before long.

OUR HONAN MISSION.

WE have been favored with a reading of the proof sheets of a sketch of our Honan Mission just about to be published from the pen of the Rev. James B. Fraser, M.D., formerly one of our missionaries to Formosa, and now of Annan. The story, as told by Dr. Fraser, is one of great interest, and will, no doubt, like others of the same series of sketches of our mission fields, be widely read by members of our own Church at least. The speedy appearance of this pamphlet, the appointment last week of three new missionaries for Honan, the recent return thither of three others all call attention to it at present, as well as the humiliating experience which China has been undergoing at the

hands of Japan, and the anxiety called forth for the mission and our brethren there on that account.

The origin of this mission in the history of our Church at least was unique. It was a direct and immediate Canadian result of that missionary spirit which has spread so rapidly and widely among students both in Britain and America, over the Christian world indeed, and which is one of the most remarkable among the many remarkable missionary movements of our time. At Queen's University and Knox College this newly awakened interest was not only felt, but it embodied itself in active steps being taken to have some distinct part in mission work. These colleges had at the time one student each specially interested in and who had devoted himself to foreign mission work and was anxious at the earliest moment possible to go to some foreign field in connection with our Church—the Rev. J. Fraser Smith, M.D., at Queen's, and the Rev. Jonathan Goforth, in Knox College. When the funds were not forthcoming in the treasury of the Church to send these brethren forth, the students of the two colleges, largely through the contagious enthusiasm of these two young men, and influenced by the student's missionary movement, took them up to be specially their representatives and agents and to do on their behalf a special work on some new field. Honan, in North Central China, was chosen. It was known to be a field specially needy and also specially difficult. Taken up then, sent forth and supported by their respective colleges, these two missionaries set out, and in March 1888 landed at Chefoo. The offer of the Rev. Donald Macgillivray soon followed to go to China with these brethren of his on the smallest possible salary. Montreal, where missionary interest has always been strong, caught the holy flame and raised and sent forth its large contingent. Other missionaries, male and female, have since been added to the force and three more have just been appointed, raising it up to twelve when all shall have reached their field of labor.

A striking and interesting feature of this field, is the manner in which the support at first of this comparatively speaking large force was undertaken and but for which it did not appear at the time that the mission could have been started. It marked a distinct rise in the tide of missionary liberality. The spontaneous contributions of the students, a class not generally over-burdened with wealth, came first; separate churches next undertook the support of individual missionaries, and next individual members of churches took upon themselves the whole support of particular missionaries. It cannot be doubted that this example has had a good effect upon the whole Church.

Acquiring the language is of course the very first step to practical work, and one can imagine the earnestness with which these brethren set to work at this task with their eyes upon Honan and their hearts there upon their chosen field of labor. In October, accompanied by two American brethren, whose assistance and kindness in many ways greatly aided our missionaries, the first tour of inspection and reconnoitering was made in North Honan. Much new light was gained from this tour, and upon their return an advance movement was made nearer to but not yet into Honan. The mission band had been receiving reinforcements, two tours for work had been made, and in October 1890, after repeated failures and disappointments, the first property was acquired. In May 1891 another foothold was gained, and in July last yet another.

But the heathen world is conspicuously where Satan's seat is, and the opposition raised and the perils to which, in this mission as in Formosa, the missionaries have been exposed are a striking feature of this work and a thrilling chapter in its history. The forces of darkness rose to measure their arms with those of light and truth, and the latter have won the day here as in Formosa, as in India, and now, though the obstacles are vast and the dangers not yet by any means all over, yet the feeling is growing friendly and is to-day more so than ever before. In all these difficulties and perils the faith, wisdom and courage of the missionaries have been tested, strengthened and manifested, and the Church's sympathies, prayers and support have been powerfully called forth and drawn to this field. In addition to difficulties and trials of this kind there have been others which have come closer still to the

hearts of the missionaries and of the Church. Sickness and death have laid their heavy hand upon our missionaries, and the soil of Honan has been watered with tears and hallowed by the dust of our dead. For a time the field was bereft of almost its whole staff owing to these visitations of God's providence to try the faith and patience of His people. But the cloud is passing away, and soon, by the blessing of God, the field will be better equipped than ever. In addition to the harmony, the earnestness, the wisdom and courage of our missionaries, in addition to evangelistic touring, medical and sick-nursing work have formed conspicuous features of it, and have been of pre-eminent help in paving the way for work, in the doing of it, in disarming opposition, in conciliating the natives and gaining their confidence and good-will.

In the midst of trials and difficulties God has cheered the hearts of His servants on the field and at home by giving them to see the first fruits of what will yet be a great ingathering. Very great care and caution taken in admitting professed converts into the full fellowship of the Church is the established policy in this mission. In June 1892 their first two converts in Honan were baptized, and at present there are upwards of fifteen baptized adults, and thirty candidates on probation.

The sending forth of three new missionaries is an especial call to prayer for this field. "The work," says Dr. Smith, "in North Honan is scarcely yet begun, and we must not expect too much, nor should any person be discouraged even if the results are not so good as might be expected. The difficulties to be encountered are stupendous, and when we take into consideration the character of the people with whom we have to do, their pride and prejudice, their ignorance and indifference, their idolatries and superstitions, their apathy in the way of everything like improvement or reform, and above all their utter lack of honesty and truthfulness, from the highest to the lowest, we may well thank God for what has already been accomplished, and, with renewed energy and zeal, press on in the great work."

THE PROPOSED NEW PROFESSOR.

(COMMUNICATED.)

THE Rev. John S. MacIntosh, D.D., LL.D. is of Irish parentage but was born in the city of Philadelphia, a little over half a century ago. His father having died while he was yet a child, he was taken to Ireland and there brought up and educated under the fostering care of a relative, who was long one of the most skilful as well as best known physicians in the town of Ballymoney. In due time he entered Queen's College, Belfast, and his career there was a very brilliant one. Even then he showed how the thorough student and the brilliant orator may be combined in the same person. After finishing his course, towards the close of 1862 he was called to the pastorate of the congregation of Connor, one of the oldest, most numerous, and respectable of the congregations in Ulster. Rural as it is, it was the seat of the Bishopric which Jeremy Taylor filled more than two centuries ago. In this classic ground he spent nearly five and a half years, making full proof of his ministry and known in a wide region as a scholarly and eloquent preacher. Early in the Spring of 1868 he became assistant and successor of the famous Dr. Henry Cooke. To follow in the steps of such a king of preachers demanded rare gifts and graces; it was sufficient to test the mettle of the best man in the Church. Moreover the old man eloquent was for a time one of the hearers. But Dr. MacIntosh was equal to the occasion and the position, and that is saying much. Here he spent nearly 13 years. In 1880 when the Pan-Presbyterian Council met in Philadelphia he was one of the delegates, and this led to his call to fill the place left vacant by the death of Dr. Beadle. He was called at the same time to a congregation in Chicago, but he chose the city of his birth-place, and there he worked until a few months ago. While he was prominent as a preacher in the city of brotherly love, he rose in time to no less prominent a position in the Church courts, and in the public life outside of the Church as well. In later years he became a leading spirit in University extension.

Within the last two or three years he has attracted much attention by a course of lectures on the "History of Presbyterianism in the States." Their exceptional merit both as to research and as to

their charm in style and eloquence was acknowledged by men of the highest standing. He was for a time lecturer in Lane Seminary, Cincinnati, and gave great satisfaction. He was one of the originators and has all along been a leading spirit in the Scotch-Irish Society of this continent. Of the six published volumes of proceedings, his contributions in each one hold a place all their own. They show keen insight and philosophical acumen of the highest order. It is a master's hand that so brilliantly depicts the growth and characteristics of a people of whom he is himself among the best types. His sense of humor is as conspicuous as his other qualities are. Here he would more than meet the criteria laid down by the now widely famed Mrs. MacFadyen, of "The Bonnie Brier Bush."

In a word Knox College and the Presbyterian Church in Canada are to be congratulated in the prospect of securing such a man as a professor. He will bring to his work an enthusiasm that will tell mightily on the future of the ministers of Canada.

FOREIGN MISSION COMMITTEE.

[We are indebted to the kindness of the Rev. R. P. MacKay for this early report of the proceedings of the Foreign Mission Committee at its last meeting.—ED.]

