

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canada Presbyterian

Vol. 22 - No. 17.
Whole No. 1107.

Toronto, Wednesday, April 26th, 1893.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books.

The Toronto Willard Tract Depository

HAVE NOW READY.
COMPLETING THE 5th SERIES OF
THE EXPOSITOR'S BIBLE,

THE BOOK OF PSALMS.
VOLUME I. BY THE
REV. ALEXANDER MACLAREN, D. D.

Crown 8vo. cloth, \$1.50.
Also just ready of
THE NEW 6th SERIES

1. The Epistle to The Philippians
By Rev. Principal KAINY, D.D.
Nearly Ready.

2. The First Book of Kings
By the Ven. Archdeacon FARRAR, D.D.

3. Ezra, Nehemiah and Esther
By Rev. Professor W. F. ADENEY.
To complete the 6th Series in Press.

4. The Book of Joshua. By Rev. Professor
W. G. BLAIR, D.D., LL.D.

5. The Book of Daniel. By Rev. Professor
J. M. FULLEK.

6. The Psalms. Vol II. By Rev. ALEXANDER
MACLAREN, D.D.

This series contains Expository Lectures on
ALL THE BOOKS OF THE BIBLE by
the foremost Preachers and Theologians of the
day. While regard will be had up to the latest
results of Scholarship, the volumes are essentially
popular and adapted to the general
reader quite as much as to the clergy. 6
volumes published yearly.

Crown octavo, about 400 pages each, strongly
bound. Price to subscribers, cash in
advance, for either series of 6 vols., \$6;
separate vols., \$1.50, postpaid.

Full list of the complete series with par-
ticulars of Subscriptions, etc., will be sent
on application.

THE TORONTO WILLARD TRACT DEPOSITORY

(LIMITED).
Corner Yonge and Temperance Sts.
TORONTO.

A NEW PANSY BOOK

TWENTY MINUTES LATE.

BY
Mrs. G. R. Alden, ("Pansy.")

Cloth, in gold and colors, with
illustrations

Price 70 Cents.

This new story of Pansy's we have issued
in style uniform with our well-
known and popular Canadian Copyright
Edition of her books, which now com-
prises the following volumes:

EIGHTY SEVEN: A CHAUTAUQUA
STORY;

JUDGE BURNHAM'S DAUGHTERS;

AUNT HANNAH, AND MARTHA AND
JOHN;

MISS DRE DUNMORE BRYANT;

A MODERN EXODUS;

HER ASSOCIATE MEMBERS;

JOHN REMINGTON, MARTYR;

TWENTY MINUTES LATE.

Pansy's wonderful popularity seems to
grow rather than decrease. Of her last
work "John Remington, Martyr," pub-
lished about a year ago, we have already
printed a second edition.

We have a full list of Pansy books,
with portrait of the author which we will
mail to any address on application.

WILLIAM BRIGGS,

29-33 Richmond St. West,

TORONTO.

Visitors in the city,
try our Lunch Coun-
ter. Refreshments and
Beverages. Prices are
very moderate. Open
from 10-11 King East
to 11-12 King West, 152
Yonge St., 68 Jarvis.

Books.

RECENT PUBLICATIONS.

- 1 Apologetics, (International Theological Li-
brary), by A. B. Bruce, D.D. \$3.00
- 2 Christ, the Morning Star, and other Sermons,
by the late John Cairns, D.D. \$1.75
- 3 The Divine Unity of Scripture, by the late
Adolph Saphir, D.D. \$1.75
- 4 Through Christ to God, by Joseph Agar
Best, D.D. \$2.00
- 5 Fellowship with Christ, and other Discourses,
by R. W. Dale, L.L.D. \$2.00
- 6 Introduction to New Testament Study, by
John H. Kerr, A.M. \$1.50
- 7 Introduction to The Acts of the Apostles, by
J. M. Stifler, D.D. \$1.25
- 8 The Great Dilemma, by H. B. Ottley, M.A. \$1.00
- 9 Stirring the Eagle's Nest, and other Dis-
courses, by Theo. L. Cuyler, D.D. \$1.25
- 10 Divine Balustrades, and other Sermons, by
R. S. McArthur, D.D. \$1.25
- 11 The Four Men and other Chapters, by James
Stalker, D.D. \$1.75
- 12 Short History of the Presbyterian Church in
Canada, by Wm. Greig, D.D. \$1.00

JOHN YOUNG,
Upper Canada Tract Society,
102 Yonge Street, Toronto.

Easter Cards, Easter Booklets,

A Beautiful Variety.

Booklets from 10c. to \$1.00.
Cards at 5c, 10c. and 15c. Each

Send for our 50c. Packet of 12 Assorted
Cards, or our \$1.00 Packet containing 10
Choice Booklets, which sell at 10c. and
15c. each singly.

Price List of Booklets mailed on
application.

JAMES BAIN & SON,
53 KING ST. EAST,
TORONTO.

Two Native Books which should be in every
S. S. Library.

THE MORAL CRUSADER :

WILLIAM LLOYD GARRISON.
(THE ABOLITIONIST).

By Professor Goldwin Smith; with a fine por-
trait. Extra cloth, \$1.00.
"Let all young men read the book."—Congre-
gationalist.

Christianity and Some of its Evidences.

An "admirable, "instructive," "helpful" ec-
ture. By Sir OLIVER MOWAT, Premier of In-
tario. Stout cover, 70c. and 50c.

INTRODUCTION—Price One Dollar for
the two books, best edition.

THE WILLIAMSON BOOK CO.

PUBLISHERS, TORONTO.

PRESBYTERIAN HEADQUARTERS

S. S. LIBRARIES.

Schools desiring to replenish their Libraries
cannot do better than send to

W. DRYSDALE & CO.,
232 St. James Street, Montreal, where they can
select from the choicest stock in the Dominion,
and at very low prices. Special inducements
Send for catalogue and prices. School requisites
of every description constantly on hand.

W. DRYSDALE & CO.,
Agents Presbyterian Board of Publication,
232 St. James Street, Montreal.

JUST ISSUED,

SEED :

NUMBER ONE HARD SEED—WHEAT,
FURNISHED BY A MAN FROM MINNE-
SOTA. Six Speeches by John G. Wool-
ley. Introduction by Francis E. Wil-
lard and Lady Henry Somerset. 12mo,
cloth, 157 p.p. Price \$1. Post-free.

CRIMINOLOGY :

A Psychological and Scientific Study
of Criminals with Relation to Psychological
and Physical Types, etc. By Arthur
McDonald, M.D., U.S. Representative
at the International Congress on Crimi-
nology at Brussels, Specialists in Edu-
cation as Related to the Abnormal and
Weakling Classes. U. S. Bureau of
Education, etc. Introduction by Pro-
fessor Cesare Lombroso, of the Univer-
sity of Turin, Italy. In an Appendix is
given an Extensive Bibliography of the
Best Books on Crims. in the Several
Languages. 12mo, cloth, 416 pp. Price
\$2.00. Post-free.

FUNK & WAGNALLS COMPANY,

PUBLISHERS.

11 RICHMOND ST. WEST, TORONTO

Professional.

D. R. L. PALMER,
SURGEON,
EYE, EAR, THROAT,
40 COLLEGE ST., TORONTO.

J. W. ELLIOT,
DENTIST
— HAS REMOVED TO —
144 CARLTON STREET

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON,
137 CHURCH STREET, TORONTO.

JOHN B. HALL, M.D., 326 and 328 Jarvis
Street, HOMEOPATHIST.
Specialties—Diseases of Children and Nervous
Diseases of Women. Office Hours—11 a.m. to
12 m. and 4 p.m. to 6 p.m., Saturday afternoons
excepted.

L ANGLE & LANGLEY,
ARCHITECTS,
Canada Life Building, 40-46 King Street West
Henry Langley, R. C. A., Architect of the Me-
tropolitan and Co-Architect of Trinity and Dunn
Avenue Methodist churches, Toronto.

JOHNSTON & LARMOUR,
— TORONTO —
Clerical and Legal Robes and Gowns
2 ROSSIN BLOCK, TORONTO.

M. J. SISLEY, L.D.S.,
PARKDALE DENTIST,
Corner Queen St. W. and Lansdowne Avenue
TELEPHONE 5144.

D. R. C. S. MCLEAN,
DENTIST.
Office and Residence, 277 Gerrard St., near
Parliament.

D. R. E. E. CULBERT,
DENTIST,
95 KING STREET EAST, TORONTO.
Associated with W. C. ADAMS, L.D.S.

D. R. J. CHURCHILL PATTON,
19 AVENUE ROAD, TORONTO.
OFFICE HOURS: 8 to 10 a.m., 1 to 2.30 p.m.,
6 to 8 p.m. Phone 4107.

J. A. TROUTMAN, L.D.S.
SURGEON DENTIST.

504 SPADINA AV., COR. DIVISION ST.
Makes the preservation of natural teeth a special-
ity, and all work warranted to give satisfaction.
Appointments made by Telephone 1749. Night
Bell.

INOX LAUNDRY
409 SPADINA AVENUE.
All Hand Work
1. 1562. W. LARTER, Proprietor

C. P. LENNOX, DENTIST,
Rooms A and B,
YONGE ST. ARCADE, TORONTO.
The new system of teeth without plates can
be had at my office. Gold Filling and Crowning
warranted to stand. Artificial teeth on all the
known bases, varying in price from \$6 per set.
Vitalized Air for painless extraction. Residence
on Beaconsfield Avenue. Night calls attended
to at residence.

DR. OROHYATEKHA.
Special attention given to Diseases of Throat,
Lungs, and Nervous System.
Galvanic Faradism and Static Electricity.
Inhalations of Vapor and Oxygen.
Consultation Rooms 29-30 Canada Life Building.
Hours—10 a.m. till 4 p.m. and 7 to 8 p.m.

A. H. HARRIS,
Corner Queen and
Berkley.
Tel. 2884.

N. PEARSON. C. H. BOSANKO.
DENTISTS,
OVER HOOPER & Co.'s DRUG STORE,
45 KING STREET.

ARTISTIC : DRESSMAKING
MRS. J. P. KELLOGG, 15 GRENVILLE ST.
Ladies' Evening Gowns and Empire
Effects a Specialty.
High Class costuming after French and Amer-
ican measurements.

Miscellaneous.

ALEXANDER & FERGUSON,
Stock Brokers and Investment Agents.
TEMPLE CHAMBERS
23 TORONTO ST., TORONTO.
Investments in Stocks and Bonds carefully
selected. Correspondence solicited.

ADVERTISING IN ENGLAND EUROPEAN CONTINENT, ETC.

SELL'S ADVERTISING AGENCY, LTD.
CAPITAL, \$250,000.
HENRY SELL, MANAGER,
(Editor and Founder "SELL'S WORLD'S
PRESS.")

Full particulars regarding British or European
Advertising, Sample Papers, Rates, etc., at the
London Office, 167-168 Fleet Street, or at

NEW YORK OFFICE:
21 Park Row, Ground Floor.

DOMINION LINE ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE.
VIA LONDONDERRY.

From Portland. From Halifax.
Thurs., Apr. 20.....Vancouver.....Sat., Apr. 22
Thurs., May 4.....Oregon.....Sat., May 6
From Montreal. From Quebec.
Sun. May 7.....Toronto
Sat., May 13.....Labrador.....Sun. May 14

Steamers sail from Portland and Halifax
about 1 p.m. of sailing date, after arrival of
railway connections.

WINTER RATES OF PASSAGE.

Portland or Halifax to Liverpool or Lond-
derry—First Cabin \$45 to \$70, return \$90 to
\$130, according to steamer and berth. Second
Cabin to Liverpool, Londonderry, Queenstown,
Belfast or Glasgow, \$30; return \$60. Steerage
to Liverpool, Londonderry, London, Queen-
stown, Belfast or Glasgow, \$20; return \$40.
Special Railway Rates to and from Portland
and Halifax.

The saloons are large, airy and amidships;
Ladies' Rooms and Smoking Rooms have been
placed in the most convenient positions; Prom-
enade Decks are very spacious, and every atten-
tion is paid to the comfort of passengers.
For further information, apply to any Agent
of the Company, or to

D. TORRANCE & Co.,
General Agents, Montreal.
W. M. MACPHERSON, Agent, Quebec.
FLINN, MAIN & MONTGOMERY,
Managing Directors, Liverpool

WESTERN ASSURANCE COMPANY.

FIRE AND MARINE.
Capital and Assets over - \$1,600,000.
Annual Income over - - 1,500,000.

HEAD OFFICE:
Cor Scott and Wellington Sts
TORONTO.

Insurance effected on all kinds of property
lowest current rates. Dwellings and their con-
tents insured on the most favorable terms.
Losses Promptly and Liberally Settled

KILGOUR BROTHERS,

Manufacturers and Printers.
Paper, Paper Bags, Flour Sacks, Paper Boxes,
Folding Boxes, Tea Caddies, Twine, Etc.

21-23 Wellington St. W., Toronto

"The Fashion wears out more ap-
parently than the man."

We are showing a very fine assortment
of imported woollens from the best manu-
facturers, and can assure our customers
that orders for Spring Suits or Overcoats
entrusted to us, will receive our careful
attention, having at all times a due re-
gard to the fashion of the time.

GEO. HARCOURT & SON.

MERCHANT TAILORS,
57 KING STREET WEST, TORONTO.

Miscellaneous.

THE TEMPERANCE AND GENERAL

LIFE ASSURANCE COMPANY

Is by long odds the best Company for
Total Abstainers to insure in.

They are classed by themselves, which
means a great deal more than can be
shown in an advertisement.

Ask for literature. Money to loan on
easy terms.

HON. G. W. ROSS, President.
H. BUTHERLAND, Manager.

TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO.

VAULTS
Cor. Yonge and Colborne Sts.

Capital \$1,000,000
Guarantee and Reserve Funds..... 700,000

Hon. Ed. Blake, Q.C., LL.D., President.
E. A. Meredith, LL.D., Vice-Pres't.
John Hoskin, Q.C., LL.D., Vice-Pres't.

Chartered to act as EXECUTOR ADMINIS-
TRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AG-
ENT, &c., and for the faithful performance of
all such duties its capital and surplus are liable.

ALL SECURITIES AND TRUST INVEST-
MENTS ARE INSCRIBED IN THE COM-
PANY'S BOOKS IN THE NAMES OF THE
ESTATES OR TRUSTS TO WHICH THEY
BELONG, AND APART FROM THE AS-
SETS OF THE COMPANY.

The protection of the Company's vaults for the
preservation of WILLS offered gratuitously.

SAVES IN THEIR BURGLAR PROOF
VAULTS FOR RENT

The services of Solicitors who bring estates or
business to the Company are retained. All busi-
ness entrusted to the Company will be economi-
cally and promptly attended to.

J. W. LANGMUIR, MANAGER.

ATLAS ASSURANCE Co.

OF LONDON, ENGLAND
FOUNDED - - 1803.
CAPITAL - - - \$6,000,000.

Branch Manager for Canada:
MATTHEW C. HINSHAW, MONTREAL

WOOD & MACDONALD
AGENTS FOR TORONTO,
56 KING STREET EAST
Agents required in unrepresented towns

STANDARD LIFE

ASSURANCE COMPANY
ESTABLISHED 1898.

Assets \$37,500,000.
Investments in Canada 7,500,000.

Low Rates. Free Policy. Liberal Terms
to Clergymen. Ask for Prospectuses.

W. M. RAMSAY, MANAGE.
THOMAS KERR, Inspector of Agencies

DOMINION PORTRAIT COMPANY

3 Gerrard Street East.

Wish to announce that though rushed with
work they will be able to finish their present
Toronto Orders in six or eight weeks or sooner.
If those desiring work will be patient a little
while longer they will get their Crayons and
first-class work at less than half price.



It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.

It's Soap that does away with boiling or scalding the clothes on wash day.

It's Soap that's good for anything. Cleans every-

thing. In a word—'tis **Soap**, and fulfils it's purpose to perfection.

SURPRISE is stamped on every cake.

St. CROIX SOAP M'FG. Co.,
St. Stephen, N. B.

143

BOYS' SUITS.

We have undoubtedly the grandest display of Boys' Clothing ever shown in the city of Toronto.

There is not a new feature in the make, the cut, the style or in the trim of Boys' clothes but what is represented in our immense collection.

PRICES \$1.50, \$1.75, \$2.00, \$2.50 UP TO \$8.50.

Oak Hall Clothiers,

115, 117, 119, 121 King St. East.

Exactly opposite the Cathedral Door, Toronto.

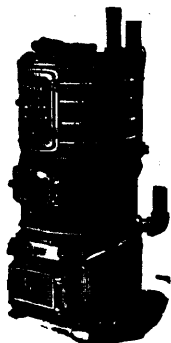
THE SPENCE

"DAISY" HOT WATER HEATER

Has the least number of Joints,

Is not Overrated,

Is still without an Equal



Note attractive design.

WARDEN KING & SON,

637 CRAIG ST.

MONTREAL

BRANCH, 110 ADELAIDE STREET WEST, TORONTO.

When every other Food is rejected



Can be taken Relished and Digested.

The Best Food for Invalids and Convalescents.

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

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

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. C.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

HEALTH AND HOUSEHOLD HINTS.

If the oven should be too hot at any time, place a pan filled with water in it, and the heat will be lessened.

To make pies or biscuits a nice colour, moisten the top of them with a little sweet milk just before they are put into the oven.

For iron rust, lay in kerosene and let it remain covered for some time. The oil will loosen the rust so that it will come off.

A tablespoonful of powdered borax dissolved in the bath will prove very invigorating, as well as soften the water so that it will feel like velvet.

One of the best and simplest remedies for torpid liver or biliousness is a glass of hot water with the juice of half a lemon squeezed in it, but no sugar. This is to be taken night and morning.

French Toast: One egg, well beaten, and added to one pint sweet milk. Cut the crust from thick slices of bread, dip them into the milk, and then into fine bread or cracker crumbs. Heat fresh lard or butter in a fryingpan, and fry the slices of bread a nice brown. Serve hot, with or without powdered sugar.

Egg Salad: Cut three large stalks of celery into pieces, and put in a saladbowl. Chop the whites of five hard-boiled eggs and add to the celery, with a little salt and pepper; slice the yolks of the eggs in thin rounds, lay carefully over this salad, pour over a plain salad dressing, and garnish with celery leaves.

Cheese Straws: Mix three ounces of flour with four ounces of grated cheese, Parmesan being the best; add half a tablespoonful of salt, a dash of cayenne, and the yolks of two eggs. Work this to a smooth paste stiff enough to roll, add a very little water if necessary, roll out in very thin strips and cut into straws; place on a greased tin and bake ten minutes in a moderate oven. They should be a straw colour and very crisp.

The following is the receipt used in making soup for the halfpenny dinners at the West Ham Schools: To make one gallon—Take 1-2 lb. of grains (wheat, barley, oats, maize, rice), 1 lb. of pulse (peas, beans, lentils), and boil sharply for two hours. Then add 1 lb. of potatoes (mashed), and 1 lb. of mixed vegetables (turnips, parsnips, carrots, onions, etc.); these should be grated or cut up small. Boil for another hour. Flavour to taste with butter, sweet herbs, etc. That this soup with a slice of wholemeal bread and another of currant loaf, can be supplied in reasonable quantity to the scholars at a cost of halfpenny per head for material is shown by the subjoined list of prices: Soup, (37 1-2 gallons).—18 lbs. of lentils, 18 lbs. of rice, 8 lbs. of peas, costing 4s 3d; 8 lbs. of turnips, 8 lbs. of carrots, 8 lbs. of potatoes, 2 lbs. of onions, and salt, costing 9d; oil or butter, 3d; 12 quarterns of wholemeal bread (at 4 1-2 per quartern), cut into 25 slices, 4s 6d; 12 half quarterns currant wholemeal bread (4 3-4d per quartern), cut into 25 slices, 2s 4d; total, 12s 6d.

INDIGESTION CURED.

Gentlemen:—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady.

Mrs. Davidson, Winnipeg, Man.

He had the manners of an earl or prince. In divers tongues he talked my cares away, Then lisped good-night, and I have not seen since The twenty dollars that I lent that day.

THE BEST REMEDY.

Dear Sirs,—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. B. the most strengthening and beneficial medicine I have taken.

Miss Heaslip, 34 Huntley St., Toronto, Ont.

Tramp: Beg your pardon, sir, but—" Affable Party: Oh, that's all right, certainly; don't give it another thought. When you stopped me, I didn't know but you wanted a quarter or something of that sort, and you only wanted to beg my pardon? Granted freely! God bless you, my man.

HIGHLY SPOKEN OF.

Dear Sirs:—I have used your Hagar's Yellow Oil for sprains, bruises, scalds, burns, rheumatism, and croup, and find it an unequalled remedy. My neighbours all so speak highly of it.

Mrs. Hight, Montreal, Que.

CREAM OF SCOTTISH SONG WITH WORDS AND MUSIC

Seventy-one of the Best—in Book Form 64 pp. for 25c—Send to Imrie & Graham, Church and Colborne Sts., Toronto, Can.

Burdock BLOOD BITTERS CURES CONSTIPATION.

Constipation or Costiveness is an annoying and dangerous complaint caused by irregularity of the bowels, which produces disastrous results to health, causing biliousness, bad blood, dyspepsia, etc. B.B.B. acts perfectly to cure constipation and remove its effects. If you have never tried it, do so now.

IT NEVER FAILS.

"Was very bad with Costiveness, and one bottle of Burdock Blood Bitters cured me. Would not be without it."
Mrs. Wm. Finley, Jr., Bobcaygeon.

Your Patronage Respectfully Solicited.

PARKDALE KASH GROCERY

HICKMAN & Co.,

The Old Reliable House for Choice

Teas, Koffees, Spices,

GROCERIES, FRUITS AND PROVISIONS.

SPECIALTIES:

Bouquet Tea and Happy Thought Baking Powder.

Remember, we keep nothing but first-class goods and our prices are Rock Bottom.

Families waited upon for orders, if desired.

Telephone orders receive prompt attention.

Kindly give us a call, it will be profitable to you and us.

HICKMAN & Co.,

1424 Queen St. W. Tel. 5061.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL, MANUFACTURERS OF REFINED SUGARS OF THE WELL-KNOWN BRAND



OF THE HIGHEST QUALITY AND PURITY. Made by the Latest Processes, and Newest and Best Machinery, not surpassed anywhere.

LUMP SUGAR,

In 50 and 100 lb. boxes.

"CROWN" Granulated,

Special Brand, the finest which can be made

EXTRA GRANULATED,

Very Superior Quality.

CREAM SUGARS,

(Not dried).

YELLOW SUGARS,

Of all Grades and Standards

SYRUPS,

Of all Grades in Barrels and half Barrels.

SOLE MAKERS

Of high class Syrups in Tins, 2 lb. and 8 lb. each

GILLETT'S

PURE POWDERED 100%

LYE

PUREST, STRONGEST, BEST.

Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.

Sold by All Grocers and Druggists.

R. W. GILLETT, Toronto

SEMPER CAMPBELL'S SKREI EADEM

FAMOUS COD LIVER OIL

IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY SCROFULOUS COMPLAINTS, AND WASTING DISEASES GENERALLY.

THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, APRIL 26th, 1893.

No. 17.

Notes of the Week.

Hunan Province, south of the Yangtse, contains probably 16,000,000 of people. It is the largest solid mass of heathenism in the world, without one resident Protestant missionary.

In Alsace, Protestantism is gaining on Romanism. At the present rate of increase of the former, it is only a question of time when the adherents of the latter will be in the minority.

This is how a boy closed his essay on missions: "It's my opinion that all the folks in the world what has got the Bible ought to send it to all those who hasn't"—a sentiment good in intention if not quite correct in its English.

The German Emperor has bestowed the Cross of Commander of the Order of Hohenzollern upon the Rev. Dr. Kogel, court-chaplain,—an honour which has never before been bestowed upon an evangelical minister.

Since the Reformation there has been no Roman bishop in Denmark until recently, when one was consecrated and installed at Copenhagen. The jurisdiction extends over 8,000 Danish Romanists and adherents of the Pope in Norway and Sweden.

The one hundred and fifth General Assembly of the Presbyterian church in the U. S. A. will meet in New York Avenue Presbyterian church, Washington, D. C., Thursday, May 18th, 1893, and will be opened with a sermon by the retiring Moderator, the Rev. W. C. Young, D. D.

Western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Suchuen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland and France, and contains 80,000,000 inhabitants.

In order that an undivided front may be presented by Protestant churches in France, as against Roman Catholics and in relation to the government, a project of federal union is mooted between the Lutheran, Reformed, Methodist, Baptist, and Free Churches. The Lutherans are least disposed to favor such union.

Dr. Pierson is not to be immersed, and is not to become the pastor of Spurgeon's Tabernacle; but Thomas Spurgeon is called home from Australia to take the pulpit when Dr. Pierson's term of supply is concluded. We are glad to have a decision reached, for a good many unwise things have been said and done.

A fine model of Windsor castle, built to scale from architectural drawings, will be exhibited at the World's Fair. It is believed to be the largest in existence and the only one architecturally correct. This model covers an area of 45 by 18 feet and stands 16 feet high. It is built upon a stand the inside of which is a work of art in saloon decoration.

A Ritualist clergyman states, in a British paper, that 'Disendowment has no terror to the Ritualist who works, as I have done, for love of God, and not of worldly goods. The Low Churchman dreads Disestablishment more than any other man, for he usually has a fat living, and he knows that his party is only propped up by tithes and law.' The clergyman adds that 'Disestablishment would be as deliverance from Egyptian bondage to us Ritualists.'

The Philadelphia Presbyterian says: The Sunday newspapers have failed in their attempt to be legalized, and the grand old law of 1794 is sustained in the General Committee of the Judiciary of the House of Representatives at Harrisburg, Pa.

The Independent remarks: The Presbytery of New York divides its commissioners to the Assembly in the same proportion as last year, only it gives the larger portion this year to Briggs. The delegation stands 8 to 6 in his favour. Last year it was 8 to 6 against him. There were 28 commissioners and alternates elected last week, of whom 14, it is said, favour Briggs and 14 oppose him.

In New York city over 100,000 women are earning their own living, and three-fifths of them support whole families. In a leading dry goods store recently it was decided to reduce the wages of the women in order that those of the married men might be raised, but investigation showed that the single women were supporting more people than the married men, and the proposed change did not take place.

The annual report of the Minister of Education shows that the total school population of the province in 1891 was 615,781, a decrease of 2,000 for the year. There are 20,000 more boys than girls. The average attendance of rural pupils is 48 per cent. of the registered attendance, while in towns it was 61 and in cities 57. The number of teachers was 8,336. The highest salaries paid were \$1,500. There are now 5,786 school houses in the province. Log school houses are fast disappearing, there being only 619 against 1,466 in 1850. The cost of education per pupil is \$8.24 against \$5.82 in 1879. Ontario has 280 separate schools with 36,168 pupils and 639 teachers. The number of separate schools has advanced from 175 to 289 in 15 years. The expenditure has increased \$163,881, and the number of teachers has increased 305 during the same period.

In reply to the London Advertiser, Dr. W. A. McKay, of Woodstock, says "You ask how are the evils of strong drink to be removed or curtailed. My reply is brief, clear and unmistakable. First, let all Christian people stop drinking; then by education and legislation let them seek to rescue others. Let pulpit, press and platform ring out in trumpet tones needful denunciation and warning until the people realize the damnable character of this legalized curse. Let it be clearly understood that the man who directly or indirectly votes for license thereby becomes a partner in guilt. At present there is not in the proper sense a single prohibitionist in either our Provincial or Dominion Parliaments. There are many who are prohibitionists in so far as prohibition will serve the interests of their party. Why this utter lack of independent prohibitionists? The fault must be traced to the people. A large majority of the people talk in favour of prohibition, but when election day comes, they vote not for prohibition, but for the Grit or Tory candidate regardless of that question. All this must be changed. The shackles of party must be thrown off and temperance electors vote for no candidate of either party who will not if elected, vote in Parliament for prohibition independently of party. At present the liquor traffic is strong, not because of numbers but because of wealth and a common, unscrupulous self interest. Let the Christian and moral forces of this country combine to give expression to their sentiments at the ballot box, and the days of the liquor traffic are ended. I believe in women voting just as I believe in women praying."

PULPIT, PRESS AND PLATFORM.

Goethe: A talent is perfected in solitude; a character in the streams of the world.

The Interior: If woman desires to assist in the emancipation of her sex, she must keep close to Christ her own emancipator.

Ram's Horn: Perhaps you wouldn't have so much trouble with your tongue in company if you would talk more with God when alone.

Mid-Continent: The Scriptural order is first pure, then peaceable. This fact should be borne in mind by those who have the welfare of the church at heart.

United Presbyterian: How are we affected by the conduct of wicked men? Are we grieved because they violate God's holy law? Have we "great heaviness and continual sorrow in our hearts" for our impatient friends? Do "rivers of water run down our eyes because the wicked keep not God's law?" Can we say with Paul, "For many walk of whom I have told you often and now tell you even weeping that they are the enemies of the cross of Christ?" If not, we have not the mind of the Lord Jesus.

Herald and Presbyter: "Have you been out of sympathy with your pastor? Have you been critical and exacting? Have you said that his work is not satisfactory? Well, if you have, perhaps you are more to blame for his lack of success than he. If you really want your own soul and your own church to prosper, give your pastor your sympathy and prayers. Quit criticising, and speak a word of praise. Help the man of God in his labours, however feeble; cheer his heart, and make it possible for him to work untrammelled by the lack of support you promised God to give him."

United Presbyterian: "Ministers are poor financiers," is often said. They do not make finance their business, and hence should not be condemned if they do not become millionaires. We believe that ministers as a rule, show as much financial ability as any other class of men. The management of church finances is largely in the hands of the ministry, and we invite comparison with the management of other corporations or companies. Look at the low rate of current expenses and the results compared with the means at command, and parallel it in any other line, if you can.

Dr. W. M. Punshon: Now, while time and chance are given, while in the thickly peopled air there are spirits which wait your halting, and other spirits which wait to give their ministry to the heirs of salvation—now, let the conflict be decided. . . . There, close at your heels is the vengeful and resolute enemy. Haste! Flee for your life! Look not behind you lest you be overtaken and destroyed. . . . Once get within the gates of the city of refuge, and you are safe; for neither God's love nor man's will ever, though all the world demand it, give up to his pursuers a poor fugitive slave.

Phillips Brooks: O Lord, by all Thy dealings with us, whether of joy or pain, or light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness we may be sure in every disappointment that Thou art still loving us, and in every dark-

ness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us—yea, in every death that Thou art giving us life, as in His death Thou didst give life to Thy Son, our Saviour Jesus Christ. Amen!

Theodore L. Cuyler, D. D.: Perhaps there is now a "shy, solitary serious thought" in your heart about becoming a Christian. If you let it alone, it may fly away like a bird through a cage-door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a host of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold, now is the day of salvation." No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow shall find you beyond the world of probation!

New York Evangelist: It may afford a charitable cover for the weakness of a drunkard to ascribe his falling to "heredity," and screen himself by shaming his father, but what shall we say for the dwellers by the Congo and among the glaciers of Greenland, whose forefathers never knew the taste of drink, but who will sell body and soul for a pint of rum? By the way, we note that the Arctic explorer, Nansen, who first crossed Greenland from shore to shore, abolished alcoholic drinks from his food supplies, and now declares that upon any future expedition to the Arctic regions he would banish it from the medicine chest. That is something for people to ponder who fortify themselves with a glass of brandy "to keep out the cold."

Christian Intelligencer: A sermon by an able and popular preacher has recently appeared in print, upon the text, "A man of sorrows and acquainted with grief," which is almost exclusively occupied with the thought that as Christ was exceedingly sorrowful on account of men's sins, so his followers should cherish the same feeling in order to make them willing to deny themselves and toil for the spiritual welfare of the worldlings. This is forcibly put, but it is not the purport of Isaiah's utterance. It seems to us that a proper "communion sermon" should be occupied with what Christ did for us, and not what we ought to do for others. Let us "see Jesus" in His incomparable self sacrifice and the fulness of His atoning work, and the imitation, as far as it is possible, will come of itself.

Northern Christian Advocate: Some men who wish to lead lives of prayer and godliness do not consider it necessary to unite with the church. It must be admitted that excellent men can be found outside of the church; men of honesty, integrity and substantial worth in the community where they live. But they owe most of their excellence to the church. But for the church they would not have been the noble men they are. The benefits of the church are not confined to its own members. These men are not as grateful as they should be, or they would not bear their testimony against the church by refusing to unite with them when they are under such weighty obligations. Besides, if all men should follow their example, there would be no church. No man can justify himself in a course which would be calamitous if pursued by all. It will generally be found that such persons have reasons for remaining outside of the church which they do not give.—Northern Christian Advocate.

Our Contributors.

THE KNOX JUBILATION.

BY KNOXONIAN.

The opening of the building in which the Professors of Knox College dispense sound Calvinism, was a modest affair. To be in line with high toned writers we should perhaps say it was a modest "function;" but we haven't a very clear idea of what "function" means in such connections and if we used the word somebody might imagine that it meant something in connection with the Higher Criticism and there might be trouble. So we say the opening of the building was a modest affair. A distinguished clergyman was expected from New York, but he didn't come; and Dr. Proudfoot had to take his place. The doctor's speech was quite as good as the New York man's would have been, perhaps better; but Dr. Proudfoot didn't come from New York and that made some difference. We "mere colonists" have a pronounced weakness for "distinguished strangers from a distance." The lawyers are a noted exception to this colonial weakness. You never find any "distinguished strangers" flourishing around Osgoode Hall. Local men always take the front seat and the fees. There is no dead line of fifty there. The hundred dollar a day men are nearly all grey or bald. Law respects itself and the people respect it because it does respect itself. Any number of brainy boys who should be in the ministry crowd into law, because cowboy evangelists and people of that kind are not allowed to practise in the profession.

But to return to the opening of Knox. There were other speeches besides Dr. Proudfoot's, but at the end of eighteen years we cannot recall them. No doubt they were respectable, and made a good impression at the time, but to be remembered eighteen years a speech must be very striking or the hearers very young and impressible. The hearers at the opening of Knox were not especially impressible. Most of them were clergymen.

There was another meeting in the evening, but the rain came down in torrents and put a damper on it. Some of the brethren present took a little exercise in the way of discussing the Confession of Faith, but no harm was done. All the ministers who went to the city to attend the opening were not present, and thereby hangs a tale. It so happened that Kennedy, the Scottish vocalist, was giving a series of his inimitable concerts in Toronto at the time. A number of the country parsons were staying at the same hotel as the great Scotch singer and among them a well known Doctor of Divinity, who was a special friend of Kennedy's. Seeing the parsons around Kennedy handed his friend the Doctor a lot of tickets and told him to invite the parsons to his concert. Tell it not in Gath—they went. It should be said that the rain was coming down like a deluge; and going up to Knox College would have meant a soaking that would have been unpleasant and unhealthy, even though the chances for getting dried at the meeting were fairly good.

Kennedy taught the rural brethren who patronized him at least one useful lesson which one of them has never forgotten. Owing to the downpour of rain there were not more than a dozen or twenty people present; and perhaps more than one-half of them were clerical dead-heads. Kennedy went through his programme from beginning to end in just as good style as if a thousand people had been present, and the Governor-General one of them. Nobody present expected that the great Scotchman would sing one song or tell one story to that audience, but he soon settled the matter when he came smiling on the platform. "My friends," said he "it is very unpleasant outside—all the more reason why we should make it pleasant inside," and then he went through the programme in his own inimitable style.

Is there not a lesson here for those excellent brethren who think it not worth while to preach a good sermon to a few people on a wet Sabbath? Should the quality of a sermon be determined by the number of people who hear it? Where does the Master say that His ambassadors should vary their message and adjust its terms to suit the number present? This morbid craving for crowds is sapping the Canadian pulpit and destroying its tone and power.

It is only fair to say that the Doctor who passed around the deadhead tickets was not laureated at Knox. He is a good man, however, and having for a long time been closely connected with Home Mission work, he no doubt knew that heavy rain is highly injurious to the clerical physique. Possibly he thought of several missionaries under his care who had been injured by exposure to inclement weather, and fearing similar consequences to the brethren present he passed around the tickets just to keep them in out of the rain.

Considering her modest career for nearly half a century ought not the old college to have a lively jubilee. Would it not be a good thing for her sons to gather from the Atlantic to the Pacific; and if possible from the other side of both oceans—she has sons on the other side of both—and have one grand re-union. Not to mention other reasons, does not gratitude for the past make jubilee thanksgiving seemly and right.

It is too soon to suggest a programme, but one can't help thinking of what might perhaps be done. A year hence Lord Aberdeen will probably be our Governor-General. Aberdeen is a stalwart Presbyterian and would make a splendid lion for the jubilee. Dr. F. L. Patton, President of Princeton, an old Knox man, would do splendidly for a "distinguished stranger." If that brilliant son of Knox, Dr. J. M. Gibson, could be induced to come over about that time, he would make a capital representative of Europe; and if Dr. George Leslie McKay would only come he could represent Asia. Knox men work on three continents and do their work just as well as anybody else. The Knox men who are professors in other institutions would, no doubt, be happy to join in the jubilee; and right sure are we that Queen's will not be behind.

Does anybody say that it is too soon to think the matter over and begin a mild agitation? A year soon passes, and as Dr. Burns said on a memorable occasion, "large bodies move slowly."

WOMAN'S CENTURY.

REV. W. S. M'TAVISH, B.D., ST. GEORGE

Victor Hugo once remarked that this is woman's century. We have but to compare the condition of woman to-day with what it was at the beginning of the century in order to see how transparently true the statement is. At the beginning of this century woman was debarred from many fields into which she is now invited to enter. About one hundred years ago when Hannah More began an agitation for the higher education of woman, she met with the most determined opposition. Had she been less persevering than she was, the probability is that young ladies would not now be living in the enjoyment of so many privileges.

What a noble army of women in our public schools are now engaged in the delightful task of teaching the young idea how to shoot. About 68 per cent. of the teachers in this province are ladies. During the past fifteen years the number of male teachers has been almost steadily on the decline, while the number of female teachers has been almost as steadily on the increase. Fifteen years ago the number of male and female teachers was almost equal, but now there are only 32 per cent. of the former and 68 per cent. of the latter.

When this century opened women had written scarcely anything for publication. But when one surveys the field of literature he finds that a very large number of books have been written by women. Eliza Cook has written many charming verses;

Mrs. Hemans has graphically portrayed some thrilling scenes; Mrs. Browning's poetry always awakes a sympathetic chord; Irish sentiment has been sung by Lady Dufferin, while the ripest Christian experience and the most devout contemplations are embodied in the writings of Frances R. Havergal. But we cannot attempt to catalogue a whole library of poetry, fiction, history and adventure in the course of a short article.

If we take up the magazines we find that many of the best contributions are furnished by women. A newspaper staff is scarcely considered fully equipped to-day unless there is a lady on it.

We know of no woman who, one hundred years ago, occupied the position of private secretary to a public man or even a business man. But to-day there are hundreds of young ladies who are earning a competence for themselves as stenographers and type-writers.

One hundred years ago there was not, to our knowledge, a woman on the Civil Service anywhere in America. But some of the doors of the Civil Service are now open to them and they are going in and taking possession of lucrative positions there.

Only a few years ago were the doors of our Universities thrown open to lady students, but now quite a large number of young ladies are in attendance, and they are showing that they have no reason to be afraid of entering the educational arena with their brothers.

Ten decades ago the idea of woman taking a course in a medical college had not been dreamed of. But now we have medical colleges for women, and after graduating from one of these institutions a young lady may do a work for humanity that nature has well qualified her to undertake.

This is, indeed, woman's century. Almost every year witnesses some advancement in the amelioration of her condition. But to what does she owe her elevation? To the purifying, refining, ennobling and uplifting influence of the Gospel of the Lord Jesus Christ.

SOME EMINENT MEN OF THE BIBLE—DAVID'S GREAT CAREER.

A FAIR CRITICISM.

BY CHARLES DURAND.

Men who have undertaken to criticise the Bible: its great men; its literature; its wonderful historical incidents, have not given it their deepest study—a fair and impartial criticism. It is likely if you were to ask such men as Ingersoll, Huxley, Spencer and Tyndal questions about the secret history of the times of such men as Abraham, Jacob, Joseph, Moses, Joshua, Elijah and the chequered life of David—they would be troubled to answer even very commonplace questions. I have heard it stated that Lord Byron who was a great sceptic as to the inspiration of the Old and New Testaments although he attacked their truths and history, did not trouble himself to examine the very facts he sneered at. He treated with levity and with little regard the poetry of the Psalms of David—and the sublime poetry of the prophets, such as Isaiah, Jeremiah and Ezekiel. I may say here without fear of just contradiction, and challenge the good sense and criticism of the ablest scholars that now live or ever lived, to find in any book in the past history of the literary world—thoughts, imagery or descriptions more sublime, elevating and pure than the poetry and writings of the three great prophets just named; or many of the Psalms of David, the grand song of Moses, and that mysterious and beautiful poem, the book of Job. If they be so and such productions emanated from men like ourselves, why do sceptical writers, pass over their beauties in silence? Is it because they were worshippers of a great personal God, and not worldly idolatrous writers like Plato, Socrates, Herodotus, Homer, Virgil, Horace, Cicero and many others? What subject is so grand as the praise and glory of our Creator?

Taking the Bible of old to be a correct history of the Jewish nation—up to the

date of Christ's birth, surely it is worthy of great respect and adoration as the account of the actions of a great and wise people, although with cruel instincts in their history at times.

The account of the actions of Moses in leading the children of Israel through the deserts forty years—of Joshua's war afterwards is no doubt substantially true. The attack made by sceptics on the Pentateuch or five books of Moses, may be in some respects maintainable when we consider the great ages given of the old antediluvians or the accounts of the flood and garden of Eden: but there is no reason whatever to doubt the account given of Abraham's acts and those of the patriarchs after him, nor of the wonderful life of Joseph in Egypt and Moses among the Pharaohs.

What does it matter who wrote this patriarchal history if it be true? And who was in ancient times more likely to know the true history of Abraham and his immediate descendants than so learned a man as Moses, and one intimate with the traditions of his ancestors? Now it may be fairly said in criticism that perhaps the defenders of the Bible have erred in taking too strict a view of the infallibility of the old recorded events of the Israelitish people. It may be said that the history of the events prior to Noah's time are to a certain extent apocryphal (or traditionary) by whomsoever written. Yet it can be equally said in fair criticism—that the traditions prior to Noah's time, may have been handed down—among families that worshipped God as Noah, Methuselah and Enoch did, and that Moses gave these traditions as the best and most truthful accounts current amongst ancient families of Chaldeans from whom the Israelites sprang. It has been said that the Hittites and Egyptians were more ancient than the Chaldeans. No doubt Melchisedec sprang from some ancient God-worshipping people—as also did Job.

It is not likely that the great personal God whom we love and worship, and who sent to us His beloved Son Jesus, now ascended on high—ever left the world before or after the time of Noah—without some people, some men, who knew and worshipped Him as is now done. But sceptics seem to want not only to discredit the Bible and its ancient records and traditions, but to leave us in the dark, giving us no better records—giving us in fact nothing to guide—as to the first origin of things.

Sceptics very unfairly forget, that without belief in the infallibility of all old Bible history, it may very fairly be considered as a history of facts that did occur from Abraham's time, to David's and Solomon's times.

The allusions made before David's time to existing nations and by the prophets after his day—as to existing nations and customs may be taken as coinciding with the most authentic histories of idolatrous writers. We have a right to believe, can consistently do so in truth, that God was in all historical times, indirectly governing all nations, and we have no right to deny Israelitish history any more than that of the Egyptian, Babylonish or Persian nations; yet, at the same time we may believe that God thought proper to select one class of people more than another, through whom until the appearance of Christ He was worshipped and believed in. When Christ came God thought proper to inaugurate for the future Gentile world (such as we are) a new dispensation of loving enlightening, beautiful, yes transcendent nature, leading men more directly up to His own blessed, glorious self, granting them the just hope of a future immortality if they will live in accordance with His will and commandments, through the mysterious, yet loving and efficacious sacrifice of His well beloved Son our Saviour. His will was made known to men before Christ by great and good men, such as Moses, Joseph, Daniel, Elijah, David, Isaiah, Job and others, culminating in the loving effulgence of the Gospel of Jesus.

Now I have heard men calling themselves learned—professional men and others—scoffing at the character of Abraham, Jacob, even at Moses—particularly of David. The Bible nowhere says that these

men were perfect, or free from sin, but simply gives a fair account of their history—good and bad. God is perfect if they were weak and sinful, and it would be well for those objecting to them to point to men of idolatrous nations as good—and to prove that in any portion of the Bible God ever approved of any sin by them committed. It is said Abraham told a falsehood to Abimelech, that Jacob was full of hypocrisy; but did God cause or approve of it?

It is written as a part of the history of the men, and the world in which they moved as a race, yet no doubt strictly true showing that they like all other human beings were at times guilty of sins.

As to the career of the great warrior King David, it was a very conquered one from the first. At times he was great, brave, generous and patriotic, as in the slaying of the giant Goliath of Gath, which resulted in the speedy flight of the Philistines. He was generous to a fault in sparing the life of Saul on several occasions, when he might have slain him; and was urged by his own warriors to do so. He was exceedingly grateful in conduct to Jonathan and Jonathan's son in later years, acting in a noble way—forgetting the acts of Saul. He was wonderfully affectionate as a father to his most rebellious son Absalom, kinder than even any modern king would be. He tried to keep up the sacred memory of the laws of Moses, the sacredness of the Ark, as well as in his adoration of God in requiring Solomon to build the first great temple, in which God could be worshipped. With all this he was guilty of one of the foulest murders on record in circumventing Uriah's death, and before the victim's death, forcibly taking his wife for adulterous purposes, which he only repented of when Nathan the prophet accused him to his face. He wickedly gave up many of the sons of Saul and Jonathan to the Gibeonites to be slain. He basely preferred Solomon the son of Bathsheba his victim Uriah's wife. He badly used his first wife, Michal the daughter of Saul, because she justly condemned his lewdness. He failed to rebuke Abigail wife of Nabal when she forsook her husband making excuses—and took her by his power as his wife. He acted cruelly to the Jebusites when he took their city. On his death-bed he advised the murderer of Joab, a very bad man and murderer it is true, yet a murderer in the first place at David's own request. Nor was Joab the only one that Solomon slew at David's request when he was on his death-bed. David knew Joab was a very wicked man—yet he had been a faithful friend to him, and saved him from the murderous hands of his son Absalom.

