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The Canada Presbyterian.

Vol. 25.—No. 23
Whole No. 1269

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PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 68 St. Famille Street, Montreal.

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A few drops of benzoin placed on cotton and put in or around a tooth that is aching will almost instantly stop the pain.

It has been noticed that workmen attending pans in salt works do not have cholera, smallpox, scarlet fever, or influenza.

A few drops of tincture of benzoin in a bowl of water is an admirable tonic for the face. The benzoin whitens the skin and prevents it from wrinkling.

Good laundry women always rub their irons in salt to make them smooth before putting them upon fine starched goods; and it does clean them beautiful—better than wax.

An agreeable way of treating the eyes with salt and water is to wink them in a cup that is brimful. The eyes will be suffused by simply winking the lashes in the water.

Soap used on the hair is apt to make it brittle. If any is to be used tar soap is the best, and after using rinse the hair in several waters in which a little powdered borax has been dissolved.

Leather belts or boots that have been soaked in water or dried hard may be softened by rubbing plentifully with coal oil. If the leather is very dirty wash it with good hot soapsuds first.

Pork Pudding.—One cupful fat pork chopped fine; one cupful of sugar; two eggs; one cupful raisins, stoned and chopped; one teaspoonful each of cinnamon, cloves and soda; one nutmeg, grated; make very stiff with flour, and steam three hours.

Soup stock is very good for invalids. One way to use it is to beat an egg in a bowl till very light, pouring on the stock boiling hot, and beating constantly while pouring it in. Pour slowly so as not to cook the egg too rapidly. Season with pepper and salt.

Fried Cream.—Put on one pint of milk to boil; add two tablespoonfuls of corn starch, one-quarter teaspoonful of salt, one well-beaten egg; don't allow to boil after adding the egg; turn into a square mold to cool. When cold cut into slices half an inch thick, roll in flour and saute in butter in a frying-pan.

A Cheese Sandwich.—Pound together to a smooth paste one part of fresh butter, and two parts of Parmesan cheese with some mustard to taste. Butter some thin slices of bread with this mixture and lay on half their number thin slices of chicken, ham or other kind of meat desired. Press the cheese spread on the above, and cut into neat, narrow sandwiches.

Vegetable Soup.—Scrape and cut in pieces two turnips, three carrots, one onion and three potatoes. Put in kettle with one quart of water, let boil until tender, adding a tablespoonful of salt. Remove scum as fast as it rises. Add a pint of hot water, and a quart of soup stock; boil fifteen minutes, then thicken with two tablespoonfuls of flour rubbed in two tablespoonfuls of butter. Serve with toasted bread.

In the picture galleries of Paris there are hundreds of battle pieces, but they are all pictures of French victories. In this way the people are taught falsely that the armies of France are never defeated. So it is in the picture gallery of our memory. We remember all we do for God, and forget all we do against him. Individuals like nations are slow to confess their failures.

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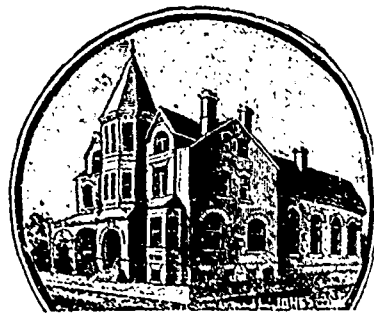
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Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the First day of June next, at the office of the Company, corner of Victoria and Adelaide Streets Toronto.

The Transfer Books will be closed from the 1st to the 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m. Tuesday, June 2nd, at the office of the Company for the purpose of receiving the annual report, the election of Directors, etc.
By order of the Board,
S. C. WOOD,
Managing Director.

Toronto, 22nd April, 1896.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JUNE 3rd, 1896.

No. 23.

Notes of the Week.

Professor Rentoul, of Melbourne, Australia, whose speeches at the meeting of the Presbyterian Alliance held in Toronto will be well remembered, has lately shown in the *Argus* the Romanist teaching of a book called "The Catholic Religion," in regard to which there has been considerable controversy among Victorian Episcopalians. The work unchurches all the non-Episcopal Churches. Their members may be served in the "intermediate state."

Dr. John Sutton, a ruling elder in the Presbyterian Church of Midway, Ky., lately made provision in his will for generous aid to the work of the Presbyterian Church (South). He left \$1,000 for the Kentucky Evangelistic work, \$5,000 for the Thornwell Orphanage, \$5,000 each to the Home and Foreign Mission Committees of the Church, \$5,000 to the Committee of Education, \$5,000 to the Invalid Fund, and \$3,500 to the Presbyterian Church at Midway, Ky.

Saturday, May 16th, was a memorable day in the history of Science and in the progress of the world's civilization. From New York a message was sent by telegraph at 8.34 p.m. across America Europe, Africa and Asia, and through the Atlantic Ocean and returned at 9.24 p.m. The invention of the telegraph, the improvement in instruments, the laying of ocean cables and long land telegraph-lines have been the work of fifty years, and the most of it has been done in the last dozen of the fifty.

It will be an interesting item of information to many in Canada, who remember well the names and services of the Rev. Drs. Gibson and R. M. Thornton, to learn that, at the last meeting of the London Presbytery North, among others admitted into the ministry of the Church as a probationer was a son of Dr. Gibson, and a son of the Rev. Dr. Thornton was recognized as under the care of the Presbytery while studying with a view to the ministry as an under-graduate at Cambridge University.

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over 10,000 students. Of these more than 6,000 are candidates for matriculation; nearly 3,000 have spent two years studying in one of the affiliated colleges; about 1,500, having completed the four years' college course, desire to obtain the degree of Bachelor of Arts. It is no exaggeration to say that this vast educational organization is operating every session in destroying the superstition and shaping anew the secular thought of at least 15,000 of the picked young men of the Province.

The Rev. Principal MacVicar has for a long time been a member, and for years chairman, of the Quebec Protestant Council of Public Instruction. His term of office has expired, and his intention to be absent in Europe for some length of time necessitates the appointment of a successor. Mr. John R. Dougall, of the Montreal Witness, is spoken of as a likely man. His prominence as a citizen of Montreal, his long experience as a journalist, and large knowledge of public men and of public affairs, educational among others, point

him out as a man well fitted for the vacant place, and one in whose hands the educational interests of the Protestant minority of Quebec will be safe.

At the annual meeting of the British Religious Tract Society, held lately in Exeter Hall, London, the total income reported was \$747,510. The number of publications sold or given away during the year was upwards of thirty-nine and a half millions; the number of new publications during the same period was six hundred and two, and the society had used two hundred and fifteen languages and dialects. It aims to encourage in every country to which its operations extend, the growth of a vernacular Christian literature, English modes of thought naturally being strange to people of other races. A grant had been made to the French Protestant Chaplain with the Madagascar expedition, which he reported had met with a favourable reception from both Protestants and Roman Catholics.

One of the saddest and most utterly distressing calamities, carrying death, orphanhood, and tears to so many homes is that reported last week from Vancouver, B.C. It reminds us of the Tay disaster and of that which happened in London, Ontario, a few years ago, only it appears to be more fatal than either of these. It adds another to the many warnings which have already been given, and which every now and then occur of the dangers which go hand in hand with holiday and merry-making, and of those always more or less connected with over-crowding public conveyances of all kinds. We most earnestly express our deep and sincere sympathy with all our friends and fellow-citizens in the grief stricken city whose homes have been darkened and hearts saddened by this terrible calamity.

We understand that the adoption of the Joint Hymnal for the Scottish Presbyterian Churches and our own Church, upon which so much time has been spent by the Committee in charge of it, and on account of which the late Rev. D. J. Macdonnell and the Rev. Alex. MacMillan, of St. Enoch's, Toronto, made a visit to Edinburgh to meet with the British Committee, after being adopted by the Free Church Assembly and the Synod of the United Presbyterian Church, has been rejected by the General Assembly of the Established Church of Scotland by an adverse vote of forty. The rejected hymnal is spoken of in the highest terms by those most competent to judge of its merits. The new collection made for our own Church, failing the other, is ready to be presented to the Assembly and we presume there will be no doubt of its adoption for general use as soon as the final arrangements can be made.

The Rev. James Rennie, of St. Vincent Street U. P. Church, Glasgow, who was unanimously chosen Moderator of the U. P. Church Synod of Scotland, is a septuagenarian, having been born in Edinburgh in Edinburgh in 1826, where he also was educated, first at the Edinburgh Institution, of which he was Dux in English classics, and mathematics; and afterwards at the University, where he studied under such Professors as Sir William Hamilton and "Christopher North," taking prizes in classics and natural philosophy. His theological education followed

at the U. P. Divinity Hall, and in 1849 he was duly licensed to preach the gospel. He had a main share in preparing, twenty-five years ago, the existing Presbyterian Hymnal—both words and music—and he has been one of the seven U. P. representatives who have assisted in drawing up the joint Hymnal for the three Presbyterian churches in Scotland, whose completed work is being laid before the Supreme Courts of the three churches this month.

Believing, as we do, that it is a matter of great importance, not only to Presbyterianism, but to the best interests in all respects of every country, that this form of church polity, and those religious doctrines and principles which have been usually associated with it, should prevail, the following information as to its standing at the Antipodes, taken from a series of articles by the Rev. A. H. Drysdale, M.A., in the *Presbyterian*, of London, England, is of much interest: "Including New Zealand, there are now in Australasia about 640 Presbyterian ministers and nearly 450,000 Presbyterian Church people. In Victoria itself, instead of fifty-nine ministers at the union in 1859, there are now 210, an average of one to every 750 of the 167,000 Presbyterians, who are themselves one in six of the entire population, and the General Assembly of that colony has now fourteen Presbyteries and an income £81,000. The Scotch College of Melbourne and the Presbyterian Ladies' College there and at Sydney are the finest institutions of the kind in Australia, while the noble Ormond College at the very heart of the whole University system is the rallying ground of higher Presbyterian education, lay and clerical."

For a magnificent success as a religious undertaking few if any surpass that presented by the history of the British and Foreign Bible Society, formed now almost a century ago. At its last annual meeting, the 92nd, the report presented a record of ever-increasing activity and success. Passing over European countries it said: "In Mohammedan lands an unaccustomed readiness to read the Scriptures was seen; Eastern wars had improved the prospects of Bible diffusion; Eastern martyrdoms had given a sacred impetus to a new translation; in Japan the circulation had more than doubled; and students of the Bible in Uganda increased by thousands. Four years of heavy deficits had now been followed by four years which had cancelled those deficits and left a surplus. The net increase and proceeds of sales had reached £213,962 (a decrease of £17,366), while payments stood at £197,756 (less by £17,024 than in the previous year). Measures had, however, been taken for developing the work in India, China, Malaysia, and other countries which would increase the charges of the current year. Though the payments had been reduced the year's issues were higher than those of last year by 133,217, and a circulation of nearly four million copies had been reached. For three successive years the wave of circulation had advanced, and the total issues of the Society, from its commencement in 1804, amounted to 147,366,669 copies. As to translation, six new versions had been added to the Society's list during the past year."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: No man can give his best service where he has not first given his heart.

Richard Newton, D.D.: If we are God's children, we need not fear the development of His providence.

Wm. Cochrane: To force the Remedial Bill upon Manitobans seems madness: serfs under Russian despotism may submit to such treatment—Canadians never will.

John Ruskin: Education is leading human souls to what is best and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.

Rev. Joseph Hogg: Say to the Roman Catholic Church as gently and lovingly as you can, but at the same time with a determination that cannot be mistaken, "You must be content in this country with the privileges that are accorded to other denominations."

James Russell Lowell: The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

Ian Maclaren: No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to re-enforce our souls with the sacrament of the bread and wine.

United Presbyterian: Our appointed place of sacrifice is not in "the land of Moriah," as Abraham's was. It may be three days' journey away; it may be across the seas; but it is most likely to be at our doors. To reach our duty we do not have to climb into heaven, or descend into the deep, or wander through the countries. Our Moriah is probably our own congregation, our own home, our own heart.

Zion's Herald: Some Christians have an idea that they are on very safe ground if they can only quote plenty of Scripture in support of some favorite doctrine or theory. But they seem to be ignorant of the fact that simply quoting passages of Scripture, having some sort of reference to their subject, is by no means a divine defence of it. Some very absurd uses of Scripture have been made by those who have set out to prove a practice or demonstrate a theory. But, much worse, the true meanings of God's words have often been abused and dissipated by such a course. One can as truly make God a liar by wrongly quoting His word as he can by flatly misrepresenting His promises.

Our Contributors.

THE THING WE ALL WANT.

BY KNOXONIAN.

We have not heard a better address for many a day than the one Principal Caven delivered at the Synodical conference in Collingwood on the methods of training in our theological colleges. It was at once an exposition and a defence of the system and when the learned Principal finished there did not seem to be anything left for anybody else to say.

The department of elocution in Knox College, the Principal said, was not what he would like, but the authorities were doing all that their limited means would allow.

"GIVE US A LITTLE MORE MONEY, BRETHREN,"

said he, "and we will be delighted to strengthen that department." Yes, that is just what most of us need. If we had a little more money most of us could do a good many things for the Church that we cannot do now.

If the Home Mission Committee had a little more money they might take up a few more fields in the North-West and pay higher salaries to the missionaries at present doing Home Mission work. A little more money in the pocket of a student is a great thing for the young man. It would enable him to buy more books and it might save him from incessant worry over the problem of making financial ends meet. Poverty may have its uses—it may even be a blessing very much disguised, but for one student helped by poverty at least twenty are hindered by it.

A little more money for Augmentation would be an unspeakably great blessing for the pastors of Augmented congregations. Working a struggling congregation is hard enough under any circumstances, but working one when you don't know how much your salary is, must be a sore trial to a good man and a sorer one for his wife. It is easy to say a minister should cut according to his cloth. So he should, but if he does not know how much cloth there is how can he cut according to it. The annual threat that the little salary must be cut down if the funds do not come in must be painful reading for the pastor of a supplemented congregation. We would rather not say what his wife must feel when she glances at that kind of literature. There are some things even in the Presbyterian Church that it is as well to pass over in silence unless one is reasonably sure that one can remedy them.

A little more money for the Foreign Mission Committee would enable that excellent body of Presbyterians to find a balance on the right side of their account. A good deal more would enable them to do much more work. The committee might easily have had a balance in favour of their treasurer. All they needed to do was to cable to eight or ten missionaries to come home at once. In fact they might have saved all the money by doing no more at all. There is nothing easier than to save money in Church work. Just stop the work and the thing is done. Any congregation can easily put an end to its annual expenditure. Just stop working and paying and no more money will be needed. In fact most congregations could make a little money by turning their manse into a saloon and their church into a soap factory. But neither a congregation nor a mission committee exists for the sole purpose of saving a little money. They exist for the purpose of doing certain kinds of work and so long as the work goes on the money must be paid out.

If the colleges had a little more money they might do a great many good things that they cannot do now. A glance at the annual incomes of Princeton, Union and McCormick seminaries makes a thoughtful man wonder how ours do any work at all.

A little more money would enable many a pastor to do his work ten times as ef-

ficiently as he can ever hope to do it without a little more. One hundred dollars a year may make all the difference between reasonable comfort and genteel poverty. And by the way genteel poverty is the meanest and most humiliating kind of poverty. A little more money would help many a minister to add a few good books to his library every year. Trying to keep ones mind active and to keep up to the times without new books is as hard as canvassing a constituency without money to defray legitimate expenses. A little more money would enable many a minister to lay aside his old coat before the sleeves become so glossy that they can almost be used for a looking glass. Moralize about it as you may a good coat is a good thing. A good suit of clothes greatly helps to build up a man's self-respect. A shabbily dressed minister is often the outward and visible sign of a small-souled, close-fisted congregation.

A little more money would be a great thing for some of our politicians at the present time, or even a month's suspension of the election law would work wonders in some constituencies.

A little more money, brethren, and we could have just as good church papers in the Presbyterian Church in Canada as Presbyterian people have in any part of the world. But there is no use in enlarging on that point. It seems utterly impossible to make the average man believe that publishing a religious newspaper is largely a matter of money.

Yes, brethren a little more money would do a great many other good things in the church as well as strengthen the elocution department in Knox College. And we might have not only a little more, but a great deal more if all our people would do their share of the giving.

"HISTORICUS" ON THE MOS-LEMS.

BY REV. T. FENWICK.

IN THE CANADA PRESBYTERIAN of May 13th, the above named correspondent says that such titles as the following, which the Moslems apply to their god, Allah, "Merciful, Compassionate, Forgiver, Acceptor of Repentance, Pardoner, and Patient," are "certainly a very fair reflection at least of the Mosaic doctrine." That is certainly very beautiful, but in connection with it read the following: "In the 47th chapter of the Koran are these words, 'When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter.' And a commentator on the Koran says, 'To violate the wives and daughters of Christians—dogs, infidels—is just; to ruin their churches a virtue; to plunder and pillage their property is the command of God; and for every Christian whose blood is shed by a Moslem, the reward is a nymph in the paradise of God.'" The butchers of the Armenians, therefore, have only carried out principles instilled into them from childhood.

"Historicus" mentions some instances in which Moslems have treated Christians kindly. That only proves that they were better than their creed. He speaks of the persecutions of the Protestants by the Romanists, and of that of the Presbyterians by the English Government and Church in Ireland. To use a homely expression, "two blacks do not make a white."

The present massacre of the Armenians, as well as past evil actions of "the unspeakable Turk," is, and were, the results of the teachings of Mohammedanism. The Chicago Interior therefore reasons well when it says: "Mohammedanism, both in theory and practice, is earthly, sensual and devilish. It fills all the specifications of devil-worship. The Moslems are Monotheists—they worship one god, but that god is not God, it is the devil."

Woodbridge, Ont.

THE SINGLE TAX.

[Owing to press of other matter the publication of this article has been delayed.—EDITOR.]