The Foreign Mission Committee met on Tuesday, Wednesday and Thursday, 21st, 22nd and 23rd inst. The following members were present: Wm. Hamilton Cassels (Convener), Principal Grant, Principal MacVicar, Dr. MacLaren, Dr. Wardrope, Dr. Milligan, Dr. Moore, Dr. A. B. MacKay, Dr. Thompson, Dr. A. D. MacDonald, Dr. J. B. Fraser, Dr. McCrae, and Revs. R. Johnston, J. A. MacDonald, Dougald Currie, R. P. MacKay, Mr. Andrew Jeffrey and Mr. R. S. Goulay. The attendance was unusually large. Very much business was transacted. An appreciative resolution was adopted with respect to the death of the Rev. Geo. Burson who was for many years an active and useful member of this committee. It was decided to begin work in Dhar, another important centre of population in Central India, which has been for years visited by our missionaries, and which they regard as ready for occupation. Rev. Norman H. Russell and Miss O'Hara, M.D., will undertake that field.

A copy of the Shorter Catechism in Hindu, translated by the Rev. W. A. Wilson, was submitted to the Committee.

The secretary was instructed to express the thanks of the Committee to His Highness the Maharaja Holkar for his decided interference in behalf of the persecuted Christians at Indore, which has put an end to the persecutions for the time being. A scheme has been prepared by the Presbytery of Indore for the training of Bible readers and catechists, which corresponds with the course in our theological colleges at home. A call has been extended to Dr. Webster to become a medical professor in Beirut College, in which he will also have an opportunity of preaching the gospel, and exercising all the spiritual influence he can in an institution attended by 250 youths gathered from all parts of Syria, Asia Minor, Egypt and Cyprus. Dr. Webster leaves himself in the hands of the Church. He is quite willing to continue the work in Haifa, if the Church decides that that work is to be continued at the same time stating that so many societies are operating in Palestine as to make it impossible to avoid overlapping. The Committee decided to refer the matter to the General Assembly, with the recommendation that Dr. Webster be transferred to Beirut, and also that an interest in Jewish work be maintained in connection with that Institution.

Dr. Thomson, who is employed amongst the Chinese in Montreal, appeared before the Committee and reported that in Montreal fifteen Sunday-schools have been organized which are attended by over 300 Chinese, and already a considerable number of these have declared their determination to renounce idolatry. Dr. Thomson visited Ottawa and Toronto, and has been acquainting himself with conditions of the Chinese populations in these places.

Mr. Newmark, who has been labouring amongst the Jews in Montreal, has tendered his resignation on account of discouragements in the work. His resignation has been accepted.

The Chinese work in British Columbia is being pushed vigorously by Messrs Winchester and Colman. They are very much hampered by the want of a suitable building in Chinatown. It has been decided, in accordance with a request from the Synod of B.C., that Mr. Colman should reside on the mainland, and Mr. Winchester with his native helper continue in Victoria.

The work in Formosa has been progressing favourably, notwithstanding the agitations of war. The latest intelligence from the mission is that all the European ladies—Mrs. Gauld included—had gone to Amoy, by advice of the British Consul, both for their own safety and the greater liberty of the male population during the disturbances that might arise in connection with the cession of the island to Japan.

The work in Honan has been constantly encouraging, notwithstanding the war, the reduction of the staff through sickness. Messrs. Goforth and Slimmon and Dr. Malcolm have joined them ere this.

The new building at Alberni is in process of construction. Mr. Swartout has his headquarters now at Uclulalt where a school has been started, of which he speaks hopefully. The Girls' Home at Alberni, under the direction of Miss Johnston and the day school under the direction of Miss Minnes are both encouraging. The girls school will be greatly helped when they get into their new building, which is to accommodate between 40 and 50 children.

Mr. R. A. Mitchell B.A., and Mr. James Menzies, M.D., were appointed to Honan. A communication was received from Rev. Dr. Parsons to the effect that the young people of Knox Church, Toronto, wished to become responsible for Mr. Mitchell's salary, to the extent of \$500 per annum, which was cordially received by the Committee. Mr. J. J. Thompson, M.D., and Rev. A. P. Ledingham, M.A., were appointed to India on condition that their medical examination is satisfactory. A communication was read from the Glengarry Presbytery undertaking to contribute \$900 annually, beyond their ordinary contributions, towards the support of a missionary in Central India. It was agreed that Mr. Ledingham be assigned to that Presbytery.

Miss J. Dow, M.D., was appointed to Honan, as successor to Miss Lucinda Graham, M.D. Miss Dow will, it is expected, be supported by the W. F. M. S. of Montreal. Miss Ida Clark's application was satisfactory and her appointment made conditional upon her passing successfully the prescribed medical examination.

The Family Circle.

WHY SHOULDN'T I?

My canary bird sings the whole day long
Behind his gilded bars,
Shut in from all that birds enjoy
Under the sun and stars:
The freedom, grace and action fine
Of wild birds he foregoes;
But, spite of that, with happiness
His little heart o'erflows:
"The world is wide, and birds outside
In happy cheer always abide.
Why shouldn't I?"

I, too, must dwell behind the bars
Of toil and sacrifice;
From heavy hearts and weary brain
My prayers or songs arise;
But all around sad hearts abound,
And troubles worse than mine;
If aught of comfort I can bring
To them, shall I repine?
God's world is wide; if I can hide
The crowding tears and sing beside,
Why shouldn't I?
—Helen M. Winslow.

SWEETHEART ROBIN.

Interlocked boughs of the hawthorn hedge,
How barely your brown twigs glisten!
What! have your blossoms forgotten their pledge?
Is it not May-time? Listen!
Surely I heard a bluebird sing,
And smelt the breath of the clover.
[What is the word he was whispering—
Whispering over and over?]

Daffydowndilly, how late thou art,
Thou spring-time's earliest comer!
The gladness of summer is in my heart,
And on my cheek there is summer,
Thrilling me through at the bluebird's call,
As the sun when it kisses the clover!
[Gainst my cheek did a sunbeam fall?
Ah, why was he bending over?]

Petals of white from the hawthorn-tree
Over the lush grass blowing;
Light is my heart as your breezes be—
Why, surely it cannot be snowing!
A moment ago the dream-soft skies
Arched above fields of clover!
[Why did he look me so full in the eyes?
And why did my head droop over?]

I know that I heard a bluebird's call;
[That word for a whole heart's hushing!]
I know that I felt a sunbeam fall;
[Ah, what on my cheek was brushing?]
The sky showed never a sign of rain;
[His eyes—he was bending over!]
And I know, though I walked in a winter lane,
I smelt the breath of the clover!
—Harper's Magazine.

THE CRIB HOUSE.

It was just at nightfall that a workman from the crib knocked at the door of the North Point light-house. "Thought I'd tell you," he said to the keeper, "that your Tom'll be out at the crib all night. He went out in the yawl with Duncan this morning to rig up an electric signal for us, and was comin' in this evenin'. But a gang of us came ashore this afternoon, and when we tried to launch the yawl to go back, the breakers were comin' in so stiff they capsized us and smashed in the stern of the boat against the pier. They haven't got another boat out there, but he'll be all right. He's safer where he is than if he tried to get back in as nasty a sea as that. The yawl ain't fit for such weather."

Tom Riley, the keeper's son, had a knack he had picked up pretty much by himself for making electrical contrivances of one sort and another. Duncan, the foreman at the crib, had been much pleased with this work of Tom's and had taken a great liking to the boy. Several times he had had Tom out to the crib-house to do some small job for him.

The crib-house was a circular affair of unpainted pine boards built at the top of a shaft sunk to the bottom of the lake. It stood about a mile from the shore and marked the terminus of a new intake tunnel the men were laying under the bed of the lake, and through which the city was to draw its water supply.

There was nothing unusual in any onespending the night out there. Tom had never done it, but the workmen always

stayed there nights except in unusually stormy weather.

As the gale increased and old Michigan's waters boomed along the shore, Tom's father went up in the light tower and looked out anxiously at the crib, and wished Tom were safe at home.

Out in the crib-house the men were at their supper. Duncan came up from the tunnel and finding how the waves were breaking against the house had about made up his mind to have the men go ashore when he was told that the yawl had not come back.

