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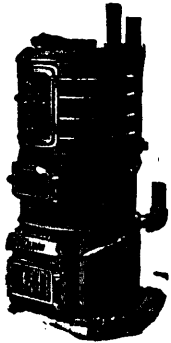
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Moulds should be wet with cold water when used for jellies or creams, greased if for a strained mixture, and left with neither wetting nor greasing if they are to be lined with cake.

Fish pie is made by using the cold, cooked fish and potatoes, sliced thin and parboiled; put them into the baking dish in alternate layers, season with salt, pepper and butter, cover with milk, and bake an hour.

The leaves of geraniums are an excellent application for cuts, where the skin is rubbed off, and other wounds of that kind. One or two leaves must be bruised, and applied on linen to the part, and the wound will become cicatrized in a very short time.

Mountain Dew Pudding: One pint milk, yolks of two eggs, two tablespoonfuls cocoanut, one half cup rolled cracker crumbs, one teaspoonful extract lemon or vanilla. Bake half an hour. Beat the whites with one cup of sugar, spread over the top, and brown in the oven.

For a felon, take common rock salt such as is used for salting down pork, dry it in the oven, then pound it fine and mix with spirits of turpentine in equal parts. Put it on a linen rag and wrap around the felon. As it dries put on more, and if followed up the felon will be dead in twenty-four hours.

Corn Cakes: Three teacups of corn meal, one cup of wheat flour, two of milk, one of cream, or a tablespoonful of shortening, one egg, one teaspoonful of salt, one tablespoonful of sugar, two teaspoonfuls baking powder mixed with the meal. Bake in small pans in a brisk oven. Nice for breakfast and lunch.

To roast green coffee perfectly put it in the oven until thoroughly hot, then turn it into a corn-popper and shake over a hot fire until evenly browned. Take from the stove, add quickly a teaspoonful of granulated sugar, shake until dissolved, turn into a glass self-sealing fruit jar and grind only as required.

Tapoca Cream: Two tablespoons of tapoca dissolved in water till very soft. Yolks of three eggs, beaten and sweetened to taste. Boil one quart milk; when cool, stir in the tapoca and a tablespoonful of flour mixed with a little water. Beat the whites lightly and mix all together. Let boil ten minutes and pour into molds.

Moths have a dislike to newspapers, and it is well to lay them upon the shelves and in the bottom of the drawers. Packing boxes and trunks should be carefully lined with them, care being taken that they are pasted air tight, or you may provide, by leaving them loose, a place for some insect to nest in the winter where you little suspect.

Nervous people should eat fat food. Every irritable and exhausted nerve, should, if possible, be coated with fat. Fat is to a tender nerve what an air cushion is to a tired invalid; it eases jolts wonderfully. With the fat should be combined grain foods and vegetables for strength, and fruits to keep up a healthy consistency of the blood.

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, MAY 17th, 1893.

No. 20.

Notes of the Week.

Of the 263,000 teachers in the United States, 240,000 are said to be women.

Moody and Sankey have recently done a great work in Baltimore. From four to five thousand people were in attendance at the daily meetings.

An Italian princess is credited with founding a children's hospital with \$600,000, which amount was obtained by the sale of her jewels and laces.

Dr. Arthur T. Pierson, about whom so much has been said and written as the possible successor of Spurgeon as the pastor of the great London Tabernacle, is to return soon to America.

Mrs. Elizabeth Andrew and Dr. Kate W. Bushnell, two of the "round-the-world" missionaries of the Woman's Christian Temperance Union, are now on their homeward way, after having travelled eighty-seven thousand miles.

The Living Church says that in the Episcopal Church, "out of a total number of communicants of 532,054 in the United States, less than 50,000 take a church journal giving general news of the Church's thought and work."

President and Mrs. Cleveland have taken a pew in the First Presbyterian Church, Washington. It is the church they attended when in Washington before. Dr. Byron Sunderland has been its pastor for forty years.

In New Orleans, where there would seem to be little likelihood of accomplishing much, a Sabbath-closing and anti-gambling league has been formed. A fund of \$30,000 has also been provided to be used in prosecuting the work of the league.

Edison prefers women machinists for the delicate details of his electrical inventions. He says they have more fine sense about machinery in one minute than most men have in their whole lifetime. He proves the sincerity of his statement by placing two hundred women on his pay roll.

The Catholic Total Abstinence Archdiocesan Union of Philadelphia, at a meeting in that city a few days ago, by a vote of 144 to 47, resolved to request "the publishers of the Catholic papers to refuse to permit their columns to be used in the advertisement of the liquor business." If this request is complied with it will make a large gap in the advertising columns of several of the leading Catholic newspapers.

Hitherto Queen's University has had no chairs linked with the names of its benefactors. The reason has simply been that no one person in all its history has given or left a sum large enough to endow a chair. A possible exception is the case of the late Mrs. Nichols, of Peterborough, who left \$20,000 to Queen's without specifying any object; but as the trustees have reason to hope that the executors will add to the sum from the residue of the estate, they have delayed assigning it to any special lectureship or chair until the estate has been wound up or this detail of it is determined. A new era is now to begin. It is understood that the chair of botany and geology is to be known as "the John Roberts Allan chair." The name of Mr. Michael Doran will also be inseparably connected with the university.

The origin of the name "Salvation Army," is given as follows in the "Life of Katherine Booth:" The General was preparing his annual appeal for Christmas, 1877, and was pacing the room, discussing the various particulars. Seated at the table were his two indefatigable aides-de-camp, Mr. Bramwell and Mr. Railton. "What is the Christian Mission?" was a question propounded by the circular. To this was proposed the reply, "A Volunteer Army." Pausing for a moment and leaning over the shoulder of his secretary, the General picked up a pen and passed it through the word "Volunteer," and wrote above it "Salvation." All the trio agreed that the new name was nothing short of an inspiration.

Union with the Presbyterian Church was the question which occupied the attention, during the afternoon and a considerable portion of the evening, of the Toronto district Congregational meeting, held in Broadway Ave. Church recently. The meeting, which was presided over by Mr. John C. Copp, was composed largely of members of Broadview congregation. The afternoon was spent in discussing a motion of censure, which was finally passed, upon those who were foremost in advocating a consideration of the union, among whom are Revs. Duff, Burton, McCormack, Harris, Unsworth and Barker. In the evening a resolution was moved asking that the union meeting of the Congregational Church of the Dominion which will be held in London, commencing the first week in June, be advised to appoint a committee to confer with a similar committee from the Presbyterian Church with a view to formulate a plan for union. The motion was rejected by a vote of 24 to 16.

On being interviewed by a reporter, and asked his opinion as to Dr. Langtry's lengthy arraignment of Presbyterianism, especially as to the effect upon the relations of the two Churches more immediately concerned, Dr. Cochrane said: "As to the first, the lecture contains nothing, but the stale arguments of sectarian high churchmen, who value more highly what they call 'Apostolic Succession' than 'evangelical succession.' These are familiar to every reader of Church history. No intelligent man thinks it worth his while to reply to them more than he would seek to prove that the sun and not the earth, is the centre of the solar system. If it amuses the good doctor to spend his time in this fashion while posing as a lover of union, it is his own concern. But in this age for any sane man to speak of his Church as the only true Church only provokes a smile. At the same time one cannot but regret that instead of fomenting and stirring up by such elaborate and painstaking efforts, bitter feelings among Christians, there were not more united effort for the good of souls. As to the future relations of the Churches concerned, one thing is certain, that so long as Dr. Langtry is tacitly accepted as the mouthpiece of Anglicanism in Ontario, there can be no further efforts after union. That his uncalled for and insolent attack upon the Presbyterian alliance last September, as well as the sentiments expressed in his present lecture, are not the opinions of many of the most learned and godly clergymen in his Church, we know from private correspondence as well as their public utterances. But these men, perhaps wisely, feel like Presbyterians, that it is folly and utter waste of time to reply to such men as Dr. Langtry, who seek notoriety above all things, and whose vocation in life, is to revive in long newspaper articles, the bigotry and narrow-mindedness that belonged to another age."

PULPIT, PRESS AND PLATFORM.

Herald and Presbyterian: Some men preach by words, others with their money, and others by keeping still.

Augustine: God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.

The Interior: An enquiring soul has been looking at the inscriptions on the tombstones in the various cemeteries. He has heard that this is a wicked city, and wants to know where we bury the bad people

Dr. Alex. Maclaren: Character is the precipitate from the stream of conduct, which, like the Nile delta, gradually rises solid and firm above the parent river and continues its flow.

Ram's Horn: You can't tell by the length of a man's life how much his soul will weigh in heaven. Methuselah lived nine hundred and sixty-nine years, and yet nothing good is said of him.

Rev. T. L. Cuyler: Practice a holy fact. If your husband is more ready to hear the gospel message in some other church than your own, don't quarrel with him; go where he is likely to receive a blessing.

Mid-Continent: We are glad the "prelude" has not yet entered the pulpits of the West. It is a sort of "sermonette" before the sermon proper. In the East, where it is for the present in vogue, the fad is receiving some wholesome criticism, not only from the religious press, but from the secular papers as well.

United Presbyterian: The man who is waiting for opportunities, is wasting opportunities. In looking for those that may come, he is overlooking those that have come. To wait for a special opportunity is to be unfit for it when it comes. Do your whole duty in your humble station to-day, and you will be ready to come up higher to-morrow.

Rev. Thomas Secker: The beloved Daniel chose rather to lie in the den of lions than shamefully desert the cause of the Lamb. Shall not we, for His sake, bear the wrath of man, who for our sakes bore the wrath of God? Though obedience be better than sacrifice, yet sometimes for a man to sacrifice himself is the best obedience. He that loses a base life for Christ shall hereafter find a better life in Christ.

Christian Inquirer: Apathy is not faith. There may be professedly confidence in God with indifference or callousness. With true faith there will be an eye to discern God's dealings with us, and a ready ear to listen to His voice. "A mindless submission, a thoughtless trust, can bring no salvation to a man, who is nothing without his mind; who makes no proper use of his mind if he does not think; who turns his thinking to no good account if he does not will whose willing is nothing until it is the embodiment of action." Submission to God's appointments is far different from the stolid stolidism generated by a rebellious spirit which acknowledges the valuelessness of resistance.

Philadelphia Presbyterian: The newest pastor may draw the fullest houses, but the staying pastor does the most permanent good. He touches more deeply the conscience and heart—comes into more direct and personal contact with his hear-

ers. His sermons may be less talked about, but they are more influential. He may not be regarded as the latest sensation, but he is the freshest quickener of spiritual life. He who knows his people best, and enters most into sympathy with them, who enjoys their respect and affection, and who has been thoroughly tested by them, is the one who is the most effective dispenser of truth to them. If he does not attract outsiders so much, he strengthens the things that remain, and builds up along lines which means the most for the church and the community.

Dr. E. Winchester Donald: From a church kitchen to a church stage is, after all, not far. The path to be travelled already indicated by church bowling-alleys, church gymnasiums, and here and there a church billiard table. The parish cotable, parish strawberry festival, parish lawn party, have lost the attraction of novelty. But the appetite for entertainment is not appeased. These have only whetted it, and now ingenuity is looking about for a new card. What next? There is nothing of entertainment in the Ten Commandments; nothing funny about the Sermon on the Mount; nor do we find in any utterance of the man who wrote the Epistles and Gospels the faintest suggestion that they were possessed with a spirit of entertainment. The Church of God is not a house of attractions. The lust of entertainment and the teaching of the cross go not together.

Herald and Presbyterian: Remarkable as Dr. Cuyler is as a preacher, he has other characteristics that appeal to his parishioners with equal force. He has a remarkable executive ability, and every detail of his magnificent church organization is guided by his judgment. Combined with this, he has a wonderful faculty for remembering persons and their names. Every man, woman and child of his congregation of over two thousand members, was personally known to him, and the hearty welcome, hand grasp and shoulder-pat by their pastor made them feel that their individuality was respected, and that their interests were in his keeping. The stranger that came within the gates was welcomed and not forgotten. Those only who have felt the sense of loneliness that a large city inspires, and the lack of that friendly companionship so grateful to all, that the customs of a city forbid, can appreciate the marvelous value of the warm, sincere and loving hand-grasp of such a man as Dr. Cuyler.