MR. EDITOR,—Principal Grant, of Queen's University, Kingston, after hearing a debate on the Single Tax, stated as his profound conviction based on a thorough study of Henry George's theory and works, that "George was wrong as to his facts and wrong as to his philosophy." A few years ago the Principal delivered an address to the students of Trinity University when he accused George of advocating a doctrine of "theft." The reverend gentleman was asked for a reason for making such a charge; but from that day to this he has never done anything to justify the serious aspersion which he then cast on the writings of Mr. George. The advocates of Single Tax gave him every opportunity to show them where they were mistaken, without result. The following are a few extracts from an open letter to Principal Grant published in one of the city papers a marked copy of which was sent him, viz. :—

"You will surely admit that a man has a right to the fruit of his industry; that any denial of this doctrine would be immoral. And you will further doubtless admit that no one has a right to demand from the producer his product, unless he is prepared to offer produce or service in exchange. Are not these the principles that lie at the basis of property and are not these the principles that our laws should most sacredly maintain? When the farmer produces food, the clothier clothing, the builder houses, they establish an invincible right to product, for they have produced; but when a speculator obtains land and raises nothing but a lot of weeds by what right can he claim food from the farmer, clothing from the clothier, or buildings from the builder. From the earth he has brought forth nothing, and if he obtains produce from the farmer, the clothier and the builder, he obtains produce without rendering either produce or service in exchange. He has used land as an agent, not of production but extortion. So long, therefore, as we tolerate speculation in land we make it impossible for the producer to enjoy the products of his industry.

"And what difference would it make if the speculator, instead of selling out at a profit, were to retain the ownership of that land, and develop into a landlord, charging his fellows year after year for the privilege of occupying this earth? With every increase of population and consequent relative scarcity and dearness of land his power of appropriation would increase; his fortune would grow; he would acquire the power to take from his fellow men more and more of their product for which he would be under no obligation to furnish any service in return. Let a man do this and is he not relieved from all necessity to work? While the farmer must bring forth a crop every year and other producers must toil ten hours daily to maintain the needed supplies to support society. This man who charges his fellows for living on the earth, is exempt from this law of labor, and endowed by our social regulations with power to deprive the producer of his product. Our present law maintains this wrong, and you advocate its continuance for all time. What you try to justify is the perpetuation of a system that imposes the whole burden of production on one portion of the community, and then compels these producers—the farmer, the mechanic, the clerk, the merchant and the railroad man—to surrender a large portion of the results of their industry to the landlord and the land speculators who simply charge the producers for permission to produce.

"Whilst you charge us with advocating theft, you give no hint as to what delusion we are misled by. But we see the strongest reasons for believing that we are right. If we appeal to the Scriptures, there we find the statement emphasized again and again that the land is the gift of God, not the merchandise of the speculator. In Toronto

people are compelled to pay as high as 600 thousand dollars per acre per annum for access to land which the Bible assures us is the inheritance of God's children. When we claim God's gifts for God's children, we are advocating immorality and theft. When the Bible teaches that "the land shall not be sold in perpetuity," as it declared in Leviticus xxv. 23, does it refer only to some temporary expedient or to some eternal principle?

"If we appeal to the marked difference between trade in products and trade in land, we find equally strong confirmation of our conclusion. When one raises corn and another raises clothing and they exchange, the equity and justice of this transaction are once apparent. Here the transaction is mutually beneficial, each serving and enriching the other. This is trade, and the righteousness of this is unquestionable. But when we see one set of men speaking to their fellows in this wise: You must pay us for access to the gifts of the Creator; you must bring forth from the mine, the forest, the land and the sea; you must be the hewer of wood and the drawers of water; and when you have fashioned the metal and the timber, when you have procured the corn and the fish, then you must surrender a large share of these to us for the privilege of placing your home, your shop, your store, your factory or your warehouse on the land; for the land is ours for ever. To you inevitably falls the lot of doing all the toil necessary to maintain all the supplies needful not only to support yourselves and your families, but also to support us and our families, and to maintain the Government of the country. The same thing you must do next year and the next and so on for ever. For the earth with its potentialities belongs to us and our heirs forever. We ask you: Is this trade or is it tribute? Is this freedom or is it slavery? Because we say 'this must cease,' you say we advocate stealing. When then must honesty be?

"Again, if we observe what must be the inevitable effect of the present arrangement on society, we are still further confirmed in the opinion that we are right. The growth of population on this continent is one of the most remarkable phenomena in the world's history. Its rapidity is amazing. With every increase in population, the value of the land must necessarily increase; and as a fact it does increase. Every increase of this value now means an increase in the amount of product that the producers must give up to the landlord. It means a widening in the gulf that divides the house of Have from the house of Want. It means that the fortune of the land owners hall rise to fabulous figures, thousands yearly—for producing nothing; and it also means that the obligation of the producers shall also increase, their indebtedness shall grow—a residence more palatial for the landlord, and only a hovel for the producer. It means the terrible social phenomenon of one part of society sinking inevitably deeper and deeper in debt to another portion of society, paying year by year more and more, yet in spite of millions paid, the obligation grows larger, the debt more immense. The more that is paid the more there is to pay. The debt is continuous, increasing and irredeemable.

"Because we say this must some day cease, you charge us with teaching immorality and advocating stealing."

You will see by the above extracts that we do not content ourselves as does Dr. Grant by mere assertions, but we support our position by arguments drawn not only from practical experience, but also from the Word of God, of which Principal Grant is a professed teacher. This letter has never yet been answered and until it is, those who know of the circumstance must consider that the only reason for his ignoring it was because the learned gentleman found it unanswerable. However we now give him another opportunity to show if he can the fallacies he speaks of, or else to frankly admit they do not exist.

Toronto.

ALAN THOMPSON.

THE CHURCH SERVICE SOCIETY.

MR. EDITOR.—In THE CANADA PRESBYTERIAN of March 25th there is an article on "The Church Service Society," by the Rev. George H. Smith. Mr. Smith claims to have "studied the periodical literature of this Society," and to have "attended its last annual conference in Edinburgh."

Mr. Smith asserts that, at the conference which he attended, he heard one member eloquently advocate the removal of communion tables from the churches and the substitution of altars. Sir, I do not believe that, at any meeting of the Church Service Society, any member ever advocated anything of the kind. Will Mr. Smith kindly mention where and when the conference took place?

Mr. Smith further asserts that "at a private conference with the students of the Divinity Hall, the members brought all pressure to bear in insisting on young ministers abandoning their own 'mean' prayers, and reading 'good ones.'" No such conference was ever held with the sanction of the Church Service Society.

Mr. Smith gives it not as his opinion, but as a fact, "acknowledged by all," that the membership of the Society embraces only a few affected faddists. As there are more than five hundred ministers in the membership, he can scarcely with propriety speak of them as "few," whether or not they are "affected."

I think I am justified in asking Mr. Smith either to substantiate the statements which, with an assumption of knowledge, he has publicly made, or else to retract them. I am, Sir,

Very faithfully yours,
PEARSON M'ADAM MUIR, D.D.,
Secretary of the Church Service Society,
Edinburgh, April 27th, 1896.

IS IT EQUALITY OR INEQUALITY?

MR. EDITOR.—Articles have been appearing in your columns for some months respecting the appointment of ruling elders as Moderators of Presbyteries and other church courts. There is one aspect of the case I have not seen brought out. To this, chiefly, I would like to call attention.

The movement to have elders appointed as Moderators is confessedly to place them on an equality ecclesiastically with the ordained ministers of the Church. But what would be the result did this movement succeed? Would it be equality that would be obtained? Far from it! The men who would be appointed Moderators of our Presbyteries and Assemblies—lawyers, judges, occasionally a senator or governor—are already socially above the ministers. The world has been all before them—they have gone in and won. These gentlemen, when found in our Church courts, bring their social superiority with them; then, let them be placed ecclesiastically on a level with the ministers, and where are your ministerial members of these courts? Under the feet of these brethren, so deemed by them, so by others.

In the past history of the Church since Christ set it up, except, perhaps, for a few brief years in transition periods, ministers being as a class considered ecclesiastically superior, this superiority counterbalanced the oft-found social superiority of the elders, and brought all the members of the court to a level. Did this movement succeed, it would be no longer equality but manifest inequality that would obtain.

I am persuaded it is not the better class of our elders who desire this change. Here and there one such may be found, who from the continuous declaring of their entire equality, and that all the rights of ministerial Presbyters were theirs, have consented to

go in for this levelling down process. But not so with the majority of our God-fearing, church-loving elders. Their common sense, and sense of fairness, as well as love for the Church, revolts at it. They know ministers relegated to inferiority would soon become as inferior as their position. Contemptible positions make their occupants contemptible. Besides, they are no jackdaws. They don't want to be arrayed in borrowed feathers. They feel that the claim that is made for them of an ecclesiastical equality with the men who have turned aside from the business of life; from claiming a share in its honors and emoluments which they had a natural right to as certainly as themselves; with men who have given up six to eight years of the best of their early manhood to preparation for the ministerial work, and, passing from college-halls, continue to study year in and year out to attain ever-increasing fitness—is so far from having right or fairness on its side, that it carries its refutation on its face. That they can by the vote of half a score or half a hundred of their friends or neighbours, without any retirement from their ordinary employment in life and without any years of special study, be placed on an equality with the ordained ministry of the Church—is so utterly repugnant to every sense of honor or fairness that they feel it would be an insult to God to hold that He had appointed such a thing in His Word, or made such an arrangement for His Church.

This matter has been showing itself in the courts of our Church for a number of years. It was first—speak of the elders no longer as ruling elders, but Presbyters. Then, in accordance with this, cut off the heads of the ministers, as far as the minutes of the courts were concerned, by ceasing to have them marked in these minutes as "Rev," but simply Mr. Some of the leading ministers being D.D.'s, it did not affect them, as the title of "Dr." was continued to such, but it indicated that the thin edge of the wedge was being entered which is now being driven home. The times are favorable for the development of this levelling business; it is part of the communism which is abroad in the air.

I have spoken of the ministers being reduced to inferiority in the Presbyteries and higher courts by this movement did it but prevail. The same would be the case in the Session. The number of elders in the Session is, say three, or five, or twelve to the one minister. The minister by being perpetual Moderator, and no meeting of Session being legal without his presence, makes him equal to those who in number overtop him so much. Let this new movement succeed in making every elder in the Session eligible for Moderator, and you have the minister on as much of an equality with the elders as one is on an equality with three, or five, or twelve.

And what and where is the Scripture warrant for this change? I have said the minutes of our higher Church courts have been giving indications of the levelling process for a number of years. This has arisen from a supposition that there was some sufficient foundation in the New Testament for the equality of ministers and elders in the courts of the Church. Besides, the favorers of the change who have been writing in your columns are continually talking about Scripture supporting them. Where is the Scripture support. The main, indeed the only passage, which seems to favor their views is that oft quoted I. Tim. v. 17: "Let the elders that rule well be counted worthy of double honor, especially they who labour in the Word and Doctrine." The word elders here, as everybody knows, is Presbyters—Gr. *Presbuteroi*. The question is, are there two classes of Presbyters here or one? "New Testament Elder," writing in your columns, says there is but one. I agree with him. But I hold, not he, that this one class is "ministers." The interpretation turns on where the emphasis is to be placed in this sentence. If you place it on labour you have but one class, and that

class ministers. Let the Presbyters that rule well, and especially those that labour—are "laborious" in Word and Doctrine—be counted worthy of double honor. The Greek word for labour, here used, means "labor intensely." Some of the Presbyters that would be ordained by Timothy would show marked ability in ruling. Let them, Paul directs, be counted worthy of double honor, especially if with ruling well in the house of God they are laborious in preaching and teaching "in Word and Doctrine."

The Westminster Assembly of Divines utterly refused to admit that the passage I. Tim. v. 17, brought out a second class of Presbyters. Calvin held it did; but this Assembly, from which emanated our Confession of Faith, refused utterly to allow this was taught in that scripture. The grand committee declared unanimously in favor of lay elders in the Church, but never once in the Confession or Form of Church Government issued by that Assembly is the term presbyter or elder applied to any but ministers of the Gospel. Authority for lay-elders is sufficiently and unmistakably found in the New Testament. Such passages as I. Cor. xii. 28 show it. There "helps," "governments," are spoken of as "set by God in the Church," but never such an anomaly as this new elder would be. All this is brought out in a work entitled the "Theory of the Ruling Eldership," by Principal Campbell, of Aberdeen University, published some years since by Blackwood & Sons. Dr. Campbell adds: "The term Presbyter, which we have translated elder, in the New Testament uniformly denotes the pastor or minister of the gospel and is never applied there (i.e., in the New Testament), or in the language of primitive antiquity, to what we now call ruling elder." The editor of the *British and Foreign Evangelical Review*—at the time Dr. Oswald Dykes, I believe—in discussing the merits of the work, declares himself as agreeing fully with the Aberdeen Principal in the above conclusion. It may be said that the "Calvin-mistake," for such we hold it was—I presume it is allowable to suppose that, great and good man though he was, he could, and sometimes did, make a mistake—the Calvin mistake, we say, was followed by our Scottish churches, and from the Scotch-Irish teaching brought over into America. Dr. Miller of Princeton, in his work on "Presbyterian Church Government," favors it, for which he is taken vigorously to task by Dr. Campbell in the treatise above referred to.

Since writing the above Rev. Dr. Laing's words, in your issue of the 13th inst, have come to hand. As he says, let the matter be taken up and gone thoroughly into. Our Canadian Church is brave and strong enough, by God's help, to go back of the Scottish and Calvin interpretation, to that of the Assembly of Divines, to that of the other Reformed churches, to primitive antiquity and above all to the New Testament teaching. If we find, as I believe will be the case, that Dr. Campbell is right in his statement that the word *presbuteroi*, presbyters, translated elders in our English version, when it refers to officers in the New Testament church is applied only to ministers of the gospel—should this be found so, it will take nothing from the just honour or usefulness of our elders as at present found in our church courts. They are now and would still be representatives of the people in these courts with an equal voice and vote with our ministers in all matters of doctrine, government, and worship, but not possessors of the ministry of the Gospel; not as ministers, not as *presbuteroi*, who, as all now allow, are called bishops also in the New Testament Scriptures, and whom the Holy Ghost, by Paul, requires to be apt to teach and to give themselves wholly to the work, and so necessarily to give up the ordinary business of life.

Let the matter be gone thoroughly through with; let us get down to the solid rock of Scripture in the matter. It will repay all its costs both to ministers and elders if it be found there is but one class of Presbyters appointed by Christ in the New Testament church. To God fearing elders it will be a boon—who, coming in as lay elders, as "helps," "governments," which I Cor. xii. 28 cited above, declares are "set in the church, by God," will not feel God binds them, as this new movement would have it supposed to be, all that New Testament Presbyters are required by Scripture to be—apt to teach, to labor in the world and doctrine, and "give themselves wholly to the work," necessarily giving up worldly business; and to the ministers a relief, as they would no longer be required by loyalty to what was supposed to be Scripture teaching, to allow that the elders have a right to all the work and all the honors Christ has attached to the ministry of the Gospel. J. S.

Manitoba, May 20th, 1896.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

June 14th } JESUS CRUCIFIED. { Lu. xxiii. 1896. } 33-46. GOLDEN TEXT.—I. Cor. xv. 3. MEMORY VERSES.—44-46. CATECHISM.—Q. 63.

HOME READINGS.—M. Luke xxiii. 1-12. T. Luke xxiii. 13-26. W. Luke xxiii. 27-46. Th. Mark xv. 22-32. F. John xii. 20-33. S. I. Pet. ii. 19-25. Sm. Ks. viii. 31-39.

Dr. Stalker has written a book of upwards of three hundred pages upon "The Trial and Death of Jesus Christ," in which he deals only with the matter to be considered in this one lesson. Nothing further is needed to show the impossibility of doing justice to such a subject in the limited space allotted to "Teacher and Scholar." Each must read for himself all the incidents of that last terrible night and morning, commencing with the agony in Gethsemane, and ending with the weak surrender of Pilate to the clamors of the chief priests and elders expressed through the fickle mob. We have only time to touch lightly upon "The Incidents of the Crucifixion and Their Meaning."

I. The Incidents of the Crucifixion.—These are so many and so important, that it is difficult to make choice as to which should be dwelt upon. We need not, however, give much time to the physical agony caused by death upon the cross, for what Jesus endured of physical suffering was of but small importance as a factor in His atoning work. Sometimes Christ's physical agony has been dwelt upon until the impression has been left, that that was the one thing by which atonement was made for the sin of the world. While we do not make light of Christ's sufferings (they were beyond our comprehension in intensity), yet the humiliation He endured was of much greater import in making atonement. First of all, the death He died was the death of a slave or a criminal. The position of His cross, between the crosses of two notorious outlaws, stamped Him as the chief of such men. The superscription written over His head—"The King of the Jews," was designed to humiliate and anger the chief priests and leaders of the Jews, by indicating that the prince of the outlaws and slaves was a fit king for a nation of slaves, but it was a further mark of humiliation to the Lord of glory. The mockery of the two thieves was on a par with all the rest, an appeal to Him as their leader. The action of the soldiers in mocking Him by offering Him vinegar to drink, and hailing Him a King was just one additional element in His humiliation, for vinegar was the drink of slaves, and thus they hailed Him as the very king of slaves. That cup of humiliation at man's hands he drank to the very dregs, for according to John's report He exclaimed, "I thirst," "that the scripture might be fulfilled," that scripture where the King complains that His enemies have humiliated Him by giving Him the drink of a slave. But most terrible of all for Jesus to endure, was when the "Holy One did hide His face," when God, as it were, regarded Him as vile and sinful, and One from whom His face should be hid. Thus was "He who knew no sin made sin for us." Thus did "He bear our sins in His own body upon the tree."

II. The Meaning of These Incidents.—This has been in some measure hinted at. If He be the substitute for sinners then He must take the sinner's place, He must endure the contempt both from man and God which is the sinner's due, so that now "that face of radiant grace may shine in light on me." Stalker points out that of all who were in any way interested in the crucifixion of Jesus, only He Himself knew the meaning of what was being done; and that it is from the seven utterances which fell from His lips that we can best learn what we want to know. There was a prayer for His enemies, a cry for their forgiveness. There was a welcome for the penitent, and a word of counsel for His friends. Then His house being set in order there was that painful cry which marked the completion of His work when the Father's face, which had been hidden from Him, was restored to Him again; yet so terrible had been the experience that His agony could not be repressed even when it was about over. Then came the bid for further humiliation as He asked for a drink and received a slaves portion. Then came the cry of triumph, "It is finished," when an end had been made and man's redemption perfected. And last of all the breathing out of His spirit to God. He did not die in the same sense as we die, for He had power to lay down His life and did so. Thus we learn of the substitutionary character of the Master's work and of the perfect completeness to which He brought it.