"It can't be they're afraid to come out," he said; "and you here yet, Tom? You'll have to stay with us now."

Everyone turned in early, and to the howling of the wind and waters without, the men dropped asleep in their bunks along the walls. It was past midnight when a huge wave, thundering against the side of the house, broke the window over Duncan's bunk just under the roof. The water, spurting in, fell in a shower on the floor, wetting Duncan on its way and scattering the broken glass over him. Duncan jumped down to the floor, dashing the water from his eyes. The man on watch, who had been nodding in his chair, was on his feet in an instant.

"How long has this thing been going on?"

"It's been gettin' worse ever since ten!"

They listened a few minutes until another watery giant crashed into the house with a shock that wrenched it in every joint.

"There's just one thing to do," said Duncan; "the house can't stand too much of this. Wake the men; we must get down in the air chamber and stay till the storm lets up!"

The circular wall of the crib rose several feet above the surface of the water, and on top of it the house was built. Inside the crib was an air chamber extending downward for seventy-five feet and divided into a number of locks that opened into each other by trap doors. The men, shaken from their sleep, climbed down the ladder through the well, occupying the space between the floor of the house and the opening into the upper air-lock. Duncan cautioned the watchman to see that the engine kept up a full pressure of air in the chamber, and to rap on the door as soon as the storm abated. Then he followed the others down the ladder through the small square opening into the lock, and bolted the iron door after him. They were close quarters that the chamber afforded for the men. It was but ten feet in diameter and in height not much above a man's head. It was cold and dark. Duncan had put out the lantern, for at best there was none too much air, and a lantern uses up more than its share. The men stretched themselves on the floor or huddled together against the walls and dozed off. Duncan lay with his head on the trap leading into the lock below and Tom lay beside him. Now and then the muffled roar of the storm came down to them faintly.

Tom woke from his first sleep to find himself shivering. Duncan had taken off his overcoat and was spreading it over him. The damp chill of the chamber seemed to make its way to the very bones and the air was close and heavy. Duncan struck a match and looked at his watch. It was just three. And so the long, dreary night wore on. The men slept

restlessly or lay half awake, longing for morning.

It was a night of dreariness for some one else—for Tom's father watching beside his light. While the wind whirled wildly about the tower, driving the sleet against the broad panes, he sat straining his eyes for the light from the little window in the crib-house. Sometimes he thought he saw it. Then all was dark, and the fear that the house might not have stood came back to him. At last the light came faintly up along the horizon and he saw the crib-house darkly outlined. As the stretch of gray spread upward the black waters changed to a clay colour. There was the little house standing bravely against the savage buffeting of wind and waves.

It stood through the night, could it stand until the storm died out? And while he still looked the house was torn from the crib, shattered into a thousand pieces as easily as if it had been a toy, leaving nothing but a litter of wreckage tossing where it had stood. The old man, faint and trembling, with tears streaming down his face, rushed down the stairs and made his way, half dressed, to the pumping station to give the alarm.

While the light-keeper was getting his first sight of the house in the gray light, the men in the air-lock were waking out of their comfortless sleep, shifting about in their cramped positions to stretch aching arms and legs.

"Hark!" said Duncan. There was no need to speak; they all heard the smothered crash. "The house has gone!" said one of the men.

"Keep still!" said Duncan fiercely—"the boat landing, perhaps—the house will stand all right!" His voice shook a little and he gripped Tom's hand. "You'd better all go to sleep again, it's not morning yet."

An hour passed by. The air grew closer and closer. It seemed stifling to Tom when he woke again with a violent throbbing in his head.

"It's gettin' too thick to breathe in here," said Brady. "That must have been the house, and the pump has stopped!" While he spoke the man next him fell over in a faint. At the same time Duncan felt something cold at the back of his neck as he lay on the floor. The water was oozing through the trap from the lock below. He whispered to Tom to say nothing and spread his coat over the water. But the water kept creeping in and before long someone else felt it.

"If we don't get out of here quick we're goners," said Brady. "The pump's stopped and it's between drowning and suffocating!"

"Yes, the pump has stopped," answered Duncan; but the best we can do is to stay here till someone comes." But as the air in the compartment grew more and more foul, one after another of the men begged to have the door opened.

"If the house has gone," said Duncan, "there may be water in the well above and the chances are pretty good for drowning; but if you say so we'll open the trap. How many want to try it?"

Each man gave his voice in favor of opening the door. They formed in a line, with the married men first, and these again ranged according to the size of their families, Duncan came second from the ladder.

"See here, men, Tom isn't married, but he came out to help us, and he isn't paid for his work. He ought to go first."

"No," someone called out, "let him take his chances where he belongs. He's no childer or women-folk to keep."

"Then I'll change with him," Duncan said; "I've a right to do that!" He cut Tom short in his protest by pushing him into second place, and went himself to the end of the line. "Ready now. Open the trap!"

As the trap was opened a deluge of water burst through the narrow opening, knocking the first man from the ladder. Tom, with shut eyes and teeth set, gripped the ladder and struggled desperately against the whirlpool that sucked down into the chamber. The pushing of the line behind him helped him to keep his hold. Every step upward was a fight against the weight of water above that pressed down solidly on all sides of him. Just as he thought it was all up with him he reached the end of the ladder, let go his hold, and came to the surface.

A wire cable that had been attached to the hoisting engine hung down inside the crib wall. Tom struck out and succeeded in catching hold of it. Two others came to the surface and made their way to the cable, and then two more, until there were five of them swinging on it. Tom looked at the faces for Duncan but he was not there.

It was a miracle that so many should have reached the surface, for the well, open to the sky as clear as if a house had never stood above it, was filled with eight or ten feet of water. And faster than the water poured down into the lock, the waves, sweeping over the crib and through a breach at the side, filled the well. As they broke over the wall the downfall from them thumped the string of men against the timbers. One poor fellow managed to climb up on the wall, only to be swept back into the well, and he could not get to the cable again.

The others hung on grimly, but at the end of the first quarter hour one of them dropped off; a half hour and another went down. It seemed almost useless to hold on. It could last but a short time longer—an hour, perhaps; and they had no hope that help was within miles of them.

They could not see the crowds that had gathered on the shore as the news spread. Word had gone to the city for the life-boat and the crowd looked impatiently to the south for some sign of it.

"There she comes!" It was hardly more than a black spot on the water, away down the bay, with a long smoke banner trailing behind it. The little tug was like a plaything among the waves. Tossing and rolling, at times it disappeared entirely, and the anxious watchers gave it up for lost. But there it was butting through the great waves again, and again swallowed up in a storm of spray, battling its way along until it neared the crib. An hour went by in manœuvring for a position. Then the tug gave two sharp whistles, the life-boat was manned and the tow-line slacked away, letting the boat drift down on the crib.

Tom had closed his eyes with the thought that ten minutes more would be the limit of his endurance. The whistles caught his ear. The man beside him apparently didn't hear them. Tom wanted to tell him but he could only whisper huskily, "They're coming! Hold on!"

There was no sign for answer. Tom made one more attempt to rouse him. "Hold on, I say! They're coming!" But the man was beyond hearing. His head dropped back, and his hand loosening slipped from the cable.

Ten minutes later Tom heard a voice above him. He looked up to see a man in yellow oil-skin standing over him.

"Hang on tight," called the man, "I'll get you!" The waves washed against him with terrible force and he had hard work holding on by a broken upright.

Around his waist was a life line, the end of which was held by the crew in the boat; another line from his waist he had made fast to the upright. Catching his toes in a crevice he reached down, took two half hitches around Tom, and hauled him to the top of the crib. He tied an extra life preserver around Tom, cut the line binding himself to the upright, and threw Tom into the water. Then jumping in himself the brave fellow got the boy on his back and fought fiercely through the waves aided by the life line. A cheer broke out from the shore as the two were dragged into the boat.

Another and a fruitless trip to the crib was made by the life saver, and then seeing the uselessness of further effort, the boat was pulled off to the tug.

They asked Tom if the men were in the lock and had opened the trap. He nodded his head and tried to tell them they must go back for Duncan, but he could not speak. His eyelids fell shut and then he knew and cared nothing until, laid between the fresh sheets of the little cot in the hospital, he opened his eyes to find his father beside him.—*By Lonnon York, in The Interior.*

MOTHERHOOD.