Dr. Alex. Maclaren: True prayer is not pestering the Throne with passionate entreaties that a certain method of deliverance, which seems best to us, should be forthwith effected; but is a calm utterance of need, and a patient, submissive expectation of fitting help, of which we dare not define the manner or the time. They are wisest, most trustful and reverent, who do not seek to impose their notions or wills on the clearer wisdom and deeper love to which they betake themselves, but are satisfied with leaving all to His arbitrament. True prayer is the bending of our own wills to the divine, not the urging of ours on it. When Hezekiah received the insolent letter from the invader he took it and "spread it before the Lord," asking God to read it, leaving all else to Him to determine; as if he had said, "Behold, Lord, this boastful page. I bring it to thee, and now it is thine affair more than mine." The burden which we roll on God lies lightly on our own shoulders; and if we do roll it thither, we need not trouble ourselves with the question of how he will deal with it.

Our Contributors.

DR. DONALD FRASER IN MONTREAL.

BY KNOXIAN.

It rarely happens that a young minister is called to the congregation of which he was a member before going to college; but Donald Fraser was an exception. As soon as licensed he was called to Cote street church, Montreal, at that time one of the most important and influential in the Free Church. Principal Willis introduced the new pastor, and preached from Philippians II. 29.—“Receive him in all gladness; and hold such in reputation.” Dr. Fraser tells us he thinks the text was not quite suitable. Epaphroditus was to be received with gladness, because he was recovering from a long illness; while he was in blooming health. Criticism of that kind is scarcely what one would expect from a pulpit-prince like Donald Fraser. If a text with a man in it is never to be used unless all the circumstances connected with the man correspond exactly with the occasion of the sermon, texts of that kind can never be used at all.

Dr. Fraser's salary at that time was only a thousand dollars a year. There was a debt on the church, “and some of the office-bearers had fallen into a feverish anxiety to have the burden removed. So it was resolved rigorously to keep down expenses. The pews filled, and the revenue greatly increased,” but the surplus was applied to the reduction of the debt. The debt was gradually paid off; but it did not seem to dawn upon the mind of the office bearers that the heavy end of the paying was being done by the young and popular pastor. The problem is not a difficult one to understand. If a pastor's salary is kept down, say, five hundred dollars a year, until a debt is paid; practically the pastor pays five hundred a year towards the paying of the debt, while perhaps even the richest man in the congregation does not pay fifty. Dr. Fraser tells us that his experience in this debt-paying business in Montreal enlisted his sympathies in after years for young ministers “treated in a similar fashion;” and he never hesitated to consider that kind of financing “downright injustice.” A very large number of the Presbyterian Churches in England were afterwards opened and dedicated by Donald Fraser; and it is in the highest degree probable that somewhere in the opening services he managed to tell the people they were not to expect their pastor to pay the heavy end of the church debt. He might easily be trusted to say a thing of that kind in good style. It is only fair to add that the salary in Cote street was raised to sixteen hundred a year; and that the congregation generally did not know, so the pastor thought, that it had ever been kept down to a thousand. One cannot help thinking that if the youthful pastor had been treated more liberally in financial matters, his splendid services might have been retained in the Canadian Church. Whether the debt on the Cote street church was paid off one year or the next, is not now, nor was it ever, a matter of overwhelming importance; but the loss of a preacher such as Donald Fraser, was a distinct loss to the Presbyterianism of Canada. A few dollars of interest could not mean much to a wealthy congregation in a city like Montreal; but the translation of the pastor of Cote street deprived Canada of a man whose splendid eloquence made every Presbyterian feel grateful and proud. However, perhaps financial reasons had not much to do with the matter, though one cannot help thinking, from the tone of the autobiography, that they had a good deal to do with it.

While in Montreal Donald Fraser did not, by any means, confine himself to pastoral and pulpit work. Ecclesiastical work was not nearly as well distributed as it is now; and the youthful pastor of Cote street soon found himself Presbytery Clerk, Convener of the Home Mission Committee, and in a number of other posi-

tions, the duties of which must have entailed no small amount of responsibility and work.

A reference at this point in his ministry to the spiritual side of a minister's work, might well teach some Canadians modesty, if that were a possible thing to do. Says Dr. Fraser: “How I rejoiced when I found that not only the believers were fed and confirmed, but that some who had been unconverted were turned to the Lord. Not many, however, so far as I knew. And in all my subsequent course my ministry has been more successful in the instruction and comfort of saints, and in the guidance of those who had been undecided or perplexed, than in this direct conversion of sinners.” Compare the modesty of that statement with the bombastic telegrams and swaggering interviews we read in the daily journals about hundreds of conversions in a few evenings. Can anyone doubt, who ever heard Donald Fraser preach the Gospel, that on the great day he will have many stars in his crown; but he modestly says: “Not many, however, so far as I know.”

MODERN SCOTS WORTHIES.

THE REV. A. A. BONAR, D.D., OF GLASGOW.

BY REV. J. A. R. DICKSON, B.D., PH.D. GALT, ONT.

One of the loveliest characters of our age is that of Dr. Andrew Bonar, of Glasgow. The story of his life is full of thrilling interest. He belongs not to Presbyterianism alone, but to the Church universal. He was a true son of the Church in which he had been born and bred, and that fitted him to be a lover of all who love the Lord Jesus Christ. Like a true son of Scotland his heart was knit to Scotland, and so was ready to appreciate the whole round globe. There was nothing narrow about him; everything was noble, generous, magnanimous. And we shall presently see that that came from his drinking into the spirit of his Lord. He was a native of Edinburgh, being born there in 1816. He was educated in the famous High School, having as schoolfellows there Robert M. McCheyne, whose life he afterwards wrote. Here they became acquainted and endeared to each other, and they were loving friends to the end. They had as fellow-students at the High School Archibald Tait, afterwards Archbishop of Canterbury, and John Inglis, afterward Lord President of the Court of Session—but above all stood Andrew Bonar. He was dux in the class, and so carried off the medals.

Bonar and McCheyne attended the University and the Theological Hall together, and were deeply influenced by the two remarkable movements then on foot, the non-intrusion controversy, which culminated in the Disruption of 1843; and the revival movement which came to its ripest fruit in the Kilsyth Revival in 1838-39. This last was but the wave of blessing that America enjoyed under the faithful preaching of Nettleton and Beecher (Lyman) and their associates, flowing over to Scotland and arousing God-fearing men there to anxious concern for the salvation of dead professors and of careless sinners.

At this time, 1832-1836, a number of theological students and influential ministers of the Church of Scotland met every Saturday forenoon for prayer. Among the students we find the names of W.C. Burns, Alexander Somerville, R. M. McCheyne, and Andrew and Horatius Bonar. They were at the time treated with scorn, and in derision called “the babies,” and even after the Disruption, “the infantry of the Free Church.” But their scorners are forgotten, while their own names will be held in everlasting remembrance by a people grateful for the saving truth they brought to them.

Andrew Bonar was called to Collace, twenty miles from Dundee, where McCheyne was settled in St. Peter's; so their sweet fellowship was not broken. They wrote to one another regularly and often exchanged pulpits. McCheyne falling sick through the effect of excessive self-sacrificing labours during two years was ordered immediate rest and change. Just then Dr. Candlish advocated the sending of a deputation on a mission of inquiry into

the state of the Jews, who were thought much more of by the Church at that time than they are now. This approved itself to the Church, and a deputation consisting of McCheyne, Andrew Bonar and Drs. Keith and Black was sent to visit Palestine, Hungary and Prussia. This visit was fruitful in results. Dr. Bonar wrote his “Narrative;” McCheyne his poems and pastoral letters. On the return of the deputation McCheyne seemed quite restored, and threw himself into the great revival work that W. C. Burns had been carrying on in his absence, with such devotion of soul that in two and a half years he broke down again, and after ten days' illness of typhus fever, went home to rest forever, in the bosom of his Lord. None knew McCheyne better than Andrew Bonar, and so was led to write his memoir, which he did so wisely and well that it has been ever since a classic biography. A bundle of myrrh to put in one's bosom. A tonic for a worldly Christian; an inspiration and a quickener for a forgetful and slothful follower of the Lord. Had Andrew Bonar done nothing else than know McCheyne, and let others know him through the interpretations of his loving heart, his life would have been a grand success. Where is his book not found? It is in the homes of godly parents all over the world.

Dr. Bonar remained in Collace thirteen years after McCheyne's death; but in 1856 he was called to Finnieston Free Church in Glasgow, where he labored on through thirty-six years, dying on Dec. 30th, 1892.

He was a good scholar and a grand man. While a student of theology at Edinburgh he attended the lectures of Edward Irving on the Premillennial Advent, and was fully convinced of the Scripturalness of the doctrine, and embraced it and held it firmly, though without ostentation. On the walls of his study ever before him were these words, “Behold I come quickly” and “Even so come, Lord Jesus.” When he went to Glasgow his congregation numbered ten, yet in thirty-six years he raised it to nearly a thousand. He had much to fight against; his charge was a “mission”; he was a premillennarian; he had mannerisms that were not attractive; and a weak voice.

How did he work so as to succeed? I have been told by one who knew him well at this time, that he went out to the corner of the street and invited them in; he also went every work-day at the noon-hour to the works of J. & G. Thomson, and standing on a chair or other elevation, would speak for twenty minutes—the men gathering about him intensely interested. He was old looking at this time, and the men looked up to him as a father. He was sympathetic and kindly—a true brother man.

He never preached without reading beforehand his text in the original Hebrew or Greek. He was a devout student of the Holy Word, and so he was all through his life a growing man. He was always doing work that bore directly on eternity. He saw everything in the light of eternity. He was an intensely spiritually minded man. That is felt in his edition of Rutherford's Letters; his exposition of the Psalms and Leviticus, and his little books on The Person of Christ and The Old Gospel Way, and McCheyne's memoir. Everything he did bore this stamp on it.

When the Church of Finnieston became too small for him, the new and larger and more handsome building, erected on the classic ground of Kelvin Grove, had an Hebrew inscription on the front of it, namely “He that winneth souls is wise.” A Jew reading it was desirous of speaking with the minister who put it there. All his life he was a soul winner. At home in Scotland and abroad in Hungary, Prussia and Palestine he distributed tracts, gave away books, and sowed beside all waters. He watched for souls as one that must give account. He was diligent in knowing the state of his flock. When no other engagements prevented, he visited on Monday, Tuesday, Wednesday and Thursday, from noon till five every day. Friday and Saturday he was shut up in his house, so that no one could see him, that thus he

might be thoroughly prepared for his Sabbath work. He preached three times a Sabbath till he was eighty years of age. He had genius, that enabled him skillfully to enter into the spirit of the Scriptures and bring out their deep meanings. The effect he sometimes produced upon his hearers is said to have been “magical.” Mr. Moody was strongly influenced by him. Some of his expositions took hold of the evangelist so effectively that we find him repeating them. They must have been both interesting and apposite to touch a mind like Mr. Moody's, so thoroughly imbued with the truth. Dr. Stalker says of his expositions “he could make the quaintest and most unexpected meanings peep from a text or incident of Scripture, while over his audience passed shock after shock of delighted surprise and waves of sunny and internal laughter.” The Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, says of him: “He was one of the very sunniest Christians I ever met, and one of the wisest.”

In 1874 he received the degree of D. D. from Edinburgh University. In 1878 he was Moderator of the Free General Assembly. In 1888 he celebrated the jubilee of his ordination, and was presented with a cheque for £4,000. In 1892 he died, passing away full of years as of honor, a man of whom Scotland may be proud. One of the true saints of God. And he being dead yet speaketh. Who will be his biographer? Will some sweet, saintly soul give us a complete account of his life of separation and sanctification and salvation? We trust that no grain of the precious gold he wrought out of the rock of his experience will be lost. When all that is known of Andrew Bonar is recorded faithfully we may expect a biography like that of his own McCheyne, a book that will be a fountain of spiritual power for future generations.

UNIFORMITY IN THEOLOGICAL EDUCATION.

There are some whose meat and drink it is to make complaints. But others than these frequently lament that the Canadian Presbyterian Church is not the well jointed and compacted body its name should indicate. I hope that these men who are easy-to-be-entreated will consider the following proposal with favour.

Unity should be instilled into the individual members of the Church, and this is accomplished by the Record; but it will not become effectual till our ministers are possessed by it, and this will be most certainly done if they grow up into the belief from their student days. Now we have half-a-dozen colleges scattered over the Dominion, each pursuing an independent course, and in one or two instances at least entering into rivalry. This ought not to be so. We are one Church, our aims are one, and our colleges should have every element of antagonism removed. It is perhaps hopeless immediately to expect a college committee to be appointed by Assembly for theological oversight. But is it not our ideal to strive after a uniform education for our ministers? While we are unwilling to interfere with the liberty of the individual professor; and while the efficiency of the college must depend upon the calibre of the men who are on the staff, yet it might be possible to secure a general uniformity of teaching by having one final examination for all our colleges. The scheme is perfectly feasible, for the Free Church of Scotland has proved it to be so; and it is needless to refer to details until some such proposal is adopted. The colleges and students would by this means fall into line, and by passing the final examination, which might be accepted as a basis for licensure, men would feel that they belong to the Canadian Presbyterian Church, instead of as now to only a section of it. It might also be possible to grant a travelling scholarship to the most worthy student of each year, and these specially equipped men we should expect to promote biblical learning in Canada and to fill our professorships. The supreme benefit would be a cohesion of our ministers and students, who would come to understand that our colleges are not provincial, but that their aim is to train a ministry for one church whose education and work from Atlantic to Pacific are one, and as uniform as possible. X.