Pastor and People.

THE MASTER AND THE CHISEL.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharp,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many
Or few be set
On forehead, or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where, and when
The vehement stroke is needed.
I will not mind,
If onl' Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill.
Clear carven, on aspect, stature,
And face, as will,
When discipline's end are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Margaret J. Preston, in the *Advance*.

Written for THE CANADA PRESBYTERIAN. ATTRACTIVE POWER OF TRUTH.

BY REV. JOSEPH HAMILTON.

If Christ is to draw all men to Himself, as He says He will, there must be certain qualities in Him by which we are to be drawn. It is not done by chance, but by a law of spiritual adaptation. What are those qualities in Him by which we are won and drawn to Him? I would say just now that one of those qualities is truth. And we know that truth is a wonderfully attractive power. Men hunger for truth; it is the very food of the soul. We can see how men are always drawn to the person who discovers truth in any domain. We can see how Newton drew, and still holds, the homage of mankind, by his discovery of the law of gravitation. We can see how Kepler attracted the whole intellectual world when he unfolded the law of the planetary motions. When Kepler found that sublime secret, in his amazement and reverence he said he felt that he was thinking God's thoughts after Him. And so indeed he was. It was God's truth—God's own thought in Kepler that drew the homage of the world. In our own day we see how eagerly the world follows Edison. And why does the world follow him with so much curiosity and admiration? Simply because he is laying bare from time to time the hidden forces of electricity. It is God's truth, thus unfolded and applied, that holds men. Lately we saw how Stanley became the great centre of attraction. How was it that he riveted on himself the attention of the world? Simply because he laid bare the heart of the dark continent. He has revealed the truth about Africa, and that is the secret of his attraction. Lately, too, Columbus came to the front, after being nearly forgotten for four hundred years. After that lapse of time he became the inspiring idea in the greatest national celebration that this world has seen. How was it that the obscure fanatic of Genoa became such an attractive force after four centuries? It was because he discovered this new world. He unfolded the truth about the western half of this globe, and that is the secret of his attraction. In every domain of enquiry he who discovers truth is inspired by one of God's thoughts; and when that is intelligently exhibited, it commands attention.

Now Christ is himself the very truth, in living, embodied form. He attracts by this intrinsic power. He is not a series of abstract propositions, but the divine truth itself, transmuted into a living person. When we see him we are attracted. He

satisfies the intellect as well as the heart. Reason as well as faith finds rest in Him. Being the very Truth—the ideal Truth—the divine Truth—and all that is embodied in a living person—He has in Himself the supreme attractive force that answers to the intellectual side of our nature. He has other attractive qualities that appeal to the aesthetic and emotional sides of our nature. But just now we are noticing how He satisfies our intellectual wants. He appeases the soul's hunger for truth. In an intellectual sense He is the bread of life. The world is intellectually hungry, and is crying—consciously or unconsciously—"Lord, evermore give us this bread." And as in the days of His flesh He drew that multitude after Him to be fed, so He is drawing now multitudes of hungry souls that they may eat of "the living bread that came down from heaven." Only thus will the world's intellectual hunger be satisfied. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Mimico.

THE SUMMONS TO A NEW CRUSADE.

The principle is now accepted that the prophets of the Old Testament were the inspired teachers and preachers of their own age. They might or they might not refer to the future, but their primary and pressing message concerned their own present. They discerned the signs of the times, seeing with God's eyes the actual condition of the people and what that involved of danger or hope, of deliverance or doom. Using this principle of interpretation, thoughtful readers are able to decide, with some measure of assurance, when and in what circumstances anonymous books or sections of books were written. The Old Testament thus represents to them with ever increasing enlargement of vision a varied literature and national life, instead of the merely single book that it was to their old point of view.

Are there teachers and preachers in our day who have a right to speak with the old prophetic authority, and announce to us what is our great sin, our great danger, and our great duty? Surely, if we are living under the dispensation of the Spirit, with the full shining of the Sun of Righteousness in our heavens, we may expect, at any rate, as much light, though it may be given to us in different forms as they enjoyed who lived under the pale light of stars. The Lord Jesus declared that the sin of the Pharisees was that they did not discern the signs of the times. They were unable to see in him their long expected Messiah. Though he was among them, doing for years the works that no one else had ever done, they clamored for a sign from heaven. "Why do ye not understand my speech?" he exclaims, despairingly. He indicates that it was their duty—much more than is it our duty—to read the will of God in events, and to recognize his presence in our own day. Through the indwelling in us of his Spirit we may indubitably hear his speech and understand his will. The highest consciousness of a Christian nation, with its normal expression in a free press and free pulpit, should therefore take the place of the old prophets.

Centuries ago, in what we are pleased to call the "Dark Ages," an obscure monk—Peter the Hermit—summoned Christendom to arms for the recovery of the holy places where Jesus had been born and crucified. The response proved that if there was then a lack of light in the Christian world there was no lack of heat. Some, indeed, have regarded the Crusades as a waste of effort. They forget that the waste would have been greater if the hosts that swarmed to the East had remained at home to fight against each other, as had been their wont; and that by their union and valor they saved Europe from the dreadful fate of subjection to the Crescent. We can now see that the object for which they fought was a paltry prize, unworthy of their heroism. The Christ is not confined to Nazareth, Beth-

lehem or Jerusalem. He is as truly in our hamlets and cities as he ever was in Palestine. But can we not see that there is an object worthy of our sacrifice, and that to it we are called?

We know that the temple of God is not made with hands; that every believing man and woman, every innocent boy and girl, is his temple. We know, too, that whosoever defileth the temple of the Holy Ghost, him will God destroy; destroy not by bolts from heaven, but by the instrumentality of his laws and of those servants of his who are willing to do his pleasure. Now, is it not clear that the nameless atrocities which have been perpetrated on his "little ones" for more than fifteen months, in the fields, the mountain passes, the cities and the churches of Armenia, summon us to a new Crusade? We have read from credible witnesses of unutterable horrors that we believed could never again pollute the soil of the earth. Not merely the systematic pillage, rapine and murder of an ancient Christian people, but the abduction by wholesale of their bereaved women for harems, and their boys for Islamism, the slow torture of leaders imprisoned by law, and the rape of helpless little girls by brutal savages. Christian nations have looked on at the spectacle, calmly speculating what political gains they might possibly make out of it all. Two nations, above all others, were morally bound to interfere, and what have they done? They have subscribed a great many dollars to buy food for the starving remnants, to give them another start in life, that is, to put them in circumstances where the Kurds and Turks will consider them worth plundering again. That is all. England had formerly posed as a friend of Armenia, but when she thought of acting, Russia declared that she would consider interference an "unfriendly" act. Russia was backed by France and Germany, for they were all convinced that the motives of England were commercial rather than philanthropic. The United States, too, had formerly professed profound sympathy for the Armenians. Missionaries by the score had gone to them, and sought to revive their ancient faith, through education, the press, the preaching of the gospel, and all the means of quickening the dead given to us. The Armenians listened. Their ancient faith revived. They became men. Not only were thousands renewed, but the whole nation felt the inspiration of new life. How much better had they been left alone! What right have we to bring children into the world if we intend to abandon them to wolves? The reawakened feelings of manhood and womanhood, of Christian faith and hope, made the poor Armenians capable of feeling pangs to which in their former condition they would have been strangers. Their new tastes became their greatest torments. If, in the sight of God, we are responsible not only for what we do, but for what we refuse to do, then in His sight Britain and the United States are as responsible for the long continued agony of the Armenians as is the Turkish government. Are we not more responsible? The Sultan's religion bids him put "unbelieving dogs" to the sword. Why do they refuse circumcision and the Koran? He has acted up to what he calls his religion. Have we acted up to ours?

It may be asked, Could we interfere with reasonable hope of success? Britain alone could not. The United States alone could not. The two powers acting unitedly could do anything, for they would represent, in such a case, not only the moral forces of humanity, but also absolutely irresistible material force. They have at their command numbers and science, discipline, intelligence and untold wealth. Their navies could strike the Turkish Empire at a dozen points, arouse Arabia to separate, take possession of seaports, levy customs, and maintain order by their marines or an armed police, till abundant security was given for the protection of Christians in Armenia and everywhere else for all time to come. No other power would venture to check them,

for no sinister motive could be imputed. A new hope would dawn on the world, the henceforth the inalienable rights of man would be sacred.

It has been said that the first gun fired would be the signal for the massacre of a million by the enraged Mohammedans. That is preposterous. They would know that the result meant for them irretrievable ruin. But even at the worst, massacre would be better than the mercy which has hitherto been shown. It is extremely doubtful, however, whether it would be necessary to strike a blow. The concert of the two powers would bring even the frightful creature who hides in the Yildiz Palace to his senses. In fact, it could be shown to him that their union was the best guarantee possible for the integrity of his Empire, on the sole condition that he ceased to be a monster. Neither nation craves a single inch of his territory.

What hinders? Not that either nation thinks war sinful. Both have engaged in sinful wars in the past, and they are still too ready for war. If the Armenians had been codfish in the Atlantic or seals in the Pacific, there would have been abundant talk of war in their behalf long before this. Did not the cry for war all but drown the carols of last Christmas, though nothing was involved but the disputed boundary line of a fever breeding region somewhere in No-Man's-Land in South America? Surely the time has come for the two nations who are of one blood, one heart and one conscience, to agree not merely that they shall hereafter arbitrate their quarrels, but that they shall act together, even unto war, where moral interests of such magnitude are at stake that we cannot ignore them without disgracing and brutalizing ourselves, and making our professions of Christianity the occasion for jeers and scoffs on the part of unbelievers. While all citizens share in the life and therefore in the weal or woe of the nation, a peculiar responsibility rests upon self-governing commonwealths. Each citizen in them is not only a subject, but a sovereign. Each of us therefore is directly responsible for national action.

Every great preacher and prophet has a passionate enthusiasm for the establishment of the kingdom of God upon earth. The glorious ideal which floated before the vision of the old prophets, which they never abandoned in the darkest days, for which Jesus died and the Church since has feebly struggled, is now almost within our reach. As we take up the crusade to which the signs of the times summons us, we may well be hopeful. Notwithstanding the evils of our own country, and the shortcomings of our common Christian civilization, which bring the blush to our cheeks whenever we are forced to reflect upon them; notwithstanding the awful barbarities recently perpetrated with sanction of law in Russia, in China and in Armenia, it is still true that as compared with former times we are living in millennial days, or at least that we are on their threshold. It is our duty to hasten the coming of the kingdom of God. It is easy to cry, "Am I my brother's keeper?" but it is not for us to take up the cry of Cain, when the shrieks and wails of tortured and despairing thousands and tens of thousands whom we have taught to call us brothers, are in our ears night and day.—George M. Grant, D.D., LL.D., in *The Lutheran Observer*.

JOHN SELDON.

In the Temple Church, London, is to be found the monument of the erudite John Seldon, whom Milton called "the chief of learned men reputed in this land." His dying words, quoted by Archbishop Usher to this Church, are worth remembering: "I have surveyed most of the learning that is among the sons of men; but I cannot recollect any passage out of all my books and papers, whereon I may rest my soul, save this from the sacred scriptures. 'The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world, looking for that blessed hope and the glorious appearing of the great God, our Saviour, Jesus Christ.'"

Missionary World.

[The following translation of a letter written by A-Hoa after the return of the Rev. Dr. Mackay of Formosa, will still be of interest to our readers, and has been kindly placed at our disposal by Mrs. Jamieson.—EDITOR.]

Tamsui, 24th Jan., 1896.

DEAR MRS. JAMIESON,—I write to tell you that on 11th November, 1895, Pastor and Mrs. Mackay and children, with Koa Kos arrived safely by steamer *Hailoong*. Every one here was just jumping for joy, and we all went down to the vessel to meet them. Tamsui people had been very anxious to have a big crowd and a noisy time, but I warned them against it and positively forbade anything of the kind, because, since Japanese have possession, everything is so unsettled that trouble is easily stirred up. To escape it many Chinese have fled to the mainland. But a few days after arrival Pastor Mackay went inland to visit the churches. People walked miles to meet him. The heathen fired guns and crackers, lighted lanterns, floated banners and came out with drums and bugles and music of all kinds. You just should have seen the rejoicing over their old friend's return.

Then he went at once to Kap-tsu-lan and there it was just the same. Pi-po-hoan women were in tears and sobbing as they listened again to the familiar voice with messages from our Saviour. Then the crowds escorted our pastor all the way out of Kap-tsu-lan plain. At Su-sia there was danger. Supposing Dr. Mackay to be Japanese more than forty ruffians armed with knives and guns came to the chapel in the night, intending to kill him. When told it was just our own Pastor Mackay returned they were persuaded to leave in peace.

On 12th December Mrs. Mackay and children went on to Sintiam with the Doctor. The converts and head men of the town came to Keng-be, about two miles to meet them and gave \$8.50 to pay expenses. On the 31st all returned to Bangkah and Twatitia for worship, and thence home.

Thank God they are safe. Thank God they did not stay one day longer, for the very next day, 1st of January, all through the county there was a terrible uprising. Japanese were mobbed and killed without mercy, and up to this time there is no peace; Japanese are still seizing and executing many Chinese. Poor North Formosa Church! Sickness, death and persecution have sadly thinned our ranks. Converts have had to fly for their lives, so now Pastor Mackay must begin over again and toil away just as before. Will you all pray for us; do pray for Jesus' people here and help our dark Formosa.

Wishing peace to you and the Church in Canada, and praying the Holy Spirit and our Master Jesus to keep you all every day and for ever,

GIAM CHHENG HOA.

P. S.—One thing I ask you all to please remember—do not be deceived into believing that Japan's coming to govern Formosa will make the Church here prosper. Alas, not so easy as that! There are more enemies now to the truth and more Buddhists and false teachers. We need to fight and pray and work only more and more.

A CHRISTWARD MOVEMENT AMONG THE DHERDS.

For some time there has been a remarkable movement of Dherd families in and around Avand towards Christianity in connection with the Irish Presbyterian Mission. At the end of last year there were sixty-four families on the roll of new adherents, after some doubtful cases had been deducted. At a more recent date thirty-four adults and twenty-two children were baptized, coming from eleven villages. It is especially difficult, however, for the women to break off heathen customs. "Indeed, the winning of the women to Christ is the solution of the problem before us. Last Sabbath our

church here was crowded on the men's side, while the women's side, containing only a third of the space of the other, was far from full. The great desideratum here just now is trustworthy native women workers, under the control and guidance of European lady missionaries."

JUBILEE OF THE ENGLISH PRESBYTERIAN CHINA MISSION.

William Burns went to China in 1847—the first foreign missionary sent out by our Church. The Jubilee of the Mission in 1897 ought not to pass without adequate recognition of the remarkable blessing God has granted us in China—a splendid line of missionaries, men and women, and a great success. As the Convener told the Foreign Mission Committee last week, such a mission is not to be met every day. It has laid a good foundation for an abiding, well-organized native Church, and its methods have been adopted by many other missions. The fact that it has commended itself to the generous support of men of character and wisdom outside our own Church, like the late Mr. Sturge, should lay it still more on the hearts of our own people. Mr. Sturge was a member of the Society of Friends—a society which has admirable and varied missions of its own. But he valued our work in China so highly that he assisted it largely during his lifetime, and bequeathed for its maintenance a share of his estate, which has yielded to our mission exchequer the magnificent sum of £16,500. Surely the Jubilee year should be a year of thankfulness and of serious resolutions. In every town in England where we are represented there ought to be a great public meeting, at which the story of the mission should be well told. In Scotland also, where we have a numerous and generous constituency of supporters of the Mission, the occasion will certainly be fittingly marked. Of course, there must be a Jubilee Mission Fund; and there are many branches of the work in China and Formosa to which such a fund might be devoted; or, as has been suggested, it might be used for the provision of allowances to missionaries who have been long in the field, and whose health compels their retirement from active service.—*The Presbyterian*

MADAGASCAR.

"MORE THAN CONQUERORS."

Miss Byam, superintendent of the Friends' Hospital in the capital, says:—"On the day of the French entry into Antananarivo, when shells were whizzing over our heads the whole time, I was so proud of my nurses. They just went on with their work as if nothing was alarming them at all, though I know some were very much frightened. For a week we had made it a matter of prayer every evening, that we might not disgrace the name of Christian by showing fear. No one can help having fear, but we can all, by God's strength, prevent showing it, and thus become conquerors of fear. Their example, I am sure, had the effect of quieting and keeping quiet both patients and patients' friends there. And yet more did they witness to being true Christians by being ready to help to get ready the beds for the French. We were asked to receive thirty-six, but seventy-one came in that night in a state of exhaustion, pain, and dirt, which was terrible to see. At first the poor nurses hardly seemed as if they could bring themselves to do anything for their conquerors; but when I gave them leave to go upstairs and set to work myself, they began to help at once. And yet again did they show their trust in God. The night nurses expected the French would rise and kill them all in the night. I tried to show them it was an utterly unfounded fear on their part, but I saw they could not believe me. However, giving them leave to call me, even if fear only got the upper hand of them, I left; and they just stayed steadily on at their post of duty. Knowing that bravery is not in the least a characteristic of the Malagasy, I think it was a true testimony to their faith in God, and their desire to witness to Christ's power by their not being overcome by fear."

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

"FROZEN TOGETHER!"

A Presbytery Report on Young People Societies thus adverts to "an important feature of Christian Endeavor work, namely, the development of Church life along social lines." "Too often," it says, "the members of our churches are not sufficiently well acquainted to have much regard, not to say love, for each other. In some cases the condition of affairs may be similar to that in the Scotch congregation, where, in reply to the question, 'Is your congregation united?' the answer came, 'Aye, now, we're united, we're a' frozen thegither!'" The social meeting of the young people under the auspices of the Christian Endeavor gives an opportunity for them to become acquainted, and at the same time to unite in their efforts to advance the interests of the congregation. This will naturally result in the years to come in closer union of the members of the congregation in the work of the Church."