Mother! How many delightful associations cluster around that word! The innocent smiles of infancy, the gambols of boyhood, and the happiest hours of riper years! When my heart aches and my limbs are weary travelling through the thorny path of life, I sit down on some mossy stone, and closing my eyes on real scenes, send my spirit back to the days of early life; I feel afresh my infant joys and sorrows, till my spirit recovers its tone, and is willing to pursue its journey. But in all these reminiscences my mother rises; if I seat myself upon my cushion, it is at her side; if I sing, it is to her ear; if I walk the walls or the meadows, my little hand is in my mother's, and my little feet keep company with hers; when my heart bounds with its best joy, it is because of the performance of some task, or the recitation of some verses, I received a present from her hand. There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps.—*Bishop Thomson.*

THE EXCHANGE EDITOR.

The man who reads the exchanges is a very important man; and, let me say, too, he is a pretty highly paid man. He has to read, we will say, three thousand papers regularly. All the newspapers in the country come into the office, and he does not do anything else. He sits at his desk all day, and a pile of newspapers, or, say, a cord of newspapers, is laid before him every morning; he starts to work and turns them over and over to see what is in them. He has to know what it is that should be taken from them and put into his paper. What is the interesting story? It requires judgment to know this; it requires knowledge and experience as well as talent. It also requires a sense of humor, because there are a great many things that are really important that may not seem so at the first glance, and the newspaper reader has got to judge about that. He must always be on hand and spend a great many hours at his desk; and he is pretty tired when he gets through with his day's task. It is a hard duty, but he has lots of amusement, and, as I said, he is very well paid. So he is happy.—*Charles A. Dana, in McClure's Magazine for May.*

Our Young Folks.

DOLLY'S LESSON

Come here, you nignoramus!
I'm 'shamed to have to 'fess
You don't know any letter
'Cept just your cookie S.

Now listen, and I'll tell you—
This round hole's name is O,
And when you put a tail in
It makes Q, you know.

And if it has a front door
To walk in at, it's C;
Then make a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I, and stands for me;
And when it puts a hat on,
It makes a cup o' T.

And curly I is J, dear,
And half of B is P;
And E without his slippers on
Is only F, you see!

You turn A upside downwards,
And people call it V;
And if it's twins, like this one,
W 'twill be.

Now, dolly, when you learn 'em,
You'll know a great big heap—
Most much's I—O, dolly!
I believe you've gone asleep!
—*Youth's Companion.*

TED'S STRIKE.

"Mamma, I've striked."

"Why, Teddie Melrose Palmeter!"

"Yes'm." And with a sober, impressive air Ted laid the two cents in his mother's hand; then put his hands behind him, set his short fat legs wide apart and looked important. Mamma was taken by surprise, but Ted looked so funny she wanted to laugh.

"But, dear, didn't you bring in mamma's sticks, and what made you give back the pennies?"

"Why, mamma, I've striked—don't you see? and I want free pennies now—Tim said so—an' Tim—"

"Tim?" mamma asked. The puzzle was growing bigger and bigger.

"Yes'm, Tim Maloney, his father's striked, an' Tim's striked, too—me'n him has, both of us. An' Tim said I must oughter have free cents now, mamma."

Ted held out his hand. But mamma only smiled a little and tucked back a curl on his forehead, as she said, "Well, little man, run away then, and mamma will get her own sticks. Papa and I think two pennies are enough."

It was Ted's turn now to be surprised. He walked away very slowly indeed. It was queer! He had expected, if Tim said so, of course mamma would give him the three cents right off, and—Oh, dear! Now he hadn't any pennies at all. It had been a bargain between mamma and Ted, ever since he was four years old, that he should bring in six sticks, one by one, for mamma's open fire in the sewing room. And first, mamma always gave him two bright pennies for his very own to put in the two-story bank on the mantel, until he grew rich. The bank was getting very heavy, only today there would not be any pennies to drop in. Ted was beginning to wish he hadn't "striked" at all. He went out into the hall, sat down on the lower stair, put his elbows on his knees and his two fat cheeks into his hand, and thought very hard. Tomorrow was Baby Beth's first birthday, and only this morning papa had told Ted that to-day's pennies would make enough in the bank to buy her the dear little jumping doll in the store window.

"Oh, dear," Ted thought, "now I can't give Bef any birfday at all! an' I do think she's the darlinest baby there is—piles nicer'n Tim's old baby. Oh, dear, dear me!" If he hadn't been a little man he might have cried; as it was, he just poked his knuckles into his eyes and wouldn't cry.

Presently mamma, sewing busily, heard a meek little voice at her elbow say, "Mamma, I'm all froo being striked, 'cause it's

Bef's birthday, an' I don't like Tim's baby, mamma. My baby's just the best, an' I want the jump dolly, so! Please'm, I don't want free pennies now." Mamma laughed, and took the hint.

"There, darling, take your pennies and don't strike any more, ever," she said. But she shut one more than two pennies into the fat little fist, and gave Ted a big hug before he went away. At the door, he stopped to say briefly, "An' mamma, I'm a-goin' to bring in twenty sticks for you."

MOTHER.

There is no friendship on earth so true, no love so pure, as that of a mother for her child. In our infancy it is in her arms we are rocked to sleep, it is her gentle hand that smooths our brow, it is her cool touch that eases the burning fever in our veins, and her ever watchful eye that keeps vigil through the long and painful hours of sickness. How patiently she bears with our infantile peevishness, how constantly does she labour to teach us what is good, pure, and noble, and how quick is she to come to our rescue in the dark hours of trouble and need. When all the world besides denies us sympathy, when all others desert us in the hour of misfortune, and when we have forfeited the love and respect of our fellow-man, then it is that the blessed and all-pervading love of a mother's heart manifests itself in all its beauty and strength. There is nothing under the sun so beautiful, so attractive, so pure, as the spirit of maternity.

If misfortune overtakes us, sorrow comes upon us, and life loses all its charms, it is our mother that stands ready with open arms to receive us to her bosom, and smooth away the rugged features of our pathway. Alas! how little do the young people of the day appreciate a mother's tenderness while the mother is living. How heedless are we in youth of all her anxieties and kindnesses. But when she is dead and gone, when the cares and coldness of the world come to wither our hearts, when we find how hard it is to obtain true sympathy, how few there be who love us for ourselves, how few will befriend us in adversity, then we think of the dear mother we have lost.

How much more beautiful and happy would be home-life if the young people of the day could appreciate and recognize in due time this all-abounding mother's love. Then would every member of the home circle vie with each other to make the hearth-stone one continuous scene of joy and peace.

"Honor thy father and thy mother that thy days may be long (and we might add happy) in the land which the Lord thy God has given thee," was no idle expression to be despised. He who gave utterance to this remarkable language comprehended the philosophy of home and social life. In this day of diversified clubs and societies why should not some good, intelligent person organize a society whose aim and object would be the inculcations of those sweet attractions of home life so essential to the peace and happiness of the family.—*Selected.*

HOW THEY SOUND THE SEA

How is the sea sounded? The *Popular Science Monthly* answers that question as follows:

"A ship regularly engaged in deep-sea sounding usually has the sounding machine mounted at the after end, and when about to sound is brought to a standstill with the stern to the sea. The stray line, with the sounding-rod and sinker attached, is over the guide pulley and carefully lowered to the water's edge, the register is set to zero, and the deep-sea thermometer is clamped to the sounding line; a seaman is stationed at the friction line which controls the velocity with which the wire is unreeled, another at the brake, and a third on the grating outside to handle the sinker and instruments, and to guide the wire as it passes overboard; a

machinist is at the hoisting engine, and the recorder takes a position for reading the register. When the sinker is let go the vessel is manoeuvred so as to keep the wire vertical, and the friction line is adjusted so as to allow it to descend from seventy to one hundred fathoms per minute. The instant the sinker strikes bottom, which is unmistakably indicated by the sudden release of the wire from strain, the reel is stopped by the friction line and brake; the recorder notes the number of turns of the reel.

"In an hour this messenger of man's ingenuity makes its excursion through five miles of watery waste to the abysmal regions of perfect repose and brings to the light of day the soil with which the rain of shells of minute infusorial organisms from the upper waters has been for ages mantling the oceans's floor. Here and there a giant peak rising from these sunless depths lifts his head to see the sky, and the dredge and trawl tell us that along its rugged sides, and on the hills and plains below, and even in the inky blackness and freezing cold of the deepest valleys, there is life."