The story of the friendship of Jonathan and David exceeds in beauty and intensity that of the Greeks, Damon and Pythias. There is nothing equal to it in history. David was beautiful in person—a poet and musician, was greatly favoured by Providence—by the God whom he worshipped—yet he was often forgetful of God's favours—and the laws of Moses his ancestor. He was not like his great son Solomon an idolater at any time, but was worldly minded, and like all Asiatics unmindful of the just rights of women. He was by no means so good a man as Moses or Abraham, and it is difficult to imagine how such a man ever wrote the lines "My heart panteth after the living God. As the hart panteth after the water brooks so panteth my soul after God."

In the future centuries after him Jesus came upon the earth, and how different was He! He forgave His murderers when they were nailing his hands to the cross, washed his disciples' feet, was gentle to the guilty sinner—kindly remembered His mother when in His pangs of death—and was the friend of women at all times—He was forgiving to the erring Peter—just to every one—the friend of the poor, of widows and mourners, beautiful in his friendships, deep in his sympathies for the suffering—pardoning sinners, who repented even for the seventy-seventh time. No blood was upon His soul—nor sin on His mind—preferring God to the world and all its offered "pleasures and ambitions, when tempted by Satan in the wilderness—thus rendering Himself glorious, lovely and worthy of Supreme honour and adoration.

Other eminent persons like Daniel, Joseph, St. John, St. Paul, St. Stephen, shine in the Bible history. The Bible gives the good and bad side of all, leaving it to the consciences of men to discriminate. Thus it does not lay in the mind of mortal man to criticise too closely so fair, yet at times, so sorrowful a history of human beings. It has given us at least a great example and Saviour to follow.

It is therefore a good thing that we have not to look closely to the examples of the old Bible worshippers of God, although many of them were good and excellent men, since we have a better model to follow in our Saviour, and many of His Apostles and Disciples. In Him we can

see no fault, or sin, and apart from the one resuscitating passing over many imperfections of its noted men, He stands out a beacon light of perfection, to show whom will surely lead us up to heaven. In addition to His life and character we have the examples of such men as Daniel, Isaiah, Jeremiah, and their prophecies. Some of the best men in this precious history of God's dealings in old times, were Jews and descendants of this peculiar people of God and the seed of Abraham from whom came to us the Messiah and Shiloh Jesus, our Saviour.

Close criticism can find things to cavil at in the old Bible, but we can find nothing wrong in the Gospel of the Lord Jesus. We look for peace and good-will for the world in Him, and in His second coming, for the salvation and love to all who are His true worshippers.

Let us say with triumph and confidence, He is our hope and trust; in Him we have abounding faith. Jesus lives—is our Saviour and intercessor, the author of our life. He has engraven our names on the palms of His hands, and will follow us in life as in death with an everlasting love.

It is said and has been said to me, show us your proofs of Christ's divinity, and we will then believe. There are thousands saying this in this city, men high in life and intelligence. Let us tell them, do you want a miracle as proof that Jesus was God? Then look upon the Gentle world who worship Him, many with faith and honesty, others nominally as God was worshipped of old.

Thus you see the best part of the civilized world are His followers, truly or in name, and the heathen are His inheritance.

Is this not a proof of the truth of this Gospel and the prophecies in the Old Testament?

He came in peace without violence and conquered the world by His spirit, not by the sword.

By the power of that spirit, by the influence of the Holy Spirit given from heaven to earth, He has been accepted by the Gentiles; and in all heathen countries His name is the talisman for truth and salvation. This was foretold of Him by the prophets.

"Come unto Me all ye ends of the earth and be saved" are His words. And as was said to Nicodemus and His Apostles,

"I, if I be lifted up, will draw all nations unto me."

Toronto, 10th April, 1893.

SYNOD OF HAMILTON AND LONDON.

The Presbyterian Synod of Hamilton and London met on the evening of the 18th inst., in Knox Church.

Rev. H. McQuarrie, of Wingham, the retiring moderator, preached an excellent sermon from Acts xxvi., 18, and Rev. Geo. Sutherland, of Fingal, was unanimously elected moderator for the ensuing year. The following committees were appointed: Bills and overtures—Revs. J. W. Mitchell, E. R. Hutt, A. Henderson, Hector Currie, F. H. Larkin, E. W. Panton, J. H. Simpson, W. H. Geddes, Messrs. Thomas Gentle, Robert Russell, J. A. Youngie, Geo. Leys, D. G. Wilson, I. M. Chalmers, Robert Laidlaw, D. McLachlin, together with the Synod and the Presbytery Clerks.

To examine Presbytery records.—Hamilton, Revs. F. H. Larkin, J. A. McDonald, and Mr. Robert Laidlaw; Paris, Revs. E. W. Panton, T. G. Thomson, Mr. I. M. Chalmers; London, Revs. W. K. Shearer, Jno. Kay, Mr. David Rutherford; Sarnia, Revs. E. R. Hutt, Colin Fletcher, Mr. James McCrone; Chatham, Revs. A. F. Tully, W. J. Dey, Mr. H. Denholm; Stratford, Revs. J. H. Simpson, R. S. G. Anderson, Mr. D. McLachlin; Huron, Revs. W. N. Fleming, W. G. Jordan, Mr. Thomas Gentle; Maitland: Revs. John Johnson, George McLennan, Mr. D. McArthur; Bruce, Revs. George Burson, W. J. Clark, Mr. J. Scott.

On elders' commissions.—Revs. H. M. McQuarrie, D. N. McMillan, Mr. M. C. Poole, Auditors—Rev. A. McLean, Mr. W. Fulton.

On licensing students.—Revs. Dr. Laing and Proudfoot, Mr. Adam Spence.

The synod opened this morning with devotional exercises from 9.30 to 10.30. The report of the Buxton fund was adopted. The name of Rev. C. A. Webster, B.A., was placed on the roll of the Hamilton presbytery.

The report of Brantford Ladies' College for the past year, by Dr. Cochrane, showed that the year was a most flourishing one. The increase in attendance was most marked, the college being filled. A committee on systematic benevolence was added to the standing committees of the synod.

In the afternoon Rev. Mr. Burns, of Toronto, addressed the synod on the aged and infirm ministers' fund. There was a deficit of \$1,400, as compared with the same time last year. Many congregations had not yet contributed, and these contributions would wipe out this deficit. There had been contributed to the endowment fund, \$113,000, out of which \$85,000 had been paid up. He expected some \$200,

000. The goal aimed at would be subscribed. It was decided to appoint a minister and an elder in each presbytery to act in conjunction with the aged and infirm ministers committee.

Rev. Mr. McKay of Lucknow, announced the death on Saturday of Rev. Alexander Grant, of Ashfield.

Dr. Robertson, of Winnipeg, superintendent of missions in the northwest, gave an encouraging report of the work. The field was large and the needs great. There are 1,200 Presbyterian families in the northwest. Last year service was held in 62 places. There are between 15,000 and 16,000 members, and the revenue in eleven years had increased from \$15,000 to \$203,000.

Dr. Cochrane pointed out that this year but \$50,000 had been raised for home missions, while the needs would not be less than \$65,000.

A resolution was passed urging the organization of young people's home mission societies in accordance with the recommendation of the general assembly of 1891. The following standing committees were appointed:—

State of religion.—Revs. W. G. Jordan (convener), John Ross, E. W. Panton and L. Cameron; Elders D. K. McKenzie, Jas. Bell and William Somerville, with conveners of presbytery committees.

Temperance.—Revs. W. J. Clark (convener), J. S. Henderson and John Beckett; Elders, J. W. Chalmers, Hugh Roemand, Dr. Arnot, with the conveners of the presbytery committees.

Sabbath schools.—Rev. Jas. Ballantyne (convener), J. A. Andrews, M. L. Leitch and E. R. Butt, and Elders T. W. Nesbitt, G. Rutherford and W. N. Hossie, with the conveners of the presbytery committees.

Sabbath observance.—Revs. S. Lyle, B. D. (convener), Dr. John Thompson, Dr. A. D. MacDonald and Dr. McMullen, and Elders John Charlton, M. P., A. Bartlett, Robert Lawrie and Robert Rae, with the conveners of the presbytery committees.

Systematic benevolence.—Revs. Robert Hamilton, (convener), J. G. Shearer, Dr. Batisby and E. H. Sawers, and Elders D. D. Wilson, Charles McGregor, with the conveners of the presbytery committees.

An overture from the presbytery of Hamilton that instead of a per capita tax being imposed for the general assembly fund, that the assessment be apportioned according to the amount raised by each church for church schemes, was submitted to the general assembly without recommendation.

The committee on Sabbath observance recommended "That this Synod expresses its regret that the House of Commons has not supported Mr. John Charlton's resolution to secure the closing on the Sabbath of Canada's exhibit at the World's Fair, as this court believes the House of Commons has thus failed to make known the moral and religious sense of the country." The report also recommends that ministers preach at least once a year on Sabbath observance.

A resolution was passed tendering Mr. John Charlton, M. P., the thanks of the synod for his manly Christian advocacy of Sabbath observance, and assuring him of the synod's sympathy and active support in the course he has pursued.

It was decided to hold the next meeting of the synod in McNab street Presbyterian church, Hamilton.

At the evening session the following students of Knox college were granted licenses, D. W. Hutt, B. A., Huron presbytery; James Wilson, Hamilton presbytery; G. F. Scott and A. McLean, London presbytery.

Rev. James Ballantyne read the report of the Sabbath school committee. Gratifying progress was evidenced in this important branch of church work. The schools reporting show there are 3,762 officers and teachers and 32,578 scholars, and that \$18,261 was raised.

The report of the committee on the state of religion was read, and was on the whole very satisfactory and encouraging.

The temperance committee expressed their pleasure at the growing strength of the temperance movement, and their belief that the people are now ripe for prohibition.

Rev. Dr. McKay, of Woodstock, moved a resolution which was seconded by Rev. J. S. Hardy, Ayr, which committed the synod to an endorsement of the Marter bill for the abolition of retail licenses, expressed the hope that it may soon become law in the province, and ordered the clerk to forward a copy of the resolution to the attorney-general and Mr. Marter. There was an animated discussion over the resolution which lasted from 9.30 p. m. to midnight. A couple of motions to adjourn and one amendment were voted down, and finally an amendment, moved by Dr. MacDonald, Seaforth, and seconded by Rev. J. A. MacDonald, of St. Thomas, was carried, that the synod would approve such legislation that would abolish the licensing of the sale of liquor in barrooms, saloons or shops by retail.

This concluded the business and the synod adjourned at midnight.

Christian Endeavor.

MY CHOICE: WHAT IS IT?

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

APRIL 30.—Prov. 1; 29; Matt. 6; 19-24.

To every man who hears the Gospel there comes the appeal—"Choose you this day whom you will serve." There is no such thing as neutrality in religion. Every man is a soldier under the leadership of Christ or else he is serving in the army of the wicked one. Some may not be willing to admit it, nevertheless it is a fact that unless they are enlisted in the service of Christ they are still serving the devil. The words of Christ leave no room for controversy on this point. "He that is not with Me, is against Me, and he that gathereth not with Me scattereth abroad." And again, "No man can serve two masters for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Every man, therefore, has made, or must make, a choice.

I. How different are the choices that are made! Some make an unhappy choice. The persons referred to by Solomon in the text cited above did so for they did not choose the fear of God. In the time of Isaiah there were some who did so for they chose those things in which the Lord delighted not (Isa. 65:12). Orpah did so when she concluded to go back to her friends and her gods. Many in the time of Christ did so, for they cried out saying, "Away with this man and release unto us Barabbas." Every sinner who decides to remain in his sins does so for he treasures up for himself wrath against the day of wrath.

Others choose wisely. Moses did so when he refused to be called the son of Pharaoh's daughter, deciding rather to suffer affliction with God's people than to enjoy the pleasures of sin for a season (Heb. 11:24-25). Joshua did so when he said, "As for me and my house we will serve the Lord" (Josh. 24:15). Ruth did so when she said to Naomi, "Thy people shall be my people, and thy God my God." Mary did so when she determined to sit at the feet of Jesus and learn of Him (Luke 10:42). Every Christian has done so for he has taken Christ to be his Prophet, Priest and King.

II. How important it is that every man should choose Christ! Unless we are in Christ we are out of harmony with our environment. God has formed us for Himself and our souls find no rest till they find rest in Him. When we are in Christ everything is changed. "If any man be in Christ he is a new creature; old things are passed away, all things are become new." "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God" (Eccl. 3:12) "But who so harkeneth unto me shall dwell safely and shall be quiet from fear of evil" (Prov. 1:33) "Say ye to the righteous that it shall be well with him. . . . Woe unto the wicked! It shall be ill with him" (Isa. 3:9,10). At the last Christ shall say to the righteous, "Come", but the wicked shall hear the dread word, "Depart" (Matt. 25:34-41).

III. Those who have not chosen Christ should do so without delay. "The soul's eternity depends upon the record moments bear." Bulwer called Sir James MacIntosh "The man of promise." How many there are who, in regard to spiritual things, might be called "Men of promise." They attend regularly upon the preaching of the Word, they listen attentively to the truth but yet they do not decide for Christ. Blucher was so prompt and decided in his manner that he was called "Marshal forward." Would that many who are still walking on that way which is paved with good resolutions might imitate his decision. It is said that when Sir Colin Campbell was asked when he would be prepared to set out with the British army to India he replied, "To-morrow morning." That answer was prompt and decided. But the Word of God urges sinners to close with offered mercy not to-morrow, but to-day. "To-day if ye will hear his voice harden not your heart." (Heb. 4:7; Ps. 95:7-8) "Are you in earnest? Seize this very minute. What you can do, or dream you can, begin it."

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

HINDRANCES TO CHRISTIAN WORK.

- (1) *Unbelief.* Matt. 13.58., Heb. 3.19.
Disciples. Matt. 17.14 17. Mark 16.14.
Law of the Kingdom. Matt. 9.29. Hence :
- (2) *Want of Prayer.* Jas. 4.2 How large the promise. Jno. 16.23-24.
- (3) *Asking for Selfglory.* Jas. 4.3
- (4) *An Unforgiving Spirit.* Luke 6.37, read from 27v.
- (5) *Want of Joy.* Gal. 5.22., Rom. 5.11.
How persistent it is in the godly. Hab. 3.17-18.
Strength of believer. Neh. 8.10.
- (6) *Satan's Power.* 1 Thes. 2.8., Ephes. 6.10-18.

All Rights Reserved.]

THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE DRAINED LAKE OF CASHMERE.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Philippians, II. 12, 13.

Up among the western Himalayas lies "the delightful and extraordinary valley of Cashmere." It is surrounded on all sides by lofty snowcapped mountains, whose peaks touch the clouds, and that form a giant barrier shutting it out from the rest of the world. Down the mountain sides trickle perpetual streams, growing as they descend, and falling, every here and there, in magnificent cataracts, and enchanting cascades. The valley is like a garden in perpetual spring, for scented violets and roses, with the narcissus and hundreds of our choicest flowers, grow wild in that earthly paradise. All manner of fruits and vegetables flourish in the rich soil. The mulberry trees are covered with silk worms, that yield their cocoons, as the Hindu sheep does its wool to the busy weavers of the wonderful Cashmere shawls. No snake or scorpion, no venomous creature of any kind, lurks in the grass or trails in the dust of that happy land. No fierce heat scorches, nor biting cold freezes. Everywhere pure waters abound to slake the traveller's thirst, and these waters swarm with fish and wild fowl, while their borders are rice fields supplying the people with bread. The little black cows are not pretty, but they yield abundance of rich milk from the fertile pastures, and the pony like horses that drag the plough and carry loads from place to place, are as hardy and willing to work as their industrious masters. There is no place in all Asia like Cashmere. How perfect, if it only had the gospel of Jesus Christ.

Away back in the far past there was a great revolution in Cashmere. The kings who, up to that time, had ruled in the valley and on the mountain sides, belonged to the dynasty of Karkota. These Karkota kings grew indolent, as many royal families often have grown, through having everything their own way, so, at length, one of them with a long name, having married a princess from the south, called in her brothers, the Varmas, to rule the country for him. The Varmas were not lazy but they were selfish and ambitious. They quarrelled with the king and with one another, so that brother fought against brother and father against son. This state of things went on for many years, until the whole land was filled with strife and bloodshed, and the graves of the slain or the bones of their unburied bodies were dotted all over the once happy valley. One day in the very midst of a fierce battle there was an earthquake that the soldiers hardly noticed so intent were they upon slaughter, but with this earthquake the Wuller Lake began to grow, spreading abroad, not by feet and yards, but by miles, till the contending warriors were overtaken by its waters and compelled to flee in mad terror towards the mountains. The fleeing soldiers alarmed the dwellers in villages, and they fled also, taking with them their children, what cattle they could save, and what else of value they could carry. For many long hours, the roads were filled with fugitives seeking the high lands, thence to look back for their homes, only to find they had disappeared under the rising flood.

Never before in Cashmere was there such a time of trouble; no such has there been since. Many thousands perished beneath the waves. Mothers were separated from their children, husbands from their wives. Almost all property was gone, the mountain sides were cold, starvation stared the survivors in the face. Those who were wise said: It is a just punishment for our sins, our quarrels, our bloody wars. God is washing the stain of blood from off the face of our once beautiful valley." The waters at last ceased growing, and left, as they declined somewhat, a border of land round the vast lake that covered more than three fourths of all Cashmere. This land the starving people cultivated with rice and other grains. They built their houses in the midst of their fields with wood from the mountain sides, and once more villages began to appear on the lake shore. Only one spot of land remained in the lake itself, on the top of a great precipice that once rose perpendicular from the plain, but which was now an island, towering above the waste of waters. Its inhabitants were Naga robbers under their chief Nara, who, during the time of civil war, had been left unmolested by the contending parties. Long years the Nagas had held that

perpendicular rock up whose steep sides not even a mountain goat could climb. They had long rope ladders up and down which they went, and strong trucks worked by cranes by which they hauled up their plunder. Since the inundation, they had made themselves boats and rafts, in which, at dead of night, they stole over the waters to the farm and village lined shores. Here then was a new enemy for the afflicted people of Cashmere.

True, the people were tired of fighting one another. They could not afford to do it, for new mouths to feed were daily coming into the world, and there was little to feed them with. Every able bodied man, yes, and the women and the boys had to work for dear life, while the girls attended to the babies and the housework. Famine was sore in the land or rather on the borders of the water. Gold would hardly buy wheat, and it took much silver to purchase a little rice. The orchards, the mulberry trees with their silkworms, the lovely flower decked meadows once full of sleek black cows, the vegetable gardens, the grain and rice fields, all lay beneath the great immoveable lake. Some by dint of great industry, had managed to amass a little store of food, of clothing, of money. They would lie down at night rejoicing in the possession of it, and by the morning, without a sound, it was all gone. Nara and his Nagas had been there; the plunder was safe on the top of their island precipice. Nay more, these Nagas were serpent and devil worshippers, and carried off children, for whom they lay in wait as they went for water, lying low among the rice plants like the crocodiles of Asia and Africa and the alligators of America. Then a great cry of grief went up from the exiles on the mountain side. "We must have someone to rule over and defend us" they said; "Where shall we find a good king?"

There were two of the Varma princes who had taken no part in the wars, but had striven hard for peace and for the people's good. The older was named Sura, the younger, Avanti. Sura was a wise man and very kind and gentle. He heard the cry of the men and women of Cashmere, and called them together to choose a king. They came to the largest town that had survived the flood, and when they saw him and heard his word, they all cried "Be our King, O Sura-Varma!" But Sura would not be a king. "If the king you choose wishes my advice and help in governing the kingdom I will cheerfully give them" he said, "but like the rest of you, I am only a man of Cashmere, and will so to remain." "Choose then a King for us, Sura-Varma" answered the people; "Choose thou a king and we will stand by thy choice." Then Sura turned to his cousin Avanti, whose noble head was bent downwards in thought, so that the people had not seen his face. "Avanti" he said "thou art my choice; arise and save the people." Then Avanti raised his head, so that all saw him at his full height, and marked his broad forehead, his clustering curls, his full clear eye, and royal bearing. They did not wait for his answer but tore the lotus flowers from their roots in the water, wove it into a chaplet and set it upon his head, on which Sura poured the anointing oil. Then they brought forth the royal throne and parasol saved from the wreck, and set him on the one, with the other over his lotus-crowned head, crying, with every demonstration of joy, "Long live king Avanti." So Avanti Varma became king of Cashmere by the people's choice, and named his cousin Sura, his prime minister.

The new king sent word to the Indian kingdoms south of Cashmere to let their monarchs know that he was their brother of the north. Sura was his messenger. Some of these kings laughed at the message; and asked what kind of fish Avanti was to be king of a lake. Others said "Nara will be sending ambassadors to let us know that he is king of a precipice, soon!" Sura did not allow these things to ruffle his even temper. He went to the home of the Varmas, away in Darbha and Abhisara, and said to their two kings, who were very wealthy, with the golden sands of the Indus, "Your brother Avanti is the chosen king of the once rich country of Cashmere, which is now a sea. He needs a loan, which he pledges his royal word to repay, a loan of gold dinars to help his starving people." When the Darbha and Abhisara kings recognized the kinship of the new king of Cashmere, they piled many a beast of burden and drawn waggon with gold and silver, with rice and corn, and took Sura's receipt for the same, sealed with Avanti's seal. "Let our brother be in no great haste to repay it" they said; "we may ourselves be in want some day." So Sura came back joyous, with abundant wealth to gladden the heart of his cousin, the king.

Avanti distributed seed rice and corn to the starving people, and with part of his treasure bought food from other countries which he gave to those in distress. The men that could be spared from the fields, and those especially who had no one dependent upon them he drilled as soldiers and water police, and had boats built for them to coast about the lake and look out for the Naga pirates. He went himself in one of these to the foot of the island precipice, only to see that it was impossible to scale its walls, and to leave before a great mass of rock was hurled down upon the spot where his galley had been. The robbers were closely watched now, yet still, under cover of night, they managed to evade the patrol boats and carry on their wicked trade of plunder. The people worked hard, but their land was small and not very fertile, so that famine rates still prevailed. Wheat was only to be bought with gold, and rice with much silver, while all the old luxuries of Hindu mutton, of apples and apricots and mulberries, were unknown.