FUEL.

An "Information Committee" is a valuable adjunct to any society. The fire cannot blaze without fuel. The daily press, the religious weeklies which now usually have their young people's columns, and such admirable papers as the *Endeavor Herald* in Canada, and the *Golden Rule* for the United States, furnish facts of the most varied and interesting sort. There is absolutely no excuse for societies remaining in ignorance of what others are doing, or of the great missionary movement throughout the world. The Bible tells us what God has done in past ages. The newspapers what he is doing now, and we have no right to overlook either source of information and inspiration.

"AND THE CHURCH."

Dr. Clark, the founder of the C.E. organization, interprets "And the Church" in the motto of the Society as meaning each Endeavorer's own congregation, and the body to which it belongs. He recognizes that it is only by narrowing the sluice that the stream gains power. The Endeavorer that does most for the cause and most, therefore, for Christ in the great battle of Christ's people with evil and the great quest of Christ for souls, is the one who "stands in his lot" stoutly in his own Church as a foremost duty. As Professor Marcus Dods said recently, speaking to Free Church Endeavorers: "There is room in our Church for the best endeavour; yes, and for the greatest capacity. One of the strongest influences which we feel to-day, which comes to us from the pre-Christian times, proceeded from a few small states, each of them having only a few thousands of a population, and when any youth in one of these small states felt that it was too small for him, and proposed to go and add his fortunes to some greater country, this was said to him, 'Sparta is your lot; adorn Sparta; do your best for Sparta.' So we may say to all young Free Churchmen. 'The Free Church is your lot; adorn the Free Church; do your best for the Free Church.'"

NEVER PUT OFF TILL TO-MORROW.

This letter clipped from the journal of a leading insurance company and addressed to its Editor—the names being, of course, here suppressed—tells its own tale. Life is so uncertain that no one, however young and hearty, has a right to presume on his title to it beyond the present moment. Does he wish insurance? Let him take it out to-day. He has no lien on to-morrow:—

"Detroit, Mich., April 2nd, 1896.

DEAR SIR,—The following circumstances may interest your readers. Mr. —, a popular young man, died very suddenly at Harper Hospital on the 29th March, after an operation for appendicitis. Mr. — made application through me some time ago for a policy in the —, but after the policy was issued he unfortunately decided to postpone the completion of his part of the contract for a time, but had, I believe, about concluded to take up his policy when he was so suddenly called away. Yours truly,

What infinitely larger risk of loss he runs who "decides to postpone the completion of his part of the contract" with God for eternal life through Jesus Christ our Lord!

WHAT THINK YE OF CHRIST?

REV. W. S. M'AVISH, B.D., DESERONTO.

June 14.—Matt. xvi. 13-19.

This is a question which confronts us very often. If our eyes were open to read it we would see it at almost every turn. In scores of ways it is brought before us. Every time we write a date, either B.C. or A.D., we might be reminded of Christ, and we must form some opinion of Him. At the Christmas festival we are constrained to think of the birth of Christ; Good Friday is calculated to draw from us our opinion of the death of Christ; Easter presses us to say what we think of the resurrection of Christ—indeed each recurring Sabbath brings this question before us.

If we walk through a picture gallery, the probabilities that this question will meet us there, for before we proceed far we shall see a representation of some scene in the life of our Lord—the visit of the wise men to Him, the temptation in the wilderness, Christ before Pilate, the Last Supper, the Crucifixion, or the Ascension. Several of the greatest artists have tried to delineate some scene in the life of our Lord.

If we go to hear some grand oratorio rendered, not improbably it will be "The Messiah" we shall hear. This is one of the grandest of all musical productions; it is frequently rendered, and so again we are pressed to give an answer to the question, "What think ye of Christ?"

If we read history we shall find that is all Christo-centric. Even Gibbon, infidel historian though he was, could not write "The Decline and Fall of the Roman Empire" and leave Christ out of the subject. The doctrines of Christianity had spread with amazing rapidity throughout the Roman Empire, and so the historian, willing or unwilling, had to face that fact, and account for it as best he could. It is said that Mr. Buckle once thought of writing a history of civilization in Europe without any reference to Christ or Christianity; but he found himself confronted with so many problems which he could not solve that he was obliged to relinquish his plan. Macaulay said it was impossible to write a history of England and ignore Wesley and the Methodists; and the late President Roswell D. Hitchcock said it was equally impossible to write the history of America and leave the Puritans out of consideration. Why have there been Methodists and Puritans? Because there is a Christ; and so the study of even secular history forces us to form an opinion regarding Him. As Renan once said, "His glory consists not in being banished from history; we render Him truer worship by showing that all history is incomprehensible without Him."

In forming our estimate of Christ it might be well to consider what His enemies said about Him. Pilate's wife declared that He was a just man (Matt. xxvii. 19). The Roman centurion declared that He was a righteous man (Luke xxiii. 47); Pilate acknowledged that he could find no fault in Him (Luke xxiii. 15); even Herod had to make a similar acknowledgement (Luke xxiii. 14-15). Judas the traitor pronounced Christ innocent (Matt. xxvii. 4). What should we think of One regarding Whom His enemies bore such testimony?

If we are hungry He is the bread of Life. If we are thirsty He is the water of Life. If we are poor we can be made rich through His poverty. If we are condemned to die He is the ransom. If we are sinful He has grace to cover all our sin. If we are weak His grace is sufficient for us. If we are tossed upon a sea of trouble He comes walking over it, and He speaks, even as of old He spoke upon the Sea of Galilee, and He says, "Peace, be still;" and soon there is a great calm. If we wander away He is the good Shepherd Who traces us out, and leads us back to the fold. He is the all and in all. He is first, last, everything to the Christian. What think you of Him?

Is it enough to admire Him? No. A great many such as Renan, Napoleon, Strauss, Lecky and Miss Cobb profess to admire Christ and they have all paid him high tributes of honor, but it is questionable if any of these rested on Him simply and solely for salvation. It is not enough to have a high opinion of His character and worth; we must take Him as our prophet, priest and king; we must rest upon Him alone for our salvation.

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co.

C. BLACKETT ROBINSON, Manager.

5 Jordan St., Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance

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The Presbyterian Printing & Publishing Co.,
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, JUNE 3RD, 1896.

THE Rev. Dr. Cochrane asks that all correspondence respecting Home Mission work be addressed, during his absence in Britain, to the Rev. Dr. Warden, Confederation Life Buildings, Toronto.

WHY should the man who conscientiously exposes evil be dealt with more harshly by public opinion than the man guilty of the evil exposed. Is the public opinion that acts in this way sound?

IN view of the somewhat prolonged absence in the old world of the Rev. Dr. MacVicar, the Rev. Dr. Scrimger has been appointed acting Principal and to him all correspondence regarding the college and students is to be addressed which would otherwise have been sent to Dr. MacVicar.

BECAUSE Canada is not a book-producing country it does not by any means follow that there is no literary ability in the Dominion. Hundreds, yes thousands of men have written books who could not have written the mandement of the Quebec prelates nor the open letter of Sir Oliver Mowat to Mr. Laurier. As specimens of skilful literary work both are unique.

DR. J. L. WITHROW, of Chicago was elected Moderator of the 108th General Assembly of the Presbyterian Church of the United States. He had scarcely taken his seat when a discussion broke out in the Church press as to whether he is a Conservative or a Liberal in Theology. A Church one hundred and eighty years old should know better than to raise such questions about its highest official.

IS there any country in the world so highly favoured as Canada is? We never have a famine. Pestilence is unknown. We are never scourged with war. A cyclone never strikes us. Our portion of the earth never quakes. We never see a blizzard outside of Manitoba. We have the best country on earth and yet we grumble as much as any people on earth grumble. If a cyclone like the one that struck St. Louis last week should tear along from Windsor to Quebec it might make a good many people think more than they seem to think at present.

IT is not often that a few days present such a record of disasters and fatal calamities as that which culminated in Moscow on the last day of May. The fire at Desoronto, large for the size of the place, was followed fast by the most unfortunate accident at Victoria by which so many lives were lost, and the city plunged in mourning. The St. Louis cyclone, still more fatal to life and attended with such devastation and loss of property

and the play of such mighty forces of nature came fast after; and now, last, there is the holocaust at Moscow, casting such a pall of gloom over an occasion of unparalleled splendour, and making it memorable alike for both.

THE question of teaching religion in the schools is one of the most difficult with which self-governed nations have to grapple. England seems old enough to have settled all school problems, but they are fighting over a school bill there as vigorously as we are fighting over one here. Our American neighbors have purely secular schools, but that does not bring peace. Every Province in the Dominion, except perhaps British Columbia, has had trouble about schools. Even old men in Ontario cannot remember a time when everybody was satisfied about the kind and amount of religion taught in the schools. Why are the people so much exercised on this question? Is it because they are so religious themselves? We should like to think so, but the character of too many of those who have been foremost in these agitations rather knocks the bottom out of that theory.

THE coronation of the Czar and Czarina with its attendant ceremonies must have been one of the most gorgeous and imposing pageants of modern or of ancient times, whether we regard the vast numbers and widely distant lands from which the spectators came, their high rank, the magnificence and hoary associations of the Kremlin, and its sacred shrines and chapels, the splendour, the beauty and costliness of the royal robes, and regalia, the accoutrement and array of the troops upon the scene, the wild and universal enthusiasm of the people, and the place given to and the impressiveness of the attendant religious rites and ceremonies. It is impossible amid all this not to think of the abject condition—socially, politically, religiously and in almost every respect which gives dignity to man—of millions in the vast empire of the Czar, and to contrast their poverty with the boundless extravagance of wealth lavished for a day upon one who after all is but a fellow mortal, and whose life and life-work are weighted with such great responsibilities and are strown with threatenings and dangers on every hand which were strikingly exemplified in the sudden and bloody end, in the zenith of his power and glory of that Nicholas whose name the present Czar bears. One can hardly help pitying the Czarina who rose to that dizzy height of splendour by the unwilling sacrifice of her cherished religion, taught her by her mother, and wondering what her feelings were, when contrasting the straightened circumstances of her early life, with all the magnificence and splendour, and display of wealth, and the dazzling scene of which she with her royal husband was the centre.

BAPTISM OF POLYGAMOUS CONVERTS IN NON-CHRISTIAN LANDS.

WHAT shall be done with such converts? was, we understand, up for consideration at the last meeting of the executive of our Foreign Mission Committee, and it may fully be expected to come some day before our General Assembly. It has already been before that of the Presbyterian Church of the United States (North). It was before the Synod of India held in Ludhiana in 1894. It is one of much interest in itself, of great practical difficulty, and of great importance because of its practical bearings. The Rev. Dr. Kellogg, now of India, so well-known and highly esteemed in our Church, contributes to the last number of the *Presbyterian and Reformed Review* an article upon this subject which we here endeavor to summarise and set before our readers, in view of its possibly becoming to us at no distant date a very practical one, and one which our church courts will have to consider and decide.

After eliminating certain questions, not strictly pertinent to the main one, Dr. Kellogg says:

"We may now say that the main question between the majority and the protesting minority of the Synod of India, and those who respectively agree with one or the other, is not whether it is ever lawful for a professing Christian, whether in a Christian or non-Christian land, to contract a polygamous marriage. On this point the whole Synod of India agrees with the church in the United States. It is whether in the very different case of an applicant for baptism in a non-Christian country like India, who, previous to conversion, and ignorant of Christ's law, in full accord

with both civil and religious law as known to him, with good conscience as Abraham or David, had assumed polygamous relations, the law of Christ requires him at once to put away all his wives but one, and whether this requirement for a man in his position is also so clear that, if he refuse to do this, his refusal makes it impossible for us to regard his profession of faith and love to Christ as credible?"

After a very thorough and prolonged discussion of this question the Synod of Ludhiana resolved by 36 to 10 to request the General Assembly—

"In view of the exceedingly difficult complications which often occur in the case of polygamists who desire to be received into the church, to leave the decision of such cases in India to the decision, of the Synod of India. The memorialists added: "It is the almost unanimous opinion of the members of Synod that, under some circumstances, converts who have more than one wife, together with their entire families, should be baptised."

Dr. Kellogg quotes in support of this decision, in addition to the Synod, the agreement with it of thirty-six ladies present, all of whom except three, two of these only a few days in the country and therefore without experience or weight, but all the rest intimately familiar with Zenana life, a great weight of other opinion, besides that of missionary bodies, Christian missionaries native and foreign, and that of many well-known Christian members of the India Civil and military service. There must, in the face of it, be many weighty facts and considerations to justify such a conclusion by so many wise and good Christian men.

In proceeding to discuss the subject, Dr. Kellogg lays down four principles bearing upon the conditions of church membership in which both parties in this question are agreed. These are (1) that Christ alone has the right to prescribe the conditions of church membership; (2) that these are simply and only a credible profession of faith, love and obedience to Christ; (3) that it is unlawful to add to or take from these conditions; (4) that the one test of the credibility of a Christian profession, as laid down in the Word, is obedience to the commands of Christ. In the practical application of these principles he proceeds, two things require to be considered: (1) What in any case does Christ's law command? and (2) Is this so clear from the Word that, if the candidate fail to see it, this debars us from believing in the genuineness of his profession of discipleship.

With regard to the first, there appears many things, which, perhaps, we rightly judge forbidden to Christian principle, but which are not so universally and absolutely forbidden, but that they may be explicitly left to be determined by the individual conscience according to circumstances of time and place. Of this we have an instance in the matter of total abstinence from wine. Again as to whether a man's profession of faith is credible, we must consider not only the clearness with which any duty may be revealed, but also the degree of his knowledge, for what one may think clearly revealed as forbidden or required, may to another be so far from clear that he might do without sin what the other could not, and so the credibility of the profession of loyalty to Christ of neither could be denied. A good illustration of this is found in the case of those Baptists who hold such views with respect to the necessity of immersion as to withhold from communing with any who have not been immersed, refusing by that very act to acknowledge the credibility of their Christian profession of love and obedience to Christ. In like manner,—

"If a polygamist convert from Hinduism or Mohammedanism," says Dr. Kellogg, "insist on retaining all his wives, is this so indubitably contrary to what the law of Christ requires from one in his position, that it makes it impossible to believe in the sincerity of his profession of faith and loyalty to Christ? So far is it from being clear that the law of Christ requires such a one to put away all his wives but one, that a very large proportion of Christian men in India, missionaries and others, believe that in many cases it requires him to retain them."

In showing why duty in this case is not perfectly clear, Dr. Kellogg refers first to the question of the validity of polygamous marriages contracted before conversion. Appealing to the Old Testament he cites the case of Jacob, whose marriage with Rachel he considers was regarded as valid as that to Leah because of his want of fuller light. How much more the marriages referred to, contracted with still less light. Again, if valid before Christ came, have they, because of His coming, ceased to be valid even in the case of those who did not even know that he has come? In India their validity is considered so clear, that it is practically undisputed.

The principle is laid down: "That is valid which effects the end." "The end of marriage is

THE GENERAL ASSEMBLY.

Books and Magazines.

to establish certain legal and moral obligations from the husband to the wife, chiefly support, protection, love and co-habitation. In India the ablest Christian jurists have maintained the validity of such marriages, and the refusal to acknowledge it would be felt to be such a judicial outrage, that it might easily issue in evils far worse than polygamy, with such a sanguinary revolt of an outraged people as would cause men to forget the fearful days of 1857." Because this, or some such, result would follow from denying the validity of such marriages, the answer to the practical question which a polygamist convert in India has to face, namely, "Is he by the mere fact of his conversion to Christianity absolved from a contract of marriage, which, by general consent, has been binding upon him up to that date?" must be, "No, he is not absolved from it." If then one is satisfied that a man in such a relation may be a true Christian, which is admitted by those opposed to their baptism, by what right can he consistently be refused baptism?

The next point referred to by Dr. Kellogg is the principle admitted in the New Testament as well as the Old, that "when duty is uncertain, and especially when the moral evils resulting from the immediate and unconditional abolition of a wrong, will probably be greater than those attending its temporary toleration, it may be duty in the final interest of the highest righteousness to tolerate the wrong for a time." The toleration of slavery and the conduct of Paul with regard to it are referred to as cases in point, and justify the application of the principle now to polygamist converts.

The practical question arises, which marriage shall alone be considered valid? The prompt and ready answer will be, only the first. But even this is not so clear to those who are face to face with the facts, for the element of consent was wanting in this marriage from its having been contracted in infancy or childhood. But it may be answered that the Scripture nowhere even hints that the consent of the parties is necessary to the validity of marriage, and if the Church insists on recognizing only this first marriage, it then lends its moral support to the atrocious system of child marriage. Again, the reason for a second marriage in the great majority of cases among the Hindus is found in the childlessness of the first, so that, casting off all wives but the first would involve casting off also the children, and so inflicting the greatest possible amount of injustice and wrong upon the innocent, and exposing besides the cast off woman to the strongest temptation to live an immoral life. "If," says Dr. Kellogg "there is a law against polygamy, is there not also a law against these things even more explicit and indubitable?"

If it be proposed as a solution, "Let the convert support the wife put away," this will not meet the case, for according to British law in India, "a Hindu wife or wives can claim full restitution of all marital rights (including cohabitation, domicile and support) from the husband who has become a convert to Christianity." Then again how is a Christian parent, if he puts away his children, to discharge one of his first duties to them, to bring them up in the nurture and admonition of the Lord? If admission to the Church be denied to a polygamist convert for the good of the Church, lest his presence should cause one of Christ's little ones to stumble, it may be asked, will it not certainly cause him to be made weak and stumble to withhold from him the means of grace to be found in the sacraments? and does it not also introduce a new and dangerous condition of membership, one which might easily lead to intolerable tyranny, to keep out of the Church, for what is thought to be its good, one whose love and fidelity to Christ we cannot doubt? Seeing these and other difficulties arise from the refusal to baptize such converts, is not this a case in which the principle of temporary toleration of an admitted wrong, in order to avoid a greater wrong may apply? The Synod of India referred to already thought so, when it felt itself compelled to say in substance.