LOST.

"Lost! in a game of play, a little girl's temper." Other sad losses are involved. Her mother's pride in her little girl is lost. Her companions have lost their pleasure in the game. The little girl herself has lost all the bright smiles which made her face so pretty. And she has also lost the society, the affection, and the good opinion of her companions. All these things were wrapped up, and lost, with the little girl's temper. No one can find the lost temper but herself. The place to look for it is called "Repentance," and the door into that place is called "Shame," and that door is only open to her.

Strange that she will not enter the door, which conscience points out so plainly, and seek for her lost treasure, seeing how easily she could find it, and how unhappy and uncomfortable the loss of it is making herself and all around her.

And not only can she find it if she chooses to seek, but a rich reward is offered her for its recovery.

The reward is—an approving conscience; a happy mind; her mother's pride; her companions' affection and society; the true beauty of a pleasant, smiling face, and a light heart cleared from the heavy weight of her sad loss.

What a silly little girl she must be! First, *willingly* to lose so valuable a thing. And next *willingly* to delay, even a moment before setting about finding it again.—*P. K.*

WHAT THE SPIDER TOLD.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patch-work on the door-step. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't! I can't!'"

"Then her mother came, and bade her look at me. Now every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."

A small boy was at a table where mother was not near to take care of him, and a lady next to him volunteered her services. "Let me cut your steak for you," she said; "if I can cut it the way you like it," she added, with some degree of doubt. "Thank you," the boy responded, accepting her courtesy; "I shall like it the way you cut it, even if you do not cut it the way I like it."



It isn't much trouble for a really healthy man to be good humored. Jollity and exuberant health are a proverbial combination. The hearty man who is always laughing doesn't have any trouble with his digestion. It has been said that laughing makes people healthy. The truth is that health makes people laugh.

There isn't any other thing so essential to health as regularity in the action of the bowels. Most all sickness starts with some derangement of the digestive functions. Good digestion means good, pure blood, and that means strength. Once let the bowels become clogged with refuse matter, and the whole system is deranged. Impure, poisonous matter gets into the blood and plants the seeds for all sorts of sickness.

Whenever there is a stoppage of the intestinal action, help should be given immediately. Usually a mild, gentle laxative is all that is necessary. A violent, wrenching, griping cathartic is never needed. Dr. Pierce's Pleasant Pellets are the most pleasant and successful remedy for occasional or chronic constipation, or costiveness. They are tiny, sugar-coated anti-bilious granules that even the smallest child can easily take. They act in perfect accord with nature and produce no griping or other disagreeable feeling. They should be taken at the first indication of digestive trouble. They stop sour stomach, belching, heart burn, flatulence and sick headache. They cure constipation permanently. You can stop taking them after the bowels are thoroughly regulated. Their help is a blessing. You do not become a slave to their use as with other pills.

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FOR THE TEETH
J. E. BERRY

Ministers and Churches.

The Rev. James Bryant, of Merriton and Port Robinson, has resigned his charge.

Professor James Orr, of Edinburgh, preached in Old St. Andrew's Church last Sunday evening.

Mr. John McLean, a graduate of Knox College, begins work at Claremont at the beginning of June.

The Ladies' Auxiliary of the Presbyterian Church, Tweed, paid off \$1,000 of the debt on the church last week.

Rev. John W. Tanner, of Windsor Mills, Que., has accepted a call to the Presbyterian church, Omemece.

Rev. Mr. Binnie, of McDonald's Corners, has been elected chaplain of the grand camp of the Sons of Scotland.

Mr. Wm. Patterson, a graduate of Montreal College, has been unanimously called to Knox Church, Leamington, Ont.

The Rev. R. E. Knowles has fully recovered, and preached in his own pulpit last Sunday to the great delight of a large congregation.

Rev. Dr. Hamilton, of Atonbank, has commenced an exposition of the book of Daniel to the ten o'clock class, Sabbath mornings.

Messrs. Geo. E. Armstrong and J. A. Edmiston, of Perth, William Hossie, of Bathurst, and James D. Moodie, of Burgess, have been elected elders of Knox Church, Perth.

The Rev. J. A. F. Sutherland, late of Selkirk in the Presbytery of Winnipeg, was inducted, by the Presbytery of Minnedosa, into the pastoral charge of the congregation of Minnedosa on Monday, May 6th.

St. Andrew's, Kingston, one of the handsomest churches in Ontario, is to have a peal of bells. A committee has the matter in hand; and just as soon as the necessary funds are collected the bells will be purchased.

Rev. Dr. Grant, of Orillia, has returned from Bermuda much improved in health. This will be welcome news to the thousands who delight in "Knoxian's" admirable letters in THE CANADA PRESBYTERIAN" says the Picton Times.

The Rev. D. Millar, has resigned the pastorate of the Presbyterian Church, Brussels. The resignation was accepted by the Presbytery of Matilda, and a resolution expressive of the high esteem felt for Mr. Millar by his co-presbyters was unanimously adopted.

The Presbytery of Kingston will apply at the next meeting of Assembly for leave to receive as a minister of the Presbyterian Church in Canada the Rev. Thomas J. Thompson, a member of the Presbytery of St. Lawrence of the Presbyterian Church in the United States.

The Presbytery of Huron nominates Rev. Prof. Gordon, D.D., for the Moderatorship of next General Assembly. It also nominates Prof. Beattie, D.D., for the vacant chair in Knox College. The Presbytery of Stratford nominates Rev. Prof. Gregg, D.D., for the Moderator's chair.

Many friends of the Rev. John Mackie, M.A., of St. Andrew's Church, Kingston, will regret to learn that he has never got over the fall he had in the winter, accentuated as it was by a sharp attack of gripple. When walking far or standing long, his back gives him great pain.

"The first marriage ceremony since his induction into the pastorate of St. Andrew's Presbyterian Church," says the London Advertiser, "was performed by Rev. Robert Johnston at the manse on Saturday evening, when Mr. Alexander Millar, the well-known piper, was united in marriage to Miss Kathleen Ash, of Picton street."

The new church at Winchester has been completed and will be dedicated June 2nd by Rev. Principal McVicar assisted by Rev. A. Rowat and Rev. M. H. Scott, former pastors. Since the sale of the old building the congregation has been worshipping in the Baptist Church as it is used by that denomination in the afternoon only.

The Rev. J. Fraser Campbell, from Indore, on Sabbath last, gave an interesting account of missionary work and needs in Central India, in St. James Square Church; and in the evening the pulpit was occupied by the Rev. John Macmillan, B.D., of Cote St. Antoine, who has just returned from Colorado, renewed in health and strength.

We had intended saying that Rev. I. B. Mullan was for twenty-eight years minister of St. Andrew's Church, Fergus; the intelligent composer made it thirty-eight. In September next Mr. Mullan will have completed a pastorate of twenty-four years. May the Moderator of the Synod of Toronto and Kingston be long spared to minister to an attached people!

The *Warder* says: Mr. Fraser, B.A., student of Queen's College, Kingston, who is at present filling the pulpit of St. Andrew's Church, Lindsay, is a young man of more than average ability. His sermons are clear expositions of the texts chosen and would do credit to one who had completed the full course in theology. Mr. Fraser, we understand, is a second year student in theology.

The Rev. D. V. Ross, M.A., of Cannington, is building a summer cottage on the lake shore at Beaverton.

The Rev. Walter Muir, of Carlisle, having signified his acceptance of a call to Brucefield, his induction will take place on the 11th prox.

The First Presbyterian Church, Chatham, held their anniversary on Monday evening last. A most delightful programme was presented, and the proceeds amounted in all to \$230.

Knox Church, Beaverton, is to be re-painted and kalsomined throughout the entire inside of the building during the summer. Specifications are now out. The Ladies' Aid Society of the Church have the matter in hand.

The Christian Endeavor Society of Knox Church, Acton, has arranged for the lecture of Rev. D. Strachan, B.A., of Hespeler, "Italy and Scotland," to be delivered in the church on Friday evening, May 31. Rev. Mr. Strachan is a most entertaining lecturer.