AGED AND INFIRM MINISTERS' FUND.

Editor Canada Presbyterian: Your issue of the 10th instant contains a letter over the signature of "Senex," in which the committee charged with the administration of the fund is grossly misrepresented. To me it is a matter of surprise that one who can descant so freely on the claims of Christianity, can be guilty of such unchristian misrepresentation—not to speak of his mean innuendo regarding our efficient secretary. I am surprised that he did not append his name. When he does that, and a Christian man ought not to be ashamed to vouch for his convictions, I will answer all his charges and insinuations; but not till then.

Permit me to suggest for your consideration whether it be wise and right, from the standpoint of The Canada Presbyterian, as a Church paper, though a private enterprise, to allow persons under fictitious names to use its columns to make statements calculated to injure the Church or one of its funds. Yours truly,
J. K. MACDONALD, Convener.

Toronto, May 15th, 1893.

THE BEAUTY OF WORDS.

The richness of Elizabethan English, the freedom and delight with which men sounded and explored the charming intricacies of a tongue that was expanding daily into fresh majesty and beauty, must have given to literature some of the allurements of navigation. Mariners sailed away upon stormy seas, on strange, half-lit errands, haunted by the shadow of glory, dazzled by the lustre of wealth. Scholars ventured far upon the unknown oceans of letters, haunted by the seductions of prose, dazzled by the fairness of verse. They brought back curious spoils, gaudy, subtle, sumptuous, according to the taste or potency of the discoverer. Their words have often a mingled weight and sweetness, whether conveying briefly a single thought, like Burton's "touching with the loadstone of love," or adding strength and lustre to the ample delineations of Ben Jonson. "Give me that wit whom praise excites, glory puts on, or disgrace grieves; he is to be nourished with ambition, pricked forward with honours, checked with reprehension, and never to be suspected of sloth." Bacon's admirable conciseness, in which nothing is disregarded, but where every word carries its proper value and expresses its exact significance, is equalled only by Cardinal Newman. "Reading maketh a full man, conference a ready man, and study an exact man," says Bacon; and this simple accuracy of definition reminds us inevitably of the lucid terseness with which every sentence of the "Apologia" reveals the thought it holds. "The truest expedience is to answer right out when you are asked; the wisest economy is to have no management; the best prudence is not to be a coward." As for the naive and the picturesqueness which lend such inexpressible charm to the early writers and atone for so many of their misdeeds, what can be more agreeable than to hear Sir Walter Raleigh remark with cheerful ingenuousness, "Some of our captains garboused of wine till they were reasonable pleasant!"—a most encouraging way of narrating a not altogether uncommon occurrence. And what can be more winning to the ear than the simple grace with which Roger Ascham writes of familiar things. "In the whole year, spring-time, summer, fall of the leaf, and winter; and in one day, morning, noontime, afternoon, and eventide, altereth the course of the weather, the pith of the bow, the strength of the man!" It seems an easy thing to say "fall of the leaf" for fall, and "eventide" for evening, but in such easy things lies the subtle beauty of language; in the rejection of such nice distinctions lies the barrenness of common speech. We can hardly spare the time, in these hurried days, to speak of the fall of the leaf, or use four words where one would suffice, merely because the four words have a graceful significance, and the one word has none; and so, even in composition, this finely coloured phrase, with its hint of russet, wind-swept woods, is lost to us forever.—Agnes Repplier, in the "Atlantic Monthly."

CRIMINOLOGY.

From The Week.

The report of Mr. Moylan, Dominion Inspector of Prisons, published not long since, contains some very serious statements in regard to the character and history of young criminals, alleged to be imported into Canada after a very insufficient period of training and testing in reformatories and other institutions in Great Britain. The matter is one of great importance in relation to the moral welfare of the Dominion. If it could be made clear that a large percentage of the boys and girls brought into the country through the agency of charitable individuals and institutions relapse into vicious or criminal courses, there would remain little question as to the necessity of taking some effective measures to prevent such contamination of our population by the constant influx of a polluted stream. The views presented in Inspector Moylan's Report are quite in accordance with those held by many citizens and advocated by some of our newspapers, on what are supposed to be scientific principles. The tendency of the day is to lay great, possibly undue, stress upon the ineradicability and persistence of inherited traits and tendencies. We are constantly meeting with dissertations the aim of which is to impress the public with the comparative hopelessness of contending against the influence of native impulses and of early associations. The impression is conveyed that it is rather the exception than the rule when one of the boys or girls who have been rescued from the gutters and underground dens of London and other great cities, and, after months or years of training in some charitable institution, transplanted to Canadian soil, so far overcomes the inborn and inbred corruption as to lead an honest and industrious life.

The question is one of fact and can be settled only by a careful study of the history of a sufficiently large number of the waifs to warrant an induction. It is not sufficient, when from time to time we hear of some lapse from right paths of one of the Barnardo boys or one of the MacPherson boys, to jump to the conclusion that nothing better is to be expected. For our own part we have not yet seen any reliable statistics to warrant any such generalization. In the isolated instances in which individuals of the classes referred to have turned out badly, the fact has too often transpired that harsh and cruel treatment on the part of those into whose hands the unfortunates have fallen has had much to do with their failures. It is in the nature of the case difficult if not impossible for those who have, with true Christian charity, constituted themselves guardians and benefactors of the waifs, to watch over them with any degree of efficiency when they have become scattered from end to end of this great Dominion. Experience seems to establish as a humiliating fact, that the percentage of those who cannot be trusted with virtually irresponsible power over children not their own, or other helpless fellow-beings, is astonishingly large. Here is one of the great but probably unavoidable evils of the system of child immigration.

It would of course be too much to expect that as large a proportion of the children thus transplanted from the very worst environment into Canadian homes would turn out well, as of the children native to the soil and brought up carefully under virtuous influences and amidst favourable surroundings. But there seems good reason to believe that the ranks of the great army of criminals are recruited much more largely from the waifs of our own cities than from those coming to us from over the sea. This is easily explained from the fact that the latter have received a valuable training in the various "Homes," such as, in too many cases, has not been enjoyed by the wretched products of our own defective civilization, and from the further fact that the immigrant children are in so many instances transplanted to the healthful surroundings and influences of country life, while in the case of the neglected natives no one of the right stamp has any such power to dispose of them after the most approved fashion.

Some statistics given by Warden Massie the other day, as the result of an analysis of origins of those now in his charge at the

Central Prison, in this city, are instructive in this connection. From this report it appears that, as the result of a careful enquiry made on Sunday, February 5th, of 357 prisoners in that institution but four were from the Barnardo homes and but two from Miss McPherson's homes. A very few had been assisted to this country by other charitable individuals or agencies. There were in all three from Ireland, three from Scotland and nine from England, who had been assisted, but how many of these had been brought out as children, or had had previous training in institutions for the purpose, does not appear in the report before us. Five others, age not stated but probably adults, Warden Massie was led to believe had been in prison in the old lands before emigrating, but those do not affect our present purpose. Mr. Massie stated that the record of Miss MacPherson's boys sent to Canada showed that 95 per cent. had done well after coming to this country, and of Quarrier's, sent from Glasgow, 97 per cent. had done well. He further estimates that of the 20,000 or more children brought to Canada from the streets of English cities, during the last twenty years, probably ninety-five per cent. have done well. It is questionable whether the same can be said of a larger percentage of all the children born and brought up in Canada.

The question is one of theoretical as well as practical interest. At least it is highly necessary that such facts as the foregoing, if they can be established, should be given their full force in connection with scientific investigations. We have before us, as we write, a new work on Criminology, of considerable interest and value, by Mr. Arthur Macdonald, Specialist in Education as related to the abnormal and weakling classes in connection with the United States Bureau of Education, Member of the Anthropological Society, etc. The book treats of the subject from the physical as well as the psychological side. Our space is too nearly exhausted to permit of the fuller reference which we had in mind to make. We can only say, touching the bearing of the curious facts which it collates with regard to the relation between certain abnormal and defective craniological peculiarities and certain types of criminality, that several questions arise and demand fuller investigation before we are necessarily shut up to fatalistic conclusions, concerning the hopelessness of transforming born criminals into honest citizens. The author himself, let us hasten to explain, draws no such inferences or conclusions, so far as we have observed, but confines himself, in the true scientific spirit, to collating the facts and setting them before the reader. The questions to which we refer are these: Suppose it to be an ascertained fact that those who have developed a certain peculiar type of criminality are invariably found to have certain peculiar craniological features, it is evident that before we can be warranted in drawing the conclusion that those unfortunates were born with an irresistible propensity for crimes of the particular class in question it will be necessary further to show: first, that they were in every case born with that peculiarity of craniological formation; second, that it is in no case the consequent rather than the antecedent of criminal indulgence; third, that all criminals of that particular genus have similar brain, or rather skull formations; and fourth, that all who do exhibit those craniological peculiarities have given way to the criminal propensities supposed to be indicated. The existence of exceptions of either kind would go far to invalidate the general conclusion. Mutatis mutandis, the same remarks will hold good in respect to other physiological peculiarities, such as those of a pathological or physiognomical character, etc. The conclusion happily is, so far as yet appears, that we may, with due deference to all the established results of scientific inquiry, still retain the largest faith in the power of right training under proper moral and religious influences, to overcome, in the great majority of cases, the tendencies however strong implanted by heredity and early environment, and to transform the most unpromising "gutter snipes" into honest and industrious citizens; and further, that the morals of our country are in far greater danger from the neglected and viciously brought up youth of our own land than from those who have had some years of good training in the Mother Country.

Christian Endeavor.

TARRYING NEAR TEMPTATION.

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

MAY 21.—Prov. 23:30-31; Matt. 26:47.

It is said that Dr. Johnson liked a good hater. The Christian should be a good hater—a hater of sin and even the temptation to sin (Deut. 7:26). He should hate the devil and all his works. As the wicked one never gives any intimation as to when or how an attack is to be made, the Christian must be on the alert, and if he really hates sin, that disposition will make him watchful. He will not tarry near temptation. The reformed inebriate should hate with a perfect hatred that which once dragged him down, and if he is wise he will not go where he can see others quaffing the poison which was once the bane of his life. Indeed, it is likely he will feel constrained to say:—

"Tell me I hate the bowl;
Hate is a feeble word—
I loath, abhor, my very soul
With strong disgust is stirred,
Whene'er I hear or see or tell
Of this dark beverage of hell."

There are several weighty reasons why men should not tarry near temptation.

1. By tarrying near temptation a man suffers some measure of moral pollution. Even though he may not actually fall before the temptation, he can hardly hope to be as chaste and pure as he was before. One cannot look at an obscene picture, hear a blood-curdling story, or read a filthy book, and remain as pure in heart and mind as before. "I am a part of all that I have met." Even though a man may not drink intoxicants, he cannot tarry long in an ordinary bar-room without suffering some measure of delilement. Just as surely as the hand is blackened by the coal it touches, just as surely as pitch sticks to the object that comes into contact with it, so surely will the man who puts himself in the way of temptation be besmirched. "He needs a long spoon who would sup with the devil."

2. Again, the man who tarrys near temptation is almost certain to be overcome, and then to go farther than he intended. Lot at first merely pitched his tent toward Sodom, but it was not before he and his family were in Sodom, and there they remained, though the men of that city were sinners and wicked before the Lord exceedingly (Gen. 13:12-13). When Jacob was at Shechem his daughter Dinah went out to see the daughters of the land, but alas! she was fascinated with the society of the Shechemites and she fell. It is worth while to observe the three words which Achan used when confessing his sin to Joshua; it is no less important to notice the order in which they occur—"I saw, I coveted, I took," (Josh. 7:21). It is not likely that Samson ever intended to tell Delilah wherein his great strength lay, but he dalled so long and so foolishly with her that he felt almost compelled at last to reveal the secret. No man ever intends to become a sot, nevertheless it is lamentably true that thousands go farther in this direction than they intended.