Several years before Avanti was made king, and not long after the the inundation, a poor woman named Suyya, who lived in the chief town on the lake border, rose early in the morning to sweep the part of the street in front of her home. As she swept the dust into a heap, in the dim morning light, she felt her broom strike against something that gave forth a ringing sound, and then, as she thought, a little cry. She put out her hand and touched it. It was a large earthenware jar such as is now found in the vestibules of Japanese and Chinese houses, often filled with water. She removed the cover of the jar, and, as the morning light broke in the east, saw a little child, sucking its thumb and half asleep, a little child "with eyes like the leaves of the lotus." "Some unhappy mother has deserted this little one" she thought, as she took him up and carried him into her home. The baby lived and thrived on Suyya's love. "What shall I call you my beauty?" The poor woman asked, and the boy, who only knew one name, answered "Suyya." So she gave him her own humble name, and worked for him like a galley slave. She sent him to school where he learned to read and write, and, at last, when his school training was over, in order that he might no longer be a burden upon her who had adopted him, he became the tutor of some children in the family of one of Avanti's officers. The boys told their father how clever, how wise, Suyya was. The father went into the schoolroom unperceived and was astonished at the genius of his tutor. He told Sura about the young man, and he too, with many sages, went to talk with Suyya and learn lessons of wisdom from his lips.

One day the conversation turned upon the inundation, which was the grief of everybody in Cashmere, from the king down to the humblest peasant. "I know the remedy" said Suyya, "but I have no means for putting it in force; what can I do, but grieve like the rest of you?" Sura told the king, who ordered the young tutor to present himself at court. Suyya went there all unabashed but modest. "You say you can put an end to the inundation?" asked the king; and Suyya answered "With your royal help and that of the people, I do not fear to try." Avanti turned to his nobles and said "I think this youth is touched in the head, when he imagines he can bring back to us the old Cashmere out of the waters. Still, he shall try, and if he fail, so much the worse for him." Then he ordered his chamberlain to open the treasury and give Suyya what money he might require.

Taking a bag of gold dinars, he went out in a boat on the great lake in the sight of all the people. When he came to the spot under which he was told the town of Nandaka lay, he dropped the bag of dinars overboard and came back for more. "The youth is mad" cried the people, and even Sura knew not what to say. But Suyya smilingly answered Avanti's look of astonishment by saying "Have no fear, king Avanti and you will soon have your dinars again." So the King was won by his faith, and ordered more to be given him. Now the great lake should have emptied itself into the river Vitasta that flows into the Indus, and by its means some of its waters had already been drawn off. But at the point where the river and lake joined there were large rocks thrown in by the earthquake, and wedged in among them were trunks of great trees and beams of houses and smaller stones washed thither by the inundation, making a strong dam that held back most of the mighty flood. Leaving that in the meanwhile, Suyya took gangs of labourers down the stream of the Vitasta, and set them to work making great dikes of stone and earth on both sides of the river but far away from the banks. The labourers did their work because they were paid for it, but they all thought that their employer was a lunatic to build dikes on the dry ground. But the work went on until the young engineer came to a place where nature had been before him and had confined the river within banks far above its level. Then he stopped and returned to the city.

"What do you want now?" Avanti asked, and Suyya answered "Rajah. I want more dinars." The king replied "You will beggar me yet," but commanded the money to be given him. Armed with the money Suyya went, accompanied by a great concourse of people and his former labourers, and, having arrived at the entrance of the lake into the Vitasta, mounted the barrier that dammed its tide, and sat down on the central rock. Then, opening the bag, he took out the dinars in glittering handfuls and scattered them in all the chinks and crannies of the barrier, until not one remained. Then he came away laughing and saying "The work is done." Now he was accused of wasting his lord's money, and was arrested by a body of soldiers and carried off to prison. There Sura came to see him and upbraided him for trifling with his cousin, the king. "I shall not remain long in prison" the young man answered; "only while I am here, warn the people to stay outside the dikes." The prime minister thought there was nothing to be made of such an incorrigible youth, and went sadly back to the court. When he told Avanti of his interview, the monarch looked grave and said "See that his orders are carried out." So Sura had a proclamation made that no one should go inside of the dikes.

(To be continued.)

On Thee we fling our burdened woe,
Oh love divine, forever dear!
Content to suffer while we know,
Living and dying, Thou art near.
—Holmes.

Our Young Folks.

WORK TOGETHER.

Which builds the nest,
In the bright Spring weather,
This bird or that bird?
They build it together.

Who makes the comb,
And the sweet, sweet honey?
Who says it is cold?
Who says it's sunny?

All the little bees
Go to work together;
They make no excuse
Because of the weather.

Who helps mamma,
As it were fun?
Who wants to work
Till the work is done?

Selected

A SONG FOR THE CHILDREN.

I'm not afraid of Jesus,
Though I am but a child,
And He the King of Glory,
The Lord, the Undeiled.
He calls the children to Him,
Each little girl and boy,
And in His arms He rests them,
And gives them love and joy.

I'll go and talk with Jesus,
And this is what I'll say—
"O bless and keep me, Saviour,
And ever with me stay."
For oh it must be pleasant,
In times of grief and fear,
To feel His arms around me,
And know that He is near.

I'll go and walk with Jesus,
Along the King's highway;
He'll hold my hand securely,
And help me every day.
And when we reach the city,
Whose gates are open wide,
What happiness to enter
With Jesus by my side!

Selected.

"DIDN'T" PEAK IN THAT WAY.

A baker who was a believer in the Lord Jesus Christ, was one day hurrying along with a tray on his arms, when just as he passed through a side door he accidentally ran against his little child of about three years of age. Startled and irritated at the moment by the idea that he had hurt some one, he shouted, in a loud voice, "Get out of the way!" and passed on.

More frightened at the father's stentorian shout than by the trifling accident, the child went whimpering down the yard, and meeting her aunt, was asked if she was hurt. "Ess," replied the little creature. "But Jesus didn't 'peak in dat way to 'ittle child'en; he took 'em up in his arms, he did."

A little child can sometimes teach a lesson which many grown people would do well to ponder.—Anon.

A GREAT NATURALIST'S BOYHOOD TASTES.

My father being mostly absent, on duty, my mother suffered me to do much as I pleased; it was therefore not to be wondered at that, instead of applying closely to my studies, I preferred associating with boys of my own age and disposition, who were more fond of going in search of birds' nests, fishing, or shooting, than of better studies. Thus almost every day, instead of going to school when I ought to have gone, I usually made for the fields, where I spent the day; my little basket went with me, filled with good eatables, and when I returned home, during either winter or summer, it was replenished with what I called curiosities, such as birds' nests, birds' eggs, curious lichens, flowers of all sorts, and even pebbles gathered along the shore of some rivulet.—From "Audubon's Story of His Youth," in the March "Scribner."

WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY.

The following salutary counsel to young men was uttered recently by Dr. Marcus Dods. We quote from the British Weekly:

Until we fight against sin as the allies and subjects of Christ, as well as for our own sake, we seem to fight, not in Christ's strength, but in our own. And if we think of our sin as mainly our affair, if we hate it mainly for the shame it brings upon us, then when we are tempted by

it, and when our own view of it is changed, the advantage and pleasure of it being now clear, and the shame of it remote and dimly seen, there is absolutely nothing to restrain us from it. But if we habitually live with Christ and consider His will in all things, and that our sin brings grief to Him, when we are tempted, though our own view of sin is altered, we are conscious that His view of it remains the same, and in sympathy with His judgment we also condemn it.

I suppose every one of you is conscious of some sin, of something that lowers you in your own eyes, and that sometimes makes you fear it is stronger than you are, and may carry you into a future of the darkest and saddest kind. There is, may I not say, something in the character or life of each of you which must be removed ere you can be all you ought to be. If so, what business most urgently calls you, or when accomplished will give you a truer satisfaction and set your feet free for future attainment and enjoyment, than to clear away this recognized and growing evil? Could you have any truer joy this day than to be able to say that the thing which most troubled and threatened you had been removed? Why should you not have this happiness, say, in a year hence? Deal seriously with these serious things—look forward to what awaits you in life. Be perfectly sure that through sin lies no path to happiness, that every step you take on that road must be retraced with the shaming conviction that you have been a fool. Each part of life has its own duties and its own opportunities, and at no future period can you come back into the past and make up for bygone omissions. The future periods have their own tasks, and are so filled with what is proper to them that what has been left undone in a former period cannot now be attended to. You are permanently crippled for life in that omitted particular.

THE GARRET AT GRANDFATHER'S.

The rooms at grandfather's house had been used so long, they were almost human themselves. Each room had a look of its own, when you opened the door, as expressive as a speaking countenance.

But of all the rooms in that house, up stairs or down, not one had the strangeness, the mysterious nod and beck and whisper, of the murky old garret.

"Hark, what was that?" it would seem to creak; and then there was silence. "Hush! I'll tell you a story," it sometimes answered.

Some of its stories were true, but I should not like to vouch for all of them.

What a number of queer things it kept hidden away under the eaves that spread wide a broad-winged cloak of shadows! What a strange eye it had; its one half-moon window peering at you from the high, peaked forehead of the gable.

It was the younger children's business to trot on errands, and they were not consulted as to when or where they should go. Grown people seem to forget how early it gets dark up-garret in winter, and how far away the house-noises sound with all the doors shut between.

When the children were sent up-garret for nuts,—for Sunday dessert with mince-pie and apples, or to pass around with cider in the evening,—they were careful to leave the stair door open behind them; but there was little comfort in that, for all the people were two flights down and busy with their own concerns.

The autumn nut-harvest was spread first upon sheets, on the garret floor to dry, and then it was garnered in the big, green bath-tub which had stood, since the children could remember, over against the chimney, to the right of the gable window. This tub was for size and weight the father of all bath-tubs. It was used for almost anything but the purpose for which it was intended.

In summer, when it was empty, the children played "shipwreck" in it; it was their life-boat, and they were cast away on the high seas. Some rowed for dear life, with umbrellas and walking-sticks, and some made believe to cry and call for help,—for that was their idea of the behavior of a shipwrecked company; and some stamped on the bulging tin bottom of the tub, which yielded and sprang back with a loud thump, like the clank of oars. It was very exciting.

In winter it was the granary. It held bushels and bushels of nuts, and its smooth, sloping sides defeated the clever little mice who were always raiding and rummaging among the garret stores.—Mary Hallock Foote, in March St. Nicholas.

Teacher and Scholar.

May 7th. { THE VALUE OF WISDOM. { Prov. 11:24.
1893. {

GOLDEN TEXT.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 11:5.

This lesson like the last is taken from the introductory portion of the book of Proverbs.

I. Patient endurance of suffering commended.—The chastening and correction or reproof of the Lord, indicate dealings of Providence which are of the nature of affliction, and so hard to the flesh. To the outward eye they bear the mark of adversity in some form. Their design however is not mere punishment of wrongdoing, but such visitation as may reclaim from wrong, and correct what is amiss. As their design is beneficial so will their issue be blessed, if they are received in a right spirit. To despise these by resenting them, or becoming refractory under them is to miss their true import. To loath and abhor them as a wearisome thing would but aggravate that which they are sent to remedy. Patient submission should be induced by the thought that these are really marks of love in God, the love which prompts Him to seek the development of the highest moral character in those afflicted. Rev. iii, 19. They are the pains needed for healing and cure. They show Him acting like a father, who out of love, disciplines his son, Deut. viii, 5; 1 Sam. vii, 14. He that has no chastening may well doubt his sonship.

II. Blessedness of possessing wisdom.—Highly blessed is the man who finds wisdom as a permanent possession. As an acquisition in itself (lit. gain resulting from traffic) wisdom is more than silver, gold, or precious stones, specially prized as these are from the large value they contain in such small compass. Neither they however nor any external desirable things can rank in comparison with wisdom. Job xxviii, 15-19. They are outward in character; wisdom is inward, and is thus a personal possession in a more real sense. They may be procured by way of exchange, but wisdom cannot be thus obtained. Their value, beyond the mere adornment they furnish, consists largely in the fact that they are means for purchasing other desirable things, but wisdom is itself of great abiding worth as an endowment of the mind. Moreover wisdom is a means of securing blessings far greater than are in the power of wealth. Wisdom is then personified, and the blessedness of possessing her shown from the treasures she bestows. In her right hand, as the more precious, is long life. This, as conditioning the measure of the enjoyment of all other earthly gifts, is usually represented in the Old Testament as a crowning blessing. Job v, 26; Ps. xci, 16. The man governed by wisdom will exercise a prudent self-restraint, conducive to the best development and most vigorous manifestation of the entire personal life. Long life is accompanied by outward prosperity, riches and honour. Higher than these however, is the excellency of the pleasure in the ways which wisdom points out. It is pleasure of the mind, which never satiates, and is in the sole power of him who has it. This is accompanied by freedom from disquietude; her paths are peace. These blessings seem to be summed up by likening wisdom to a tree of life, with allusion to Gen. ii, 19. Her fruit preserves and advances all that contributes to true life. So far as outward blessings are concerned, these verses express a tendency, which Job and Ecclesiastes show to be not without exceptions. But the divine favour of which these outward things are regarded as marks, is ever connected with the wisdom which roots itself in the fear of the Lord.

III. Divine character of wisdom.—The high value of wisdom appears in that, as an attribute of God, it has been conspicuously manifested in the creation of the world. The world is the product of God's will ordering all in conformity with his purpose. This wisdom also characterizes his active government of the world. The water welling forth from the bowels of the earth in streams, and the dew seemingly coming from the clouds, stand for all God's workings in Providence. Wisdom then is the expression of the divine mind. The life led in wisdom is one which realizes God's thoughts.

IV. Exhortation to secure wisdom.—This exhortation is based on a reconsideration of the mercies attendant on wisdom or discretion. It gives fullness to life. It imparts beauty to the character, as a necklace of jewels to the form. It guides the life safely preserving from error. It secures the protection of God, and of a good conscience, so that rest is undisturbed by anything to make afraid.

MISCELLANEOUS.

A curious circumstance in connection with the recent epidemic of cholera at Hamburg was the departure of all the birds from the city only a few days prior to the outbreak.—New York Press.

Says a writer in "London Answers:" I have enjoyed the privilege of going up an exceedingly high chimney with a woman steeple-jack, who for many years carried on the business of this kind left by her husband, and ascended and mended some of the highest chimneys in England.

Moonlight photographs and moonlight effects secured by sunlight just now are attracting the attention of the amateur photographer. Out in the clear atmosphere of Colorado and California, quite decent photographs have been made in the moonlight by long exposure. Better moon effects are gained in the daytime.—New York Times.

"If a pound of coal is subjected to a dry distillation and the products and residuals treated chemically by the process for obtaining the well-known coal tar colours," says the Age of Steel, of St. Louis, "the one pound so treated will yield enough magenta to colour 500 yards of flannel, vermillion for 2,560 yards, aurine for 120 yards and alizarine sufficient for 155 yards of red cloth."

The storm which recently raged over the Transvaal has proved most destructive. The rivers were immensely swollen and the water of the Crocodile rose 20 feet above the bridge spanning the river. The structure was swept away, together with 40 houses and an hotel in the vicinity. The country has been rendered desolate by the floods, trees and vegetation of all kinds being destroyed for miles round.

Official statistics of the cholera epidemic in Germany last year, and up to its practical disappearance, show that the total number of deaths from cholera was 8,510. Nine-tenths practically of this number were in the city and State of Hamburg, where the total number of deaths were 7,611—1.22 per cent. of the whole population. The statistics show that the cholera spread up the rivers from the centre around Hamburg with diminishing virulence.

In view of the probable adoption of the penny rate of postage for over-sea letters, a deputation of the Imperial Federation League will ask the Postmaster-General: (1) That to whatever countries the penny letter rate may eventually be extended, it shall be first applied to countries within the Empire. (2) That a specially designed British Empire penny stamp, with a distinctive mark, for issue in each country of the Empire, be introduced for this particular service.

Dr. W. A. Tilden discovered some months ago, observes the Industries, that isoprene, which can be prepared from turpentine, under certain circumstances changes into what appears to be genuine india-rubber. Bouchardat has also found that the same change would be brought about by heat. The material so produced resembles pure Para rubber in every way, and, whether it is genuine rubber or not, it may be equally good for all practical purposes. It vulcanizes, for instance. It therefore seems possible that we may soon be able to make india-rubber commercially. If this is possible a fortune awaits the inventor who can make good rubber from turpentine at a reasonable price. It is a subject well worthy of the devotion of prolonged labor.

According to the figures collected by a Chicago paper, the number of persons who committed suicide in the United States during the year 1892 was 3,860, as compared with 3,331 in 1891, 2,640 in 1890 and 2,224 in 1889. The total is much larger than that of any of the eleven preceding years. It is somewhat surprising that physicians continue to head the list of prominent persons who have taken their own lives. The causes of suicide—always an interesting study—were as follows: Despondency, 1,463; unknown, 684; Insanity, 520; domestic infelicity, 296; liquor, 315; disappointed love, 249; ill health, 278; business losses, 55; Of this number 3,055 were males and 805 females. Shooting was the most favored method of self-destruction employed.—Chicago Graphic.

A ship's officer who has spent much time on the St. John's River, Florida, thinks he has solved the problem as to the origin of the shell mounds that occur along that stream. The river twists about in an extraordinary way, so that in many places the view along the water extends for only a few rods, but he finds that a tall object or the smoke of a fire shown from the top of one of these mounds could be seen from those next below and above, and he believes that these eminences were Indian signal stations, by means of which the natives were able to announce the approach of a hostile force along the river, as the Greeks signaled the news of the fall of Troy to their home cities by lights on the mountain tops, that were repeated from peak to peak.—New York Sun.

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian

WEDNESDAY, APRIL 26TH, 1893.

Now that the predictions about the Home Rule Bill never passing a second reading have been falsified by the event, it will be in order to predict that it will certainly fail to carry in committee. When it has passed through the committee something else may be said.

There is a mild agitation in British Columbia in favor of two provinces which may yet prove serious. The feeling between the people on the Island and those on the Mainland is not quite as fraternal as it might be. At this distance the proposal to make two provinces out of British Columbia, with its present population, seems about as rational as a proposal to make two provinces out of the county of York or the county of Simcoe.

It will be remembered that in 1889 the General Assembly of the American Presbyterian Church (North) sent down to the Presbyteries an overture on the question of revising the Confession. 134 asked for revision, 68 were opposed. A very conservative version has been submitted by a Committee and the N. Y. Independent publishes the return from eighty-two presbyteries with the following results: 34 ask for a new statement; 13 approve of the proposed revision entire; 27 disapprove simpliciter; 29 approve in part; 13 decline to take action. We may comment on this ere long.

The very able and successful defence made by a young lawyer of Smith's Falls in the famous case tried last week in Brockville shows how well talent is distributed in this province. The school master has been doing his work well. In any corner of Ontario you may find as able a man in any line keeping away from specialties, as you can find in any other part. Some of the members sent up from distant constituencies are amongst the ablest in the Legislature. The work done in the High and Public schools, and in our colleges, is bearing ample fruit. Ontario has lots of brains and they are well distributed. Ours is not one of those countries in which there are a few distinguished men in the centre, the rest being peopled with serfs.

A few questions like these might seriously disturb the conferences, conventions, moral reform gatherings, special services and meetings of various kinds that are becoming a feature of so-called religious life:—have you family worship in your own home morning and evening? How long does it last? How many verses do you generally read? How many of the family are usually present? Where are your own boys when you are away from home staring at conventions, figuring on deputations and attending to matters of that kind? For every hour that you spend at conventions and meetings of one kind and another how many minutes do you spend in the religious instruction of your own family? Is your place of residence a Christian home or is it merely a place in which you rest and sleep between tramps? Do you talk as politely to the mother of your children as you do to the sisters who star at the conventions?

Towards the end of winter the cry is heard coming from every direction, "too many meetings," "too many meetings," "too many meetings." It comes from people who have Godliness enough to attach some value to the sanctity of home and

enough of common sense to know that the church and the state cannot be made any better than the families that compose them. The idea of building a church or a nation on the wreck of family life is so utterly absurd that no rational Christian or patriotic citizen can for a moment entertain it. The family is the basis of both church and state and what the families are the church and state must be. It is more than time that thoughtful people had begun to ask how long the church can outlive the destruction of home life.

The average Sabbath school teacher very likely heaved a sigh of relief last Sabbath as the last lesson from Job was finished. When the present method of arranging Sabbath school lessons was devised some years ago oratorical flourishes about the millions of children studying the same lesson every Sabbath was common. Rational Sabbath school teachers now know that the number of children studying or trying to study the lesson is not a matter of much moment if the lesson is unsuitable. We once knew a minister who killed his prayer meeting by a series of lectures on Job; and we fear if the Sabbath school series had been as long as that minister's was, some of our Sabbath schools would have met the same fate. Job is a sublime composition but it does not suit the Sabbath schools half as well as some books that are not called sublime.

We hope the local authorities in the township of Gainsboro are taking vigorous measures for the punishment of the dozen ruffians who assaulted a couple of peaceful citizens whose only crime was working for the local option law that passed in that township last week. Prohibition or no prohibition, license or no license, ruffianism must be put down and kept down in this province. The step from stone-throwing at men and windows to using the revolver and the dirk is a short one; and may easily be taken by any drunken ruffian who fears that his supply of liquor is about to be cut off. If the local authorities of Gainsboro cannot be depended on to bring the ruffians to justice the Attorney General should send a detective over there to put the law in motion. The temperance question is coming to the front again; and it is a matter of prime importance that the law should be enforced.

Scientific Treatises have familiarized us with the phrase "Survival of the fittest." Bible students will recognize what is true in that phrase expressed in another "to him that hath shall be given." Let that truth be applied to the volume of sacred literature we call the Bible; it may be that in the application may be found a vindication of that volume to the claim made for it, that in it is to be found the very revelation of God adapted to the needs of man. How many mistakes, according to some, Moses has made, yet men find the highest wisdom in his legislation, and the Song of Moses still with that of the Lamb is the hope of expectant voices around the sapphire throne. From the days of Korah until now every hostile element has assailed the sacred literature which has grown around and built upon that foundation, but it holds its own with growing strength. Homer sang, Plato taught, but David's harp thrills hearts and comforts souls as never Grecian poet did or does; and the fishermen of Galilee have spread a purer morality than ancient sages ever dreamed of. Nations have risen, flourished, fallen, men of might been forgotten, Jesus the humble and crucified Nazarene yet remains the most potent factor in civilized life. Monuments decay, inscriptions become illegible; the frail parchments or frail paper keeps its trust, the Bible is with us ever, and the dew of youth gleams o'er its pages; it steadies the tottering steps of age, gives firmness to manhood's walk, gently leads childhood's attempts, and preserves all in the way of life. Pentecost has not as many tongues as that book speaks in to-day, it proclaims the world's hope and promises to bring in the day of the song its angels sang: "Peace on earth, good will to men." The survival of the fittest—is there any such other survival as this?

A huge fallacy runs through nearly all the articles we read on "too many churches." It is assumed by every writer that the churches in every Canadian village are intended for the accommodation of the villagers alone. Here for example is a village of a thousand people with four churches. What on earth do this handful of people do with four churches and four ministers? What a wanton waste of labour and money. Denominationalism is a shocking evil. It never seems to dawn upon the mind of the writer that people for miles and miles around worship in these churches every Sabbath. Not one church in ten outside of a large city is used exclusively by the people who live within the corporation in which the church stands. Even in cities like Brantford, Guelph, and others that might be named, you find people who live miles out in the country not only worshipping in the churches but taking an active part in their work. Some small communities have too many churches, but the number is not nearly so large as superficial observers think. Any way let us close up the taverns before we begin on the churches.