The Woodstock *Sentinel Review* says of Rev. Angus McKay, M. A., of Lucknow, who conducted services in Chalmers Church in that town, last Sabbath: "Mr. McKay has many friends in and around Woodstock who were glad to see and hear him. He is one of the ablest young ministers of the Presbyterian Church."

The congregation of St. John's French Presbyterian Church, Montreal, are now feeling jubilant that after their experiences and delays in the erection of their building on the corner of Cadieux and St. Catherine streets, they are now upon the high road of its completion. The congregation will, probably, worship in the new structure this autumn.

Rev. R. Atkinson, pastor of St. Andrew's Church, Berlin, caused a big sensation on Sunday evening, 12th inst., by criticizing, in very plain terms, the town council, the police, the license commissioners, the poker dens, gambling machines, the green house and other questionable places. The clergyman spoke very plainly, and his remarks have occasioned considerable comment. The *Telegraph* says the sermon has aroused much feeling and elicited much commendation, but all agree that the preacher kept strictly within the bounds of fairness and fact.

At a meeting of the Presbytery of Peterborough, held in Orangeville, in connection with the Synod, the induction of the Rev. Mr. Tanner was appointed to be held in Omemece on the 25th inst., at 2:30 p.m., Rev. Mr. McWilliams to preside, Rev. Mr. Somerville to preach, Dr. Torrance to address the minister and Rev. David A. Thomson the people. Dr. Smith, of Port Hope, was appointed to represent the Presbytery on the Assembly Committee on Bills in London in June next. The Rev. James Deazey, of Scotland, was nominated as a professor in Knox College.

"There is, evidently, a misunderstanding," writes the clerk of the Presbytery of Ottawa, "of what transpired ancient the nomination of Dr. Armstrong for a chair in Knox College. The mover of the motion indulged in a little pleasantries by saying that every good thing was not found in Toronto. No reference, whatever, was made to the Toronto Presbytery. Both the mover and the nominee are graduates of Old Knox, and refuse to take second place in their loyalty to their alma mater. Dr. Armstrong simply thanked the Presbytery for the unanimous nomination."

At a meeting of the Barrie Presbytery, held a few days ago, it was unanimously decided to recommend the board of Knox College, for financial reasons and in the interests of Theological Education, to divide the chair of the late Prof. Thomson adding Biblical Theology to Old Testament Literature, and making in the meantime two lectureships: (1) Old Testament Literature and Biblical Theology; and (2) Apologetics the salary connected with each to be \$1,500 per annum. Further the Presbytery nominates for the lectureship of Old Testament Literature and Biblical Theology, the Rev. D. M. Ramsay, F.A., B.D., and for the lectureship of Apologetics, the Rev. J. McD. Duncan, B.A.

"The Synod of Toronto and Kingston, one of the six Synods into which the Presbyterian Church in Canada is divided, is to meet in Collingwood next year," says the *Bulletin*. "On the invitation of Dr. McCrae the Synod which met in Orangeville this year unanimously decided to meet in Collingwood. This will bring to our town for two days some of the most distinguished ministers and laymen in Canada, men like Principal Grant, Principal Cavan, Dr. Milligan, Prof. McLaren, Rev. D. J. Macdonnell, Justice McLennan, Hamilton Cassels, Judge Creaser, and Hon. G. W. Ross. The Synod has met previously in Barrie and Orillia but never in Collingwood."

Professor Francis R. Beattie, D.D., of Louisville, Kentucky, reached Guelph on Saturday evening the 17th inst., being called here by the death of his father. Mr. William E. Beatty arrived from Kentucky on Sunday morning. Dr. Beattie left this afternoon for Louisville, from which place he goes this week to Pittsburgh, Pa., to attend the meeting of the General Assembly of the Presbyterian Church (north). Dr. Beattie expects to visit Ontario again this summer. The Presbyterian Theological Seminary at Louisville, Ky., with which Dr. Beattie is connected, is a new institution and is highly prosperous. The first session opened with thirty-one students; the second just closed had an attendance of fifty-two, and the prospect for next session indicates a considerable increase. The endowment already amounts to about \$300,000 and is increasing rapidly. One gentleman recently gave \$50,000 towards it.—*Guelph Mercury*.



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THE SYNOD OF MONTREAL AND OTTAWA.

For the first time in its history the Synod of Montreal and Ottawa met this year, on the 14th inst., in the enterprising young city of Sherbrooke, Que. Its present population is over ten thousand, and its taxable state is valued at four millions. Many of its private residences are handsome from an architectural standpoint, and that the people have a taste for the fine arts, is shown in their library and art union; in their free reading rooms; their natural history museum, and many other means of culture. There are four religious denominations, well sustained by the Protestants, and yet discords and animosities are unknown. The Roman Catholics, of course, are well represented. The railway accommodation is about all that could be desired.

Presbyterianism in Sherbrooke has had a history of struggle and battle, out of which has issued its present influential position. The first religious services held by the denomination, as far as any record can be traced, were in 1862. The Rev. William Shearer, the present minister, is a native of Kingston, Ont., but received his early education in the Public School and Collegiate Institute in Ottawa. He took a partial course in arts in McGill University, after which he studied theology in the Presbyterian College, Montreal, graduating in the spring of 1880. He is a man of energy and tact, living in constant touch with the people; and leading in every movement which tends to promote their welfare. In county Sunday School Associations, and Christian Endeavor Unions, he has frequently been elected either as secretary or president.

As is now becoming more and more the custom—a good one it is—a conference was arranged for previous to the meeting of Synod for business on the following subjects, all of them of practical, living interest:—1. Protestantism within the bounds of the Synod; its present position and

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prospects. (a) English-speaking Protestantism, the Rev. J. R. McLeod, B.A. (b) French-speaking Protestantism, the Rev. S. J. Taylor, M.A. 2. The work of the Holy Spirit. (a) In the Christian worker, the Rev. A. J. Mowatt. (b) In the congregation, the Rev. Jas. Hastie.

The Synod was opened in the evening in St. Andrew's Church. The citizens were present in considerable numbers, and so were the ministers from different places within the bounds, Montreal, especially, was well represented.

At a little past eight o'clock the Rev. J. R. McLeod, retiring moderator, conducted divine worship and opened the Synod. He took for his text John vi. 68, "Then Simon Peter answered Him, Lord so whom shall we go? Thou hast the words of eternal life." After the sermon a hymn was sung, and the Moderator then formally constituted the Synod by prayer in the name of Christ, the only King and Head of the Church.

In retiring from the chair, the Moderator thanked the Synod for the honor conferred upon him a year ago. He also thanked them for the kindness and forbearance of the brethren during his term of office. It was now the duty of the court to elect his successor.

Two names, for this office has been sent to Synod, namely, those of the Rev. James Fleck, of Montreal, and the Rev. James Cormack, of the Presbytery of Glengarry. The Rev. Mr. Fleck being detained by family sickness, and several other reasons, from being present, the Rev. James Cormack was elected by acclamation.

Mr. Cormack thanked the Synod for the honor thus unexpectedly conferred upon him. He knew that Mr. Fleck had been nominated by a majority of the Presbyteries. He also regretted the absence of Mr. Fleck, and especially the cause which has prevented that gentleman from being present. Finally, he asked the same kindness and forbearance from the court which had been accorded to those who had preceded him.

After some other routine business, the first sederunt closed.

The Synod resumed business on Wednesday morning, the 15th, at ten o'clock. The Rev. James Cormack, Moderator, in the chair. On motion, the cordial thanks of the Synod were given to the Rev. J. R. McLeod, retiring Moderator, for his services during the past year. Also, for the admirable sermon delivered to the Synod, with a request that he would give it to the press for publication.

Dr. Warden, of Montreal, addressed the Synod upon the Augmentation of Stipend Scheme. He informed the court that the committee had been able to pay each grant in full. A great reduction in grants had been effected for the ensuing year, the Presbyteries of Quebec and Montreal leading in this connection. His chief object was to lay before them some regulations made by the committee. One of these, was the appointment of a synodical committee upon the subject. Its duty would be to revise the applications for grants made by the congregations and Presbyteries, and, taking the who circumstances of each case into consideration, ascertain whether the grant could possibly be reduced. Perhaps the Synod of Montreal and Ottawa had reaped more advantage from the scheme than any other Synod in the Church, and, therefore, it ought to take a deeper interest in it. In closing, he moved a resolution expressing the Synod's sympathy with the scheme, and its readiness to co-operate with the General Assembly's committee in this work, and further, that a committee of Synod be appointed for these purposes.