3. There is always a probability that a man, having gone farther than he intended, will not return. The man who tarrys near temptation is entering the outer circles of a whirlpool, and before he is aware he may be carried so far into the vortex that he finds it next to impossible to return. He may launch his boat so near the edge of the cataract that a superhuman effort is required before he can reach the shore again.

But even if God sends from above and draws a man out of many waters, he loses some measure of joy and peace through being overcome by the temptation. David, tarrying near temptation, fell, and although he was afterwards graciously pardoned, what must have been the anguish of his soul as he cried, "Restore unto me the joy of thy salvation." Though Peter was kindly restored to his apostleship after he had denied his Master, his sorrow in the meantime was deep and poignant. It is well for us, then, to heed the Saviour's counsel, "Watch and pray lest ye enter into temptation."

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. JAMES R. DICKSON, PH.D.

"ONE ANOTHER," Eph. 4.25.

- | | | | | | |
|------|-----|---------|----|------------------------|-----------------------|
| (1) | One | Another | of | Consideration : | Heb. 10.24. |
| (2) | " | " | " | Exhortation : | Heb. 3.13. |
| (3) | " | " | " | Ministry : | 1 Pet. 4.10. |
| (4) | " | " | " | Kindness : | Eph. 4.32. |
| (5) | " | " | " | Forgiveness : | Ephes. 4.32. |
| (6) | " | " | " | Forbearance : | Col. 3.13. |
| (7) | " | " | " | Esteem : | Phil. 2.3. |
| (8) | " | " | " | Subjection : | 1 Pet. 5.5 Eph. 5.21. |
| (9) | " | " | " | Care : | 1 Cor. 12.25. |
| (10) | " | " | " | Prayer : | Jas. 5.15. |
| (11) | " | " | " | Truth : | Col. 3.9. |
| (12) | " | " | " | Kindly affection : | Rom. 12.10. |
| (13) | " | " | " | Preference : | Rom. 12.10. |
| (14) | " | " | " | Compassion : | 1 Pet. 3.8. |
| (15) | " | " | " | Confession of faults : | Jas. 5.16. |
| (16) | " | " | " | Not murmuring : | Jas. 5.9. |
| (17) | " | " | " | Not speaking evil : | Jas. 4.11. |
| (18) | " | " | " | Burden bearing : | Gal. 6.2. |
| (19) | " | " | " | Love : | Rom. 13.8. |

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Nunia was taken to the old woman's filthy hovel, thrust in, the door fastened, and left there. She waited in the gloom of the apartment for her mother's and her brother's murderers to come and strike the fatal blow but she came not. Then she listened, and heard sounds of groaning and short gasping breaths. She peered through the darkness in the direction whence the sounds came, and at last, her eyes becoming better accustomed to the gloom, saw her old enemy stretched upon a bundle of rags and old clothes, evidently very feeble and in great pain. Nunia's heart was touched. She remembered what was written. "If thine enemy hunger, feed him, if he thirst, give him drink." She found a pitcher of water, but the water was but a drop and many days old. She managed to open the door, and, near at hand, saw a limpid stream running merrily in its way towards the Cyrus. Washing the jug and filling it, she made her way back to the hovel; then going to the couch, shook some rags up into a pillow, rested the frightful old head upon it, and poured water into the twitching lips. The old woman revived and asked for food, which Nunia found on a shelf beyond its owner's reach from her bed. Mesitcha ate eagerly, then drank again, and went off into a quiet sleep without a groan. Her young attendant knelt down and prayed to Him, who once came healing all manner of sickness and disease among the people, that He would give the unhappy woman her life. Afterwards she went about the hut, putting things in order, and preparing a fire to be in readiness for meals yet to come.

The old witch awoke crying, "My head's on fire and my feet are freezing," and she began to groan again. Now Nunia was glad of the fire, and of the pot full of water boiling on it. An old wine skin was there, and this she filled with the hot water, and tying it tightly at the mouth, laid it near Mesitcha's feet, while she bathed her head with cold water from the book. So the brain fever was checked, and the circulation of the blood set in once more. Freed from pain, Mesitcha looked up, and asked "Who are you that wait on an old forsaken woman?" and she answered simply "I am Nunia." Then the old witch suddenly knew all. She clutched the child's hand and covered it with kisses. She prayed the gods to forgive her for the past, and to strike her dead if ever she harmed the girl that had been kind to her when all had fled and left her alone. And when Nunia told how she had prayed for her to the Lord Jesus Christ who can heal bodies and souls, the fortune teller half believed that the girl's gods were greater than her own.

Bortshalo was at the same time too angry and too frightened to enquire after his once adopted daughter. He did not dare to know for certain that the tender girl had been killed by the witch. Meanwhile, as soon as Mesitcha was strong enough, she arose and went about her usual tasks; but she told no more fortunes; and so strong was her belief in Nunia's prayers that she listened to them, and, so far as kneeling went, joined in them, morning and evening. One morning, a procession moved into Tibilisi. It consisted of a little boy on a couch, very sick, attended by father and mother, and many friends in great grief, stopping at every door and asking if anyone within knew how to save the child, for the Iberians, had no doctors. At length they came to Mesitcha's hovel, and some of the town people that had joined the procession, said "A charm, a charm from Mesitcha." But Mesitcha shook her grey head, and said "Put down the couch before Nunia." So they lowered the couch, and the sick boy looked up with a feeble gleam of hope into the girl's fair, young face, as she knelt down, and Mesitcha beside her. Then she prayed, "Lord Jesus, who didst raise the daughter of the ruler, and the widow's son, and Lazarus dead four days, Lord

Jesus, who didst heal Mesitcha, give this little boy to his parents and friends for Thine own glory's sake." Mesitcha had learned enough to say "Amen," and said it with all her heart. Then, because Nunia had done so to her, she passed some water into the child's lips and gave him a morsel of bread, and the boy both drank and ate, then went to sleep in his mother's arms. The father was a man of rank. He offered Nunia and Mesitcha gold and other gifts, but they would not take anything. "Give your hearts as gifts to God and His Son, Jesus Christ, for it is God who has made your child well." So they went back to their homes comforted.

Now the Cyarmerian had an only son whom he loved very dearly, and he was ill. He had sent to the priests and to those who called themselves magicians and witches, and had made proclamation throughout his kingdom, that if anyone knew of a remedy for his son's sickness, he would be richly rewarded. But no charms or remedies were of any avail. Then the father of the boy that had been healed of God went to the king and said, "there is a young Christian girl, living with the witch Mesitcha, whose God can save the prince." So Nunia was sent for, and came into the royal palace, and lo! the first persons she saw there were Bortshalo and his wife who had adopted her. They were astonished, but right glad to see that she was alive and well. Mesitcha followed her into the sick chamber where were the king and queen. When Nunia said "Let us pray," they followed Mesitcha's example and fell upon their knees around the couch, while in earnest fervent language she besought God to hear her yet once again, and with a saved earthly life to bring life eternal into Iberia. Once more God heard her prayer; the child's delirium ceased, the crisis was past, perspiration followed the burning fever, and Nunia and Mesitcha delivered him in God's name to his mother.

While Bortshalo's wife embraced her adopted daughter, and the queen blessed her, the general took the king, his brother, aside and told him Nunia's wonderful story, shewing him Mesitcha, once the home of the vilest passions, clothed and in her right mind, as part of the girl's marvellous work. The Cyarmerian's heart was touched. "Hers is the true God" he said "our idols are vanity. Henceforth I worship the God of Nunia, and she shall teach me the way." But Nunia said she was only a girl and not wise enough to teach a great king, but, if he would only send messengers to the Christian emperor Constantine, she was sure that he would send teachers to Iberia to make known God and His Christ. At once the king sent there messengers, but, in the meantime, he and Bortshalo, with many more of the great and noble, sat at the young captive's feet, learning of God as He made Himself known by His Son. It took a long time to travel far in those days, and Nunia had been expecting the arrival of the missionaries long before they arrived. What a glad day it was when, in the midst of an escort of Iberian soldiers, she saw three men in black clerical dress, and in their faces read a message of love to God and man! But what made her start as she looked on the youngest of the three, then bound forward, and throw her arms around one whom she could not see for fast falling tears, crying, with heart-breaking voice, "O Hagope, Hagope!"

Mesitcha saw him and fled. Yes! it was Hagope whom she had stricken down, whom the caravan had found sore wounded but breathing, who had recovered with God's blessing on care and kind attention, and who, finding his way to the great city of Constantine, had there studied for the Christian ministry. When a call was made for missionaries to Iberia, he, little more than a boy, was the first to offer, and was then first ordained to that unpromising field. Hand in hand, Hagope and Nunia found out Mesitcha, and spoke to her kind words of forgiveness. "She is the first convert to Christ in Iberia," Nunia told her brother. Then Mesitcha told her story, and Hagope said "Now I know who is Iberia's apostle." After this, there was a great assembly of the people, and the Cyarmerian put on his royal robes and sat upon his throne. He called the priests before him, and said "Divide the sacred lands among you, and become tillers of the ground instead of deceivers of the people." To the soldiers he said "Bring forth the idols out of the temples, break down the altars, destroy every wayside shrine; then make a great fire and consume the idols utterly. As for me and my house, we will serve the Lord." Hagope and the other missionaries recited a short creed, very like that called the Apostles', and the king accepted it for himself and his people. Then the three missionaries took his golden crown in their three hands and placed it gently on his head, crowning him anew in the name of the Blessed Trinity. A great prayer was made, in which the king and Bortshalo and Mesitcha, and all who had been guilty of sinful deeds in the time of their ignorance, confessed them, and promised to live to God by the power of the Lord Jesus and by the power of the Holy Ghost in all time to come. And, last of all, the king gave thanks to God in the sight and hearing of all the people, because he had sent to them that flower of budding womanhood, Nunia, the Apostle of Iberia.

This story needs no moral save "Go thou and do likewise." If, in her terrible trials and weakness, the captive Armenian was able to convert a whole nation, surely no Christian should despair of doing good. First, let your light so shine that men may acknowledge you as a true disciple of Christ. Then be about your Father's business, doing good as you have opportunity. Much of this will have to be done

in the face of opposition, in a spirit of forbearance and long-suffering, with a heart that has learned how to forgive injuries. The only way to do this is to look to Jesus, learning that :

"If the way of man here is a way of grief and loss, Even so the way of Godhead was upon the bitter cross, Upon the bitter cross and along a tearful story, Till the wreath of thorns became the crown of Heaven's imperial glory."

TALIESIN.

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay again."—PROVERBS XIX. 17.

In what is now the shire of Cardigan in Wales there was in ancient days a little kingdom of great renown, called Cantrev y Gwaelod, or The Lower Hundred. Its king was Gwyddno, called Garanhir, or The Tall Crane, because he took that bird for his crest, and had its figure painted on his shield. His royal seat was between Dyfi and Aberystwyth, and was far from the sea. At that time there was no deep Cardigan Bay. Its place was occupied by a low-lying fertile country, like Holland, held in by strong dykes from the encroachments of the sea. This was the kingdom of Dyved, over which Seithenin ruled. Seithenin was a drunkard, a pitiful creature who lost his wits every now and then, and did not know what mischief he was doing. One day when he had been drinking mead heavily, he went down to the sea shore, and looked at the great waves that came tumbling against the dykes. He thought, like many foolish people, that it would be good fun to frighten others; so he ordered his servants to cut a hole in the dyke with their spades. His wise men begged him not to do so, but he would not listen to them, for, when the fumes of the mead found their way into his brain, wisdom flew away. His servants cut the dyke, and the sea came rolling in. Seithenin and his drunken courtiers laughed to see the big waves pour in through the breach, and spread over the land, driving people out of their houses, while they stood beside the cut on the dyke. But when the sea had got an inlet, it became strong, and broke the wall of the earth and stones down right and left, so that the king and his merry men had to retreat, step by step, before its ravages; until, at last, the great billows swept them all away. The rich kingdom of Dyved was no more, and the ocean even swept over half of Cantrev y Gwaelod, driving Gwyddno, the Garanhir, and his people back into the east. It was a terrible thing, that flood of Seithenin, which nearly destroyed two kingdoms and left one of them under the Irish sea to the present day. So, in every age, has strong drink brought floods of misery upon individuals and upon nations. In Wales, the name of the King of Dyved is hated, and he is always called Seithenin the drunkard.