Presbyterian ministers visiting the Columbian exposition should be careful to take an able-bodied elder along with them. Dr. Herrick Johnson, formerly a leading pastor of Chicago, but now a professor, or member of a big Mission Board or something of that kind, was assaulted on the public street the other day; but unlike the pastor in the Chicago Presbytery, had no other to defend him. The interior says:

Dr. Herrick Johnson was assaulted on the sidewalk in front of the Y. M. C. A. building as he came out of a meeting which he had attended. The doctor was roughly handled but not dangerously injured. The assailant escaped, as no policeman was in the vicinity. Now if the doctor had been a pastor, and had had an accomplished elder along with him—the situation would be different. The elder would have taken the blow and returned it, and ended by dragging the rascal out to the police-station. Then the elder would have gone home, his wife would have put arnica on his hurt, patted him on the head, kissed him, and said: "John, I am proud of you." It is suggested that the attack on Dr. Johnson was in revenge for his activity against saloons, or Sunday opening, but more likely it was intended for robbery or blackmail. As we remarked, elders are useful, especially in such emergencies.

It will be time enough for our readers to hold up their hands in holy horror at the wickedness of Chicago when the ruffians who assaulted a clergyman the other evening in Gainsboro, Ont., are properly punished.

The money argument is not by any means the most potent that can be used against the existence of too many churches in small communities. Unscrupulous proselytizing practices do much more harm than the expenditure of money that might be saved by organic union. When churches and ministers resort to practices for the purpose of taking members from one another or securing new families that any honourable business man would scorn to adopt in his business, the cause of Christ suffers in a much more vital point than the financial one. Discipline, even of the mildest type, becomes an impossibility when the fugitive knows that if he leaves one church he will be received by another with open arms, no matter how much besmirched his record may be. Cranky people, people swollen with self-conceit, chronic disturbers of the church, idle gabblers, ecclesiastical gossipers and all people of that kind are people of too much importance in a community that is over-churched. Perhaps the most demoralizing feature of the case is the unscriptural practices that weak churches are too often driven to in order to raise money for current expenses. The fact is the saving of a little money by uniting churches is out of all sight the weakest argument in favour of organic union. We have many a time been astonished at first class men laying so much stress on the financial argument when so many more effective ones could be used.

The late Dr. Donald Fraser, as everybody knows, was one of the most popular and effective of platform speakers. In his autobiography he tells us how he prepared his speeches:—

"My custom has been to speak to the subject in hand, avoiding all pompous parade of words, to prepare the substance of my speech in writing, but not to adhere very closely to the written words in speaking and to confine myself to fifteen or twenty minutes. I consider it an ugly piece of selfishness in a public speaker to occupy so much time as to put all who follow to a disadvantage."

The practice referred to is certainly "an ugly piece of selfishness." No one knows how much mingled vanity and selfishness there may be in a clergyman or any other man until you see him spread himself for a whole evening when others are waiting to speak and the people are waiting to hear them. Donald Fraser had the reputation of being aristocratic, exclusive and all that sort of thing; but the foregoing extract shows that he was much more of a gentleman than the effusive brethren generally are. His immediate successor in Cote Street is sometimes spoken of as having a cold exterior; but there is not a minister in the Presbyterian church who has a more kindly heart, or a keener sense of fair play, or who would do or endure more to help the weak than Donald H. MacVicar. The Donalds are square, many men. The real regard of a man for his fellow men is generally in inverse proportion to his gush.

FOREIGN MISSIONS.

W. F. M. SOCIETY, WESTERN DIVISION.

ANNUAL MEETING AT LONDON.

The seventeenth annual meeting of the Women's Foreign Missionary society of the Presbyterian church, opened in St Andrew's church, on the afternoon of the 18th inst., with a large attendance of delegates present from many distant parts of the Dominion. At 3 p.m. the proceedings were opened with a devotional meeting in the church, led by Mrs. Ewart, the President. Subsequently the nominating committee met, and in the evening a conference of the board was held with presbyterial presidents and secretaries.

The convention resumed this (Wednesday) morning, and after devotional exercises Mrs. Ewart, the President, delivered her annual address, which was full of interesting statements. Seven years had passed since the Society had held its annual meeting here. Then the income was over \$13,000. To-day it was over \$41,000, with a proportionate increase in presbyterial societies, auxiliaries, mission bands and members. How full of gratitude should our hearts be to our gracious Heavenly Father for all His wonderful forbearance and loving kindness towards us, in permitting us year after year to carry on this work, always giving us increase in all departments of it, and at the same time bringing rich spiritual blessings to our souls. After extending the thanks of the Board for the hearty reception again accorded to the society, and expressing delight at seeing so many friends present, the President called the attention of the meeting to the very encouraging and yet most difficult state of mission work in India. In doing so she read copious extracts from reports of the third Decennial missionary conference lately held in Bombay where at least 500 missionaries from all parts of India and Ceylon met, and for ten days considered and discussed the many questions relating to mission work which were pressing most seriously on their attention. Now there were 168,064 public and private schools, and 3,604,707 pupils there. There are also 105 art colleges preparing students for the universities. In Madras 12 out of the 35 art colleges were maintained by Protestants, while over one-third of the students were from missionary institutions. Between 800 and 900 art students graduate each year from the universities. And yet only a fifth of the male population of school age were under instruction, and the proportion of girls was much less.

"The final struggle will not be between Christianity and a purified Hindooism, but between Christ and unbelief," it was said. The prospect before them was sufficiently perplexing and disheartening, but nevertheless, was bright with hope. The way was clearing, and bigoted hostility though still deep was nothing to what it was. The best thought of India was not towards Hindooism, but towards Christ. The work among the depressed classes was difficult but yet most encouraging. When educated these classes made the most valuable workers among the higher castes. From that conference the mis-

sionaries, overwhelmed by the vastness of the work compared with the utterly inadequate supply of workers, sent out an urgent appeal. Surely that appeal would not be made in vain. From the estimates of the Foreign Mission Committee of the General Assembly, the W. F. M. S. became responsible for the expense of educational and medical work among women and children, the outfit and travelling expenses of lady missionaries, the building of hospitals, boarding school dispensaries and schools, also the salaries of Bible women and teachers employed by them. It was therefore urgently requested, that each do as a sense of duty, guided by the Holy Spirit, should lead her. Having taken up these mission fields in India, China, and the North-west, let us see to it that they do not suffer for the proper prosecution of the work."

The annual report of the Presbyterian societies in the society were all encouraging, in almost every instance a marked increase in one or more departments of work being noted. Reports were read from Ottawa, Lanark, Renfrew, Brockville, Glengarry, Kingston, Peterborough, Whitby, Lindsay, Toronto, Sarnia, Owen Sound, Saugeen, Guelph, Orangeville, Hamilton, Paris, London, Sarnia, Chatham, Stratford, Huron, Maitland, Bruce, Winnipeg and Brandon.

Mrs. Playfair, read letters of greeting from sister societies at Chicago, Montreal, New York and other places.

Mrs. (Dr.) Fowler, London, representing the W. F. M. S., of the Methodist Church of Canada, was present to extend personally to the meeting the Christian greetings of that sister society.

Mrs. Weld, London, representing the Baptist W. F. M. S., extended the greetings of that society to the meeting. "Our society is not so large as yours, but do you think we are jealous of you? Oh, no, there is work for us all, and a vast deal more. We rejoice to see your work prosper."

Mrs. Christie, of Toronto, spoke as a representative of the Jewish circle of Toronto.

The session closed with prayer for home work and workers.

The afternoon session was opened at 2.30 by the President, Mrs. Hanna, of Exbridge, leading in an earnest prayer for foreign work and workers.

The annual reports were then presented.

Mrs. Playfair, Recording-Secretary, read the report of the Board of Management. The attendance of members had been very large at the thirty-eight regular meetings held, evidenced the deep interest in the work. Owing to unavoidable resignations, Miss Patterson and Mrs. Lee, of Toronto, had been appointed to the Board. A special committee had communicated with the Minister of Customs regarding the opium traffic and Chinese questions, as requested by the Methodist W. F. M. S. The special committee on missionary outfits recommended that the sum of \$250 be the amount provided for the personal outfit and house furnishings of women going to China or India, and the recommendation had met with the approval of the Foreign Mission Committee. A resolution was passed by the Board earnestly requesting the F. M. Committee to adopt some specific rules relating to the appointment of missionaries to stations, overwork and kindred matters. The committee appointed to consider the proposed Training Home had decided to recommend that no further action be taken for the present, as there is a prospect for the establishment at Toronto, of an undenominational Deaconesses' Home for training young women for home and foreign mission work by the Episcopal Church. The committee thought that no difficulty would be experienced in arranging for the theological training of any intending missionaries at Knox College.

Mrs. Shortreed, for the Foreign Secretary read the report of the Foreign Missions. In the year 1875 the Canadian Presbyterian Church established a Mission at Indore, in that great district in Central India called by the natives Malwa. The staff at the beginning included two ordained missionaries and two Christian women who were employed in zenana visitation and school work among women and children. The staff now embraces six ordained missionaries and eleven women, who are engaged in medical, zenana and educational work. During these seventeen years five Mission Stations, all in important cities and towns, have been planted, namely:

1. Indore, in the State of Indore, an important city containing 83,091 (these figures are taken from the Council Report of 1885) inhabitants. 2. Mhow also in the State of Indore, 14 miles from the City of Indore, with a population of 27,227. 3. Neemuch, State of Gwalior, 150 miles from Indore, with a population of 18,230. 4. Ujjain, also in Gwalior, 30 miles from Indore, with 32,932 inhabitants. 5. Rutlam, in the State of Rutlam district, 70 miles from Indore, population numbering 31,066. All departments of Mission work among women and children at these various stations are supported by our Society.

The reports of the work being done in each of these stations were plentiful in interesting details. In China \$7.50 is paid towards the running expenses of the girls' school at Tamsui; assistance had also been given in the support of native Bible women. Two mission stations are now established in the province of Honan, one in Hsin Cheu, and the other in Chu Wang.

The North-west and British Columbia missions occupy a large share of the attention of the Society, and the yearly estimates call for a considerable portion of the financial resources for their support. This year, in addition to the amount contributed for the purchase of mission property at Alberni, B. C., the Board has agreed to furnish in the neighbourhood of \$6,000 for the erection of a new building for the Industrial school at Birtle. This building is now under way, the plans having been accepted and the foundation commenced. The school at Alberni has developed from a day school into a fairly well equipped boarding school, and gives good promise for the future. The number of schools is the same as last year—industrial schools, nine; day schools, three. The policy of the North-west Missionary Committee has been to encourage attendance at the large institution at Regina, and this, in some instances, has diminished the number of names on the roll at some of the other schools. The Indian Department is agitating the passage of a compulsory education bill, and this, if it becomes law, will doubtless cause some of our schools to have a larger attendance than at present. The school at Regina is maintained by the Government, under the supervision of our Church, consequently the tuition is as distinctly Christian as that given in any one of our mission schools. In the Indian Industrial and Boarding schools the children receive a good English education, besides being instructed in handicraft of all kinds. The boys do the farm and garden work, learn trades, etc., and the girls are trained to proficiency in house work of all kinds knitting and needle work, the object being to fit them for domestic service. In the day schools there is opportunity for the girls to acquire a knowledge of needle work with that of the simple branches of learning as taught in our public schools, but there is not much scope for the boys in the direction of handicraft or manual labour of any kind.

Mrs. Shortreed read the annual report of the home mission work during the year. Here is an interesting summary:

Presbyterian societies, 25; new auxiliaries, 46; new mission bands, 25; total number of auxiliaries, 543; total number of mission bands, 221; auxiliary membership, 12,517; mission band, 5,998; yearly members of general society, 3,529, life, 82; auxiliaries contributing to North-west supplies, 215; mission bands, 91. About 280 scattered helpers—contribution over \$200. Four auxiliaries reported organized, and a few others not on last year's list appear again as working. Six auxiliaries have given up the work, and one has not yet been heard from. Nine mission bands have not contributed. In some of these there appeared signs of life that give promise of work in the coming year. A few others have contributed, but, for various reasons are unable to continue the work. Auxiliary and mission band membership increased in 19 Presbyterian societies; decrease of both in six Presbyterian societies. In only one Presbyterian society is there a decrease in both auxiliary and mission band membership. General society membership has increased 405 over previous years. Nineteen Presbyterian societies show an increase in contributions.

The report of supplies to missions was read by Mrs. Jeffery, showing over 25,000 pounds of clothing, blankets, quilts, etc., were shipped to the different reserves. All the societies had contributed liberally. The freight bill on articles sent was over \$500.

The publication report read by Mrs. Telfer, stated that the interest in the Letter Leaflet had increased by 2,140 per month over last year, and now amounted to 11,205. After all expenses had been paid \$384.64 remained. Mite boxes had fallen off slightly, but envelopes in use had increased. However, out of 689 auxiliaries and bands only 136 used the envelopes.

The financial statement was read by the Treasurer, Mrs. MacLennan, as follows:—

Dr.	
To balance on hand as per audited account, April 25, 1892, besides special deposit of \$2,509.30 for Boarding School at Indore.....	\$36,977 59
May 4th, transferred from Boarding School account.....	1,500 00
	\$38,477 59
Cr.	
By paid Dr. Reid, in pursuance of resolution of W. F. M. S., at annual meeting at Toronto, May 4, 1892.....	23,197 50
	\$15,280 09
RECEIPTS.	
To balance in hand after payment to Dr. Reid.....	15,280 09
" collection at evening meeting at Toronto.....	156 25
" special contributions.....	\$335 45
" Life membership fee.....	25 00
To sales of books of receipts for membership fees.....	6 23

To balance in hand of Sec.-Treas. of public accounts (after paying expenses), now paid into general account.....	410 00
To transferred from special deposit for Boarding School at Indore.....	1,009 30
Barrie Presbyterian Society.....	1,244 74
Brandon Presbyterian Society.....	1,256 75
Brockville Presbyterian Society.....	1,600 00
Bruce Presbyterian Society.....	702 05
Chatham Presbyterian Society.....	854 08
Glengary Presbyterian Society.....	1,832 88
Guelph Presbyterian Society.....	2,385 90
Hamilton Presbyterian Society.....	3,013 17
Huron Presbyterian Society.....	1,215 39
Kingston Presbyterian Society.....	1,117 72
Lanark and Renfrew Presbyterian Society.....	3,359 77
Lindsay Presbyterian Society.....	1,131 34
London Presbyterian Society.....	1,369 85
Maitland Presbyterian Society.....	1,339 00
Orangeville Presbyterian Society.....	691 07
Ottawa Presbyterian Society.....	1,044 84
Owen Sound Presbyterian Society.....	654 00
Paris Presbyterian Society.....	1,696 04
Peterboro' Presbyterian Society.....	1,463 25
Sarnia Presbyterian Society.....	568 88
Saugeen Presbyterian Society.....	528 44
Stratford Presbyterian Society.....	1,421 95
Toronto Presbyterian Society.....	7,010 72
Windsor Presbyterian Society.....	1,142 90
Winnipeg Presbyterian Society.....	700 16
Sundry Auxiliaries.....	524 95
Interest on General Treasurer's bank account.....	384 80
	\$58,081 99

EXPENDITURES.	
By general expenses.....	\$ 969 13
By paid Dr. Reid, being \$5,318 55 in excess of last year's expenditure, such excess to be applied towards the requirements of the present year.....	8,663 85
By transferred to Dr. Reid, Mrs. Gordon's deposit receipt, for investment, to endow three beds in Hospital at Indore.....	1,000 00
	\$10,632 98
By balance in Dominion Bank, April 4th, 1893.....	47,449 01
	\$58,081 99

The reports were adopted. The report of the Nominating Committee for the Board of Management was received and adopted as follows: Mrs. Ewart, Mrs. Telfer, Miss Haight, Miss Caven, Mrs. MacLennan, Mrs. McLachlan, Mrs. Best, Mrs. Crombie, Mrs. Jeffrey, Mrs. G. H. Robinson, Mrs. Harris, Miss B. MacMurchy, Mrs. Shortreed, Miss Shortreed, Mrs. Bertram, Mrs. McGraw, Mrs. Mortimer Clark, Miss George, Mrs. Hamilton, Mrs. Playfair, Miss Reid, Miss M. J. Scott, Miss Cohen, Mrs. Carlyle, Mrs. James Park, Mrs. Pierce, Mrs. McLaren, Mrs. Harvie, Mrs. W. B. McMurrich, Miss Patterson, Mrs. Fraser, Mrs. McClelland, Miss N. Bethune, Mrs. Smith, Mrs. Lee, Mrs. Thomas Adams.

A discussion upon the advisability of changing article 3 of the constitution, which relates to the fee of membership of the General Society took place, but it was decided that no change should be made.

It was also agreed for the present to leave the annual report in the same form as hitherto.

The session closed with prayer led by Mrs. Fair, of Clinton, for native Christians.

Subsequently the delegates were entertained at supper, served in the church basement.

The evening saw St. Andrew's Church galleries and body, crowded almost uncomfortably. The occasion was a public meeting, at which addresses of a thoroughly missionary character were delivered, while very interesting musical services were rendered by the efficient church choir.

Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, occupied the chair, and in his opening remarks he said that the Women's Foreign Missionary Society was the most important body that the Presbyterian Church convened, perhaps, without even excepting the General Assembly. The impetus that had been given by this Society to Christian work at home and abroad, had been simply wonderful.

Rev. J. A. Murray, pastor of St. Andrew's, in an eloquent address warmly welcomed the visiting delegates to the convention. In the name of the five Presbyterian churches of the city, he wished to state that they all felt honoured by the presence in this beautiful city and in their homes, of the delegates to the annual meeting of the Women's Foreign Missionary Society of Western Canada. In this age they were just beginning to learn the value of their spiritual weapons. From organizations such as that represented before him was the power of co-operation in sending forth the Word to the heathen. The operations now going on would ere long place the Christian standard in every quarter of the earth. And when he remembered that this Society was doing such glorious work to this end, should he not then welcome them warmly and gladly? The ladies had done a great deal in raising money. In 17 years by the gathering up of the mites they had accumulated and spent in God's service nearly a quarter of a million of dollars. And in this good work they had been blessed themselves and in their homes. They were teaching the congregations, and in their own way had been doing work that they ministers in the pulpit could not do. And in distant, foreign lands they were carrying on a glorious work in uplifting their sisters from the depths of degradation and darkness.

Rev. R. P. Mackay outlined in a vigorous address, the growth of the Society since its organization, showing that it had progressed by leaps and bounds.

(Continued on page 269.)

Books and Magazines

OUTLINES OF THE HISTORY OF DOGMA. By Dr. Adolph Harnack, Professor of Church History in the University of Berlin; translated by Professor Edwin Knox Mitchell, M. A., of Hartford Theological Seminary. Cloth, large 12 mo, 578 pp. \$2.50. New York, London and Toronto: Funk and Wagnalls Company.

For years Dr. Harnack has stood in the front rank of Church historians, his works, some of them being accepted as standard text-books in many theological seminaries. His latest work, the "History of Dogma," maintains the same high standard of his former works, and is admirably adapted not only as a text-book for students, but for a popular and comprehensive history of the creeds of Christendom. The creeds of the Christian Churches are to-day a subject of much discussion and special study. In their history, the history of the Church may be said to be bound up. Only by a study of the rise and development of dogma can the historical developments of Christianity be understood. Dr. Harnack begins with the first apostolic declarations concerning Christ, traces carefully the results of contact with the Hellenic schools of thought, notes the effect upon Christian doctrine of the political changes during the ages, and conveys a clear understanding of the great historical controversies down to the days of Luther, out of which were gradually evolved the various creeds and formulas that give character to the different sects of to-day. In his Prolegomena, the author, commenting on these developments of history, says: "But the history of dogma testifies also to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost, and have defied all attacks"—a fact on which it is impossible to lay too much emphasis in these days of creed revisions and "revised versions." The work is conveniently subdivided, each subdivision being preceded by a brief and masterly historical survey of the period considered.

The book is printed in large type, and has marginal index notes on nearly all the pages, which, together with a practical table of contents, furnishes ample facilities for ready reference.

The Cosmopolitan ranks very high among the magazines of the neighbouring republics; and the April number well sustains its reputation. The leading features are Sohni, a poem, by Sir Edwin Arnold; Lent among the Mahomedans, by Frank G. Carpenter; Derastas, by Gertrude Hall; Historic Figure Heads, fully illustrated, by Robert G. Denig; A Traveller from Altrusia, by W. D. Howells, is continued, and is increasing in interest; Inaugurations and Coronations, by Frederick S. Daniel; also several minor poems of average merit. \$3.00 per. annum.

Students, Librarians and readers generally will rejoice to learn that Mrs. Oliphant's "Victorian Age of English Literature," which has been looked forward to with so much interest, will be ready for publication by Tait, Sons and Company, New York, by the end of the current month. The two volumes furnish an exhaustive history of English Literature during upwards of half a century, and include an analysis of the character and writings of fully five hundred eminent writers, from the time of Macaulay down to the death of Tennyson.

The Ladies' Home Journal for May is an attractive number of this exceedingly popular periodical. Poetry and fiction, the useful and the ornamental, are happily blended in its handsome pages. No mother can afford to do without the Home Journal; and the girls should not be deprived of the mingled instruction and entertainment it so skilfully furnishes from month to month. The price, \$1.00, places it within the reach of everyone. Address The Curtis Publishing Co., Philadelphia, Pa.

The April number of The Presbyterian Quarterly is specially interesting for a lengthened review of the trial of Professor Smith before the Cincinnati Presbytery. The article though adverse to the professor, is moderate and fair. The article on the Divine authentication of the Canon, is eminently weak; otherwise the thorough orthodoxy of the Southern Presbyterian is well sustained throughout.

The Biblical world (Dr. Wm. R. Harper, Editor) for April has its usual selection of useful material. Its editorial notes on Historic Criticism as a means of Spiritual Interpretation, are very suggestive and inspiring, reminding one of Tennyson's friend who "fought his doubts and gathered strength." The student will find ample material for thought in this number.

Choice Literature.

A HILL-COUNTRY IDYL.

Kitty McKissen looked at her brother and sighed, and the sigh was accompanied by a glance of admiration. Hugh McKissen was certainly a fine specimen of young mountain manhood. Tall and muscular, with a lithe and sinewy form, whose graceful proportions even the half-coat, half-sack, called "a hunting shirt," could not disguise; a frank and pleasant expression, and a voice that, in spite of a rather nasal tone when its owner was excited, was full and musical—Hugh was worthy of feminine admiration. He was singularly ignorant of his attractions, and, though bold in peril, fearing neither man, bear nor catamount in single fight, was timid in the presence of women, his mother and sisters excepted. The owner, subject to his mother's liferight of a thousand acres of mountain land of which one third was rich "bottom tom" or level land, with horses in stall, cattle in meadow and steers on the hill-range, he was at seven-and-twenty a bachelor, while his fellows were heads of families by the time they had come to manhood. He loved his mother and sister, who worshipped him, and he was content.