Dr. Campbell, Montreal, in a few words, seconded the motion, which was carried.

On motion of Dr. Kellock, Richmond, the following were appointed as the committee: D. Warden, Dr. Campbell, Dr. Kellock, the Revs. J. Ballantyne, A. S. Grant, Jas. Stewart, A. Giran, Messrs. Warden King, Colin Mc-

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

BIRTHS.

On May 14th, at the Principal's Residence, Industrial School, Regina, to Mr. and Mrs. A. J. McLeod a son.

MARRIAGES.

At 533 Jarvis street, Toronto, on May 25th, by the Rev. Louis H. Jordan, B.D., Frederick Arnold Stevenson, D.M.D., Montreal, to Jessie Taornton Wood, daughter of the late Samuel Wood, of Oshawa.

Arthur, D. Morrice, Walter Paul, together with the conveners of the respective Presbyteries' committees.

At the afternoon sederunt the Rev. James Hastie, Cornwall, presented the report of the Synod's committee upon the State of Religion. He said that the report was full of cheer and hopefulness. Five departments of Christian work were covered, v.z., family religion and worship; the work of the elders, work among the young, especially in young peoples' societies; missionary interests; attendance at week night and Sabbath services. Mention was made of the hindrances to the progress of religion, such as drink, love of pleasure, Sabbath desecration, the superficial profession of religion, etc. The remedies recommended were, the faithful preaching of the Word, special evangelistic services, and godly example before men, and personal dealing with the soul.

The points raised by the report were spoken to by the Revs. K. McLennan, Dr. Campbell, of Montreal, and Rev. G. C. Heine. They spoke of the importance of looking after young men who go to Montreal. In this connection it was held to be the duty of pastors in the country to write to pastors in the city calling special attention to these young strangers. The report was then adopted.

In the evening, the Rev. J. Nichols, of Montreal, presented the report of the Synod's committee upon Sabbath observance. He explained that the General Assembly's Committee had sent about one hundred and thirty-one circulars to the Sessions within the Synod, asking for information as to how the Sabbath was observed in their respective localities. To these about eighty-six replies had been received. The majority of the reports speak of the Sabbath generally as fairly well kept. There were exceptions to this rule, mostly in the large towns, cities and summer resorts. The evils complained of were such as had been often referred to. Special reference was made, however, to the railway traffic; work in railway workshops on the Sabbath, on boat excursions, driving, visiting, Schermer Park, Park Royal, fishing, etc. Many suggestions had been made by the Sessions and many facts were given showing that some good had been done in promoting Sabbath observance.

The sessions had been asked for suggestions in this connection. A large number of replies had been returned. Several suggested that Conferences be held upon the subject in the various Presbyteries; that the ministers preach frequently upon it; that the Synod publicly protest against all unnecessary labor upon the Day of Rest, etc., etc. The following recommendations were made and discussed:

1. That the Synod express regret at the manner in which the Dominion House of Commons and Senate have prevented the bill for the better observance of the Lord's Day from becoming the law of the land.

2. That some action be taken with a view to the formation of Lord's Day Alliances in all the provinces of the Dominion similar to the one which has been established in Ontario.

3. That the Synod publish a strong and emphatic protest against all unnecessary labor upon the Lord's Day, and against the opening of any place of amusement upon that day; also declare that these things are in violation of the law of God.

4. That the Synod enjoin all pastors within its bounds to emphasize the duty of parents in promoting the proper observance of the Lord's Day in their households, and by the members of their families elsewhere.

5. That Presbyteries be again asked to take such steps as shall secure from parliamentary candidates a pledge that they will support all legislation which provides for the better observance of the Lord's Day.

6. That Presbyteries be urged to hold public conferences upon the subject of Sabbath observance at least once a year, and further that they make some effort to secure at such conferences the presence of as many members of our churches as possible.

These recommendations were agreed to, and the report was adopted as a whole.

In the conference upon the work of the Holy Spirit the Rev. A. J. Mowatt, of Montreal, led in a thoughtful and stirring paper. The Rev. James Hastie, of Cornwall, followed with an address upon the work of the Holy Spirit in the congregation.

In the discussion which followed the Rev. F. M. Dewy, Rev. E. Scott, Dr. Crombie, Rev. D. Tait, Rev. C. E. Amaron, Rev. G. C. Heine, and Mr. Walter Paul took part.

The conference closed at ten o'clock, and so did this sederunt.

The next meeting of Synod will be held in Erskine Church, Montreal.

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This mission still carries on its work in the poor districts throughout Toronto. The nurses are in much demand, and are quietly and faithfully ministering to the sick and needy, at the same time trying to carry the Gospel message with them. In many cases their teaching as well as their nursing is blessed. Come to the next meeting in the library of the Y.M.C.A., on the 31st June, at 3 p.m., and hear for yourself what is being done.

BIBLE TRAINING SCHOOL.

The first annual meeting of this school will be held at Association Hall to-morrow (Thursday). The council have been fortunate in securing the services of the Rev. Dr. Pierson to address this meeting, as no man on the continent is better able to present the claims of such an institution. He has just accepted the position of President of the Gordon Missionary Training School, Boston, left vacant by the death of the Rev. Dr. Gordon. The Rev. Elmore Harris, as President of the school, will occupy the chair and the meeting will also be addressed by prominent city ministers. It is unfortunate that so many other important gatherings meet on the same evening, but this could not be avoided as Thursday was the only night that Dr. Pierson could come.

ELECTRA.

The Greek play by Sophocles to be produced at the Grand Opera house next Thursday and Friday evenings by the faculty and pupils of the Conservatory of Music School of Elocution, under the patronage of their Excellencies the Governor-General and Lady Aberdeen and his Honour the Lieutenant-Governor and Mrs. Kirkpatrick, is attracting great attention, and promises to be an event of social as well as of educational and dramatic interest. The chaperones are Mrs. Edward Fisher, Mrs. Wm. Laidlaw, Mrs. Maurice Hutton, and Miss Patterson, of St. Hilda's College. The plan is open at the box office of the theatre.

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British and Foreign.

Florence Nightingale was seventy-five years old on the 15th of this month.

A movement is on foot to present a copy of the Bible to every medical man in the Japanese Empire.

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

Last week, Bishop Vincent finished his second year's course of sermons at Harvard University, and has accepted an invitation to serve another course next year.

A Royal Commission thinks it probable that human beings sometimes contract tuberculosis from animal food. There is less chance of contamination from well-cooked meat.

The clerymen of Ansonia, Conn., both Protestant and Roman Catholic, have united in recommending the Lord's Prayer as given in Matthew, as a suitable prayer to be used in opening school exercises.

The *Athenaeum* says that about £1,350 has been subscribed to the Robertson Smith memorial at Cambridge, of which sum about £100 has been appropriated by the donors to the purchase of manuscripts for the University Library.

Professor A. B. Bruce, D.D., of Glasgow preached school anniversary sermons at St. Paul's Church, Wigan, recently. On the following day he addressed the Nonconformist ministers of the town, and was afterwards entertained to luncheon.

Rev. N. Douglas Mackenzie, of Morning-side Church, Edinburgh, who is leaving for a professorship in Chicago, has been presented by the congregation with a gold watch and chain, and Mrs. Mackenzie with a silver teapot, sugar-basin and cream jug.

In the U. P. Church of Scotland, five new congregations have been formed during the year, bringing the total up to 578. The members number 190,950, an increase of 2,244, the largest since 1875. The total income of the Church amounted to £391,607, a decrease on last year.

At the annual church parade of the Boys' Brigade in St. Andrews's Hall, Glasgow, on a recent Sunday afternoon, nearly 2,000 of the boys and their officers occupied the body of the hall; the other parts of the building were also densely crowded. Dr. Hunter took for his text, "Thou shalt say, No!"

The Evangelical Union Defence Committee are preparing a statement setting forth that many are opposed to union with the Congregationalists on doctrinal grounds, others because of the position of the Congregationalists on the Temperance question, and others because the principal institutions and funds of the two bodies would still be managed separately.