King Gwyddno received the fugitives from Dyved and from the sunken part of his own kingdom, who had escaped in skin boats called coracles, and on the wooden parts of their houses, and began a new life in Cardiganshire. His cattle-grazing lands were under the sea, and he was very poor. But Gwyddno kept a stout heart, and was greatly helped by his good son, Prince Elfin. They saw that the advancing tide had brought in with it great shoals of fish of which they might make profitable use, so they became royal fishermen. At the mouth of a river near their castle they had constructed a fishing wear. It consisted of poles sunk in the river's bed, with interlaced twigs, forming a sort of basket work which zigzagged into a labyrinth, confusing to the fishes that sought to ascend the stream. Large quantities of fish were taken there, and were sold to the people of the neighbouring kingdoms, such as that of Maelgwn of North Wales and that of Urien in the South. Some the king and his son had salted and dried, and shipped away to distant lands. In exchange for the produce of their fishery they got corn and cattle and clothing, so that the wolf was driven away from the door, and the people of the Lower Hundred were happy. Suddenly, the supply of fish ceased, and Prince Elfin went down to the wear, day after day, only to find that his men had caught nothing. On one of these days, when the fishermen looked blacker and more disappointed than ever, he saw something dancing upon the sun-tipped waves, and being gradually wafted towards the wear. At length, it came into the fish preserve, and the prince ran forward to see what it was. It was a little boat or water cradle, like that in which the Babylonian King Sargon was placed upon the waters of the Euphrates, or that in which, according to Greek story, Queen Danae placed the infant Perseus to drift over the sea to Seriphos, or, better still, that in which Moses was laid among the paper reeds of the river Nile. In this little leather covered wicker boat lay a smiling babe, with a high shining brow. "Look," he said to the fishermen, "at the radiant forehead of the child. We will call him 'radiant forehead', and keep him for our own." Now the Welsh for "radiant forehead" is Taliesin.

(To be continued.)

CHANGED NATURE:

The low-toned disconsolate moan of the ocean
Seem'd freighted with anguish too deep to be told,
But Love came and straight the mad moan and wild motion
Grew soft, and the Sea clasped the Earth in its fold.

Arthur J. Stringer, in The Week.

Our Young Folks.

FINDING A PLACE.

You are looking about,
I have never a doubt,
For a foothold upon this fair earth,
Oh! laddle, so trim,
With the well-rounded limb,
And pride in the place of your birth.

Surveying life's steep,
Your young pulses leap,
And your heart gives a rapturous bound
You would fain turn your hand,
To some work in the land,
If your place in the world can be found.

That is easy enough;
The way may seem rough;
At first, and your heart sometimes fail;
But, with resolute mind,
Your place you may find,
And speed on with a favouring gale.

Make not a false dash,
By being too rash,
But let your good sense have fair play;
"Brave, honest, and true."
Be your watchwords straight through,
Though meagre at first seem your pay.

Above all, don't shift,
And aimlessly drift
With the tide as it comes in and goes;
If you do, oh! my lad,
Your life will be sad;
Small joys with a great many woes.

As I look at your face,
Your limbs supply grace,
Your hands that have laid by their toys,
At your nimble young feet,
In pathway and street,
My prayer is, God bless all the boys!
Mrs. M. A. Kidder.

"AND THEN."

Tom had just returned from his first voyage, and it was no wonder that his younger brothers and sisters crowded round him, eager to hear of all the strange and wonderful things he had seen. "Let us come into the garden," said his pretty sister Grace, "where we can have you all to ourselves." Harry, whose great ambition was to be a captain some day, looked at his brother with admiring eyes as he gave a vivid description of a storm his ship encountered in the Atlantic.

"I am sure no one could describe the dangers of a storm at sea better than you, Tom," said Mary, looking up with proud loving eyes from her seat on the grass. "You make me think of the verses from the Psalms that father read at morning worship. Do you remember them, Grace?"

"Yes; after father spoke to us about them, they seemed so beautiful, that I learned them. May I repeat them to you, Tom?" asked Grace. Her brother wanted to hear them, so she said--

"They that go down to the sea in ships,
That do business in great waters;
They see the works of the Lord,
And His wonders in the deep.
For He commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to heaven, they go down again to the depths;
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And He bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So He bringeth them unto the haven where they would be."

Tom's bright face clouded for a moment when Grace's voice ceased, and then he said "I tell you what it is, girls, it's jolly hard for a fellow to keep straight at sea; I'd given up reading and praying when the other fellows were about, like the mean coward I was, until that stormy night, and then--"

The bell rang at that moment and cut short Tom's sentence. They all scampered into the house to make themselves tidy before tea. Mary paused once or twice in the middle of brushing her shining hair and said to herself softly, "And then."

At tea she took the chair next to her sailor brother, and found an opportunity to whisper to him, "Tom, do come up stairs to your old seat for half-an-hour to-night and finish your story."

He promised, and an hour later the two walked away together to the tiny attic room, where a small covered box formed a comfortable seat for two in the window. This seat had been a favorite place of theirs before Tom left home. There they had often formed their plans and learned their lessons. Many and many a time had Tom sat looking out at the distant sea, and wondering whether he would ever realize his cherished hope to be a sailor. "And then, Tom?" Mary asked, when they were both comfortably seated, softly repeating the two words.

"And then? Well, then I signed articles to serve under the Great Captain," the boy said, with a glad though somewhat shy look.

"Oh, Tom! I am so glad that Jesus is your Master. He is a good Master."

"That indeed He is," the lad answered with enthusiasm.

Are the boys who read this like Tom? Have they signed articles under the Great Captain? He is longing to have you, and has work for each one. If you try His service, you will never, never want to leave it.

LORD CLIVE IN INDIA.

Clive and Hastings stand pre-eminent for the romance of their careers. That of the former, indeed, was no less pathetic than romantic. The son of a small landowner in England, Clive seemed to be such an idle scapegrace of a boy that his friends were glad to get rid of him by dispatching him to Madras as a clerk in the service of John Company. Poor of pocket and shy of disposition, detesting the dry drudgery of the desk and haunted by homesickness, he twice attempted suicide, and it was only on the second failure that he flung down the defective pistol with a conviction that destiny had better things in store for him. His opportunity came a few weeks later, when, having resigned his clerkship for a commission in the company's army, he came forward with a daring scheme for the relief of Trichinopoly, then besieged by the French and their Indian allies. His scheme was accepted, and proved a brilliant success. He twice defeated the French and their Indian allies, foiled every effort of the dashing Duplex, and razed to the ground a pompous pillar that the too sanguine French Governor had set up in honour of his earlier victories.

The defence of Arcot for fifty days with 320 men all told, against a besieging force numbering no less than 7,500, which finally retired in disorder; the marvellous victory of Plassey, when, to wreck vengeance upon Surajah Dowlah for the awful crime of the Black Hole of Calcutta, he attacked him with only 3,000 infantry against 50,000 foot and 14,000 horse, and sent the whole vast army in headlong rout before him, losing only 23 killed in the action--these and similar astonishing exploits raised him to the highest pinnacle of fame, and proved that Pitt had not spoken too strongly in calling him a "heaven-born general."

But alas! the clouds that had shadowed his earlier days reappeared in the very zenith of his career. Returning to England broken in health by his mighty exertions, he was met by false and cruel charges of abuse of power and extortion. He personally refuted these accusations, but took them so keenly to heart that in a fit of deep melancholy he died by his own hands in November, 1774, when he had just completed his forty-ninth year.--Harper's Young People.

By prayer we touch the Author of life, and live.

Of life's tempestuous sea,
Give heed to chart and compass,
Lest awful wreck for thee.
For fierce the winds are blowing,
And loud the billows roar;
The wind of strong temptation,
And breakers on the shore.
False lights for thee are gleaming,
On head-land and the sea,
To draw thee to destruction,
For time, eternally.
Beware! lest foul suggestion
May drive thee leagues away;
And siren song may cheat thee
Of everlasting day.

Teacher and Scholar.

May 28, 1893. } THE EXCELLENT WOMAN. { Prov. xxxi. 10-31.

GOLDEN TEXT.—Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised: Prov. xxxi. 30.

This eulogy of the prudent and industrious housewife, is in the form of an acrostic, the twenty-two verses commencing with the successive letters of the Hebrew alphabet. On this account, the structure is somewhat artificial, and the thought disconnected, some opening words must be selected which will agree with the order of the alphabet. The picture presented is one of beautiful attractive simplicity.

The virtuous woman is the one truly womanly, vigorous and energetic, forcible in character and mental ability, skillful and cultured, and withal morally good. Such a woman is not to be found without search, and is worthy of all search, for she is a more precious possession than all precious earthly things.

I. A true wife. She wins and justifies the full confidence of her husband's heart. Her personal loyalty to him is unquestionable. He can trust, without misgiving, every household concern to her management, assured of her ability and discretion. He turns to her as a valued counsellor in his own perplexities. Her prudent carefulness materially contributes to their mutual prosperity, so that he has no lack of gain (R. V.) She exerts a constant influence for good, and thus his life throughout is the better for her counsel, sympathy and help.

II. Diligence in daily duties. Diligently she makes provision for the clothing and food of her household, and supervises the work of her maidens. Seeking materials for clothing, which at that time had to be woven at home, she cheerfully herself works at it. Instruments of weaving are mentioned, v. 19. The distaff is a staff for holding the bunch of flax, from which the thread is drawn in spinning by hand, the spindle being the long, round, slender rod on which the thread is wound. A good provider, she supplements the domestic supplies for the table by food, secured through distant opportunities of profitable purchase. The duties of the day are commenced betimes. Rising early she distributes the daily necessary food, and allots to each servant her share of the household work.

III. Business ability. She is not ignorant in business methods. A neighbouring field being for sale, she thinks out a plan of purchasing. By selling the products of her labour, she secures means of planting it as a vineyard. She appreciates and relishes (lit. tastes) the fact that her merchandise procures such goods. Eager to accomplish some favourite task of her industry, she prolongs her labours into the night, making her merchantmen (v. 24) linen garments and girdles, which are employed to draw the loose outer garment in the oriental costume close to the person. For her work she prepares herself with energy and force (v. 17).

IV. Beneficence. The gain got by her industry and business transactions is not benefit. Her home is a centre of beneficence. Economy and generosity go hand in hand. She does not simply wait to have necessitous cases brought to her notice, but with large-hearted sympathy anticipates the pleas of the poor and needy. Seeking out those requiring help she stretched out her hand liberally filled.

V. Care for household comfort and beauty. The wintry cold occasions in her no fear for the comfort and health of her family, for she has provided them with warm and handsome clothing. Since the mere colour makes little difference in warmth, the mention of scarlet probably is intended to suggest that this colour was found in the better sort of garments. Her handiwork also provides for the furnishing and adornment of her house, with carpets (or cushions) of tapestry. Further, she is carefully regarding her personal appearance. Her clothing corresponds to the inward beauty of her character. It

seems to be suggested also that her influence has aided in giving her husband a place among the magistrates, who sit by the gates, and that he is arrayed as becomes his position. Abundantly provided for the time to come, she is cheerful (R. V. laughs) in prospect of it, not having any solicitude.

VI. Wisdom. All the characteristics named are indications of a wisdom, that shows itself in her utterances, and in the training of her family. Her speech like her deeds, is discreet and kindly. Her words full of wisdom and sympathy, are helpful both for counsel and comfort. She looks well to the demeanour of her household to guide them in ways of virtue and truth, and in this careful family training also reveals that she does not eat the bread of idleness.

VII. Her praise. Such a woman has among other rewards the approbation of those nearest to her. Her children, blessed in her, call her blessed. More grateful still to her, she receives the hearty commendation of her husband, in whose eyes there is no other woman in all the world, who has equalled her in efficacy. The foundation of her praise deeper than the fading attractions of loveliness and beauty of person, is the moral beauty of one who fears Jehovah. This reverential fear, the mark of true wisdom (Job xxviii. 28) gives to all the virtues before mentioned, their highest value.

AN ARTIST'S STORY.

Some years ago a now famous artist was sent by the late Capt. D— to the mother country with a commission to paint an old manor house in the north of Scotland, almost a league away from any village. He arranged to sojourn at a farm house about two miles from the estate.

It was on a glorious, bright, and sunny morning that he left the old thatched cottage and crossed the purple heathered moor to the manor, whose historic fame dates back from the middle ages, now deserted and in ruins, surrounded by a moat with keep and drawbridge overgrown with moss and ivy.

A grassy, unkempt lawn slopes down from here to a little lake where the iris blooms, and the bitterns love to build their nests. And on each side were groves of monarch firs, where long before the sun in early morn has clothed the world in glory, the happy, feathered children of the air chant their sweet songs of praise. Above the topmost branches towers the gabled outline of the manor, and up the daisied path, and through the trees are seen the marble steps and fountain, where chieftains often stopped to rest their jaded steeds. This is the very spot the artist sketched that day, and made of it a study which critics would be charmed to see. Suddenly as the artist sketched, the branches behind him rustled, and turning quickly he came face to face with the old farmer, at whose cottage he had slept, and who had a hatchet in his right hand, in his left a rope, a noose at one end, a stone at the other. The farmer explained that it was his intention to visit the woods for faggots, and had come upon him unwittingly, and so passed on.