Kitty McKissen was not his sister, however, nor was she his kinswoman. Eighteen years before, John Markham came there from the East, and bought a little "bottom-patch" of sixty acres, and settled on it with his wife. He built a log-cabin, set to work awkwardly to cultivate a few girdled acres, and tried to accommodate himself to an unusual position. Folks around, naturally suspicious of strangers, thought he must have done something wrong to make him leave home. He brought books, not over a hundred in number, which the neighbours deemed to be a great library. His house was neat, owing to his young wife's tastes. The neighbours said: "It's stuck round with thing-a-mijigs till it's a plum sight!"

Markham worked hard and so did his wife, and soon after their coming, Kitty was born. She was christened Catharine Burnett. Three months after her birth her mother died, and Mrs. McKissen who had just left a child of nearly the same age, offered to nurse Kitty—an offer thankfully accepted. But John Markham caught cold by exposure, it settled upon his lungs, and in less than a year he died, leaving his little possessions to his child. Kitty thrived and soon became known as a McKissen, the circuit-riding's baptismal certificate to the contrary notwithstanding. She and Hugh, who was a nine-year-old boy when she came, had been brought up together. When she was half-grown, Peter McKissen was killed by the fall of a girdled tree, and Kitty became the mainstay of the house, for old Mrs. McKissen, who was ten years senior to her husband, had been half-paralytic for years, and passed her time in hobbling between her bed, the kitchen-table and the fireside, where she comforted herself with her cob-pipe, frequently re-filled. As foster-mother, she was the only one Kitty had known, and the love between the two was strong.

Frank and good-natured, as well as athletic, Hugh was a popular young man—his fellows accepting his lead and young women receiving his attentions courteously. But he never threw the handkerchief at any particular fair one, treating all with a shy deference. They did not come up to the standing of Kitty, who had inherited some of the refinement of her mother; and who, having read her father's books over and over again, was credited with a vast amount of learning. That kind of knowledge did not interfere with her housewifely qualities, for she was known to be the best cook and baker, as well as the best butter-maker and neatest housekeeper in the county. Hugh measured all other girls by her Procrustean standard. Beside, Hugh was not matrimonially inclined. His home was too comfortable, and he was in no hurry to bring a strange woman there.

But Mrs. McKissen thought it high time for her son to marry, and spoke to him about it.

"What's the need, mother?" he responded. "I'm comfortable, and so are you. Why should I bring a strange girl here—one that ain't used to us and our ways, upsetting things?"

"You needn't do that neither," said his mother.

But Hugh was too obtuse to take the hint and went out to salt the cattle. But he communed with himself as he went.

"I might spark Lucy Campbell," he thought. "She's been East to school, and she's sort of high-flyer, but she's pretty. Old Jim Campbell's well off, and he has only young Jim and Lucy. I dunno. I'll speak to Kitty about it. And there she is at the cows, now."

Kitty was there with her milk-pails, and Hugh broached the subject at once. She looked up, blushed a little and then looked down and listened.

"Lucy Campbell," she cried. "So, Boss! Why don't the cre'tur' keep still? Lucy Campbell's a nice girl; a little sharp-tempered, but you're not; and she never turns a hand to anything around the house; but you're not looking for a housekeeper. Give down, Boss!"

"Well, there's Nancy Stallins. Nancy's people are not so well off as Lucy Campbell's; but they do say that Nancy is the most industrious girl in the neighb'r'd."

"Yes," said Kitty; "yes, she's a worker. She never cleans up her dirt, though; and she—she chews snuff. You don't like tobacco in that way, do you, Hugh?"

"M—mph!" ejaculated Hugh. "Well, I dunno what to do. Mother, she's at me to marry, and I declare, except the two, I can't think of a girl I'd like to have, unless—well, there ain't one."

"You stupid!" said Kitty, pettishly.

"Eh?"

"This boss is the most stupid cow I ever saw. Now Bullface!"

And Kitty stooped with her pail and began a fresh milking.

"See here," said Hugh. "Did you ever see such an uncertain chap as that Si Doss? He's been here four times this week about buyin' a cow, stays around hours at a time, and ain't made up his mind yet. 'Pears to me he don't know a good thing when he sees it."

"There are a good many young men in the same fix, I allow," said Kitty. "Si Doss appears to me not to be one of that kind. He knows what he wants, I fancy."

And then, with her filled pail, Kitty moved off to the spring-house.

Hugh stood a minute, salt bag in hand, forgetful of his cattle, when he saw Si Doss riding up, and then dismounting. Si tethered his horse to the pendant limb of a beech-tree, and then strode forward. He had the reputation of being the most forward young man in the county; but he had a very embarrassed air now.

"Howdy, Hugh."

"Howdy, Si."

"Folks all well?"

"Yes. Your'n?"

"Fus'-rate, thank'y'. Our best brood sow's sort o' limpish. I allow she's been eatin' somethin' afore we brought her outen the woods."

"Likely."

And then the two stood like exhausted receivers. At last Doss broke out:

"I've been allowin' to get married."

"Yes?"

"I'd like you to put in a good word for me."

"Me? Who's the girl?"

"Kitty McKissen."

"Not—our—Kitty?"

"Yes. I'm not quite sure whether she favours me or not. I've been aroun' some, but somehow I ain't got the nerve to speak out. Couldn't you soun' her an' find out?"

"Our Kitty? Why Si, she's a little girl. She's too young."

"She's eighteen years old. I hearn Miss McKissen say so. You know, though, I'm tol'rabable well-to-do, an' don't owe no man a dollar. I love the very ground she walks on."

"Well," said Hugh, after a pause, "we'll see about it. Anything new?"

"There just is. There's a fellow down to the town—a furriner from the East—got up in store-clothes an' mighty sassy-lookin', an' he's been inquiren' about John Markham's folks. Sez he's a kin to 'em an' 's gwine to come out and hunt up Kitty."

"No! What's his name?"

"Calvin Burnett. He's a lawyer where he lives."

"Burnett? Must be kin to Kitty's mother. You told him whar she is?"

"Yes; and thar he comes now, on Sol Dingess's claybank mar'. Can't ride worth shucks, nuther."

It was a sprucely dressed stranger who rode up, and, leading his mare, came toward them. It was not necessary to tell his kinship, for he "favoured" Kitty, as they say in the hills. The same eyes and forehead, but he had a square chin. He explained his business.

"Come into the house, Mr. Burnett," said Hugh. "Kitty will be back from the spring house, presently."

Doss was anxious to learn everything, but as no one asked him to remain, went off reluctantly. Presently Kitty came in, and the newcomer introduced himself as her first cousin, the son of her mother's brother.

"Of course," said Burnett, "I am very glad to know a near relative, especially when she's a pretty girl; but I did not come for that. I am here on business. Do you know anything of your father's history?"

"No, sir."

"Oh, don't 'sir' me, Kitty; we are own cousins. Call me 'Cousin Cal.' Your father ran off with my aunt, having married her against grandfather's command. Grandfather disowned her, and was very bitter. But when he died, he left one-half of his property to father absolutely, and the other half in trust. The nature of the trust was explained in a sealed paper, not to be opened until after father's death, and to be carried out by his executor. I believe father knew its nature. The trust money increased under my father's prudent management, and that share of the estate amounts to more than what I inherit. It is nearly twice as much. I opened the paper, and the instructions are that I am to pay it over to the heir or heirs of Catherine Markham. I am satisfied, from inquiry, that you are the heir, Kitty, and I am ready to transfer to you, under the proper legal forms, nearly ninety thousand dollars. I congratulate you, Kitty. You will be able to live at the East, as comfortably as possible, on an income sufficient, I suppose, for a single gentlewoman."

Ninety thousand dollars! The amount dazed Kitty, and struck the McKissens dumb. It was a fairy tale, and the young lawyer looked like an enchanter. Hugh was considered rich there, with less than a fifth of the sum; but ninety thousand dollars!

At last Kitty asked:

"Mr. Burnett—Cousin Calvin—must I live there to get the money?"

"No. You can live where you like; but if you want to enjoy life, the East is the place for you. You are your own mistress, or, at least, will be at twenty-one. In the meanwhile, the court here will probably let you name your own guardian and trustee."

"Thank you, cousin. I am glad to know you; glad to have this unexpected fortune, and would be glad to see a place that I've heard so much of. But the only kin I ever knew, though not of my blood, are dear to me. This is my only home. I may visit the East, but I could not stay there."

The news of Kitty's wonderful inheritance soon spread. Rumor increased it by an additional cipher. It was heard of with a thrill of awe and envy. It was said that the dashing young "furriner" was to marry Kitty, and take her away immediately; and Josiah Doss was in the gulf of despair. Hugh knew better, so far as Kitty's views went, but he felt a sinking at the heart. Kitty would stay, but with such a fortune in possession she seemed out of the common sphere.

Burnett, while the legal forms were go-

ing on, amused himself by studying this cousin, who was so readily accommodating herself to circumstances and the McKissens, especially Hugh. It required no penetration to see that the latter was in love with Kitty, but seemed not to quite realize his own feelings; and that Kitty loved Hugh, and knew it.

"That young man is bright enough in some things, but very stupid in this," said the lawyer to himself. "I'll play the good genius, for the fun of the thing."

The court, at Kitty's instance, appointed Hugh McKissen her guardian and trustee, to the scandal of the young folk, who thought she should have chosen some older man. Hugh and Burnett had divers conferences before affairs were over. At one of these the lawyer said:

"What a very pretty girl Cousin Kitty is! Don't you think so, Mr. McKissen?"

"Ye-es."

"She'll make a figure when she gets into society, too. She is one of the rough gems that take to polish kindly."

M-m."

"The fact is, I admire her the more the more I know her. I must try and persuade her to leave the mountains."

"Kitty McKissen isn't one of that kind," said Hugh. "You heard her say that she would stay here, and she is one to keep her word."

"I beg your pardon, Mr. McKissen," said Burnett. "Her proper name is Catherine Markham, and she is not likely to change it—in this place. No offence to you; but the name is a good one, and sounds well; but it would sound better if it were changed to Burnett, in my judgment."

And then Burnett walked off, to take a stroll through the hills, leaving Hugh confused and indignant.

"Confound his impudence!" cried Hugh. "Mrs. Burnett! He's after Kitty's money. Kitty marry him?"

Hugh walked out to cool himself and met Kitty coming from the spring-house; for Kitty was born to love cows and chickens, and her money had not changed her ways. She nodded. Hugh kept at her side, and as she reached the porch he said:

"I—I want to have a talk with you, Kitty."

"All right. Sit down on the porch, then, and I'll listen."

"Kitty—I—the fact is—"

"Yes?"

"The fact is— You don't care for Burnett, do you?"

"Care for him? Of course I do. He brought me good fortune; he's my own cousin, you know, and he's a very nice man, too."

"Are you—going—to marry with him?"

"What a question! I suppose you can ask it as you are my guardian. I don't see how I could; he's not a Mormon, and he has a wife already."

"Oh, Kitty, you know I—"

"Well, I don't know, till I know what it is I know."

"Kitty, I love you."

"Of course you do; we were brought up together."

"It's not that, Kitty; but why can't we marry?"

"You never asked me, Hugh."

Hugh asked then with a vengeance. He poured out his feelings in a flood of words. Kitty didn't interrupt him. She liked it. But when he paused for sheer want of breath, she quietly put her hand in his, and said:

"You ought to have known that I loved you, Hugh."

When Burnett came back he divined the state of affairs at once.

"Mr. McKissen," he said, dryly, "I presume that Miss Burnett will have the approval of her guardian in this matter."

Kitty did go to the East, but it was as Kitty McKissen, and with her husband. After their return there was a house put up on the McKissen place, which was the wonder of the neighbourhood, both of itself and furnishings.

"Such doings!" said Nancy Stallins to a gossip. "You know the house—built outer bricks and rocks—a sorter cross atwix' a co't-house an' a meetin'-house: an' enough rooms in it for a tavern. But I was inside; six wagonloads o' things was put in; the floors are kivered all over. Yes!" continued Nancy, with the bitterest climax, "kivered with kiverlids!"

Missionary World.

TRIBUTE TO MISSIONARIES.

The New York Tribune publishes letter from Mr. Charles Stewart Smith, the president of the New York Chamber of Commerce, who is making a journey around the world. After giving some sagacious observations about the course and condition of trade and business in the East, and description of some of the famous temples of India, Mr. Smith gives the following interesting judgment of missionaries and their work:

"It is the fashion among the passengers by the Pacific steamers and by a large number of travellers to sneer at foreign missionaries. I determined to take advantage of my visit to Southern India to judge from personal observation of the claims of the missionaries of the American Board, located at Madura, to the sympathy and support of all good men and women. A letter from the distinguished president of the American Board, Dr. Richard S. Storrs, opened the door to this inquiry. No commendation is needed from me, either of the grand work of Dr. Washburn, the head of the Pashmalai, who has given not only his life service, but also his private means to the college, or of the devotion of John Scudder Chandler and his predecessors in charge of the Madura Mission. The story is well and truly told in the jubilee report of half a century's work in this place, which I hope you will read. My personal observations lead me to the conviction that the results are understated.

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible readers. The Lord's Prayer was said in the Tamil language, a hymn sung and the Bible read, then followed questions by the women, and answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate-looking, but brave young woman holds two classes each morning of one and a quarter hours each, and in the afternoon visits the dirty lanes and poor huts of the natives inspecting and assisting the labours of the women that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from seven hundred to one thousand native Bible readers connected with the Madura Mission in all its branches, who have been prepared for their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbours are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population, but the lives of the missionaries were threatened, and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the mission to have a school opened by one of the women for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's prayer in their own language.

"I was invited to the principal Hindu Club of Madura and was introduced to a high-caste Brahmin, who was a distinguished member of the bar. He spoke faultless English and was a very interesting man. This gentleman said: "Hindu as I am, I want to bear my testimony to the valuable service the American missionaries have rendered to our poor people by their schools. They have forced us in self-defence to open Hindu schools for the poor." I afterwards learned that this same man had contributed largely to the support of a Hindu school modelled on the American plan. I spoke to the young lady in charge of the Bible readers' classes of the hard work and discouragement connected with her special field. "Yes," she replied, "I do sometimes feel discouraged, but then I turn to the Master, at once divine and human, whose commission I bear, and I hear his voice sounding through the centuries: "I am with you always, even to the end of the world," and I remember he said also: "My word shall never pass away."

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmir gate by storm and gave their lives to save the honour and the Empire of the English race in India. I solemnly believe, however, that no

soldier, who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."

New California

\$50 a share.

The best California product, so far, is oranges, lemons, prunes, figs, olives, grapes, almonds, etc. The fruit-growing center is in the southern part, at Riverside. Unimproved land there is worth \$200 to \$600 an acre. An acre of orchard yields \$100 to \$2,500 a year.

A still better place for these fruits and nuts is about to be opened 150 miles southeast, along the Southern Pacific R.R. The first thing to do is to water the land by canal from the Colorado River, a quick and easy job, involving great profit. Unlimited fruit land; nothing but water lacking, ready to plant as soon as the water is there; and car-loads of vegetables will grow between trees in three to six months.

The most precious thing in the world is water, and that is our merchandise. It enriches all that buy or sell it. With water, within five years, the land will bring \$500 an acre, some of it. Water creates incredible values.

We want a share of our stock in good hands at every post-office. In a year we shall want the people to know we are ready for settlers.

Send for pamphlet and map. We want you to know what wealth and health await our partners and customers there.

THE COLORADO RIVER IRRIGATION CO.,
66 Broad Street, New York, and
CANADA LIFE BUILDING,
Toronto.

A NIAGARA MIRACLE.

THE REMARKABLE EXPERIENCE OF A RESIDENT OF THE HISTORIC OLD TOWN.

Utterly Helpless and Bed-Ridden for Five Years—His Case Baffled the Skill of Physicians—It is the Absorbing Topic for Miles Around—The Details and Causes of his Remarkable Recovery. Niagara Falls Review.

It has been frequently declared that the age of miracles has long since passed. However, newspaper men and correspondents have occasionally published accounts of remarkable escapes from death by accident or disease, which have clearly proved that an over-ruling Providence still governs human affairs, and is interested in human lives. These accounts of extraordinary deliverances from positions of danger in this age when everybody is of such a practical turn of mind have demanded evidence of an unimpeachable character before they would be accepted by the thoughtful and intelligent reader, and sometimes a most searching enquiry into the facts have furnished positive proof completely substantiating what has been claimed in some cases. While we have recognized the possibility of such wonderful occurrences, it has seldom been our privilege to investigate them, and by careful examination and enquiry into the facts arrive at a conclusion agreeing with the declarations of those presumably acquainted with the incident.

To-day, however, we are enabled to publish in the Review an account of one of the most wonderful and miraculous deliverances of a fellow creature from a life of pain and suffering. We can vouch for the absolute truth of

every statement in this article in regard to this remarkable restoration, having examined for ourselves both the man on whom the miracle was performed and many who knew him only as a bed-ridden sufferer, and who now meet him in the daily routine of life. It is now some time since the rumor reached us that Mr. Isaac Addison, of historic Niagara-on-the-Lake had been cured of a long standing chronic rheumatism. These rumors being both repeated and denied, we decided to investigate the case for our own personal satisfaction.

Accordingly some days ago we drove over to the historic town on our tour of investigation. While yet some miles from Niagara we met a farmer who was engaged in loading wood, and asked him if he could tell us where Mr. Addison lived. At first he seemed puzzled, but when we said the gentleman we were seeking had been sick but was recovered, he said, "Oh, yes, I know him well; that man's restoration was quite a miracle, and it was Pink Pills that did it. He lives right up in the town. It is four miles away." We thanked him and mentally noted the first bit of evidence of truthfulness of the report. If this gentleman, living four miles away, knew it so he could speak so positively about it, we concluded there must be some truth in the rumor.

Reaching the town we put up at Long's Hotel, and while in conversation with the genial host we soon found that our mission was to be a success. "Know Mr. Addison," said mine host, "I have known him a long time. His indeed was a remarkable recovery. All the doctors about here did their utmost, but he only grew worse, and for years he was bed-ridden. Now he is as smart as anyone of his age. His recovery is a real miracle."

We were then directed to Mr. Addison's residence, and found a well-built gentleman with clear eye, steady nerve and remarkably quick action. Almost doubting whether this gentleman could be the object of our search we acquainted him with the purpose of our visit, and requested him to tell the story of his illness and recovery.

Without hesitation he commenced. "About eight years ago I had peculiar feelings when I walked, as though bits of wood or gravel were in my boots, or a wrinkle in my socks. These feelings were followed by sensations of pain flying all over the body, but settling in the back and every joint. I have thought these symptoms were like creeping paralysis. In about eighteen months I was stiffened with rheumatism that I could not work and very shortly afterwards I was unable to walk, or use my hands or arms to feed myself. I lay upon the bed and if I desired to turn over I had to be rolled like a log. The pains I suffered were terrible, and I often wished myself dead. My kidneys commenced to trouble me causing me to urinate eight or nine times during the night. In order to rise my wife would first draw my feet over the side of the bed, then going to my head would lift me to my feet. I was as stiff as a stick and could not help myself. To walk was impossible, but my wife supporting me could drag or shuffle myself along a smooth floor. I was in that helpless condition for about five years, suffering the most intense and agonizing pains. I was a poor man but whenever I could get enough money I would purchase some of the so-called cures for rheumatism. It was useless, however, for they did not help me. The physicians visited me. Dr. Anderson said it was chronic rheumatism, and that I could not be cured. However, he did what he could, with bandages of red flannel and rubbing on alternate days, with iodine and neat's foot oil. It was severe treatment and produced unbearable sensations, but did me no good. Dr. Watts said, "Isaac, if I knew a single thing to do you good I would give it to you, but I don't." So I gave myself up as hopeless and patiently waited for death to end my sufferings. At times I was even tempted to end my own life.

But one day my family told me of a newspaper account of the wonderful cure of Mr. Marshall, of Hamilton, and I was induced to try Dr. Williams' Pink Pills. I only purchased one box, and although that box did not seem to do me any good I determined to persevere, and got six more. Before I had taken the six boxes I found relief from my pains, continuing the use of the pink Pills I have been gradually recovering, and am now entirely free from pain, and can walk a mile comfortably. At first I used crutches, then only one, but now I have no use for them at all. I have gone alone to Toronto, Niagara Falls, and to Lockport, N. Y., and have felt no inconvenience.

The people wondered when they saw me on the street after having been bed-ridden for five years. They asked me what I was doing for my rheumatism and when I told them I was taking Pink Pills some of them laughed. But I have never taken anything else since I began the use of Pink Pills and I am now better. That's the proof. "Why," said he, "just see how I can walk," and he took a turn about the room stepping with a firmness that many a man twenty-five years younger might envy.

Continuing he said, "For two years I could not move my left hand and arm an inch, but now I can put it anywhere without pain," accompanying the statement with a movement of the arm and rubbing the back of his head with his arm. On being asked if he felt any disagreeable sensations on taking Pink Pills he laughed and said, "no, that was the beauty of it. With other medicines there were nasty and unpleasant feelings, but I just swallowed the pills and never felt them except in the beneficial effects."

As we saw the hearty old gentleman so happy in his recovered health and heard him so graphically describe his sufferings, we agreed with him that a great miracle had been wrought through the agency of Dr. Williams' Pink Pills. We sought out a number of residents of the town, and in conversation with them learned that the account of Mr. Addison had given us of his condition was in every particular correct. His recovery has naturally been the talk of the town and in social circles, and many others are using Pink Pills for various ailments with good results.

We called on H. Pallford, Esq., Mayor of the town, and proprietor of a tasty and prosperous drug business. He verified what Mr. Addison had said as to his sufferings and helpless condition, and said he never expected to see him around again. He said he considered Mr. Addison's restoration truly remarkable, and that the knowledge of the benefit to him had made an extensive demand for Dr. Williams' Pink Pills, so much that their sales are away ahead of any other proprietary medicine in the market. He remarked that although so extensively advertised, if their use were not followed by beneficial results the sale would rapidly decrease, but the firm hold they have taken on the public proves their worth, and that they have come to stay.

We called upon J. B. Secord, Esq., Clerk of the Division Court, who said he had known Mr. Addison for many years, and that he bore a high reputation for truthfulness. He knew that in the earlier stages of his trouble he had tried several physicians in vain, and at last became incapable of moving himself. As a last chance he took Dr. Williams' Pink Pills for Pale People, and these at first seemed to make him worse and the pains increased, but continuing them they acted like magic, and resulted in a complete cure. His cure is looked upon by the people as something wonderful, and no one doubts that the agency employed, Dr. Williams' Pink Pills, was the means under Divine Providence of effecting the cure."

Having most carefully and conscientiously examined into the miraculous recovery of Mr. Addison, and dispassionately reviewing the whole evidence, we came home fully convinced of the truthfulness of the report. It is a pleasure for us to publish this full and authentic account of the marvellous recovery of Mr. Isaac Addison and, so far as we can, lend the help of our columns to make known far and wide this wonderful and efficacious medicine which in so many instances has produced startling and unlooked for relief from pain and illness.