"However much we may regret the presence of polygamy in a transitional state of the Church, yet according to the law of our Church, which declares a credible profession of faith and love to Christ to be the sole Scriptural condition of Church membership, and much more according to the teaching of the New Testament as bearing upon duty in such a case, we think that, if we see good reason to believe that the Lord has received a polygamist convert, we ourselves also are bound, without insisting on aught beyond this credible profession of faith, to baptize him."

The presentation of the case from the New Testament point of view must be reserved till next week.

BEFORE another issue of THE CANADA-PRESBYTERIAN reaches our readers the General Assembly will have convened in this city. We bespeak on its behalf the prayers of our congregations and Christian people that the Great Head of the Church may so guide and direct the members, that the result of the meeting may be the furtherance of God's glory and the advancement of the Church's work in all its interests.

The reports to be submitted will, generally, be of an encouraging nature, showing marked progress during the year. The membership of the Church has considerably increased, and the contributions for mission work are a good deal in advance of the preceding year, and that notwithstanding the long continued period of commercial depression. The Home Mission Committee, Western Section, ends the year with a good balance on the right side, so also do the Augmentation Committee and the French Evangelization Board. The only mission fund behind is that of the Foreign Mission Committee, and it is gratifying to know that this is not because of a falling off in the contributions of the Church, for these are in excess of the preceding year. It is hoped that the deficit in this fund may be made good before the Assembly closes.

The reports of the several Colleges will indicate continued prosperity, and the contributions of the Church for their maintenance will be found to be in advance of last year. In some of these, as well as in connection with other schemes, dependent to a certain extent on income from endowments, there has been a diminution in revenue. It is known that during the last two or three years a number of mortgages held in connection with the Toronto agency of the Church have been foreclosed, and that several properties, on which loans were made, have fallen into the hands of the Church. In some instances, we believe, the property is vacant land or is without tenants, so that instead of being a source of revenue these properties are a loss to the Church, as taxes, repairs, etc., require to be paid on them. The Church, however, is not alone in this respect, as nearly all companies and individuals loaning money in Toronto during the past few years have suffered loss, owing to the great shrinkage in value of real estate, and to the inability of borrowers to meet their engagements because of the unexampled period of depression. In addition to this, the rate of interest on investments has greatly fallen off in recent years, materially impairing the revenue of some of the schemes of the Church. It is hoped, however, that with returning business prosperity and with judicious management the losses may be less serious than now appears likely.

One of the most discouraging features in connection with the work of the Church is the large number of congregations that fail to contribute to one or more of the schemes every year. On ministers and sessions the responsibility of this largely rests. It would be well if every Presbytery, at its first meeting after the Assembly, enquired into this with a view to having the matter remedied. In congregations where money for the schemes is raised by means of an annual Sabbath collection for each, one or more of these is crowded out often because the first three months of the church year are allowed to pass by without one being taken. During the remaining part of the year were a collection for every scheme taken they would come with too great frequency, and as a consequence one or more is omitted. This means the loss of many thousands of dollars to the work of the Church. We have just entered upon a new church year. Let every minister and session see to it that their congregation has the opportunity given to it of contributing to every scheme of the Church this year. Let the collections be systematically arranged and the claims of the respective schemes presented from the pulpit on the Sabbath immediately preceding the collection. We are convinced that by a little forethought and trouble the income of the schemes of the Church could be increased by tens of thousands of dollars without any of our people being perceptibly poorer. We trust that at the approaching meeting of the General Assembly a great impetus will be given to every department of the Church's work.

The man who will not improve his chance is bound to lose it, no matter whether it has to do with seeking salvation or making a fortune.

"Some of Canada's Troubles and a Way Out: the Panacea in a Nut Shell," by Robert Douglass, Wroxeter, discusses in a very brief compass, "The Land Question," largely from a Scriptural point of view; "The Money Question," and "The Taxation Question," all of which are of the most importance. It will well repay reading and can be had from all booksellers. Price 10 cents.

The *Literary Digest* contains the departments, "Topics of the Day," "Letters and Art," "Science," "The Religious World," "From Foreign Lands," "Miscellaneous," and in every one of them is to be found much of present and importance which every intelligent man would like to know about. It contains a good bird's-eye view of recent thought as reflected in current literature. [Funk and Wagnall's Company, 30 Lafayette Place, New York, U.S.]

Littell's Living Age for May 23rd contains a series of most interesting articles from *Blackwood's Magazine*, *Temple Bar*, *the Contemporary Review*, *Macmillan's Magazine*, *Nineteenth Century*, *Gentleman's Magazine* and *La Revue Scientifique*. Some of the topics treated are "A Heroine of the Renaissance" by Helen Zimmern, "The Irish Priesthood," "The Forty Days," "Sir Robert Peel." A lighter sketch is "A Dutch Angel." [Littell & Co., Bedford St., Boston, Mass., U. S.]

The *June Homiletic Review* resumes in its first article, "Natural Facts Illustrative of the Biblical Account of the Deluge," by Sir William Dawson. Rev. Dr. Burr, author of "Ecce Coelum," discusses the interesting subject, "How far are Men Responsible for Errors of Opinion?" "A Symposium on the Christian Endeavor Movement" is begun by the Rev. F. E. Clarke, D.D. Professor McCurdy writes on "Light on Scriptural Texts from Recent Science and History." In the Sermonic Section three sermons are given in full. Among other sections, the Illustrative, the School of Bible Study, the Social, and School for Social Study are valuable and helpful. [Funk and Wagnall's Company, 30 Lafayette Place, New York, U. S.]

In the *Century* for June there are continued the now well-known and monthly expected portions of "Sir George Trevelyan," and Sloane's "Life of Napoleon Bonaparte." There is also a second paper by that acute observer James Bryce, M.P., giving his "Impressions of South Africa" and Part II. of "The Harshaw Bride." Articles specially interesting from an artistic point of view are, "Sargent and his Painting" and "Lights and Shadows of the Alhambra," both profusely illustrated. "Mr. Keegan's Elopement" and "Sayings and Doings of the Todds" are in lighter vein, and "Notes on City Government in St. Louis" is a valuable article. "The Humour and Pathos of Presidential Conventions" is timely and so also is the first article in Topics of the Time on "Gold the Money of Civilization." [The Century Co., New York, U. S.]

The *June Arena* contains as frontispiece a likeness of the poet Whittier, and also an article upon him by the editor under the title of "A Prophet of Freedom." Whittier is a noble subject. The first article is by Rev. Dr. Barrows, "Celsus, the First Pagan Critic of Christianity, and His Anticipation of Modern Thought." Important articles on current, political or commercial subjects are: "The Direct Legislation Movement and its Leaders," "A National Platform for the American Independents of 1896," "The Telegraph Monopoly," Part VI., "Bimetallism," "Monopoly and the Mines of Minnesota," "The Land of the Noonday Sun," "Mexico in Mid-Winter" is continued with illustrations. "The Valley Path," and "Between Two Worlds," the latter to go on throughout this volume, are continued. In Notes by the Editor and the closing pages are to be found much interesting matter. [The Arena Publishing Company, Boston, Mass., U. S.]

Harper's Magazine for June contains the concluding part, with five illustrations and a map, of "The German Struggle for Liberty." Another special feature, with illustrations, is "A Visit to Athens," by Bishop William Creswell Donne, D.D. Fully illustrated articles are "Queen Lukeria, of Goretzka," "The Greatest Painter of Modern Germany," "Adolf Menzel," "Through Inland Waters," "The Ouapaniche and its Canadian Environment," in which is enthusiastically described the home of the fresh-water salmon. "The Battle of the Cells" is a popular discussion of the germ theory of disease by Dr. Andrew Wilson. The fiction of the number includes the first part of "A Rebellious Heroine," "Evelina's Garden," "A Wall-Street Wooing," a New York love story, and "The Thanks of the Municipality." The poems of the number include "The Sea," "Præterita," "Lip Service." Charles Dudley Warner in the Editor's Study is fresh as usual, and the Editor's Drawer is introduced with a short story by Laurence Hutton called "The Lost Label." [Harper Brothers, New York, U. S.]

An article of surpassing interest by a most competent observer, Mr. Henry Norman, who lately visited the region. "In the Balkans—the Chessboard of Europe," appears in the current number of *Scribner's Magazine*. Mr. Norman's article is a clear presentation of the exact situation of the whole Eastern question as it appears at the present moment to a trained observer. Abundant illustrations of the picturesque countries visited are made from Mr. Norman's own photographs. The second and concluding paper by Mrs. Isobel Strong gives reminiscences of Robert Louis Stevenson in his Home Life. Hamilton Busbey concludes his account of "The Evolution of the Trotting Horse" with illustrations which for the first time show all the arts of modern photography. Lieutenant Harry O. Hale, of the regular Army, has a most spirited account of hunting in the Rocky Mountains. The narrative is full of color and adventure. In fiction this issue has many novel features. A story in a new field by a new name is "The Captor of Old Pontomoc," by Mary T. Earle. It is a dramatic tale of life on a Southern bayou. Poems by Emily Dickinson, Edith Thomas, and others, with the departments, fully illustrated, conclude the issue. [Charles Scribner's Sons, New York, U.S.]

The Family Circle.

THE DAISY.

There is a flower, a little flower,
With silver crest and golden eye,
It welcomes every chr'ing hour,
And weathers every stormy sky.

It smiles upon the lap of May,
To sultry August spreads its charms;
Lights pale October on its way
And twines December's arms

'Tis Flora's page.—In every place,
In every season fresh and fair,
It opens with perennial grace,
And blossoms everywhere.

On waste and woodland, rock and plain
Its humble buds unheeded rise.
The rose has but a summer's reign,
The daisy never dies

ROBERT AYLESWORTH'S TEMPTATION.

"Mary?"

"Well, Robert?"

"I have made up my mind positively. That sermon will not answer."

"O, Robert, Robert," cried the young wife reproachfully. "How can you be so foolishly conscientious? It is the best you have ever written, and seems to me inspired."

"Inspired?" said the young minister bitterly. "Yes! inspired by human ambition—the ambition to make a display. Just think of it! The name of Christ does not appear in it three times. It might be read at a college commencement and would be considered sufficiently secular."

"O, but, Robert," said Mrs. Aylesworth, "I am sure the spirit of Christianity is in it. All sermons are not necessarily devotional. Surely it is permitted sometimes to discuss current events, or, at least, polemics?"

"There you have probed the sore to the quick, Mary," said her husband sadly. "All sermons should be devotional. We should be the foil, as it were, to a careless, godless age. What right have we to preach affairs of this life to the exclusion of the noblest themes of all? What theme can compare with that of the salvation of souls?"

"Well, Robert," said his wife regretfully, "if that is so, why did you not think of it before? Here it is Saturday, and this your trial sermon—and O, such a splendid parish! Everything to suit us and the people are more than half-way inclined toward you already."

Rev. Robert Aylesworth looked upon the fair, blue-eyed girl-wife by his side with a strange mixture of tenderness and doubt. No husband anywhere was more firmly convinced of his wife's practical good sense and knowledge of the world as regards its whims and preferences. If the object had been merely to please—if he could admit that as the prime object he felt very sure that her remonstrance was just the thing needed. And then this sermon—the trial sermon, remember—was one which he had been working upon ever since the opening of the correspondence with the West Plains congregation. West Plains prided itself upon being not only a university town but a centre of literary influences in a wide outside circle of society. Lawyers, judges, and one or two writers of rank were numbered among the flock. It would be a great stepping stone for a man not yet thirty, the incumbent of a hopelessly struggling charge like Marion—and Robert Aylesworth well knew that the

correspondence with him was due almost entirely to the honors he had won at college and the seminary, and to certain very much lauded efforts of his in the magazines—his work at Marion had been rather of the character of mission work and exceedingly unpretentious.

The subject of this discourse was the relation of Christianity to ancient religions and it may have been suggested by the theme, already mooted at that time, of a World's Fair Parliament of Religions—an idea so successfully carried out. There was no possible fault in its orthodoxy—perhaps, indeed, it was a rather bold utterance in a church more or less permeated by university influences, and where liberalism was the order of the day. He did not take kindly to the idea of such familiar association of Christian with heathen creeds. So far, so good. But it was not till after the sermon, or thesis it might be called, was finished, committed to memory, and on the eve of delivery, that this sudden qualm seized the candidate. It seemed to come to him in a flash, that this was mere filigree work—that it was oratory and philosophy, but that the soul of true devotion was lacking.

It was a painful, almost a terrible revelation. It was a fierce temptation. He knew the expectations formed; there was no vanity in admitting that to himself. He felt that with that sermon in their ears the definite call would be in his hands the next day. It was a fine salary, and social and literary advantages for which his soul yearned.

But Robert Aylesworth's mind was made up. He remembered the favorite saying of his father of blessed memory: "When in doubt as to the proper course of conduct, remember it is better to make a mistake from a sense of duty than to make a mistake in the direction of self-gratification. Even if you see afterwards that you were too rigorous and did forego some cherished advantage or pleasure you cannot in the first case blame yourself. You acted rightly from the standpoint of the wisdom which you then possessed. But if you violated your conscience at the start you cannot congratulate yourself, even if the event should prove that you did what was otherwise the right thing."

Mary Aylesworth knew his decision from the expression of her husband's face. With all of woman's natural ambition, she had a high ideal of what a Christian minister ought to be, and she knew when she accepted him that she must be prepared for very much of this sort of sacrifices. Still she was inclined to set him down as rather quixotic in his conception of duty at certain times and under certain circumstances, for she had seen many instances of it already. This, however, was a great disappointment to her, but her loyalty and admiration were unshaken.

There was a pause, during which the Rev. Robert Aylesworth fidgeted around in a manner which might have been slightly undignified in one so grave and quiet usually, but his wife knew well the struggle which was going on in his mind. At last he could stand it no longer.

"Mary," he cried, "I want you to tell me just what you think of me. I know you think me foolish, perhaps stubborn, and that I take some pride in this sort of thing."

Mary Aylesworth smiled. "No," said she, "I can't say that. I was only thinking, Robert, that if there was a pestilence in your town, and if every other minister of the gospel should find it con-

venient to leave, you would be found there till death or the end of it, tending their sick and burying their dead for them."

Robert Aylesworth's face was a fine study. It was all aglow with a pride which he could hardly express in words. At all events, he had his wife's lasting confidence and good opinion.

"Why, that, Mary, is a compliment, indeed," he cried as he gently brushed the waves of her golden hair with his grateful kiss. "I could not ask for a higher one. It seems too bad after that for me to oppose you—you, the dearest and sweetest of all—and to feel that in opposing you, I may be, and probably am, taking bread out of your mouth, or, at any rate, clothes off your back."

"O, if you put it that way, Robert," said she, "you condemn my motive out of your own mouth. The vow of the Catholic priest is, first of all, poverty. We cannot afford to take a contrary vow, that is, to be 'on the make,' and when I say we, I mean, of course, that the Protestant minister's wife provides the strongest argument in favor of celibacy if she is to be a stumbling block in the way of her husband's spiritual aims. No, indeed! I do think you are something of a Don Quixote where a point of conscience is concerned, but if I tried to override your sense of duty I should feel that I was furnishing an argument why you should have remained single."

"And that," said Mr. Aylesworth with a fresh caress, "is equivalent to saying why I should have been the most miserable of men. Well, Mary, perhaps as I grow older I will see these things in a more common sense light."

But Mary's heart was now profoundly touched. She rose to her full height and surveyed her husband proudly.

"No, indeed, Robert," she cried almost through her tears. "Not a bit of it! Your highest common sense is to do what you conceive to be your Master's will. I do not want to sit down to a more luxurious meal than you are able to give me or to wear finer clothes than you wear. I married the minister as well as the man, and I hope I will never forget that I am a minister's wife. But, Robert," she continued softly and with a slight hesitation, "I wish you would give me that manuscript. I want to keep it and read it, and I will think as I read it how near I came to proving a stumbling-block in your way. Perhaps it will teach me a lesson."

And so the great battle in Robert Aylesworth's mind was fought and won. The lecture stand was one thing, but the pulpit was another. He was there to preach Christ crucified if anything. If he was there to deal in rhetoric or philosophy, or to show just how well he could do if spurred on to it, he was not doing the work laid out for him in the heavenly call.

The First Church was crowded to suffocation. There were the learned dons of the university in their black gowns and with their graceful mortarboards carefully deposited where there would be no danger of their being crushed. The ministers and elders of all the city churches of his denomination were there, and the rear pews were filled with the wealth and fashion of a very fashionable community. The choir had rehearsed the most elaborate programme in its history. It was perhaps a high compliment of Robert Aylesworth's fame, which had over-leaped the bounds of his little country parish and

which was in fact largely due to the grand record he had made as a scholar and debater at his college, and to several theses of high merit which had found their way from the desk at his simple country manse into the theological and literary magazines.

And Mary Aylesworth, where was she?

Tucked away as unobtrusively as possible in a far corner where she could see him and he could see her—so she believed—for she felt sure that love's eye would find its way over some very brave bonnets and past rows of beautiful faces to draw its highest earthly inspiration from her knowledge of his grand mastery over his own ambition and over hers still more. She was a comparative stranger in the church, though occasionally she would be conscious of watchful eyes levelled in her direction, and more than once she caught the fugitive whisper: "That is the new minister's wife."

The new minister—yes, it seemed to be conceded; but there was still a graceful way for the Session to back out. Nothing in the way of a direct call had as yet been breathed. It was simply an understanding all around that this was his trial sermon, with the odds strongly in his favor. The students of the university were especially favorable to him, for they had greatly admired some of his recent essays. Besides, Robert Aylesworth was an all-around athlete, and had before entering the ministry pulled the strongest stroke in the—eleven. A young minister never loses influence among those of his own sex and age for having been in his day a great sculler or boxer, provided, of course, he does not carry sport into the ministerial life.

Robert Aylesworth was five feet eleven inches—the model stature of manhood—compactly, though rather slightly built, just slight enough for grace. His hair was jet black and his eyes a dark brown. He was called at college by a fellow student who was fond of the epigrammatic style of eulogy, "the best man physically, intellectually and spiritually of that session," and it was the balance and proportion of excellent gifts which had told so largely in his favor. He was a universal favorite, and was the valedictorian of the year. His face was of the pure Greek mould, and he was considered the handsomest young man in the Presbytery.