The more the artist thought about the farmer's expression and his implements, the more he became convinced that he had intended to murder and rob him, then to drag him with the noose to the lake, to hide his body in its depths with the rope and stone.

This so unnerved him, that he hastily packed up and returned to the cottage where the farmer's wife stood evidently surprised and agitated, and remarked "I didna think tae see ye back sae unco sune." This confirmed his suspicion, the woman must have been an accomplice, and never expected his return.

Although pressed to partake of supper, the artist refused, thinking that having failed to murder him in one way, they might resort to poison.

He retired, but not to rest, and seated himself in an old arm chair with the spike end of his sketching umbrella in his hand. At times in the night he thought he heard footfalls on the stair that seemed to come nearer and nearer, and he longed and prayed for just one glimpse of day light.

At last the rays of morning came, and every moment seemed an eternity; beads of perspiration stood out on his forehead. Suddenly the latch moved, the door opened, he could stand the agony of suspense no longer. With a frantic cry he rushed through the door and found on the landing the sneaking, crouching figure of a collie dog.

It seems almost needless to say that the artist left that morning, and the manor house has never been painted by him. NEMO.

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The Canada Presbyterian

WEDNESDAY, MAY 17TH, 1893.

Dr. Langtry may be surprised to learn that arrangements are being made for the meeting of our General Assembly in Brantford next month. So far as we know his lecture will not materially affect the meeting of the Supreme Court.

Conducting anniversary services at Birmingham a short time ago, Dr. Parker read his text, and then asked if it had been heard by everybody in the building. Cries of "No" came from the other end of the church, and the doctor repeated the text in a voice that made the farthest off man hear without the slightest difficulty. No more useful innovation was ever introduced in public worship.

Judging from the reports and criticisms we see in the British journals, of the May meetings in England, dulness seems to be considered an unpardonable sin on the other side of the Atlantic. The public and press have little patience with a dull sermon, or a dull speech, or a dull man. Over here we like dulness so well that we often call it dignity. They do things differently in England.

The British Weekly says the Vice President of the Baptist Union of England has inherited some humour, but the President is "intensely grave and was not observed to smile once during Monday's proceedings." Perhaps the worthy man saw or heard nothing to smile at. Anyway one day was not a long time to go without smiling. Over here we could easily find a moderator who could preside over his court for ten days and never smile.

Two Synods and part of a third are in the Province of Ontario. Each Synod has a Committee on Temperance composed of men who represent the opinion of the Church on the temperance question. It is highly desirable that these committees should come to the front and do some good work next autumn when the plebiscite campaign opens. The surest way to keep bogus temperance men in the rear is for real temperance men to come to the front.

Principal Caven, Prof. McLaren, Dr. Reid, Principal Grant and other well known Presbyters were not at the meeting of the Synod of Toronto and Kingston last week. Of course the Synod got on without them, but would have been a better court with them. It is easy to rail against leadership, but an emergency may arise at any Synod or Assembly meeting when a word from a wise leader may save a world of trouble. Dr. Wardrope, Dr. Smith and Dr. Gregg gently applied the brakes at one critical point and stopped what might have caused serious trouble in many a congregation.

One of the very best appearances in the Synod of Toronto and Kingston was made by Mr. R. S. Gourlay, Convener of the Committee on Systematic Beneficence. The report was an admirable one and was presented by the Convener in that clear, crisp style that comes so easy to a first class business man, but which is so difficult for a professional talker to acquire. Mr. Gourlay has given much attention to his work and has Church finances at his finger ends. He takes high Scriptural grounds on the question of giving and will no doubt do good work for his Synod. There are few things that would do the Church more

good than for a large number of business men of Mr. Gourlay's ability to take a hand at raising money.

There were no middle-aged men and perhaps no old ones at the meeting of the Synod of Toronto and Kingston who can remember when Dr. Torrance was not a prominent figure in Guelph Presbyterianism. The Doctor's many friends were glad to see him looking so well after his late illness, and no doubt noticed that he prepared the grist for the Synodical mill with all his old-time quiet efficacy. As secretary of a business committee Dr. Torrance is simply peerless. With Dr. Torrance to prepare the grist, a good-natured brother like the Moderator to put it into the hopper and Dr. Gray to keep a record of it after it was ground, the Synod had a set of officers that it would be hard to match. Even Dr. Langtry would have admitted that the part of the court on the platform was made well.

Everybody was glad to see Mr. Houston unanimously elected Moderator of the metropolitan Synod last week. In addition to his high personal qualifications for the position he possesses the merit of being one of the few ministers from the eastern part of the Synod that attends its meetings regularly. Like all Irish ministers the pastor of Cooke's Church, Kingston, likes the atmosphere of a church court; and the Synod reciprocated by putting him in the chair. It is unnecessary to say that the chief characteristic of his reign was supreme good nature. He did not say "Order" even once. It is well that there are men who like church courts. An ever increasing number, we fear, like Donald Fraser, attend them simply as a matter of duty; and some brethren scarcely ever attend them at all.

Every Presbyterian in Canada must be grateful to know that our Theological Colleges have had an unusually good year. In proportion to the amount of money expended on them, the colleges of our Church do more and better work than the Theological Seminaries of any Presbyterian Church in the world. The annual income of Knox College has never reached twenty thousand dollars. The annual income of Princeton Seminary is over seventy thousand. Montreal College expends annually about thirteen thousand dollars. Union Seminary, New York, over seventy thousand. The annual expenditure in every department in Queen's University, is twenty thousand dollars less than the annual expenditure in the Theological seminaries of Princeton or Union. In educational matters, our Church is a pronounced economist. There is no economy in criticism though, if a student does not preach well.

THE UBIQUITY OF MISSIONS

Gentle reader, spread before yourself a missionary map of the world. What do you see? Promises fulfilling.

Over this continent the red man is followed in his roamings wherever his trail is seen. Mormonism has its temple, but its sanctity is invaded by the presence of the church of the Gentiles. There are missions in Greenland on to Patagonia. The South Seas scarce have an island from which voice echoes not to voice in the great songs of Israel of old. In many of its islands an idol to the young is to-day as great a curiosity as with us. New Zealand and Fiji have the Gospel preached to them. New Guinea, the latest unknown land, has heard the sound. China's million and India's multitudes are being swayed as the forest in a gale by the message of Christ's peace on earth. The dark continent has a chain of mission centres through the regions marked on every map unknown until David Livingstone laid down his life in Mid-Africa. "The missionary is in Constantinople and Rome, in the primitive home of Abraham, in Damascus, on the Tartary steppes, wherever civilization touches, or Anglo-Saxon enterprise endeavours."

On the mission stations of the Christian Church the sun never sets; eye answers to eye on the great citadel of Zion.

A testimony to the ubiquity of the missions of English speaking nations is unwittingly given in a satire, "John Bull and his Island," thus:—

The French fight for glory; the Germans for a living; the Russians to divert the attention of the people from home affairs; but John Bull is a reasonable, moral and reflecting character: he fights to promote trade, to maintain peace and order on the face of the earth, and the good of mankind in general. If he conquers a nation it is to improve its condition in this world and secure its welfare in the next; a highly moral aim, as you perceive. "Give me your territory, and I will give you the Bible." Exchange no robbery.

Much, very much is yet to be done; but looking over what this century has witnessed, we may surely thank God and take courage.

GOOD NEWS FROM CENTRAL INDIA.

Editor Canada Presbyterian: After nine months of waiting, watching and prayer, the first decided break in the ranks of the Mangs at Indore and the first large outward reception of them into the Christian Church, took place two weeks ago, when fourteen of the men were baptised, followed by the baptism of four more last Sabbath, along with a Takoor—a caste just below the Brahmans. Twenty-two men in all have been received by us from the Mangs—all heads of families, and as the women are as anxious to be received and seem to have a very true grasp of the truth, it means that we have thus broken away from the lower strata of the crumbling mass of Hinduism 22 families. Who can estimate what all this means? It was to us a deeply solemn occasion; and one for which we were deeply grateful. For the first time in the history of the Mission, have so many come forward at one time for baptism; and it is the first indication of a mass movement towards Christianity in Central India—a movement that seems to deepen and widen in the face of persecution, and that already has spread to other places far and near. We have been asked to send teachers to several cities not occupied by us, as they, too, want to become Christian—all the result of the story being carried by their own people, in one case at least as the result of their being forced to leave Indore, through the persecution. Nor is it confined to one caste, two other castes in Indore at the present time showing much interest in the Gospel, and several of them asking for baptism. Such an evident working of the Holy Spirit is a call to duty, is both stimulating and encouraging. True, those received were only low caste Mangs, few of whom can read, with but little social influence and power, that will require much patient teaching and guidance; but they have souls, and already among them is seen very decidedly the elevating power of the Gospel of Christ. That we shall have many weaknesses to contend against, and some failures to sadden us, need cause no surprise. But I am convinced the movement is from God; and if so, none can stay it.

At the Bombay Conference it was several times repeated, that the more energetically the work is carried on amongst the low caste people, the greater the interest amongst the higher castes,—provided the work is carried on amongst them on lines by which they can be reached; and no better method was suggested for this than the Educational. In those Missions where the schools for the high caste people has been enclosed or carried on half-heartedly, whilst at the same time the work which specially touched the low caste people was carried on vigorously, the Mission had almost no success except amongst the low caste people, and that Mission became largely a low caste one, e.g. the American Mahratta Mission. Their Brahmin converts, who became the glants of the Mission, were brought in when their school was largely carried on and largely by means of it. So keenly did that Mission feel this, that at last they felt

forced to return to the original policy, so far as possible. On the other hand, the Methodist Episcopal Mission, whose largest success has been amongst the low caste people, actively pushes its educational work, and finds they each help and form the complement of the other. Our experience is not old enough yet to be of much value; but so far, though our work outside of the College has been so largely amongst the low caste people, and though the city is more or less moved over this Mang movement, yet it has not in any way affected our work in the College, nor our intercourse with the better classes—some of whom have expressed their sympathy with the Mang movement. In the M. E. Mission also, the College is becoming a greater power for good as the proportion of Christian students increases, even though many of them were originally of the very lowest classes. We must educate those of our Christian boys that show ability to use it right. These too we cannot afford to endanger by placing them in godless colleges, nor can we send them away to other missions and so lose the sympathy or personal contact if we can do the work ourselves. The establishment of three new High Schools in Mhow, Ujjain, and Neemuch, shows how our staff regard the matter, and we believe the largely increasing number of Christian boys in our College will tend to help on our work more decidedly in the same direction. Work amongst both high and so called low castes being thus actively carried on, each reacting on the other; the new religion of the former low caste pupils telling on the high caste, and the culture of the high influencing the low till the time come when in the fold of our Lord and Saviour Jesus Christ, they all rejoice in one Lord, one faith, and one baptism. Yours faithfully,

J. WILKIE.

Indore, April 13th, 1893.

SYNOD OF TORONTO AND KINGSTON.

This Synod met in Knox church, Guelph, on Tuesday evening, 9th May. The floor of the edifice was crowded and there were a good many seated in the gallery. A service of praise, prayer by Rev. Dr. Wardrope and the reading of scriptures by Rev. Mr. Gandler, opened the proceedings.

The sermon was preached by the retiring Moderator, Rev. Dr. Parsons, of Toronto. His text was the first clause of the 10th verse, 3rd Chapter Philippians: "That I may know Him and the power of His Resurrection."

Rev. Dr. Parsons before retiring from the Moderator's chair, thanked the brethren for electing him to the position and for the support they had accorded him. He recalled the fact that it was ten years since last they met in Guelph, and that then was held the first session of the Synodical conference. He reminded the brethren of the trepidation with which that conference had been inaugurated, but rejoiced that it had proved such a great power for good.

Rev. W. Frizzell, of Toronto, in a complimentary speech, presented the name of Rev. Wm. Houston, M. A., of Kingston, as Moderator for the ensuing term. The nomination was seconded by Rev. Dr. Torrance, and unanimously confirmed by the Synod.

Mr. Houston's election took him by surprise. He heartily thanked the brethren for the honour they had conferred on him.

Dr. Jackson, of Galt, seconded by Dr. Wardrope, moved that the thanks of this Synod be hereby tendered to Dr. Parsons for the earnest and practical sermon with which he opened the Synod this evening and for the courteous and dignified manner with which he has discharged the duties of Moderator. The resolution was carried unanimously and Dr. Parsons made a fitting reply.