Dr. Williams' Pink Pills are a perfect blood purifier and blood restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

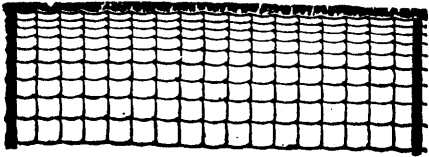
The corn is beautiful in the blade, still more beautiful in the flower, but loveliest of all when it is full in the ear, when it is ready to fulfill the great function for which the beneficent Creator designed it.



PUT TO FLIGHT

—all the peculiar troubles that beset a woman. The only guaranteed remedy for them is Dr. Pierce's Favorite Prescription. For women suffering from any chronic "female complaint" or weakness; for women who are run-down and overworked; for women expecting to become mothers, and for mothers who are nursing and exhausted; at the change from girlhood to womanhood; and later, at the critical "change of life"—it is a medicine that safely and certainly builds up, strengthens, regulates, and cures. If it doesn't, if it even fails to benefit or cure, you have your money back.

What you are sure of, if you use Dr. Sage's Catarrh Remedy, is either a perfect and permanent cure for your Catarrh, no matter how bad your case may be, or \$500 in cash. The proprietors of the medicine promise to pay you the money, if they can't cure you.

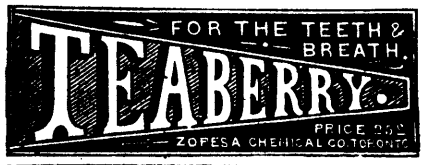


OBJECTION - OFFERED.

To the unanimous approval of the Coiled Spring Fence. The objectors never tried it, but they make or sell springless fences, so the objection will not be withdrawn.

We have the consolation of knowing that all who use or buy ours are more than satisfied.

PAGE WIRE FENCE CO., OF ONTARIO, LTD
WALKERVILLE, ONT.



Sore
Throat,
Coughs,
Colds,
and

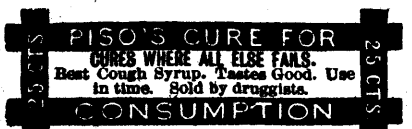
Diphtheria
have for

50 YEARS

yielded to

Perry Davis'
Pain Killer

Buy Big 25¢ Bottle



Ministers and Churches.

A new Presbyterian church has been organized at Alberni, B. C. It starts with a membership of 23.

Rev. Dr. Laidlaw, of Hamilton, who has been ill for some time, has been ordered south by his physician.

The Presbyterians of Morris, Man., are about building a new church to accommodate 200. The Rev. A. Fowler is the pastor in charge.

Rev. A. A. Scott, M. A., of Zion church, Carleton Place, has been nominated by the Presbytery of Brockville for moderator of the Synod of Montreal and Ottawa.

Mr. Chiquy's "Fifty Years in the Church of Rome" has now been translated into eight foreign languages and is being extensively sold.

The Rev. Dr. Robertson, Superintendent of Missions, has been nominated for the Moderatorship of next General Assembly by the Presbytery of Rock Lake, Man.

Mr. H. Cook, for many years the principal superintendent of the Knox Church Sunday school, Orinda, has been presented with a handsome easy chair along with a complimentary address.

The Rev. J. A. F. McEam, formerly of Drummondville, Ontario, and Chatham, N. B., now pastor of the First Presbyterian church, Providence, R. I., received the degree of doctor of divinity recently from Yale University. Mr. McEam well deserved the distinction.

The induction of the Rev. R. J. M. Glassford into the pastorate of Chalmers Church, Guelph, is appointed for 4th May. Rev. Dr. Torrance will preside; Rev. D. Strachan, preach; Rev. Dr. Wardrope, address the minister; and Rev. Dr. Dickson of Galt, the congregation.

On a recent evening the young people of the Presbyterian church, Resperer, met at an At Home at the residence of Mr. and Mrs. Brodie for the purpose of getting acquainted with the new minister. About 200 were present and a very pleasant evening was spent in social intercourse.

The Glenmorris folks were delighted on Sabbath last to see that their pastor was able to again occupy his pulpit. He preached a very instructive sermon from the text "We walk by faith, not by sight." Mr. Pettigrew has not yet completely recovered, and for some time will preach only in the mornings, while a prayer meeting will be held each Sabbath evening.

The sacrament of the Lord's supper was dispensed April the 9th in St. Andrew's Church, Peterboro, to a large number. At the preparatory services three adults were baptized and fifteen were received into the church, nine by profession of faith and six by certificate. At the previous communion fifteen united by profession of faith and nine by certificate.

The Presbyterians of Mount Forest have invested in a beautiful set of porcelain dishes for church use, comprising 1,000 pieces, made up of plates, cups and saucers, sugar bowls and cream pitchers on all of which is a cut of the church and the words "Presbyterian Church, Mount Forest, 1893." The set which is pure white and extra heavy was imported direct from England for the purchasers.

The church year will close with this month. It is sincerely hoped that every scheme of the church will find its balance on the right side. The outlook at present is not altogether assuring with respect to some of them. The Treasurer of the Board of French Evangelization's statement shows the receipts of the Ordinary Fund and of the Ordinary Pointe-aux-Trembles Fund to be respectively \$5,300 and \$2,000, less than at this date last year. It is not too late to set this balance right provided every congregation that has not yet done so will send in a contribution before the end of the current month.

A large social meeting was held at Spencerville, on the eve of the departure of Rev. Dr. Kellock, who is going to a new field of labour, Richmond, Que., for the purpose of bidding him God-speed. His co-presbyters, Messrs. Revs. J. J. Wright, of Lyn, McKeznie, of Brockville, and Stewart, of Prescott, were there, too, and expressed sorrow at breaking ties that had bound them so long in a partnership of work and of friendship. References were made to the splendid success he achieved during his ten years of useful work, the flourishing state in which he leaves the congregation and the affection of the people that will follow him wherever he goes. To him and to Mrs. Kellock presents were given in token of the esteem in which they were held. To Mrs. Kellock, from the W. F. M. S., an address and a silver fruit dish. To Dr. Kellock, from the Christap Endeavour Society, an address and a handsome gold headed cane, and from the congregation a gold watch and a sum of money.

The Rev. Alexander Barclay has intimated his intention of resigning his charge as pastor of Guthrie Presbyterian Church, Waubuno. Mr. Barclay has also labored at Black Creek and Plum Creek appointments for the last six months and has given almost universal satisfaction. Not only have his pulpit ministrations been well received, but also in his general field work he has been held in very high esteem.

The induction of Rev. D. C. Hossack, M. A., LL. B., the new pastor of the Parkdale Presbyterian church, took place on the afternoon of Tuesday, 18th. inst. The church was well filled by the members of the congregation and their friends, and nicely decorated with flowers. The presbytery were seated together on the left of Rev. Mr. McMilian, of Mimico, who conducted the service. Rev. Dr. Parsons addressed the new minister, and Rev. Mr. Patterson, of Cooke's church, spoke to the congregation. In the evening a reception was given by the congregation to Mr. Hossack. Rev. R. P. Mackay presided, and there was an extensive programme consisting of music and addresses. Mr. E. E. Leigh acted as musical director, and addresses were delivered by Rev. Messrs. R. C. Tibb, S. A. Dyke, D. J. Macdonnell, J. F. German, C. Duff, J. Mutch, J. A. Grant, and Rev. Dr. Parsons. At the conclusion of the programme Mr. Hossack was introduced to the congregation by the chairman.

A farewell social was held in Knox Presbyterian Church, Montreal, on a recent evening. The pastor, the Rev. Jas. Fleck, presided, and interesting addresses, replete with historical reminiscences were delivered by the Rev. Jas. Patterson and Messrs. Jas. Brown, J. McD. Hains, Robt. Henderson, W. D. McLaren, Walter Paul, A. C. Clark and John Easton. During the evening Mr. Cunningham, Miss Craig, Miss Snider and Mr. Benvie contributed songs. The Rev. Mr. Fleck in the course of his address gave some interesting statistics. Since the foundation of the church 107 years ago there had been 6420 baptisms, 2099 couples married, and one to-morrow night would make it 3,000, and 3,704 funerals. During his own pastorate of 17 years 389 children had been baptized, 198 couples married, and there had been 217 funerals. During the cholera epidemic of 1832 there was 230 deaths in the congregation and 157 in 1833. There was not one death recorded in 1844, and in 1875 no marriage ceremony was performed.

OBITUARY.

The Rev. Alexander Grant, retired minister of the Presbyterian church in Canada, died at the family residence, Lucknow, Ont., on April 15, in the eighty-third year of his age. A widow, four sons and six daughters survive him.

Mr. Grant was a native of Milton Red-Castle in Ross-shire, Scotland. In youth he received a liberal education, and was for a number of years Gaelic teacher in Islay, Argyshire. He studied divinity in New College, Edinburgh, and was licensed to preach by the Presbytery of Kirkcaldy.

In 1855 he came to Canada and labored as a missionary in different localities in Canada East and West; in 1858 he was inducted into the pastoral charge of the united congregations of Owen Sound, Lake Shore and Sydenham. In 1864 he was inducted into the pastorate of the united congregations of Ashfield and Huron. For the last 14 years of his ministry his charge was confined to Ashfield congregation until in 1885 owing to the infirmities of advancing age, he was led to retire from the active duties of the ministry; since which time his home was in Lucknow, until death called him hence. He was an able and powerful preacher, especially in his native language.

The following ministers took part in the funeral service: Messrs. McKay, Sutherland, McQueen, McNabb, McLennan and Mills (Methodist).

The remains were interred on Monday, 17th inst., in Kintail cemetery in the blessed assurance of a glorious immortality.

Lucknow, April 18th., 1893.

Mr. Editor: In a paper contributed by Rev. A. B. Winchester to Knox College Monthly, on the Chinese problem, he states that the first efforts made by "our church" in this province in New Westminster in 1885, to win the Chinese for Christ, met with "much opposition"; that the seed was "sown under discouraging circumstances", and that the first workers took "a bold stand and true when opposed by so-called Christian people."

As these statements are not true, and as Mr. Winchester is a stranger here, he was asked for his authority, but he would not or could not give it. The Monthly was asked to admit a correction, but has refused to publish it! Now as it is not unlikely that the Convener of the Foreign Mission committee and others may be led to repeat the misrepresentation I trust you will give this a place in your columns in justice to the people of this city. I may

add that the Methodists have a very able native Chinese missionary and a Chinese church here, as they have in the other cities, and they have met with no "opposition" to their work, but on the contrary they have received a great deal of assistance and encouragement. And I have yet to learn of the first act of opposition by the people of this province to Chinese mission work by any of the churches engaged in it.

A PIONEER.

The letters from Pundita Ramabal during the past year have been the cheerful letters of a woman who sees the fulfilling of her heart's desire. Never was there a more devoted missionary than the Pundita Ramabal. When we recall the frail little Hindu woman who visited us a few years ago going from town to town, almost literally taking neither "scrip nor purse" pleading eloquently for her sisters, we wonder that she has been able to bear the steady sacrifices which she has imposed upon herself. Her quick sympathies are balanced by strong common sense. She rarely blunders, and her simple honesty enables her to carry a point when the finest diplomacy would fail. In the death of the Rev. Phillips Brooks, Bishop of Massachusetts he has lost a friend. He was one of the Vice Presidents of the Ramabehn Association, and took a deep interest in the cause of the Hindu women.

Wonderful is the long procession of popes to which Roman Catholics not unfairly point as a proof of the unbroken continuity of the line of St. Peter. The entire number of popes from the apostle to when the first vicariate and the keys were given to Leo XIII, is 263. Of these nine reigned less than a month, thirty less than one year, while but eleven have reigned more than twenty years and but one, Pius IX, for twenty-five years, except St. Peter. According to tradition, St. Peter ruled seven years in Antioch, and twenty-five years, two months and seven days in Rome, or thirty-one years and seven months in all.—Farrington-Maxwell, in a Syndicate Letter.

The University of Edinburgh has taken a rather remarkable step for a conservative institution. It has decided to grant diplomas in five specialities, viz., ophthalmology, mental disease, laryngology with aural and nasal surgery, medical jurisprudence, midwifery and gynecology. These, as we understand, will be conferred on regular medical graduates who have taken the five years' course, and who subsequently take a year's course in the special study for which they wish to qualify.—New York Medical Record.

We are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in the presence forever.—Bulwer Lytton.

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name; for the name father is, in its nature, full of inborn sweetness and comfort.—Luther.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr J. C. WILSON, Philadelphia, Pa., says:—"I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

(Continued from page 265.)

The chairman created some amusement by introducing a Chinese kitchen god, made of coloured paper.

Rev. John Macdougall, a missionary returned from China, followed with a story of life in that home of heathenism. He looked upon the Society as the highest example of Christian worth in the land, and the most exalted organization of their Church, and it was with much joy that he addressed them. Having seen of the woes of heathenism in China, his heart burned within him at their remembrance. China was rich in natural wealth, and possessed a fine, stalwart race of people. The Chinese that we saw here were not fair specimens of the race. Mentally, too, they were no mean class, and with their physical strength and intellectual vigour they were destined to take a forward place in the history of the world. How important then that the Gospel should be early carried to these people whose influence was eventually to be so great. Then the speaker went into his relation of the trials which fall to the lot of the missionary among the Chinese.

Rev. W. A. Wilson, missionary to Central India, said no one could properly realize at home the condition of things as they were in foreign lands, but the progress of the world was bringing the people closer together, and if those of heathen lands saw dissensions among Christians in this land, was it not natural that the onward march of the Gospel would be greatly retarded? The women, he said, had a most powerful influence for good or evil, depressed by their husbands, though they were. Woman had her influence, and could not be robbed of it. It had been said that "The hand that rocks the cradle rules the world," and it was just as true in India as in this country.

Mr. Wilson aroused much amusement by reading the Buddhist catechism, wherein women were denoted as a great evil to be feared and avoided. A number of idols worshipped by the Hindoos were exhibited and explained. The religious instinct, strongly developed in the men of India, was still more strongly developed in the women. It was the one great thought of their lives to reach wider spheres. He could count upon his fingers all the women to whom he had preached while in India. Often when lost in the jungle, he had inquired of women the way to the village, but they only covered their faces and refused to listen. Everywhere, in their darkness and ignorance, the native women were undoing the work of the missionaries. There was no hope for India until the homes had been reached. All honour to the noble women at home and abroad, who were labouring to reclaim their benighted sisters in Darkest India. Concluding, the rev. gentleman drew a bright picture of the future.

Miss Gilmour and Mrs. Cooper contributed greatly to the interest of the meeting by singing several solos appropriate to the occasion.

The meeting closed with the singing of the Doxology.

THURSDAY MORNING SESSION.

The regular business session did not open this morning until 11.30. A devotional meeting, lasting for an hour, was held previously, with a small attendance owing to the prevalence of the severe storm.

A practical paper on "The Duties of Officers," was read by Miss Drummond, of Newcastle, and it was followed by an animated discussion. The paper outlined the work of the several officers in connection with all the branch missionary societies, auxiliaries and bands, and evidenced a thorough knowledge possessed by the writer of the paper, of the many little ways in which officers help, or hinder, the work in which they are engaged.

It was decided to hold the next annual meeting of the society in Ottawa in April, 1894.

The session closed with a special prayer for all the officers of the society, led by Mrs. Cameron, of Barrie.

AFTERNOON SESSION.

The convention re-assembled at 2.30 p. m., the President in the chair.

The Board having met in the morning and elected officers, the following was announced as the result: President—Mrs. Ewart; Vice-Presidents—Mesdames McLennan, G. H. Robinson, Harris and McMurrich; Foreign Secretary—Mrs. Harvie; Home Secretary—Mrs. Shortreed; Assistant Home Secretary—Miss Shortreed; Supply Secretary—Mrs. Jeffrey; Publication Secretary—Mrs. Telfer; Treasurer—Mrs. McLennan. All the officers belong to Toronto, and were re-elected.

Mrs. Baty, of Westminster, led in special prayer for the Board of Management.

It was resolved to hand over to the Foreign Missionary Committee, for expenditure in the foreign missionary field, the sum of \$39,968.70, being the amount of estimate for the year, \$45,287.25; less \$5,318.55, already paid over to Dr. Reid. Six hundred dollars was also ordered to be transmitted to Dr. Reid, to be ex-

pended as follows:—\$100 each to be paid to the three missionaries in the New Hebrides, and the remaining \$300 for mission work in the New Hebrides.

The address by Mrs. Wilson, wife of Rev. W. A. Wilson, missionary to Central India, was the feature of the afternoon's proceedings. Mrs. Wilson is a bright little woman, and her story of mission work in India, was listened to with very evident interest. There were people there, she said, who had a very poor opinion of the native Christians, while some of the missionaries, she was afraid, had too high ideas of their worth. She would rather have a good heathen servant than many of the Christians. Roman Catholic native servants, were nearly always inveterate drunkards. Many natives in India drank to excess, but thought they were excused because they called themselves Christians. Children attending the Mission Schools were quite important in their own estimation, and when Mrs. Wilson brought a little sweeper-girl into the Mission School three-fourths of the other girls left and never returned. The outlook for Christianity in India was bright, but continued and increased missionary effort would be necessary.

Miss Adams, of Edinburgh, Scotland, was called to the platform and addressed the meeting briefly, expressing her pleasure at being present. A standing greeting was given Miss Adams to be conveyed to the meeting of the W. F. M. S. at Edinburgh shortly.

Mrs. Ball, of Vanneck, led in a dedicatory prayer.

The convention was shortly afterwards brought to a close by a prayer led by Mrs. Hassack, of Lucan, and the singing of the Doxology.

A WRONG IDEA.

"Must be branded as servants," says an American lady writing upon the dislike she affirms American girls have for housework. The words strike one as unseemly, ungenerous, false. For surely the name of servant is no brand. What are we all but servants?—of one another; of the Great King; or, indeed, in some cases as we must admit, sorrowfully but none the less positively, of the old arch-rebel against authority.

Whatever the dislike to housework, or rather to domestic service, may arise from, if it exists to the extent our writer would assume, it cannot be that it is because the women who are employed in keeping our houses clean, in cooking our food, in washing our clothes and napery, and in waiting upon us, and are paid both in home comforts and money for such service, feel themselves degraded, "branded" by their work. If they do, it is because they do not rightly appreciate the importance of their duties: duties which deal with the happiness of the home, the basis of human society. It is time, therefore, that they should think the matter over from a different standpoint, not from the point of money-earning only, which will certainly lead them to a low estimate of the standard of performance of such duties, making them careless, indifferent to the rights of their employers; indifferent, perhaps con-

"August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used your preparations

A worn-out with beneficial results, I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDRICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

temptuous, to the quality of their work; but from the point of their work's value to the body politic as well as to the happiness of the home where they may find themselves, which it is their bounden duty to set before themselves as a serious matter which, in so far as their duties concern them in it, rests upon them. From these points of view, which they must in all honesty acknowledge are the just ones, they will surely come to the conclusion that service to their fellows and the only significant name by which they can be called, servant, is no brand but a title of respect. There is also a word to be said not only to employees but to the public generally. If the term 'servant' has in any degree come to be regarded as a 'brand', it must be partially other people's fault beside that of the persons immediately concerned.

To them, therefore, is recommended a thoughtful consideration of the status of both the work and the persons who do it. If, as is the case too often, the work is ill-performed, is it not for want of some previous preparation, some training in the multifarious and exacting duties of the house-maid or mother. Young ladies who contemplate marriage need to acquaint themselves carefully beforehand with the routine of housekeeping, and also the proper methods of performance of each portion of family work. Cooking, cleaning, washing, waiting, have each its own sphere of knowledge, and demand upon intelligence, and to expect all that these require of a raw, untrained girl, is to expect what is not even looked for in any other department of human employment. Either a mistress must be able and willing to train a girl herself, or she must get an able girl who can do without her guidance, and from whom she herself can learn whatever she may lack in necessary knowledge. Thinking these things over, how can any one by word or manner 'brand' a girl as a servant. Rather should she receive all respect, the respect one human being demands of another no matter what their relative social stations may be. "Put yourself in his (or her) place," is an excellent guide for the average person, man or woman.

Perhaps the root of the matter of this idea of a "brand," comes from the duty of 'waiting.' We are all by nature conceited, more or less, some of us proud, cold, and haughty. But these are faults to be conquered, not merits to be cherished. Our manners—and in this matter women sin very generally—are not such as to make it a pleasure to do anything for us, nor perhaps do we care whether we hurt our servants' feelings or not. But this is not right, much less Christ like. And again, some masters and mistresses look for too much waiting upon; they keep a girl always upon her feet, they forget that the physical strain of daily labour at home is as hard and as exhausting, as in other branches of labour; often indeed, more so for various reasons that need not here be specified. Surely then the true woman will sympathise with her own sex sufficiently to prevent making domestic service mere slavery.

As in most cases the fault of a wrong estimate of the status of the domestic servant lies with both sides, but it lies greatly with the mistresses to change their own and consequently the public estimate of this class of the employed. But on no account should it once be admitted, neither in word nor manner, out-of-doors or in, that the word 'servant' is a 'brand'. Wherever such an idea shows itself let every woman fight it, and that from proper lines, some of which we have indicated above. VICTORIA.

It Breaks of Course

But so does any other China, but it does not break nearly so soon as ordinary Earthenware and your

Good Dinner Set

is not spoiled so easily. We are talking now of

"Elite Limoges" China.

Have you heard of it? If not ask your dealer to show it to you. If he has not got it do not take a poorer quality because he makes a little more profit out of it, but write to us direct—we'll tell you all about it.


ELITE. TRADE MARK ON EVERY PIECE. GOWANS, KENT & CO., TORONTO AND WINNIPEG. Sole Agents for Canada.



CANADA SHIPPING COMPANY.

BEAVER LINE STEAMSHIPS. Sailing weekly between MONTREAL AND LIVERPOOL. From Liverpool every Saturday. From Montreal every Wednesday at daybreak. The Steamers of this Line have been built specially for the Atlantic passenger traffic. The Staterooms are very large, all outside, and have the best of ventilation. The Saloon accommodation is fitted throughout with all the most modern improvements for the comfort of passengers. There are bath and smoke rooms, also ladies' saloon. Superior accommodation for Second Cabin and Steerage Passengers. Rates of Passage, Montreal to Liverpool: SALOON. \$45, \$50 and \$60. ROUND TRIP. \$90, \$100 and \$110. According to accommodation. The \$45 single and \$90 return per Lake Nipigon only. Second Cabin.....\$31. Steerage.....\$24. Return do.....\$65. Passages and Berths can be secured on application to the Montreal office or any local Agent. For further information apply to H. E. MURRAY, Gen. Manager, 4 Custom House Square, Montreal.

RINGS. Set with all the popular varieties of stones and combinations. A FINE Collection of modern designs from 75c. each for a baby's Ring to \$75 and upwards for an engagement Ring. JOHN WANLESS & CO. 172 Yonge Street, TORONTO.