The Bishop of Winchester (Dr. Thorold) has written to Mr. Chamberlain expressing his willingness to contribute to Dr. Dale's memorial. "I consider him," he remarks, "to have been one of the most enlightened and profound theologians of our time. My shelves contain nearly all, if not quite all, his books, and we were friends. Some of his letters I cherish as treasures."

Miss Weston, England, gave an account of her work in the Navy, and was listened to by a sympathetic audience which crowded Exeter (Lower) Hall. The work has now been carried on for twenty-five years, and, in addition to Sailors' Rests at Portsmouth and Davenport, embraces Temperance, moral and spiritual work amongst the blue jackets, and philanthropic work amongst their families and widows.

The Rev. A. Campbell, of Crathie, received the degree of D.D., at the Glasgow University graduation ceremony. He was presented by Professor Dickson, who referred to him as "Rev. Archibald Alexander Campbell, minister of the parish of Crathie, and domestic chaplain in Scotland to the Queen. He was ordained to the parish of Lomnay, and translated in 1874 to the parish of Crathie, where the Queen was a frequent worshipper in the parish church, and had in various forms shown her esteem for and confidence in its minister. He had been honored by her Majesty's command to publish a selection of his sermons. The Senate, having learned that Mr. Campbell was about to open a new church, deemed this a fitting opportunity to mark their sense of services so exceptional, honourable, and highly valued by the Queen."

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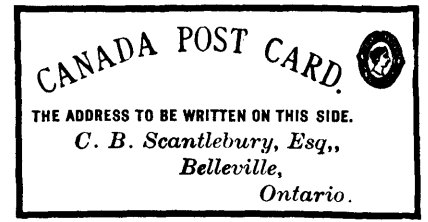
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Prof. Salmond, in the *Critical Review*, has reviewed Mr. A. J. Balfour's "Foundations of Belief" in terms of the highest praise.

The Sustentation Fund for the past eleven months shows an increase of £140, associations being down £1,921, but donations up £2,061.

An explosion in a pit at Denny, near Stirling, caused the death of thirteen miners including one of the rescuers, who succumbed to the after-damp. Over 160 men were rescued.



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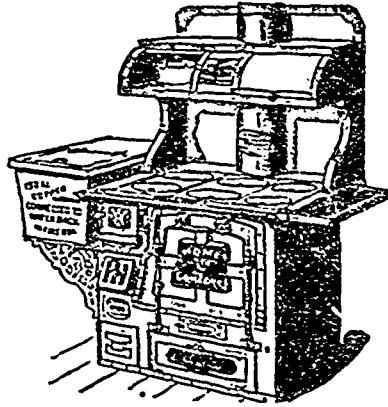
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- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
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MISCELLANEOUS.

A telegram announces the death of Rev. W. A. Scott, M.B., a missionary of the Church at Blantyre, South Africa.

Dr. Donald Macleod has gone on a trip to Madeira for the benefit of his health before taking up the duties of the Moderatorship.

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Dr. A. K. H. Boyd has now so far recovered his strength as to have been able to leave St. Andrew's on a two months' visit to the Bishop of Rochester.

The *Messenger*, published at Shanghai, states that Rev. Timothy Richard is among the most trusted advisers of the high officials of China at the present crisis.

A GREAT BATTLE

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

Mrs. Levi P. Morton, and eighteen other women well known in New York in various branches of philanthropic work, have undertaken to establish a co-operative employment bureau for the supply of its patrons with all sorts of help.

The management of the New England Conservatory of Music has arranged to entertain not less than five hundred delegates during the Christian Endeavor Convention, which will give an excellent opportunity not only for those entertained but for all others to become thoroughly acquainted with the magnificent equipment and situation of this great institution. The usual midsummer term of five weeks begins July 15th, immediately after the convention, and is especially designed for teachers and others who will be benefited by a limited period of instruction under able teacher.

By a large majority the London Metropolitan Asylums Board have decided to discontinue the use of beer to imbeciles as an article of diet. It was pointed out that beer is being dropped out of the dietary of the principal lunatic asylums throughout the country, and as a result there are more recoveries, easier management, better discipline, and no inconveniences whatever.

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

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

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

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

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

If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membrane 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 ~~unusually~~ 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,

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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.

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

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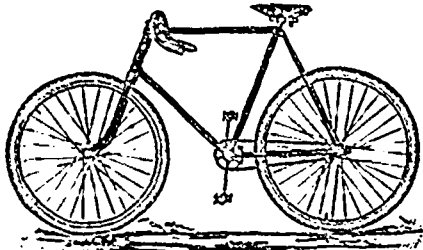
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Miscellaneous.

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The undersigned will receive TENDERS for the purchase of Terminable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vic., cap. 31.)
The Annuities will be in the form of certificates signed by the Provincial Treasurer guaranteeing half-yearly payments at the office of the Provincial Treasurer in Toronto of sums of \$100, or larger sums on the 30th day of June and 31st day of December in each year for forty years from 30th day of June next, the first half-yearly certificates being payable on the 31st December next.
The total amount of Annuities to be issued in 1895, and for which Tenders are asked, is \$8,000 annually, but Tenders will be received for any part of the same not less than \$200 annually.
Tenders will be required to state the capital sum which will be paid for either the whole Annuities offered or such portion as may be tendered for.
Tenders will be received up to the 12th day of July next. Notice of allotments will be given to tenderers on or before 15th July and payments from accepted tenderers will be required to be made within ten days thereafter.
Tenders for the whole amount offered, if preferred may be upon condition that the annuities be paid in Great Britain or America.
The highest of any tender, not necessarily accepted unless otherwise satisfactory.

R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office,
Toronto, May 28th, 1895.

NOTE.—Illustration of calculation on interest basis. At the rate of 4 per cent per annum (or at strictness 2 per cent, half-yearly) a present payment of \$1,257.25 would represent an annuity of \$100 for forty years, payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 5 percent on the principal sum.
N.B. No unauthorized advertisement will be paid for.

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SOLE GENERAL AND EXPORT AGENTS.
Mention this paper when ordering.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September.
BROCKVILLE.—At Spencerville, on July 9th.
BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
BARRIE.—At Barrie, on May 28th, at 11 a.m.
CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m.
CHATHAM.—At Windsor, in St. Andrew's Church, on July 9th, at 10 a.m.
GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
LINDSAY.—At Cambury, on June 24th, at 2 p.m.
ORANGEVILLE.—At Orangeville, on May 7th, at 10.30 a.m.
OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, June 24, at 2 p.m.; for Business, June 25, at 10 a.m.
PARIS.—At Paris, on July 9th, at 10 a.m.
PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.m.
REGINA.—At Regina, on July 10th.
SUPERIOR.—At Keewatin, in September.
VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd.
WHITBY.—At Pickering, on July 16th, at 10 a.m.
SAUGREN.—At Mount Forest, on July 9th, at 10 a.m.
SARNIA.—At Sarnia, in St. Andrew's Church, on June 4th, at 11 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.

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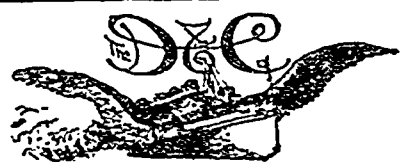
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TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon on Saturday, the 1st of June, for the following works:—

Residence of the Medical Superintendent, Mimico Asylum; Rubber Fire Hose and Hoels for the Reformatory for Boys Penetanguisheno, and for the Deaf and Dumb Institute, Belleville; Hot Water Apparatus for Superintendent's residence, Mimico Asylum; and for the Court Room at Port Arthur (Theater Bay, District); one steam boiler for Agricultural College Guelph, and two Steam Boilers for the Central Prison, Toronto; one Steam Pump in Basement of new Parliament Buildings, Toronto, and one Steam Pump at Brockville Asylum.

Plans and specifications can be seen and form of tender procured at the Department. An accepted bank cheque, payable to the undersigned, for five per cent on the amount of each tender for each of the above works will be required as a guarantee of bona fides. The cheques of the unsuccessful parties tendering will be returned when the contracts have been entered into for the several works. The bona fide signatures and business addresses of two parties as sureties must accompany each tender. The Department will not be bound to accept the lowest or any tender.

WM. HARTY, Commissioner.

Department of Public Works
Ontario, May 28th, 1895.

Miscellaneous.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's
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of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Pamphlet free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



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