The report of the Committee on the Order of Business was presented by Rev. Dr. Torrance. Among other things it suggested that the next Synod meeting

be held in Toronto and that no provision be made for billeting delegates. The report was adopted.

WEDNESDAY MORNING.

The Synod opened with the Moderator in the chair.

After devotional exercises the Clerk proceeded to give his report on the changes in the Synod during the past year.

The death roll was read over, the largest in the history of the Church.

The name of Dr. Fraser, the father of the present members who bear that name, was read out with deepest reverence. A solemn hush came over the whole Synod.

Dr. Gray re-counted some of his reminiscences in connection with the aged father.

A committee was named by the Moderator to bring in a suitable minute among these men who had passed away, the committee to consist of Rev. Dr. Torrance, Rev. Dr. Gregg, Rev. Mr. McLeod, and Mr. Kilgour.

The next order of business was the nomination of a committee to strike standing committee, Dr. Grant, convener: Messrs Wilkins, Johnston, Gilchrist, Abraham, Frizzell, Auld, Somerville, McGilvray, V. Massus, Keith and Phillips.

Rev. R. J. Beattie reported on the Synodical Conference, and it was resolved to ask the Synod to arrange for a similar one for the next year.

The following applications from Presbyteries for leave to take students on trial for license were granted:

Kingston Presbytery—Messrs. N. S. McPherson, J. Hodges, C. Daly, D. G. S. Conway, W. Black, J. Black, J. W. Muirhead.

Whitby Presbytery—J. R. Sinclair.

Toronto Presbytery—Messrs. Barrett, Bell, Caswell, Courtney, Fortune, Hamilton, Heron, Hamerson, Harrison, Honre, Little, Logie, McKay, McKechnie, Johnston, McIntosh, Morrison, Robertson, Ross, Smith, Thomas, Dewar, Vert.

The Rev. Dr. Grant, of Orillia, presented the report of Brantford Ladies' College. Wonderful advance was reported, and it was moved by Dr. Dickson, seconded by R. D. Fraser, that the report be received, and Dr. Grant be appointed Synod representative on the Board of Visitors for the next year.

The Synod then adjourned until the afternoon.

At the meeting in the afternoon Rev. Alex. Gilray, of Toronto, read the report on the state of religion. With regard to the work done by elders and deacons it was declared that, while the statements reflected great credit upon the office bearers in the different congregations, at the same time there was sufficient said to show that the eldership might be made a great deal more efficient. The report deplored the fact that so many lads go out from the Sunday schools and become lost to the Church and all influence for good. The question was asked, Why this should be so, and where does the fault lie, in the home or Sabbath school. Under the head of the discharge of parental duty and the cultivation of family religion, the committee make a rather unhopeful report. One report says that domestic piety is sadly on the wane, and another fears that parental authority is likewise disappearing, and what is wanted is a great revival of family or home piety.

The report on Sabbath observance was presented by Rev. E. W. Waits, Owen Sound. The Sabbath is as well, if not better, kept by our people and the general community, now than in the past. In very few cases have special agencies been employed in congregations, the committee says, to reach the careless and non-church-goers, and where employed have not been attended with gratifying results. Referring to the causes which operate against spiritual progress is the following: "Evidently dancing and card playing are becoming more fashionable, and therefore more dangerous. It is time that the statement, 'there is no harm in these things,' was set aside." The committee made these recommendations: "That it be an instruction to the different Presbyteries to use their utmost diligence to secure from all the sessions full and definite reports on family religion or Christian life and worship in the home; further, that Presbyteries devise the best possible means of reaching this end, that Presbyteries do all in their power to impress on sessions and Sunday school teachers and parents the vast importance of securing from the young people in our Sunday schools and Bible classes an early decision for Christ and that communion be set before our boys as a duty and a privilege." After a spirited discussion the report and recommendations were adopted.

Rev. J. A. Grant, Toronto Junction, moved and Dr. Parsons seconded the adoption of the report and its recommendations: "That the Synod expresses its regret that too many of the members and adherents of our Church travel by rail or steamboat for pleasure or business on the Sabbath day, and that the Synod would earnestly recommend all our people to abstain from such travelling on the Lord's day."

The report of the Committee on Systematic Beneficence was presented by Mr. R. S. Gourlay, of Toronto. It reviewed the moderate advance that had been made during the year.

IN THE EVENING SESSION.

In the evening the report of the Committee on Sabbath Schools was presented by Rev. Dr. Fraser. It showed a gratifying and substantial increase in this branch of the Church during the year. From the table appended it is seen that there are 4,578 teachers and officers in the 380 reporting schools, an increase of 291 and 4,076 scholars, which is an increase of 3,309. The report declared that the programme of the day schools is so extensive and the pressure of examinations so steady, that committing Scripture or the catechism to memory is apt to be pushed to one side, and that this is a growing evil which parents should exert themselves to remove. With regard to contributions, the total amount raised by the Sabbath schools was \$23,443, being \$1,106 more than in 1891. The recommendations of the report had reference to the need for continued and greater diligence in seeing that the children are regular in their attendance at public worship, as well as at the Sabbath schools, and in striving to lead them into full communion with the Church. The recommendations and the report were adopted.

Rev. Mr. Frizzell read the report on temperance. The tone of the reports from the Presbyteries, the committee said, was on the whole encouraging, and afforded ground for thankfulness, in view of the growth of temperance sentiment throughout the bounds of the Synod. The question: "Do you favour the enactment of a prohibitory law at an early date?" was by almost every session answered in the affirmative. The committee presented the following summary of recommendations: "That the plan of temperance organization recommended by the General Assembly be adopted as far as practicable, in all our congregations and Sabbath schools; that we again express our warm sympathy with all legitimate efforts for the total prohibition of the liquor traffic; that while we are thankful for any progress made in temperance legislation, we at the same time express regret that our legislators have been so slow in enacting a total prohibitory law; that we affirm our conviction as to the faithful preaching of the Gospel being the divinely appointed means, and therefore the most efficient means, for the eradication of all evil, as well as for the evil incident to the liquor traffic; that the Bible be used as the text book for teaching the principles of temperance and that care be taken in the home and Sabbath school for the memorizing of passages bearing on the subject; that the members and adherents of our congregations be urged to give their influence, both by precept and example, to every legitimate means leading to prohibition; that our people be advised to look out for men as members of parliament who will put the principle of prohibition above party, and accordingly will even vote against their political parties if necessary in order to secure the triumph of the aforesaid principle; that each minister shall give no uncertain sound on the question of total prohibition."

In regard to the use of unfermented wine for sacramental purposes, Rev. Mr. Leslie, Newtownville, moved: "That sessions be recommended to use unfermented wines wherever possible in the administration of the Lord's Supper." Rev. Drs. Smith and Warcup thought the practice of the Church was in the line of Mr. Leslie's resolution, and that the interests of the cause would be best served by there being no legislation upon it. Other ministers thought the same way and the mover accordingly withdrew it.

Rev. Mr. Craig moved: That the attention of the Minister of Education be drawn to the complaints of inspectors and teachers about the unsuitableness of the temperance text book at present authorized and that he be respectfully requested to have prepared a better one; also that the use of the temperance text book be made compulsory instead of optional.—Carried.

The Synod adjourned at 10.15 p. m.

THURSDAY MORNING.

After the devotional exercises the first order was the adoption, without discussion, of the following separate resolution. It was moved by Rev. William Frizzell, Convener of the Committee on Temperance, "That while we, as a Synod, desire to express gratitude for the progress made in temperance legislation in recent years, we at the same time express regret that our legislators have been so slow in enacting a total prohibitory law; and we further earnestly request our legislators to secure the enactment of such a prohibitory law at the earliest possible moment; and we assure them of our hearty support in any such action; and that the clerk be instructed to forward a copy of this resolution to both the local and Dominion Houses."

The following standing committees were appointed:

State of Religion—Revs. John Hay, B. D. (Convener), Dr. J. K. Smith, Messrs. Torrance and Mutch, ministers; D. Fotheringham, elder.

Sabbath Schools—Rev. J. W. Rae (Convener), R. D. Fraser, J. S. Davidson and W. G. Hanna, ministers; Messrs. H. Cook, A. Jackson and J. McArthur (Belleville), elders.

Temperance—Revs. William Frizzell (Convener), H. Crozier, J. A. McKeen, R. M. Craig, James F. McLaren and J. R. M. Craig, James F. McLaren and J. R. Gilchrist, ministers; Hon. G. W. Ross, Messrs. C. J. Miller, D. Millar and Wm. McIntosh, elders.

Sabbath Observance—Revs. E. W. Waits, D. Sc. (Convener), Dr. Parsons, Dr. Dickson, J. McAlpine and R. C. Tibb, ministers; Messrs. James Brown, James McMullen and G. M. Roper, elders.

Systematic Beneficence—Mr. G. S. Gourlay (Convener), and Revs. R. Rogers, S. H. Eastman and R. Johnstone, ministers; and Messrs. O. R. Miller, J. W. Dick, Alex. Steele and W. E. Roxborough, elders.

Synodical Conference—Rev. W. G. Wallace (Convener), and Messrs. J. A. Turnbull and J. A. Paterson.

In every case the conveners of the respective committees in the several Presbyteries were added to the committees above.

DECEASED MINISTERS.

Dr. Torrance, for the Committee of Synod on Obituary Notices of Ministers in the bounds lately deceased, submitted the following report, which was adopted: "That this Synod would desire to feel solemnly impressed with the unusual extent to which death has made inroads upon the ranks of ministers within the bounds during the past year, as appears from the summary of changes, which was presented at the first sederunt. Most of those who have been thus removed had attained a good old age, and several of them had retired from the active duties of the ministry, after having had the privilege of preaching the Gospel of the grace of God for not a few years, comparatively considered. Some of them had also the opportunity afforded them—of which they availed themselves—of serving the Church and her great Head and King in an official capacity in the respective Presbyteries with which they were connected. Special mention may be made of one, who had spent considerably more than half a century, after coming to the district now comprised in this Synod, who was for a number of years clerk of the Synod of the late United Presbyterian Church in Canada; one of the clerks of the Canada Presbyterian Church, after the union that was effected in 1861, and also one of the clerks of the Presbyterian Church in Canada after the later union of 1875. The Synod would convey the expression of their Christian sympathy with the relatives that have been bereaved, and they would take to themselves the lesson which such events are fitted to teach, and would feel themselves incited to the forthputting of greater energy in the working out of their own salvation, and in serving their own generation, by the will of God, so that when they, too, are called away, they may receive the crown of righteousness which the Lord, the righteous judge, will give on that day."

AGED AND INFIRM MINISTERS.

Rev. William Burns presented the report of the Aged and Infirm Ministers' Fund. It was stated that the ordinary revenues for last year comprised:—Collections from congregations, \$600 less than the previous year, some 250 congregations having given nothing from the Hymnal Committee, \$1,100, about the same as the year before; rates of ministers, \$4,093, which is an increase of \$2,400. The payments to annuitants this year, according to years of service, are in some cases \$275, and hope is expressed that a still larger amount may be paid next year. The endowment has reached the sum of \$113,000 subscribed, of which \$86,000 has been paid up.

There was a few minutes' discussion upon the reasons why so many ministers remained out of the fund, and then report was received.

The following committee to promote the interests of the Aged and Infirm Ministers' Fund in the various Presbyteries was appointed:—

Kingston—Rev. T. W. Wilkins and Mr. W. J. Craig.

Peterboro—Rev. J. R. Gilchrist and Mr. Richard Hall.

Whitby—Rev. A. Leslie and Mr. Wm. Ratcliffe.

Lindsay—Rev. R. Johnston and Mr. G. F. Bruce.

Toronto—Rev. Dr. Parsons and Mr. J. A. Paterson.

Barrie—Rev. D. D. McLeod and Mr. J. A. Mather, (New Lowell).

Owen Sound—Rev. J. F. McLaren and Mr. John Harkness.

Saugeen—Rev. G. Munro and Mr. A. S. Allan, M. P. P.

Guelph—Rev. Dr. Torrance and Mr. Samuel Hodgskin.

Orangeville—Rev. W. Farquharson and Mr. McKittrick.

Algoma—Rev. W. A. Duncan and Mr. Alexander Paul.

The treasurer's report was presented by Mr. Brown. It showed receipts \$356.42, which with the \$75.46 balance on hand from the previous year, made a total of \$431.88. The expenditures, including \$31.05, expenses of commission to Whitby Presbytery, left a balance now on hand of \$119.