GOLD WATCHES FREE? Agents, you can make \$75.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer. C. R. PARISH & CO., 28 & 30 Toronto St., Toronto, Ont.

It is utterly vain for any one to attempt to reason in opposition to the truth of God. Every word of God shall stand forever.—C. H. Macintosh.

The reason of man's unfaithfulness in promises, proceeds from some holiness in his heart; a holy man, a good man, we say, "will be as good as his word;" to be sure a holy and good God will. How many times did Laban change Jacob's wages after his promise? but God's covenant with him was inviolably kept, though Jacob was not so faithful as he ought.—Gurnall.

A Good Reputation.—Brown's Bronchial Troches have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. Mrs. S. H. Elliott, Ridgfield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath." They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25c., For sale everywhere, and only in boxes.

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?

COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?

COTTOLENE

What is it shortens cake so nice,
Better than lard, while less in price,
And does the cooking in a trice?

COTTOLENE

What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?

COTTOLENE

What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?

COTTOLENE

Who is it earns the gratitude
Of every lover of pure food
By making "COTTOLENE" so good?

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

A Skin of Beauty is a Joy Forever.
DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

PURIFIES AS WELL AS BEAUTIFIES the Skin. No other cosmetic will do it.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said to a lady of the haut ton (a patient): "As you ladies will see them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

FRED T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For Sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

A NEW INSURANCE

IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPsin TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

Insure Your Digestion!

DALE'S BAKERY,
COR. QUEEN AND PORTLAND STS.,
TORONTO.
BEST QUALITY OF BREAD.
Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

Ask for Minard's and take no other.

British and Foreign.

Rev. William Milligan, D.D., is about to resign the chair of divinity and biblical criticism in Aberdeen University.

Mr. George Rainy, the Principal's youngest son has been elected to an open classical exhibition at Merton College, Oxford.

A licensed victualler, Mr. Charles Walker, estimates the value of the commercial interests of the liquor trade in London at £60,000,000.

The Sultan's pleasure steamer filled with guests and members of his household, was foundered last week, and 60 persons were drowned.

Rev. Dr. Wallace of Hamilton, joins in the protest against Home Rule. Protestants had used their power tyrannically, but they had repented. Roman Catholics, however, had not changed.

The Scottish Guardian, an organ of the Scottish Episcopalians, is surprised and delighted at the growing observance of Lent in Scotland, as indicated by the Holy Week services in some of the Established churches.

Principal Rainy, closing the winter session of the New college, congratulated the students on entering on life when the church and the world were stirred with great questions, religious and social.

A decrease of almost £9,000 is announced in the income of the U. P. church for the past year, the figures being £91,808 for 1891 and £88,856 for 1892. The falling off occurs under the heads of legacies, donations, general receipts, income from presbyteries and contributions to foreign missions.

Mr. James Guthrie of Brechin, (a son of the late Rev. Dr. Guthrie) speaking at a temperance festival in connection with the Gilfillan Memorial church, Dundee, stated that upon being asked what branch of the Christian church that congregation belonged to he had replied that it belonged to no branch; it was on the main line.

There are 93 churches within the bounds of Glasgow U. P. Presbytery, with 50,832 communicants—an increase of 822 during the past year. There are 2,678 members in connection with 26 mission stations, and 167 Sunday schools with 3,784 teachers and 35,211 scholars. The income for the past year amounted to £105,936, being an increase of £1,478.

Principal Rainy, speaking in Edinburgh presbytery of a motion Rev. Dr. Balfour intends to make against the suspensory bill, said he was not particularly in love with such a bill; but he did not regard such a form of legislation as peculiarly called for by Scottish conditions. He would much rather have a disestablishment bill and so would the Established church. But a Suspensory bill just meant disestablishment.

The death occurred on 27th ult., at Ventnor, Isle of Wight, of Rev. Robert Milne, D.D., of Ardler. A native of Deeside, he was ordained in 1859 assistant in the East church, Aberdeen. Thence he went to Dumfries, from which place he was translated after several years to Towie, Aberdeenshire. About eight years ago he became the first minister of the quoad sacra parish of Ardler, the formation and endowment of which were largely the work of the late Mr. Peter Carmichael of Arthurstone. As preacher and pastor Dr. Milne was held in the highest esteem, and in the presbytery of Meigle his place will not be easily filled.

CUT IN TEXAS.

Mr. Gustav Nauwald, Jr., Tivydale, Fredericksburg, P. O., Tex., U.S.A., writes: "I was cut by a scythe and knife in my hands and feet; I suffered three weeks. A half-bottle of St. Jacobs Oil cured me."

In a North Riding village lived an elderly man who had been married three times, but had been as often bereaved. After the death of his third wife a rumor was circulated as to a fourth wedding. On being questioned, he replied in the following decisive manner: "Naay, nut ah; what wi' marryin' on 'em an' what wi' burryin' on 'em, it's ower expensive. Ah caen't afford it nae mair."

STRONG AND PROSPEROUS.

THE SUN LIFE ASSURANCE COMPANY OF CANADA.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith

Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

STAINED GLASS WINDOWS OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF
JOSEPH McCausland & Son
76 KING STREET WEST
TORONTO.

Pulpits, Reading Desks,

LECTERNS, Etc.,

IN BRASS AND WOOD.

Chairs, Seating and other Furnishings in Large Variety.

Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

GEO. F. BOSTWICK,

34 WEST FRONT STREET, TORONTO



IMPERIAL BAKING POWDER

PUREST, STRONGEST, BEST.

Minard's Liniment, Lumberman's Friend.

DRESS CUTTING.



THE NEW TAILOR SYSTEM.
The Leading System of the Day.

Drafts direct on material. Perfection in form and fit, easy to learn and guaranteed. Inducements to agents. Satisfaction guaranteed. Illustrations of agents. Send for illustrated circular.

J. & A. CARTER, PRACTICAL DRESSMAKERS.
372 Yonge St., Toronto.
Beware of models and machines.

COAL AND WOOD.



CONGER COAL CO., LIMITED
General Office, 6 King Street East

THE ONTARIO MUTUAL LIFE.

A Prosperous Home Company.

Assurance in force, Jan. 1, 1893.....	\$16,123,195
Increase over previous year.....	1,187,388
New Assurance taken in 1892.....	2,651,000
Increase over 1891.....	222,050
Cash Income for 1892.....	614,951
Increase over 1891.....	87,381
Assets, Dec. 31st, 1892.....	2,253,984
Increase over 1891.....	204,953
Reserve for security of Policyholders.....	2,061,603
Increase over 1891.....	280,827
Surplus over all Liabilities, Dec. 31, 1892.....	176,901
Increase over 1891.....	20,742

The 20-Year SUPERVISORSHIP DISTRIBUTION POLICY now offered embraces all the newest features, and is the best form of Protection and Investment money can buy. It has no equal. Guaranteed values, attractive options, and liberal conditions.

REFRESHING!

ST. LEON MINERAL WATER CO., LTD.

HEAD OFFICE: TORONTO.
Branch, 449 Yonge St.

You do not have to get sick in order to appreciate ST. LEON. Rev. Dr. Potts says: "I have used ST. LEON WATER for some time, and believe it to be both Curative and Refreshing."

It stands ahead of all others as a table water and eclipses every other remedy as a gentle and pleasant regulator.

All Druggists, Grocers, and Hotels, or


LEADING ENGLISH PERFUME

CRAB APPLE BLOSSOMS



Crown Lavender Salts
MADE ONLY BY THE
CROWN PERFUMERY CO.
177, New Bond Street, LONDON.

Sold by Lyman, Knox & Co., Toronto, and all leading druggists.



\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day, absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.



A CURE IN EVERY BOTTLE

St. Jacobs Oil.

THE GREAT REMEDY FOR PAIN

IT CONQUERS PAIN

NEARLY TWO MILLION BOTTLES SOLD IN THE DOMINION IN TEN YEARS

REMEMBER THE PAIN KILLER
Ask your Druggist for it and take nothing else.

A SAFE, SPEEDY SURE CURE FOR RHEUMATISM & NEURALGIA

MORSE'S MELIO TROPE TOILET SOAP.
FRAGRANT, LASTING AND PURE.
A PERFECT BOUQUET IN YOUR ROOM.
JOHN TAYLOR & CO. PROPRIETORS

Where Will You Sleep When Visiting The Fair?



THE OAKVIEW

HEADQUARTERS INTERNATIONAL WOMAN'S CHRISTIAN ASS'N. Is within one block of the Main Entrance to the Fair Grounds at 60th Street. A New Brick Building, Newly Furnished, containing all modern conveniences.

We have inspected the building, "Oakview," and made careful inquiry concerning the management of the same, and believe guests will be entertained to the satisfaction of all reasonable persons.

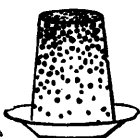
Mrs. C. R. SPRINGER, Pres't International Board of the W. C. As., St. Louis, Mo.
Mrs. John I. UNDERWOOD, Treas. International Board of the W. C. As., Chicago, Ill.

Register for accommodations immediately. Address, enclosing stamped envelope Oakview Hotel Company, (city office) 358 Dearborn St., Chicago, Illinois

SEELEY'S HARD-RUBBER TRUSSES
WILL retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all wear, sweat, padded bump, smartness, being Light, Cool, Cleanly, and always reliable. Correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. SEE IN PERSON OR BY MAIL.
25 YEARS EXPERIENCE.—Prof. S. D. Gross, U. Hayes Agnew, Willard Parker, W. H. Pennington, Dr. Thomas G. Morton, and Surgeon-Generals of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application.
L. B. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.

THE PROOF

OF THE



Is in the Eating!

Just So With Seed!

Tens of thousands of solid heads of cabbage, hundreds of bushels of the choicest types of carrots, and thousands of bushels of magnificent onions, all selected to raise seed from, we shall be pleased to show to any of our customers. If not found as represented, draw on us for your traveling expenses. If you know where there is a lot equally good, we will go a good way to see it. Seed from good stock produces good vegetables (the proof of the pudding!) from poor stock, trash. We grow a hundred and fifty acres of seed stock and seed of all kinds. You must need us. Vegetable and Flower Seed Catalogue FREE.
J. J. H. GREGORY & SON, Marblehead, Mass.

MISCELLANEOUS.

The pressure of the atmosphere on the man of average stature is about 15 tons, yet it is not felt.

HAVE YOU HEADACHE?

Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Denver people claim that during last year the clear sun shone on their city 320 days of the 365.

DR. WOOD'S NORWAY PINE SYRUP.

Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup and all diseases of the throat and lungs. Price 25c and 50c. at all druggists.

The electric light has been introduced into a new flour mill near to the supposed site of Calvary, and close to the Damascus gate at Jerusalem

Perry Davis' Pain-Killer.—Its effects are almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives rest and quiet to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hand on it in the dark if need be. Get 25c Bottle, Big, 2 oz. size.

No fewer than 25,000 peach-shape jelly fish were counted in a cubic foot of phosphorescent water taken from the sea on the English coast.

RELIEF AND CURE.

Sirs,—I have used Haggard's Pectoral Balsam for coughs and colds, and it gives relief in a few hours and always results in a cure. I would not be without it.
Mrs. Alfred Vice, Berlin, Ont.

Chawles (who wants her to ask him not to go): I have made my plans to go next summer to the Chicago Exhibition. Ethel: Won't that be nice! Shall you go as a visitor, or—as an exhibit?

You've tried Dr. Pierce's Favorite Prescription have you, and you're disappointed. The results are not immediate.

And did you expect the disease of years to disappear in a week? Put a pinch of time in every dose. You would not call the milk poor because the cream doesn't rise in an hour? If there's no water in it the cream is sure to rise. If there's a possible cure, Dr. Pierce's Favorite Prescription is sure to effect it, if given a fair trial. You get the one dollar it costs back again if it don't benefit or cure you. We wish we could give you the makers' confidence. They show it by giving the money back again, in all cases not benefited, and it'd surprise you to know how few dollars are needed to keep up the refund.

Mild, gentle, soothing and healing is Dr. Sage's Catarrh Remedy. Cures the worst cases permanently. No experimenting. It's "Old Reliable." Twenty-five years of success.

She: Why do you toy so nervously with that fan? Are you afraid of it? He (gallantly): I am afraid of anything that could produce a coolness between us.

The merit of Hood's Sarsaparilla is proven by the many wonderful cures it is accomplishing. It is just the medicine for you.

"Are you aware," said the man in the rear, fiercely, "that your umbrella is poking me in the eye?" "It wasn't my umbrella," replied the man in front, with equal firmness; "it's a borrowed one, sir."

THE ADVERTISING

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appears to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend HOOD'S PILLS.

A woman living in the suburbs was aroused by a noise at the window, and dimly saw a man's face peering in through the blind. She silently crept out of bed, and reaching the window popped up like a jack-in-the-box with a sudden "Boo!" The man dropped as though shot and fled.

That Pale Face.

For Nervous Prostration and Anaemia there is no medicine that will so promptly and infallibly restore vigour and strength as Scott's Emulsion.

Long distance telephoning has called into existence a class of operators who are valuable by reason of the clearness and sharpness with which they can pronounce words while speaking rapidly. It has also developed the fact that the French language is better adapted to the purposes of the telephone than the English.

Keep Mizard's Lintment in the House.

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton



weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from

thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Every Dose Effective

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS

COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

MALARIA

Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S

Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & CO., - MONTREAL.

Chase's Liquid Glue.
MENDS EVERYTHING THAT GLUE WILL MEND
ALWAYS READY WITHOUT HEATING
Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents.
CHAMOUR & CO., MONTREAL.

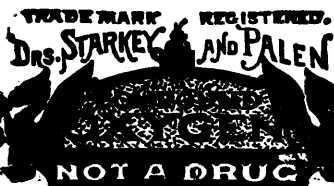
The Great Church LIGHT.
L. F. PRINE, 551 Pearl Street, N. Y.

Miscellaneous.

McLAREN'S



qual in purity to the purest, and Best Value in the market. Thirty year experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE



Compound Oxygen

is frail humanity's friend.

- It expands the lungs and gives greater power.
It nourishes every part through the blood.
It Revitalizes every nerve and gives health.

The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England.

We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

Pianos

In addition to our regular stock, we are showing a number of new special styles, very attractive. CALL AND SEE THEM.

R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

SPECIAL NOTICE.

Having secured the exclusive right for Canada, to use all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co., of Detroit, we are prepared to build

Church Pipe Organs

on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

BELL ORGAN & PIANO Co., (Ltd.) GUELPH, ONT.

The High Speed Family Knitter

Will knit a stocking heel and toe in ten minutes. Will knit everything required in the household from housewren or factory. Coarse or fine yarns. The most practical knitter on the market. A child can operate it. Strong, Durable, Simple, Rapid. Satisfaction guaranteed or no pay. Agents wanted. For particulars and sample work, address: Gordon & Gearhart, Dundas, Ont., Canada.

MEETINGS OF PRESBYTERY.

- BRUCE.—In Southampton July 17th at 5 p.m.
BRANDON.—In Brandon May 2nd at 8.30 p.m.
CHATHAM.—In St. Andrew's School Room, Chatham, on 10th April at 10 a.m.
GUELPH.—In Guelph May 16th at 10.30 a.m.
GLENGARRY.—In Alexandria July 17th at 11 a.m.
HURON.—At Hensall on 9th May, at 10.30 a.m.
LONDON.—In First Presbyterian Church, London, 9th May at 1 p.m.
MINNEDOSA.—In Birtle May 2nd at 8 p.m.
MAITLAND.—In Wingham May 6th at 11.30 a.m.
ORANGEVILLE.—In Orangeville May 2nd at 10.30 a.m.
OTTAWA.—In St. Paul's Church, Ottawa, on 2nd May, at 10 a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on April 25th at 10 a.m.
PARIS.—In Embro July 4th at 12 noon.
PETERBORO.—In Peterboro July 4th at 9 a.m.
REGINA.—In Qu' Appelle July 17th at 9.30 a.m.
SARNIA.—In Sarnia July 4th at 10 a.m.
WHITBY.—In St. Andrew's Church, Whitby, on 18th April at 10.30 a.m.



STAINED GLASS.

We have special artists, late of London and New York, engaged upon designs for

CHURCHES, HALLS, PRIVATE HOUSES Etc., Etc., Etc.

SEND FOR PRICES.

Established 1842.

A. RAMSAY & SON, Glass Painters and Stainers, MONTREAL.

THE SYNOD OF MONTREAL AND OTTAWA

will meet in Knox Church, Ottawa, on Monday, the 8th day of May at 8 o'clock in the evening. All papers for the Synod to be addressed to Rev. J. R. MacDougall, Three Rivers, Que.

JAMES STUART, Moderator.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in Knox Church, Guelph, on Tuesday, 9th May 1893, at half past 7 o'clock, p.m.

2. The Committee on Bills and Overtures will meet on the same day and in the same Church at 4 o'clock, p.m.

3. The Synodical Religious Conference will be held in Knox Church, Guelph, on Monday, 8th May 1893, at half past 7 o'clock, p.m.

4. Rolls of Presbyteries, and all papers for the Synod should be in the hands of the Clerk, not later than 1st May, 1893.

5. Railway Certificates for reduced fares to those attending Synod and their wives, if accompanying them, must be obtained, before starting, from the Ticket Agents at the Railway Stations, and must be signed at Guelph by the undersigned.

6. Members of Synod are requested to inscribe their names in the Roll-Book provided for that purpose, as soon as they arrive.

JOHN GRAY, Synod Clerk.

Orillia, 13th April 1893.

Be Happy.

ENRICH THE BLOOD, BUILD UP THE SYSTEM, IMPROVE THE APPETITE, CLEAR THE COMPLEXION, BANISH SICK HEADACHE.

TRY

Columbian Health Tablets,

The Most Wonderful Health Restorer Known.

TAKE NO SUBSTITUTE.

Of Druggists or sent direct. Price 25 and 50 cents a box.

Columbian Medicine Mfg. Co., 88 Church St., Toronto.

REMINGTON TYPEWRITER GEORGE BENGOUGH, 10-12 Adelaide Street East, TORONTO. Telephone 1207.

Books

THE CARSWELL COMPANY, LTD PUBLISHERS, : : : PRINTERS, : : : BOOKBINDERS. :

PROMISSORY NOTES

BILLS OF EXCHANGE

Should get the Latest Book. Sent Free on receipt of Price.

IN CLOTH, \$5. HALF CALF, \$5.50.

MACLAREN'S (J.J., Q.C.)

Bills of Exchange Act, 1890

AND AMENDMENTS

WITH EXTENSIVE NOTES AND FORMS.

ADDRESS—

THE CARSWELL COMPANY, L'td TORONTO, ONT.

Carr's Dyspepsia Cure.

C. D. C.

For Indigestion and Dyspepsia a sure and genuine cure. On receipt of soc. a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH, Manufacturing Chemist, 170 King St. East, Toronto.

G. T. MacDOUGALL,

COAL AND WOOD.

All Orders Promptly Attended to

251 Queen St. East, near Sherbourne.

SPECIALIST

PILES.

CAN BE CURED.

RECTAL TREATMENT: Polypus, Fissure, Diarrhoea, Piles, Fistula, Pectal Ulcer, Pruritus. Cured without the use of the Knife, Ecrasure or Caution.

DR. W. L. SMITH,

Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration. Use of its comparatively painless process.

Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years' 300,000 successful operations. Consultations free. Offices and residence 450 Church-St., TORONTO.

RECENT BOOKS

BY

MISS A. M. MACHAR (FIDELIS).

Roland Graeme: Knight.

CLOTH, \$1.00. PAPER, 50 CENTS.

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

FRY'S

PURE CONCENTRATED COCOA

Is an excellent food and beverage.

H. WILLIAMS & CO.,

4 ADELAIDE ST., TORONTO,

SLATE and FELT ROOFERS

Dealers in Roofing Materials. Proprietors of WILLIAMS' FLAT SLATE ROOF, a Superior Roof for Flat Surfaces.

Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

GRATEFUL. COMFORTING.

EPPS'S

BREAKFAST. SUPPER

COCOA

Needs only Boiled Water or Milk.

Miscellaneous.

MORVYN HOUSE,

350 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL,

For Residential and Day Pupils.

MISS LAY, - - - Principal.

(Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION. Special advantages are given in Music Art, French, German and Elocution. Resident French Teacher.

J. YOUNG,

THE LEADING UNDERTAKER,

347 Yonge Street

TELEPHONE 679.

R. JOLLIFFE. W. H. TOVELL.

(Late of JOLLIFFE & CO.)

JOLLIFFE & TOVELL,

UNDERTAKERS.

751 Queen St. West, Toronto.

Telephone 1320. Open at Night

ELIAS ROGERS & CO'Y



COAL. — WOOD

LOWEST RATES

ROBERT HOME,

MERCHANT TAILOR,

415 YONGE STREET, CORNER OF MCGILL STREET, TORONTO.

100 STYLES OF SCALES Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont.

Hereward Spencer & Co.,

India and Ceylon

TEA MERCHANTS

63 1/2 KING ST WEST

TELEPHONE 1807

AGENCIES

453 1/2 Yonge Street. 489 Parliament Street 278 College Street. 146 1/2 Queen Street West.

SUPERFLUOUS HAIR, MOLES, WARTS, and all Facial Blemishes permanently removed by Electrolysis. DR FOSTER, Electrician. Rm 21, New Arcade cor Yonge & Gerrard St.

Vienna Toilet Cream.

For chapped hands and rough skin has no equal. Dries instantly. Is not sticky or greasy. Price, 25 cents. Leading druggists.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Miscellaneous.

Weak Children

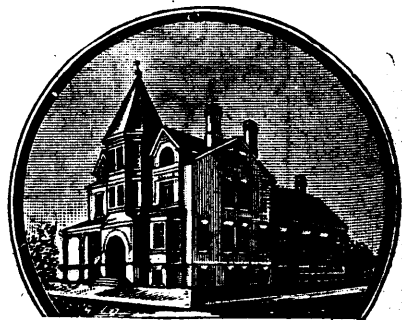
will derive strength and acquire robust health

by a persevering use of the great

Food Medicine

SCOTT'S EMULSION

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.



TORONTO COLLEGE OF MUSIC

Medals, Certificates and Diplomas awarded.

CHORAL CLASS AND RUDIMENTS OF MUSIC FREE.

- WEST END BRANCH - Corner Spadina Avenue and College Street.

Calendar Sent upon Application to

F. H. TORRINGTON.

BUCKEYE BELL FOUNDRY Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 60 yrs. The VANDUZER & TIFT CO. Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS. For Churches, Schools, etc., also Chimes and Peals. Fortified for more than half a century noted for superiority over all others.

THE CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE BEYMER BELLS FOR CHURCH, SCHOOL, FIRE ALARM, Etc. Catalogue with 2500 illustrations. Prices and Terms Free.

NO DUTY ON CHURCH BELLS Please mention this paper

CLINTON H. MENEELY BELL FOUNDRY, TROY, N. Y.,

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

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

ESTERBROOK'S STEEL PENS.

Leading Nos. 14, 048, 130, 135, 280 For Sale by all Stationers. MILLER, SON & CO., Agts., Montreal