The prayers and hymns and Scripture were concluded and the young minister ascended the high pulpit and took his text: "For I determined not to know anything among you save Jesus Christ and him crucified."

But even as he began the first extempore sentence, gazing almost as in a trance over that sea of heads, he realized for the first time in its fulness the extent of his rashness. It was one thing to trust himself without notes in his little country congregation where every one was his admiring and intimate friend, and quite another in this crowded and critical audience. His theme was the sinner lost and found and the true aim and direction of Christian preaching as distinguished from theological subtleties.

As he proceeded in his arguments, the opening terror of his situation seemed to have passed away, and instead he became the master of his audience. The words fairly flowed from his lips in the burning inspiration of the hour. The reporters in their unobtrusive corners under the shadow of the organ loft began to frown

and manifest their impatience at his speed. The parchment-like face of the university dean—"a philosopher first," as some student had expressed it, "and a theologian afterwards"—was working itself into uneasy shapes. The dons in their silk gowns, riveted by the fascination of such unlooked for extempore eloquence, sat like statues. And still the stream of burning gospel eloquence proceeded. It was an appeal also for more faith and less analysis, for the spiritual discernment of spiritual truth, for the childlike spirit as distinguished from the scholastic and polemic. And it was remarked afterwards that few words comparatively were of more than two syllables.

As the young preacher warmed towards his peroration, there were suspicious signs in the congregation. Men who had read with scholarly delight his magazine essays, cold, polished, argumentative, seemed to behold the image of their thought suddenly clothed in ruddy flesh and incandescent with its own light. The air almost of an olden revival seemed to have breathed over an assembly which had gathered to hear a thesis. Eyes were growing reluctantly moist, and frames quivered under the fire and overmastering magnetism of the preacher. At that moment he seemed transformed, now with hands outspread in earnest entreaty, now his head thrown back, and his eyes fused in the tense gazes of those who hung upon his every syllable. The silence was almost painful. The barriers of reserve and professional and social pride were visibly broken. The scholar and orator was lost and forgotten in the man, pleading like a modern Philip or Boanerges for human souls. At last, the tension was relaxed. The voice of the speaker died away as if naturally in the half-breathed benediction, and the choir, as if with the impulse of the moment, arose and sang "Rock of Ages."

It was a day and scene never to be forgotten in that parish.

"Of course I have killed myself with this university set, Mary," said Robert Ayleworth, as they sat together that afternoon discussing the events of the day. "But I would not recall it. I did what I thought right, and the Lord seemed to give me utterance."

"Wait and see, Robert, what they say," said his wife, surveying him more proudly than ever, "I think the faces of the people showed that they felt. I never saw a congregation so still—they seemed positively rapt."

The next day there came a unanimous and urgent call from the session of the First Church, and it was suggested that the new minister should "follow out his own line of gospel preaching without reference to the possible prejudices of theological or social critics."

"Didn't I tell you so, Robert?" said Mary Ayleworth delightedly. And yet, as her husband smiled at her rather archly, she suddenly colored. "O, no," said she, "I remember I was the Eve who would have tempted you from the strict line of duty, and now I am rejoicing that you listened to your own promptings."

"Not my own promptings exactly, Mary," said her husband, thoughtfully, "I believe there was a direct call to me from heaven to preach in that way and none other, and that I should have been unhappy in my new charge if I had not heeded it!"—*Wm. B. Chisholm, in New York Observer.*

ALASKAN BOUNDARY.

Eliza R. Scidmore discusses this subject in the *May Century*. The writer says:—

The change of boundary indicated by the Cameron Line would not only take from Alaska several rich mineral sections, but our most unique scenic possessions. Portland Channel itself is a fiord of surpassing beauty; Behm Canal is justly extolled as the finest landscape reach on the coast; Revillagigedo is the scenic island; and John Muir is author of the saying that the Stikine River is "a Yosemite one hundred miles long." The Cameron Line would annex all these to Canada, crossing the Stikine at its muddy mouth, and taking away over sixty miles of that navigable Yosemite, on whose banks four places have been accepted as the temporary boundary in the past. Three times the Hudson Bay Company post and the British custom house were removed and rebuilt, until at last, during the Cassiar mining boom, the British custom house was allowed to remain on acknowledged Alaskan soil, at the foot of the Great Glacier, for the temporary convenience of the British authorities and the United States military officers at Fort Wrangell, near the mouth of the Stikine River. Later a town site was surveyed around this very custom house and entered at Victoria, B.C.

The most beautiful tide-water glacier on the coast would be lost to us by Gen. Cameron's penciled annexation of Taku Inlet. The boundary line, which had always been drawn at the crest of the mountain range at the head of Lynn Canal, was moved down to tide-water on the Canadian map of 1884; and in 1887 Gen. Cameron moved the line sixty miles farther south, to the very entrance of that magnificent fiord, gathering in all the Berner's Bay mines, the canneries at the head of Lynn Canal, the great Davidson Glacier, and the scores of lesser ice-streams that constitute the glory of that greater Lyngenfiord of the New World.

Least pleasant to contemplate in this proposed partition or gerrymandering of scenic Alaska is the taking away of Glacier Bay, which, discovered by John Muir in 1879, visited and named by Admiral Beardslee in 1880, has been the goal of regular excursion steamers for thirteen seasons past. Alaska tourists learn with dismay that the Cameron Line, cutting across Glacier Bay at its very entrance, would transfer the great glaciers to the British flag, and prevent United States steamers from landing passengers at Muir Glacier, just as the Canadian excursion steamer has been debarred from landing visitors in Muir Inlet for want of a United States custom house.

So far the so-called Canadian "aggressions" are all on paper. The Cameron Line has been drawn, but has only imaginary existence. For a quarter of a century there has been complete indifference to the unsettled Alaska boundary line on the part of the United States, followed recently by excited and intemperate utterances in the newspapers, based on half information, miners' yarns, and imagination, as deplorable in effect as the former indifference. Public opinion is being misled and prejudiced to a degree that renders peaceable considerations of the question difficult. Wild editorials have given such hints, points, and suggestions for Canadian "aggressions," were such intended, that one might believe the Jingo journalists hypnotized from across the border, so much better do they serve the Dominion's ends than those of our "neglected estate" of Alaska.

Our Young Folks.

THE DAY OF REST.

O sweet, fair day of silence,
When echoes come and go,
Of voices praising him, the King,
Who died so long ago.

As though in benediction
It brought us nearer heaven.
His face to see, his own to be—
Day sweetest of the seven.

—Selected

MEN WANTED.

To be courageous like Joshua.
To be self-reliant like Nehemiah.
To be obedient like Abraham.
To be persevering like Jacob.
To be decisive like Moses.
To be administrative like Solomon.
To be above reproach like Daniel.
To be long suffering like Paul.
To be self-disciplined like David.
To be prayerful like Elijah.
To be masters of passions like Joseph.
To be bold like Peter.
To be self-surrendered like Noah.
To be Godlike like Enoch.
To be faith-acting like Abel.

—*Young Men's Era.*

THE TRUTH IS BEST.

"Lost you situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and trying to hurry up matters, I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded and said he wouldn't stand my blundering ways any longer, so I packed up and left."

His mother looked troubled.

"Don't mind, mother, I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course, you wouldn't think of anything else?"

"No; I only thought I would keep it to myself. I'm afraid it may stand in my way."

"It never stands in one's way to do right, James, even though it may seem to sometimes."

He found it harder than he expected to get a situation. He walked and inquired, until one day something really seemed to be waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, and so neat and dainty that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place where he had been dismissed, and the chances were slight for a new employer hearing the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed careful people about me," said the man, good humoredly, "but I have heard that those who know their faults and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I'll try very hard," said James, earnestly.

"Well, I always think well of a boy who tells the truth, even though it may seem to go against him—good morning, uncle. Come in, sir."

He spoke to an elderly man who was entering the door, and James, turning, found himself face to face with his old employer.

"O," he said, looking at the boy, "are you hiring this young chap, Fred?"

"I haven't yet, sir."

"Well, I guess you might try him. If you can only," he added, laughingly, "keep him from from spilling all the wet goods, and smashing all the dry ones, you'll find him reliable in everything else. If you find you don't like him, I'll be willing to give him another trial myself."

"If you think that well of him," said the young man, "I shall keep him myself."

"O, mother," said James, going home, after having made an agreement with his new employer, after such a recommendation from his old one, "you were right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that wasn't exactly so!"

"Truth is always best," said his mother, "the truth, the whole truth, and nothing but the truth."

A BRAVE MOUSE.

I met a little mouse on my travels the other day that interested me. He was on his travels also, and we met in the middle of a mountain lake. I was casting my fly there when I saw just sketched or etched upon the glassy surface a delicate V-shaped figure, the point of which reached above the middle of the lake, while the two sides as they diverged faded out toward the shore. I saw the point of this V was being slowly pushed toward the opposite shore. I drew near in my boat, and beheld a little mouse swimming vigorously for the opposite shore. His little legs appeared like swiftly revolving wheels beneath him. As I came near he dived under the water to escape me, but came up again like a cork and just as quickly. It was laughable to see him repeatedly duck beneath the surface and pop back again in a twinkling. He could not keep under water more than a second or two. Presently I reached him with my oar when he ran up it and into the palm of my hand, where he sat for some time and arraged his fur and warmed himself. He did not show the slightest fear. It was probably the first time he had ever shaken hands with a human being. He was what we call a meadow mouse, but he had doubtless lived all his life in the woods and was strangely unsophisticated. How his little round eyes did shine and how he sniffed me to find out if I was more dangerous than I appeared to his sight.

After a while I put him down in the bottom of the boat and resumed my fishing. But it was not long before he became very restless and evidently wanted to go about his business. He would climb up to the edge of the boat and peer down into the water. Finally he could brook the delay no longer and plunged boldly overboard, but he had either changed his mind or lost his reckoning, for he started back in the direction he had come and the last I saw of him he was a mere speck vanishing in the shadows near the other shore.—*From Little Nature Studies.*

Colored prints and muslins, likely to fade when washed can be "set" with salt and water, and their pristine brightness never afterwards lost, no matter how hard the washing. This is especially true of blue the mournful prints of white figures on a back ground so treated will be black to the end of the chapter.

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FITS OR EPILEPSY CURED

To the Editor: - I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.

So proof positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.

H. G. ROOT, 186 Adelaide St. W. Toronto, Canada.

A large audience assembled in Knox Church, South London, on a late evening to hear Rev. J. G. Stuart give his lecture on the thrilling experiences of Rev. J. G. Paton, the veteran missionary to the New Hebrides. The lecture, which was illustrated with limelight views, was interesting, instructive and highly appreciated.

Ministers and Churches.

The address of the Rev. R. G. Sinclair, late of Mount Pleasant, Ontario, is now Upper Canada, N.S.

The Rev. W. S. Smith, of Middleville, preached to a large congregation in Clayton Presbyterian Church lately, on the words "What seek ye."

Rev. A. B. Winchester, of Victoria, B.C., Superintendent of the Chinese Mission of our Church and who attended the Foreign Mission Board meeting, preached in St. Andrew's Church, King Street West, on Sabbath, the 24th ult., morning and evening.

The sacrament of the Lord's Supper was lately celebrated in St. Paul's Church, Middleville, of which the Rev. W. S. Smith is pastor. Ten new members were received into full communion and two by certificate from the Methodist Church. The number of new members added during the year has been 31.

A meeting of the Board of Knox College was lately held, Mr. Mortimer Clark presiding. The main item of business was to fill the chair of Apologetics and Church History, the position declined by the Rev. Hope W. Hogg. It was agreed to delay action until an adjourned meeting to be held on June 11th.

The Committee on Arrangements for the approaching General Assembly meeting has received reports of the appointment of 466 commissioners. Presbyteries yet to hear from will bring the total number up to 522. The Committee has already provided for many in private houses, but many are yet to be arranged for, and it is hoped numerous offers of hospitality will yet be made.

Large congregations attended Westminster Church in this city, on Sabbath last, at their anniversary services. Rev. Dr. Henderson, Methodist, preached in the morning an eloquent sermon on the supremacy of man being free to receive or reject the tidings of the Gospel; and the Rev. D. C. Hossack preached in the evening an impressive sermon from Acts xxiv. 25.

Miss Sinclair visited Bristol, Que., and was greeted by a very large audience on Wednesday evening May 27th, who listened with great interest to her comprehensive and lucid address on the work of our Church in Central India. The members of the Y.P.M.B., under the leadership of Mrs. Nelson (the pastor's wife), rendered a programme of choice missionary recitations and music. The handsome collection at the close of the meeting was a substantial expression of appreciation on the part of all who were privileged to be present.

The Rev. W. M. Kay, late of Duart, was inducted into the pastoral charge of Dorchester and Crumlin, Presbytery of London, May 27th. The Rev. James Little, Moderator of Presbytery, presided. Rev. G. H. Smith, B.D., of Thamesford, preached. Rev. J. Currie, of Belmont, delivered the charge, and Rev. J. G. Stuart addressed the congregation. The Revs. J. H. Barnett, of Kintyre; and T. Wilson, of Dutton, were also present. The service was held in the Crumlin Church, after which tea was served in the basement by the ladies.

Says the Guelph Herald:—"Last Sunday was observed as communion Sabbath in Chalmers Church instead of June 14th, as the contractor wishes to commence at once the work of erecting new galleries, which have become an urgent necessity, owing to the steadily increasing membership of the congregation. Since Rev. Mr. Glassford's induction three years ago, two hundred and thirty-eight members have united with the congregation. During their temporary absence from the church the congregation will worship in the opera house."

Amongst many others who leave Montreal on June 6th, for Britain, are Principal Kirkland of the Normal School, Toronto, and Mrs. Kirkland, Rev. Dr. Cochrane, Rev. D. D. McLeod, of Barrie, and the Rev. Principal MacVicar, of Montreal College, and Mrs. MacVicar. Both Drs. Cochrane and MacVicar are to read papers at the Council meeting in Glasgow. It is the purpose of the latter after attending the Council to "rest a while" in some suitable place. While his holiday will be a rest it will no doubt be turned to good account in the interests of the Church and College which he has so long served.

A meeting of the South American Evangelical Mission was held last week in the Northern Congregational Church, for the purpose of bidding farewell to Mr. George Hunter, who will sail at once for Uruguay, where he intends devoting his life to missionary work. A number of clergymen from the various denominations were present and addresses were delivered by several gentlemen interested in the work in this field. Mr. Duncan Clarke, Treasurer of the fund for the purpose, stated that the fund amounted to \$1,000. Mr. Hunter will make his headquarters at Monte Video, and will work inland from that point.

A meeting of the young people of the Presbytery of Paris was lately held in Zion Church, Brantford. The president, Rev. W. A. Mackay, D.D., occupied the chair. Several reports were presented and excellent papers read. After some discussion on the various papers and appointing of committees, the meeting closed, but just before closing the attention of the young people was called to the great danger to which the sanctity of the Sabbath was exposed by reason of the growing habit of Sunday bicycling, and the young people were urged to refrain from doing anything that would encourage or promote this form of Sabbath desecration.

Rev. R. P. Mackay, Foreign Mission Secretary, has received a letter from Dr. Mackay of Formosa, reporting that on a tour of inspection of the sixty mission stations it was found that many of the chapels were in charge of the Japanese soldiers, and that some of them had been used as stables. Some of the native teachers had been killed by the Japanese, and others were held in prison. The native Christians were hopeful of continuing the work, however, and had furnished money to help to repair the damaged buildings. Mr. Mackay has also received letters from Honan, China, and India, stating that the work there was progressing favorably.

The Presbyterian Church of Newboro' was reopened on Sabbath, the 24th ult., after undergoing a thorough repairing. The morning and afternoon services were conducted by Rev. Professor MacNaughton, of Queen's University, Kingston, who delivered two very appropriate sermons. The evening service was conducted by Rev. Mr. Short, pastor of the Methodist Church, Newboro, who gave a very able discourse. The church is now a very handsome one as it has been thoroughly repaired. The sum of \$320 has been expended on the repairs, and the Presbyterians of Newboro are to be congratulated on their effort as they are free of debt. The pastor, Rev. Mr. Burns, thanked the people of Newboro for their assistance and kindness in connection with the work.

Besides a good photo, a recent Saturday's Globe had a sketch of Rev. J. F. McLaren, B.D., of Rocklyn, who was on May 12th elected Moderator of the Presbyterian Synod of Toronto and Kingston. "He was the first to receive the degree of B. D. from the Montreal Presbyterian College after it had received the charter conferring upon it the power to grant theological degrees. Upon graduation he, in 1880, proceeded to what was then the mission station of Euphrasia and Holland, and after faithfully working and nursing it he became its first settled pastor, and there he has remained ever since, although he has been called to several other places. His election as Moderator is a compliment to his excellent pastoral work and long-continued connection with his charge."

O, the students of the Bible Training School in this city four young men will be engaged in gospel carriage work throughout Ontario during the summer months. The following are the appointments to foreign mission work:—J. S. Tool has gone to Eastern Africa, under the auspices of the African Inland Mission; J. W. Wilcox, Miss E. H. Smith and Miss M. E. Smith will go to China in connection with the China Inland Mission; Miss H. Thompson, Miss M. A. Pyke and Miss D. G. Robb have been accepted by the Presbyterian Foreign Mission Committee for work in India and Formosa, and Geo. Robertson expects to go to the Island of Jamaica. Four or five other students are at present candidates for work in connection with the different foreign mission societies, and will probably be sent out in the fall.

If you are thinking of studying music do not fail to send for the Prospectus of the New England Conservatory of Music in Boston. This will acquaint you with the greatest and most perfect School of Music, Oratory and Modern Languages in America. The best is always the cheapest in the end and the charges are low when its advantages over other similar schools are considered.

PRESBYTERY MEETINGS.

TORONTO: This Presbytery met in St. Andrew's Church on the 5th ult., and was duly constituted. Mr. Robert Thynne, Moderator. The Clerk read a letter from Mr. White intimating his desire to fall from the appeal taken at last regular meeting of Presbytery against the decision of Presbytery, permitting the congregation of the Church of the Covenant to secure a site for building at the north-east corner of Roxborough Street and Avenue Road. The communication was received and the case set aside. Mr. Amos, as Moderator of Newmarket Session, reported that he had moderated in a call which had issued in favor of Mr. D. Y. Ross, now minister in charge at Cannington in the Presbytery of Lindsay. Commissioners having been heard, it was moved, and duly seconded, that having heard them and having noted also Mr. Ross' letter to the Moderator expressing his intention to decline, the Presbytery do now agree to set aside the call, and would at the same time express sincere sympathy with the congregation at Newmarket. A vote being taken the motion was declared carried, and affirmed as the judgment of the Court. Mr. Frizzell presented the reported of the Presbytery's Committee on Church Life and Work. The report and accompanying recommendations were adopted, and the convener authorized to print a sufficient number of copies for distribution. There was presented and read certain papers from St. Paul's congregation (City), asking leave to purchase a property situated at the corner of Bloor and Markham Streets, to remove the present Church building to that site, and to place a mortgage on the property thus acquired for a sum not exceeding \$4,000. Messrs. Harton, Northey, Robinson, and Martin were heard in support of the request. After prolonged discussion it was agreed that in view of the fact that neighboring sessions have not reported, the application of St. Paul's congregation be sent down to said sessions, and that they be cited to appear in their interests at the next regular meeting of Presbytery. Mr. Martin intimated that he had received reports from all the Sabbath Schools in the Presbytery, and had forwarded his compilation of the

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same to the Synod's convener on Sabbath Schools. In this connection it was also reported that the Committee appointed to devise some scheme for the training of Sabbath School Teachers within the Presbytery, had been requested to co-operate with a similar committee from the Toronto Presbyterian Council. The report was received, the committee continued, and instructed to co-operate with the aforesaid Committee, and report to Presbytery at a future meeting. It was stated that Mr. Robert Wallace had almost completed his fiftieth year in the ministry, and the committee already appointed was instructed to prepare a suitable resolution thereon, and submit the same to Presbytery at an early meeting.—R. C. TIND, Clerk.

THE SYNOD OF BRITISH COLUMBIA.

The fifth meeting of the Synod of British Columbia of the Presbyterian Church in Canada was held at Vancouver, B.C., on the evening of the 6th ult. There was a fair attendance of members, considering the large extent of Territory covered by the Synod. The ministers of the Presbyteries of Victoria and Westminster were there in full force but only few elders were present. Kamloops Presbytery was represented by Rev. G. A. Wilson of Vernon, and Rev. T. Paton of Kettle River, and Calgary by Revs. J. C. Herdman and W. Black. Of our missionaries Messrs. A. B. Winchester, M. Swartout and Coleman were present.

The meetings were held in First Presbyterian Church, and its lecture rooms afforded excellent advantages for meetings of Presbyteries and committees. On account of the removal of Rev. A. Lee, B.A., the retiring Moderator, beyond the Synod's bounds, the opening exercises were conducted by ex-Moderator Rev. J. C. Herdman, B.D., of Calgary. A large congregation joined in the worship and listened to the discourse. Mr. Herdman's text was 2 Cor. iii. 8: "How shall not the ministration of the Spirit be rather glorious," from which he preached an able and appropriate sermon. At its conclusion the Synod was duly constituted with prayer. The roll was called and changes during the year noted, which showed that there were five ordinations, two licensures, five new churches, two new Augmented charges, and two congregations became self-sustaining, two resignations, four inductions and five translations.

The Moderators have in this Synod been chosen successively from each Presbytery, and this year the choice fell upon Rev. E. D. McLaren, B.D., of St. Andrew's Church, Vancouver, Presbytery of Westminster, who, having taken the chair, in a

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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.

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few remarks thanked the court for the honor conferred upon him. A vote of thanks was given to the retiring Moderator and to Mr. Herdman for the sermon with which he had opened the Synod's proceedings.

THE BUSINESS TRANSACTIONS.

After a half hour spent in devotional exercises the Synod entered upon its long docket of business. The Foreign Mission report was first presented, in order to hear Rev. A. B. Winchester who was obliged to leave at once, to attend the meeting of the Foreign Mission Committee at Toronto. The report was read by the convener, Mr. T. Scouler, and recited the work done by the missionaries within the bounds, Messrs. Wincheser, Ng-Man-hing, Swartout, Russell, Colman and Hall. Its recommendations are: 1. That the General Assembly's Foreign Mission Committee empower the Foreign Mission Committee of the Presbytery of Victoria to secure more suitable premises for the work in Victoria either by lease or purchase. 2. That some aid be given for rent of mission premises in New Westminster and Vancouver, say \$100 per year for each place. 3. That Mr. Hall be appointed to Union Mines, and that \$50 be asked to paint the mission building there. 4. That a Chinese preacher be secured for service in New Westminster and to assist at the canneries in the summer season.

Mr. Buchanan reported for the Committee on Manitoba College and the Synod adopted the following recommendations: 1. That every congregation and Mission station within the bounds be enjoined to send a contribution to this fund. 2. That Presbyterial Committees urge congregations to do this work, that their reports be forwarded to the Synod's Committee as soon after they have been received by Presbyteries as convenient. 3. That Synod expresses its thanks to God for the good work done for the Church by the college. 4. That this Synod deprecates the giving up of the summer sessions in Theology, expresses its belief that for some years the summer session will be a necessity to the Church, and pledges itself to do its utmost to bear its proportion of the necessary expenses, to continue unimpaired the good work done by Manitoba College.

Overtures dealing with one phase or other of Home Mission work came up from the Presbyteries of Calgary, Kamloops and Westminster which were ordered to be transmitted to the General Assembly, and an additional one prepared by the Synod was also sent up. These overtures deal with such matters as the insufficiency of support afforded our Home Missionaries. Certain anomalies and inequalities in the Home Mission work as compared with the Foreign. A desire that married and unmarried missionaries should be on the same footing as regards salaries, etc.

At the evening sederunt Rev. E. D. McLaren presented the report on Home Mission work which was followed by addresses from three of our Home Missionaries, Messrs. W. Black, G. A. Wilson and Thos. Paton, who gave the Synod some account of the work in their respective districts.

The recommendations adopted are: 1. That Presbyteries encourage mission stations to aim at becoming augmented charges as speedily as possible. 2. That ministers and missionaries be enjoined to see that contributions to the Home Mission Fund be sent in from every field. 3. That wherever practicable Young People's Missionary Societies be formed. Mr. J. A. Logan, convener of the Sunday School Committee gave in his report which showed that in the Synod there were 79 schools, with 537 officers and teachers, and

4,666 scholars, raising in all \$3,000, of which \$529 were given to the schemes.

The report recommends the use of the "Home Study" series of Lesson Helps and the class and school registers authorized by the General Assembly. Special attention is directed to the study of the shorter catechism, the observance of "Children's Day," the meetings for weekly study, and increased liberality to the schemes. It also directs the attention of the schools to the advisability of having a full representation at the Synodical Convention to be held at Victoria in September next.

Permission was given to the Presbytery of Victoria to take on trial for license Mr. J. C. Stewart and a like permission to the Presbytery of Westminster to license Mr. J. S. Gordon, both these young men having completed their Literary and Theological courses, and now labouring within the bounds of the Synod.

Reports were read on Church Life and Work and Young People's Societies. Of the latter there were reported a total of 34, of which 25 were Young People's Societies of Christian Endeavor, and the remainder were Boy's Brigades, Junior Endeavor Societies, Band of Hope, and King's Daughters. Total membership 1,125, contributing \$2,100, of which \$670 go to the schemes of the Church. Dr. Campbell reported the Standing Committees as follows: Bills and Overtures—convener, Rev. John A. Logan; Clerks of Synod and Presbyteries, J. C. Herdman, W. Black, G. A. Wilson, T. Scouler, Dr. Campbell, with J. A. Thompson and J. T. Brown, elders; Young People's Societies, Thos. Paton, Convener.

Your Committee on Standing Committees beg leave to recommend as follows:

Sabbath Schools.—J. A. Logan, Convener; T. H. Rogers, J. P. Grant, Ministers; and J. A. McKillop, and J. Creighton, Elders. Statistics and Finance.—W. L. Clay, Convener; J. K. Wright, J. A. Jaffray, Alex. Tait, Ministers; Alex. Bethune and J. C. Brown, Elders.

Augmentation.—J. C. Herdman and E. D. McLaren, joint Convener; D. McRae, Chas. McKillop, T. S. Glassford, Ministers; Donald Matheson, and J. A. Thompson, Elders.

Church Life and Work.—G. A. Wilson, Convener; J. M. McLeod, G. Hamilton, T. Glassford, Alex. Dunn, Alex. Tait, W. Black, T. H. Rogers, Ministers; J. D. Higginbotham and D. H. Campbell, Elders.

Home Missions.—F. D. McLaren, Convener; Thos. Scouler, W. L. Clay, Ministers; J. A. Thompson and Major Walker, Elders.

Foreign Missions.—J. Campbell and T. Scouler, joint Convener; W. L. Clay, D. McRae, J. M. McLeod, C. McKillop, J. K. Wright, A. B. Winchester, A. McVicar, Ministers; Alex. Metcalf, T. Fell and J. T. Brown, Elders.

Manitoba College.—A. B. Winchester, Convener; A. S. Thompson, Dr. Campbell, McQueen, J. K. Wright, G. Murray and J. A. Jaffray, Ministers; A. L. Fortune and J. B. McKillop, Elders.

Application was made to the Assembly by the Presbytery of Calgary, asking for the licensure and ordination of Mr. Peter Naismith, and for the reception into our church of Rev. G. Vetter, of the German Reformed Evangelical Church; from the Presbytery of Victoria asking that Mr. E. G. Taylor be given the status of a second year student in theology, and that permissions be given for his licensure and ordination; from the Presbytery of Kamloops, asking leave to license and ordain Mr. A. W. McKinnon, who has completed his second year in theology; and from the Presbytery of Calgary, asking that it be divided, the new Presbytery to be styled "the Presbytery of Edmonton."

The clerk of Synod reported on the Synod's Travelling Expense Fund. This fund was established last year, for the purpose of providing for the expenses of ministers attending Synod. It receives support on the following plan: From congregations paying their ministers under \$1,000, \$4 is paid into the fund; from \$1,000 to \$1,500, \$8; over \$1,500, the sum of \$10. This year the members received from the fund 75 per cent. of actual expenses.

The next Synod was appointed to meet in St. Andrew's Church, New Westminster, on the first Wednesday of May, 1897.

The last sederunt was held on Friday evening and was chiefly taken up with addresses by Mr. M. Swartout, giving an account of the Indians on the west coast of Vancouver Island and the work done among them by the missionaries and mission teachers. He was followed by Mr. Coleman in an address on Chinese work done at Vancouver and New Westminster. Having heard the missionaries, the following resolution was passed:—"That this Synod is pleased to have our missionaries with us and to hear the accounts of their work, is gratified to learn of the measure of success attending their labors among the Indians and Chinese, and assures them of our sympathies and prayers."

The usual votes of thanks were passed to the authorities of the First Presbyterian Church, to the railway and steamboat companies, to the press and to the friends in Vancouver for their kind hospitality, after which the Moderator briefly addressed the Synod, led in prayer and pronounced the benediction.

THE FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee met on the 19th and 20th May. There were present Mr. Hamilton Cassels (Convener), Principal MacVicar, Dr. A. D. McDonald, Dr. J. Thompson, Dr. Moore, Dr. Wardrope, Dr. McFavish, Dr. J. B. Fraser, Messrs. A. J. Mowat, D. Currie, J. G. Shearer, J. R. McNeillie, R. S. Gourlay, I. Bartlett, D. K. McKenzie, Andrew Jeffrey and R. P. Mackay. A scheme was submitted for the better training of native teachers in Indore, Central India which was cordially approved. It is generally believed that the work must be done in every mission field mainly by native agency, and it is therefore necessary that they should be not only converted but taught how to teach. The proposal in this case is to have both male and female pupils in the same class which will economize labor. Co-education in India has serious social difficulties and the scheme is therefore partly an experiment. Miss White, Miss Ptolemy and Miss Chase, as experienced educationists, can render valuable service in this work.

The bungalow question is a constant draft upon the funds. It is suicidal to expose our missionaries to an Indian climate—which has been this summer 104° in the shade—without suitable houses to live in. Yet the multiplication of stations and increase of the staff require so many bungalows that our resources are severely taxed, indeed have not been sufficient to provide them.

Miss Dr. Fraser has returned in broken health and the medical work conducted by her in Mhow and its vicinity will be in part cared for from Indore and in part suspended. Messrs. Wilson, Wilkie and Ledingham have suffered in health but are all better. Dr. Buchanan is at home on regular furlough.

The Honan Presbytery began their February meeting by a day of fasting and praying. They ask for two lady missionaries this year—one to be a medical missionary. Unfortunately we have no medical candidate this year and cannot so far comply with their request.

Mr. MacGillivray has nearly completed a new edition of a Chinese dictionary, which he has done at intervals without reducing the amount of time devoted to regular mission work. Crescent St. Church, Montreal, of which Dr. A. B. Mackay is pastor, has undertaken to support Dr. McClure as their missionary. The Honan missionaries are negotiating for a summer retreat, which they propose purchasing at their own expense. A suitable "Resort" within easy reach will save many a long and expensive health trip. The work at the different stations is very encouraging—especially at Chark-Te-Fu.

The work amongst the Chinese in Victoria, B. C., has always been crippled by the want of a building within Chinatown. At last a building is available which can be rented and put in a state of repair at comparatively little expense. Mr. Winchester is rejoiced at the prospect. Notwithstanding the discouragements, they have now four baptized members, one baptized in Victoria, one in Vancouver, and the other two really converted through the mission. There are besides a number under regular instruction. The outlook is brightening. Mr. L. W. Hall is engaged for work in Union Mines, where there are 1,500 Chinese.

The work amongst the Chinese in Montreal is most interesting. Dr. Thomson and Mrs. Thomson are untiring workers and the Christian people of Montreal have shown splendid missionary enthusiasm. Such hearty co-operation could scarcely fail to be fruitful. They have now a boarding house provided which will break up the Chinatown forming in the city, and will be under constant Christian influence. For this good service very much credit is due to Mr. David Yulle, who has been chief agent in it.

The new Home at Alberni is very satisfactory. There are 31 pupils in it already. It will accommodate about 45. Miss Johnston believes a number of the children are truly converted and hopes soon to have them baptized. She stated that although the people of that region are familiar with the American flag they never saw the Cana-



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

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dian flag. Miss Johnston went back bearing a beautiful Canadian flag with her for the Girl's Home.

Mr. Swartout is pressing on for wider conquests. The indescribable drunkenness and other vices of the Indians make it impossible for him to rest. At the three points now occupied, Uclulet, Ahousah, and Dodger's Cove, school privileges are provided for 1,100 of a population.

The following five ladies were appointed to the foreign field: Harriet Thomson, Jean M. Leyden, Minna A. Pyke, Jessie Weir, and Davina Robb. Their fields are not yet decided upon. It was a delightful but busy meeting of the Committee. The only discouragement was the fact that the General Fund is behind to the extent of \$8,784. Yet, even in that there are encouragements. The Y.P.S.C.E. gave twice as much last year as they did the year before. Congregations also gave \$4,500 more. Then why a deficit? Because legacies are nearly \$5,000 less. Sabbath schools gave less whilst expenditure increased. Let it be remembered that last year seven new missionaries were sent out—four men to be supported by the General Fund and three ladies to be supported by the W.F.M. Society. It must come to be recognized by the Church that the regular revenue must be increased in order to carry on the work at present in our hands, and also that prosperous work demands extension. A resolution was adopted regarding Dr. Reid's death. Rev. R. P. Mackay, Secretary F.M.C.

Dr. Agnew's Triumphs in Medicine.

Heart Disease Exiled—Over Fifty Members of the House of Commons Tell of the Virtues of Dr. Agnew's Catarrhal Powder

The name of Dr. Agnew is one that deserves to rank with Jenner, Pasteur and Roentgen in the good done humanity. Dreaded as it is by everyone heart disease has no terrors where Dr. Agnew's Cure has become known. Mrs. Roadhouse, of Wilscroft, Ont., has said—"Cold sweat would stand out in great beads upon my face so intense were the attacks of heart disease. I tried many remedies but my life seemed fated until Dr. Agnew's Cure for the Heart became known to me and to-day I know nothing of the terrors of this trouble." It relieves instantly, and saves many lives daily.

It has been said that everyone in Canada suffers, to some extent, from catarrh. Whether the trouble is in the air, or where, it is a satisfaction to know that in Dr. Agnew's Catarrhal Powder is the medicine that gives relief in ten minutes, and has cured some of the worst cases, where deafness and other troubles have followed the disease. Geo. E. Casey, Michael Adams, Donald W. Davis, A. Fairbairn, C. F. Ferguson, W. H. Bennett, and all told some fifty members of the House of Commons have borne testimony to the effectiveness of this remedy.

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ening and enlarging of the Iroquois Canal.

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forms of tender can be obtained on and after
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In cases of firms there must be attached the actual
signatures of the full names, and nature of the
occupation, and place of residence of each member
of the firm, and further, an accepted bank cheque
for the sum of \$15,000 must accompany the tender;
this accepted cheque must be endorsed over to the
Minister of Railways and Canals, and will be for-
feited if the party tendering declines entering into
contract for the work at the rates and on the terms
stated in the offer submitted. The accepted cheque
thus sent in will be returned to the respective
parties whose tenders are not accepted.

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Department of Railways and Canals,
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In Roumania women both study and practice medicine.

A Salvationist has been arrested at Banff in an act of burglary.

Of 197 students training for the Baptist ministry only nineteen are non-abstainers.

Sir Benjamin Ward Richardson is about to publish his recollections of half a century as a medical man.

The Princess of Wales has exchanged portraits with Mrs. Neve, of Guernsey, who recently began her 105th year.

The Rev. J. B. Davidson, E.C., Peterhead, has been presented with a pulpit gown and cassock by the ladies of his congregation.

The late Dr. John Grieve, Glasgow, has bequeathed \$40,000 to Glasgow University to endow a lectureship, fellowship, or scholarship.

The Rev. John Thomson died in the U.P. manse at Campbelltown, on the 5th inst. Deceased was about sixty-seven years of age.

The Corporation of Aberdeen has applied for Parliamentary sanction enabling it to adopt a local version of the Gothenburg system.

Mr. William Smith, a licentiate of the Derry Presbytery, has been ordained assistant and successor to Rev. D. R. Moore, of Killinchy.

Rev. John McNeill has conducted a twelve days' mission in Scarborough. The services on the closing Sunday were attended by about five thousand persons.

The youngest son of the Bishop of Durham is giving himself to the mission field. Three others are already Indian missionaries, and the fourth will go to Delhi.

Much anxiety has been caused at Yildiz Kiosk by the discovery of a quantity of dynamite at Monastir, in Macedonia. An inquiry has been opened by order of the Porte.

The Church Extension Committee of Glasgow Presbytery recommend the erection of new churches in five districts in that city as soon as the necessary funds can be raised.

The death is announced of Mrs. Barbour, widow of Mr. Robert Barbour, of Bolesworth Castle, Cheshire, formerly one of the most generous supporters of Presbyterianism in England.

The Rev. G. H. Morrison, of the First Free Church, Thurso, has been presented with some fifty volumes of literature and a handsome marble timepiece for a study clock by the members of his Bible class.

Mr. John Linton, of St. Andrew's Scottish Church, Rodney Street, Liverpool, has offered to give \$5,000 to form the nucleus of a fund for aged and infirm ministers in connection with the National Church congregation in England.

CURED OF SCIATICA.

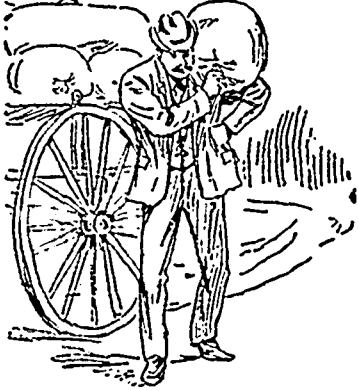
THE EXPERIENCE OF A BRUCE CO. FARMER.

Suffered So Severely That He Became Almost a Helpless Cripple—Is Again Able to be About His Work as Well as Ever.

From The Walkerton Telescope.

During the past few years The Telescope has published many statements giving the particulars of cures from the use of Dr. Williams' Pink Pills. They were all so well authenticated as to leave no doubt as to their

complete truthfulness, but had any doubt remained its last vestige would have been removed by a cure which has recently come under our personal observation. It is the case of Mr. John Allen, a prominent young farmer of the township of Greenock. Mr. Allen is so well known in Walkerton and the vicinity adjoining it, that a brief account of his really remarkable recovery from what seemed an incurable disease will be of interest to our readers. During the early part of the summer of 1895, while working in the bush, Mr. Allen was seized with what appeared to him to be rheumatic pains in the back and shoulders. At first he regarded it as but a passing attack, and thought that it would disappear in a day or two. On the contrary, however, he daily continued to grow worse, and it was not long before he had to give up work altogether. From the back the pains shifted to his right leg and hip where they finally settled, and so completely helpless did he become that he was unable to do more than walk across the room, and then only with the aid of crutches. Of course he consulted the doctors, but none of them seemed able to do him any good. People in speaking of his case, always spoke pityingly, it being generally thought that he had passed from the world of activity, and that he was doomed to live and die a cripple. We are free to confess that this was our own view of the matter, and our surprise, therefore, can be readily imagin-



ed when some few weeks ago, we saw this self-same John Allen driving through the town on the top of a large load of grain. Great, however, as was our surprise at first, it became still greater when, on arriving at the grist mill, he proceeded to jump nimbly from the load, and then with the greatest apparent ease began to unload the heavy bags of grain. Curious to know what it was that had brought this wonderful change, we took the first convenient opportunity to ask him. "Well," said he in reply, "I am as well a man as I ever was, and I attribute my cure to Dr. Williams' Pink Pills, and to nothing else." Mr. Allen then gave us in a very frank manner, the whole story of his sickness, and his cure, the chief points of which we have set forth above. After consulting two physicians and finding no relief, he settled down to the conviction that his case was a hopeless one. He lost confidence in medicines, and when it was suggested that he should give Pink Pills a trial, he at first absolutely refused. However, his friends persisted and finally he agreed to give them a trial. The effect was beyond his most sanguine expectations, as the Pink Pills have driven away every trace of his pains and he is able to go about his work as usual. As might be expected Mr. Allen is loud in his praise of Pink Pills, and was quite willing that the facts of his case should be given publicity, hoping that it might catch the eye of someone who was similarly afflicted.

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The cycling mania has assumed such proportions in Melbourne that a conference of municipal councils has been convened to adopt fresh by-laws to cope with the emergency. "Steam motors in the streets are as nothing in comparison with the devastating army of cyclists" is the sweeping assertion of Melbourne's mayor.

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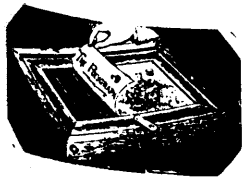


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Alphabetical List of Ministers.
History of the Congregation of St. Andrew's Church, Windsor, Ont.
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MISCELLANEOUS.

We have no time for many things we would like to do, but it is wrong to say we have no time for things we ought to do. God never gives us a duty without an opportunity nor an opportunity without a duty.

Ministers and elders have heretofore been regarded as the leaders in church work. If they do not bestir themselves, they will lose their place. The women and the young people are becoming the active workers. We bid them God-speed.

Scrofula lurks in the blood of nearly every one, but Hood's Sarsaparilla drives it from the system and makes pure blood.

When you begin to lose your temper in a discussion try to conceal it by suggesting to your opponent that he should remain self-possessed. Thus you may cast the burden of your conscious weakness on your beloved brother and love your neighbor as yourself.

It is strange that so many condemn foreign missions as expensive and useless, when the evidence is before the world that the laborers among the heathen are producing wonderful and radical changes for the better. Apart from all questions of religion, what sum will measure China's indebtedness to medical missionaries?

Home Rule in Ireland has always meant Rome Rule. The Irish members of Parliament have left the Liberal party because the Conservatives promise a plan of sectarian education. Behind all the murders, bloodshed and agitation for the cause of Home Rule stands the Roman hierarchy. The Irish in Parliament have thrown off the mask.

What good it does us to admire! Admiration is the breath of the soul—I had almost said its greatness. A narrow mind will not admire, neither will a conceited one. In order thoroughly to admire, one must needs get out of self. Admiration, that supreme independence, is a conqueror as well as a revealer. To admire is to possess.

If for no other reason, the Bible deserves our careful study because of the influence which it has exerted and does exert upon the human race and upon the world. From no other source has a like influence been exerted. Even though a man had no care for the future, his interest in the past and present ought to make him an earnest student of the word of God.

The longer I live, the more certain I am that the great difference between man and man, the feeble and the powerful, the great and the insignificant, is energy and invincible determination—a purpose fixed; and then—death or victory! That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.

No amount of talent can take the place of training. That man was never born who did not need to go to school. We may not need the education which comes from learning books, but we cannot do without the education which comes from learning life. David, the musical shepherd boy, was pure gold; but he was only a lump that needed to pass through many a process before he would come out a vessel unto honor, sanctified and meet for the Master's use.

Dominion Bank.

PROCEEDINGS OF THE TWENTY-FIFTH ANNUAL GENERAL MEETING OF THE STOCKHOLDERS HELD AT THE BANKING HOUSE OF THE INSTITUTION IN TORONTO ON WEDNESDAY, MAY 27 1896.

The annual general meeting of the Dominion Bank was held at the Banking House of the institution, Toronto, on Wednesday, May 27th, 1896.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, W. G. Cassels, E. Leadlay, M. Boul-

ton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, R. S. Cassels, Walter S. Lee, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, R. D. Gamble, and others.

It was moved by Sir Frank Smith, seconded by Mr. E. Leadlay, that Mr. James Austin do take the chair.

Col. Mason moved, seconded by R. S. Cassels, and resolved,—That Mr. R. D. Gamble do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the Directors to the Shareholders, and submitted the annual statement of the affairs of the Bank, which is as follows:

To the Shareholders:
The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1896:

| | |
|--|--------------|
| Balance of Profit and Loss Account 30th April, 1895 | \$ 15,800 31 |
| Profit for the year ending 30th April, 1896, after deducting charges of management, etc., and making full provision for all bad and doubtful debts | 189,862 12 |
| | \$205,752 43 |
| Dividend 3 per cent., paid 1st August, 1895 | \$45,000 00 |
| Dividend 3 per cent., paid 1st November, 1895 | 45,000 00 |
| Dividend 3 per cent., paid 1st February, 1896 | 45,000 00 |
| Dividend 3 per cent., payable 1st May, 1896 | 45,000 00 |
| | \$180,000 00 |

Balance of Profit and Loss carried forward \$ 25,752 43

JAMES AUSTIN,
President.

Toronto, May 8, 1896.

It is with great regret your Directors have to announce the death during the past year of their colleague, Mr. James Scott, who has been a member of the Board since the year 1880, and who was greatly devoted to the welfare of the bank. The vacancy has been filled by the appointment of Mr. W. R. Brock.

J. AUSTIN, President.

Mr. James Austin moved, seconded by Sir Frank Smith and resolved,—That the report be adopted.

It was moved by Mr. John Scott, seconded by Mr. W. S. Lee, and resolved,—That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.

It was moved by Mr. Aaron Ross, seconded by Mr. James Robertson, and resolved,—That the thanks of this meeting be given to the General Manager, Managers, and Agents, Inspectors and other officers of the bank, for the efficient performance of their respective duties.

It was moved by Mr. John Stewart, seconded by Mr. William Ince, and resolved,—That that the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the Chairman a certificate of the result of the poll.

Mr. William Hendrie moved, seconded by Mr. J. Lorne Campbell and resolved—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. James Austin, W. R. Brock, William Ince, E. Leadley, W. D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors Mr. James Austin was elected President and Sir Frank Smith Vice-President for the ensuing term.

GENERAL STATEMENT.

| LIABILITIES. | |
|---|-----------------|
| Capital Stock paid up | \$1,500,000 00 |
| Reserve Fund | \$1,500,000 00 |
| Balance of Profits carried forward | 25,752 43 |
| Dividend No. 34, payable 1st May | 45,000 00 |
| Reserved for Interest and Exchange | 106,459 48 |
| Rebate on Bills discounted | 31,430 32 |
| | 1,708,642 23 |
| Notes in circulation | \$ 976,472 00 |
| Deposits not bearing interest | \$1,470,592 32 |
| Deposits bearing interest | 8,780,419 28 |
| | 10,251,011 80 |
| Balance due to London agents | 175,152 87 |
| | \$11,402,636 67 |
| | \$14,611,278 90 |
| ASSETS. | |
| Specie | \$ 449,127 67 |
| Dominion Government Demand Notes | 652,488 00 |
| Deposit with Dominion Government for security of Note Circulation | 75,000 00 |
| Notes and Cheques of other Banks | 236,157 93 |
| Balances due from other Banks in Canada | 159,421 96 |
| Balances due from other Banks in the United States | 1,076,078 21 |
| Provincial Government Securities | 96,081 05 |
| Municipal and other Debentures | 2,117,383 77 |
| | \$4,851,738 59 |
| Bills Discounted and Current (including advances on call) | \$9,407,318 34 |
| Overdue Debts (estimated loss provided for) | 69,873 77 |
| Real Estate | 12,265 11 |
| Bank Premises | 263,203 64 |
| Other Assets not included under foregoing heads | 6,879 45 |
| | 9,759,540 31 |
| | \$14,611,278 90 |

R. D. GAMBLE,
General Manager,

PICKLES & CO.,
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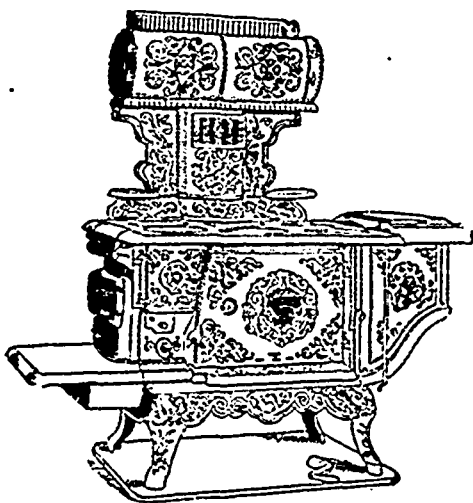
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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRANDON.—At Brandon on July 14th, at 10 a.m. BROCKVILLE.—At Lyn, on July 14th, at 3 p.m. BRUCE.—At Southampton, on July 14th, at 5 p.m. BRUNNEN.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m. GLENGARRY.—At Alexandria on July 14th, at 11 a.m. HURON.—At Goderich, on July 14th, at 11 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. LANARK AND RENFREW.—At Carleton Place, Sept. 7. LINDSAY.—At Wick, on June 24th. MAITLAND.—A journey meeting at Lucknow, 30th June, at 11 a.m. Regular bi-monthly meeting at Wingham, 21st July, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m. PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m. REGINA.—At Qu'Appelle on July 8th. SARINIA.—At Sarnia on July 14th, at 7 p.m. STRATFORD.—In Knox Church, Stratford, July 14th, at 10.30 a.m. SAUGEN.—At Harriston on July 14th, at 10 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. WINNIPEG.—In Manitoba College, Winnipeg, July 9th. WHITBY.—At Dunbarton, July 21st, at 10 a.m.

BIRTH.

At the Mansie, Harrowsmith, the wife of Rev. David Flemming, B.A., of a daughter.

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General Assembly Traveling Arrangements.

Arrangements have been made with the Richelieu & Ontario Navigation Co., as with the lines of Railway, for delegates to the General Assembly and their wives, and ministers, and others having business with the Assembly. The arrangement is that single first class tickets be purchased to Toronto, Standard Certificates being got from the Ticket Agent at the starting point. If 300 or upwards of the fare used, parties will return home free.

NAMES OF COMMISSIONERS TO THE GENERAL ASSEMBLY TO BE HELD IN TORONTO.

- Winnipeg Presbytery.—Revs. Professor Hart, Principal King, Dr. Duval, R. G. MacBeth, Joseph Hogg, Messrs. R. M. Telford, W. A. Darbar, Jas. Thomson, Colin H. Campbell, Q.C., all of Winnipeg; Alex. Matheson, Stonewall, Man. Lanark and Renfrew Presbytery.—Elders: Messrs Peter Stewart, Braside; John F. Cram, Carleton Place; John McCarter, Almonte; A. G. Farrel, Smith Falls; Dr. Brown, Clayton. Miramichi Presbytery.—Revs. A. F. Carr, Campbellton, N.B.; T. G. Johnstone, Blackwell, N.B.; J. D. Murray, Red Bank, N.B.; Wm. Hamilton, Kingston, N.B.; N. McKay, Chatham, N.B. Messrs. Wm. Anderson, Chatham, N.B.; R. N. Weeks, Millerton, N.B.; D. J. Bruce, Campbellton, N.B.; J. W. Young, Carraquet, N.B.

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"A man's happiness," says Marcus Aurelius, "is to do things proper to man." The family man in these days who does not realize that one of the things proper to man is to insure his life has remarkable ideas of propriety, to put it mildly. Ask him whether his business matters are so arranged that if he should be carried off this very night—and he may; who knows?—they could be easily straightened out and found to leave his family comfortably provided for. Any man with an ounce of brains will pause and think for a moment over such a question as that. Then follow up the thinking and secure a policy of life insurance. Starvation is a hard thing to face. No man with an ounce of warm blood in his heart will die leaving his family in any such predicament. The uninsured man who thinks the life insurance agent is not his friend should not leave his family to find out his mistake. It would be a costly and painful discovery. Motto: Insure your life. The North American Life is a thoroughly reliable and responsible company, which, together with its advantageous investment plans of insurance, its satisfactory earning power, and the splendid profit results paid under its matured investment policies, make it a very desirable company in which to insure. Copies of its last annual report and pamphlets explanatory of its attractive investment plans of insurance furnished on application to William McCabe, F.I.A., Managing Director, North American Life Assurance Company, 22 to 28 King Street West, Toronto, Ont., or any of the company's agents.

At the last meeting of the Presbytery of London the subject of conference was "Public Worship," and the opinion prevailed that some uniform order of service be adopted, subject to change on special occasions. Several orders were suggested, and the opinion prevailed that the Hymnal Committee be asked to prepare two or three orders of service, to have them included for guidance in the new Book of Praise. The subject of pulpit prayer was also discussed, and the importance of careful attention being given to this part of public service was urged. Rev. W. I. Clark was given three months leave of absence, and a resolution, expressing condolence with Mr. Clark in his recent bereavement. A call from Dorchester and Crumlin to Rev. W. Malcolm Kay, recently of Duart, was presented and representatives heard in its support. The call was sustained, transmitted to Mr. Kay, and was accepted, and he will be inducted at Crumlin on the 27th.

Three Great Remedies. Sure Specifics for Kidney, Rheumatic and Stomach Diseases.

These remedies are not a cure-all for all the ills that flesh are heir to. The great South American remedies each have their particular purpose. South American Kidney Cure does not cure rheumatism, nor is it a specific for indigestion, but no remedy, pills or powders, will give relief in the most distressing cases of kidney trouble as will South American Kidney Cure. Mr. D. J. Locke, of Sherbrooke, Que., suffered for three years from kidney trouble, expending in that time \$100 on doctors' medicines. He got no relief until he used South American Kidney Cure, and four bottles, he says, effected a permanent cure. When a remedy is needed for rheumatism, it is very much needed—and quickly. William Pegg, of Norwood, Ont., was nearly doubled up with rheumatism and suffered intensely. This was in 1893. He took three bottles of South American Rheumatic Cure, and now says: "I have had neither aches nor pains from rheumatism since that time." When disease affects the digestive organs and general debility takes hold of the system, these cannot be removed unless the medicine taken gets at the root of the trouble. South American Nervine owes its success to the fact that it works directly on the nerve centres, and removing the trouble there it rids the system of disease. Banker John Boyer, of Kincardine, who suffered from indigestion for years, was permanently cured by the use of South American Nervine. He says:—"I have no hesitation in proclaiming the virtues of this great remedy."