The report was adopted, and Mr. James McNabb, Toronto, was elected a member of the Finance Committee, Mr. Brown being re-elected treasurer.

An overture from the Guelph Presbytery asking the General Assembly to return to the old system of distributing copies of its minutes to all the elders of the Church, was transmitted without discussion.

The usual vote of thanks was passed, and Rev. S. Houston, the Moderator, declared the Synod adjourned a few minutes before 12 o'clock.

AUGMENTATION FUND.

Under date, 8th May, the Rev. Dr. Cochrane, Convener, H.M.C., has issued the following circular respecting this important fund:

As you are aware, at the meeting of the Home Mission Committee, in March, it was agreed to delay payment of the grants to augmented congregations then due, till the end of April, and the Executive were instructed should the state of the fund then not admit of their being paid in full, to reduce the claims, on the basis of a certain fixed sum so as to maintain an equal stipend throughout the Church. This action of the Committee was in obedience to the instructions of last Assembly (p. 17, minutes), "authorizing the Committee to reduce, in March, annually, the grants for the half year then ending, so as to equalize the expenditure and revenue of the year."

The grants passed at the March meeting have now been sent by Dr. Reid, to the conveners of the different Presbyteries' Home Mission Committees, less \$10 from each of the 114 settled charges on the list.

I need hardly say that it is with extreme regret that the Committee are compelled to reduce the grants. Last year, with \$800 from Mrs. Nichol's legacy, and a special effort amounting to over \$2,000, a balance was reported of \$2,448.94; but even with this balance, the contributions for the current year have fallen short by \$1,300, of the amount required to pay the grants in full. The Committee entertain the hope that Presbyteries will take steps to make up this deficit to the brethren in augmented congregations.

It is to be hoped that the response may be prompt and adequate!

Choice Literature.

ELEGY ON THE DEATH OF PHILLIPS STEWART.

Poet! tho' death hath made the music mute
Of thy melodious lute,
And bade thy heart no more, to richest
rhyme

Beat tuneful time:
Like bells that chime,
Of love, not death, thy soul-breathed songs
abide,
Echoing, thro' heaven, that thou hast
not died!

We hear their music fall
Clear on our ears, and, like a bugle-
call,

That winds 'Reveille' to the waking dawn,
Breathe that Death's night is gone,
And all is Morn of Memory with
thee,

Merged in the light of Immortality!

Tho' brief thy songs
And warbled in a blatant world of wrongs,
'Like linets in the pauses of the wind,'
They breathe of Love, and Beauty uncon-
fined;

In thy sweet strains we hear
The trembling chords of some diviner tune
Like rose-buds, in the morning of
the year,

That wait their perfect noon
Of full-rosed June.

Thy foot was on the Hill
Of deathless Song, to whose high crest
the Muse

Bade thee ascend, nor let thy lute
be still;

But asked of Life and Love to intertwine
Their Immortelles, with Melody's laurel-
wreath:

Therefore dark Death
Is not, for thee, Oblivion's tuneless breath,
But, in the songs that Life remembers best,
Love-bars of Rest!

Tho' worlds apart,—thou in the New,
and we

Here, in the Old—thy music links
us still;

And songs, whose warmth no win-
ter days can chill,

Bridge the cold chasms of the dividing sea,
So not alone the Land of Western Pine
Mourns the hushed strings of thy
Melodious lute.

But Erin's Love, O Western World! with
thine

Kisses the chords, and mourn that
they are mute;

And, like a rainbow, spans the parting
wave,
And lays her Shamrocks on thy Poet's
grave!

—Samuel K. Cowan, M. A.

HOW IT LOOKED AT HOME: A STORY OF '85.

I.

The place is the city of Rexborough.
The time is the first of April, 1885.

It was a bright fair day of a late spring.
Snow lay on the ground, but the warmth
of the sun and the feet of passengers had
transformed its purity into slush and mire.
Of passers there were many, for the fine
old city wore an aspect very different from
its normal quiet; streams of people, with
anxious and excited faces, tended all one
way; there was gloom on some men's
brows, there were grave, stern words on
some men's tongues; here and there a wom-
an was in tears; at the corners watching
listening groups were gathered; the oft-
repeated names of certain men and places
were even in the children's mouths; there
was a breath of expectation in the very
air.

Among the passengers who alighted
from the stage that made the daily trip
from the village of Woodburn was a young
woman, who looked about her in some
wonder at the unusual stir. She had a
grave and sweet, if not a beautiful face,
wearing now a slight expression of anx-
iety foreign to its accustomed calm. She
asked no questions, but, avoiding the
throngs that filled the thoroughfares, pro-
ceeded without delay to a quiet house in
a quiet part of the town.

She was expected, for the woman who
opened the door expressed no surprise, but
broke at once into exclamation.

"Oh, Miss Thorpe! What a day for
you to come! And why? I hope there's
no trouble with the doctor, as well as the
trouble that's come on us all."

"I hope not," said the girl quietly.
"But what do you mean? What is the
stir in town for?"

"Why, don't you know? Haven't you
heard, or read the papers? There's extras
out—"

"We only get a weekly paper," said Miss
Thorpe. "What is the matter?"

"You've not heard? Why, there's more
trouble in the North West. There was a
fight last Thursday, and nine men killed."

"Never!" exclaimed Miss Thorpe, in no
slightest degree realizing the meaning of
the words.

"Yes: the same man has raised it that
was at the bottom of the '70 trouble, when
my son was out; but they say this is
worse. Anyway the soldiers are on their
way to the West; they're to be here to-
day, and there's great excitement over it.
My boys are down to the station now to
see them come in."

"But I can't believe it!" said Miss
Thorpe, incredulously. "How is it we had
no warning—that we've heard nothing
about it before?"

"Ah, that's the wonder!" said her host-
ess, shaking her head. "Some people must
have known, of course, but folks like you
and me have been left in the dark. Why,
even last week the papers said there was
no fear. But now tell me about yourself
—you expect the doctor?"

"Yes: I got a card from him to be here
to-day."

"And I got one to say that you'd come.
Anything up?" she added, with a signifi-
cant smile.

"No, Mrs. Gould, I don't know why I'm
here, any more than you do."

"Well, if the doctor fixed it, it's all
right; he never does anything without a
reason, and a good one; doesn't Mr. Thorn-
old. Of all the students I ever boarded he
was the most reliable. You're a lucky
girl, Miss Thorpe, even if you do have to
wait a while."

Miss Thorpe did not answer, and a
thought seemed to occur to her hostess.
"Why, you must be tired! sit down while
I make you a cup of tea. Here's all the
papers, and you can study up the rebel-
lion while you wait for the doctor. Like-
ly he'll come on the train with the soldiers
—the express is in long ago."

So Miss Thorpe sat down to "study up
the rebellion," a study in which she had
many fellow-scholars that spring. The
word had startled her. She had read some
history and knew what it had sometimes
meant, what, wherever it is breathed, it
may mean. At first in her reading she was
perplexed; events of which she had never
heard were spoken of as being of deep sig-
nificance—places whose names were un-
known to her (as indeed they were un-
known to many of us Canadians until a
fierce necessity compelled a new study of
geography) were referred to as being cen-
tres of vital interest; but as her attention
became more fixed, as she by degrees dis-
entangled fact from its wrappings of heat-
ed discussion, she learned what is now
history—in our history, alas! a black-bor-
dered page. She learned that the country
was threatened—no, not threatened—but
quivering under the shock of an insurrec-
tion of which no one at that time knew
the extent or could foresee the end; she
learned that battle, murder and sudden
death had startled the land like a light-
ning flash from a summer sky; that sed-
ition had lifted its serpent head and that
patriotism had arisen to crush the reptile
under its heel; that the menaced nation
had appealed to her children to sustain
her majesty and her authority; and that
throughout her length and breadth they
had responded to the call.

It had not entered her mind that events
of such importance could concern so hum-
ble a person as herself; her interest was
entirely impersonal, but as she read, some-
thing woke in her breast that had never
before stirred there; and her pulse quick-
ened at the story how a few days before
the Queen City had poured forth her sons
on that loyal errand from which alas!—
alas? yes, but also to their eternal honor
—some of them were never to return.

She was of course, incapable, as were
many others, of judging of the merits of
the case; the oft-repeated phrases "Half-
breed claims," "Bill of Rights," "Misgov-
ernment avenged" etc., were to her but
words; but accurate knowledge is seldom
necessary to strength of feeling, and Miss
Thorpe threw all the strength of hers on
the side of existing law. The very name
rebellion presupposed a system of order

against which to rebel, and which, how-
ever far from perfect, must be preferable
to the chaos resulting from its rash and
violent overthrow. Time has taught us
that then, as on other occasions, there
was right, as there were faults, on both
sides; but it needed time to teach the les-
son, and to Miss Thorpe the fact that five
days before the northern snow had been
stained with the blood of nine brave and
loyal men who had laid down their lives
in obedience to, and in defence of, law
and country, was sufficient to rouse a pas-
sion which left little room for discussion
as to where the greater share of the blame
might lie.

While she studied and pondered the day
waned and the dusk fell. She was in a
gloomy reverie, her thoughts far away
with the dead at Duck Lake and the liv-
ing who wept them, when one of the child-
ren of the house came and said to her in
an awe-struck whisper, "There's a soldier
here that says he's Dr. Thorold."

She could hear the beating of her heart
as she went to meet him, and paused a
moment with her hand upon the door.
The opaque lamp left the room partly in
shadow, and she hesitated as the unfamil-
iar figure advanced to greet her.

"Grace, darling—" and in an instant
she was in his arms.

"Forgive me, dear, for having left you
waiting so. As you see—my time is no
longer my own."

She looked up quickly; there was no
need of questions. The dress he wore told
her all.

"Oh, Paul—I did not think—I did not
know—"

"You did not know, dear, because there
was never need to tell you; but the need
has come."

Again she could say nothing but, "Oh,
Paul!"

On their further words let us not in-
trude for a while. There were many such
spoken in those days.

"So you see," he said, after an interval,
"the country doctor is no more exempt
from the call of duty than the business
man or the workman. And I hope he is
no less willing to obey."

As she looked at him the expression on
his face caused her to exclaim: "Oh, Paul,
do you think it so serious?" She spoke
imploringly, as if his opinion must with
her outweigh all others.

"I fear so," he returned. "There are
those, I know, who profess to make light
of it, and I hope they may be right; but
I am afraid it will be no play."

She drew a long sigh.

"Therefore—I could not go without see-
ing you again. You know—sometimes—
people—when those men went out from
Prince Albert last week they did not come
back, Gracie, dear."

"But, Paul—you don't seem sorry—I
believe you are glad to go!"

"Glad?" he repeated, "that is hardly
the word. I don't know how others may
feel at a time like this, but it seems to me
that I have only just begun to live. Glad?
If the surrender of my own breath would
bring back the lives that are lost—if my
own blood would efface from the country
the stain of that which was shed last
week—it is little to say that I would
gladly give them; but as it is—Grace,
you know my heart; to you I have confess-
ed what it has been to me never to know
my parents; can you think what it must
be to me to have found in my country a
mother at last?"

He smiled, while a light, half fierce,
half tender, shone in his eyes. His fervour
struck an answering spark in Grace, even
while she felt a momentary pang of wom-
anly jealousy of the patriotic enthusiasm
that rose above and beyond even the
thought of her.

"And you must do your part," he said,
kissing her; but she remained silent.
"Grace, can you be brave—for yourself
and others?"

"I will try," she said; but as she
spoke she clung closer to his arm.

"Now," he resumed after a pause, "let
us think of others; there is much to say
and my time is short. How is Annis?"

"Very ill. Her grandfather is going
to send her here with me for advice, at-
tendance and care."

"He is going to do something sen-
sible at last? Grace—was it that busi-
ness with Norman Wright that has made
Annis so much worse?"

"I am sure of it. She was very fond
of him, and never being strong the worry
and grief overcame her."

"Tell me, Grace, how was it?"

"There's little to tell. You know Nor-
man was—well, not quite steady; not
much amiss, but still—and uncle spoke to
him—seriously—and he took it in bad
part. He wanted Annis to promise him,
but she took her grandfather's advice—
and the end was that Norman got very
angry—he would listen to nothing, and at
last he broke it off and went away. We
don't know where he is now."

"Grace, he is here now—with me."

"Paul, you don't mean it!"

"I do. He's sorry enough he ever
left. I met him in L— and proposed to
him to come and he jumped at the chance
of going as substitute for one of my
men who met with an accident. He was
too likely a fellow and too well
drilled to be refused. I'll look after him."

"How will Annis bear to have him go?"

"She must bear it as others do, sweet-
heart. He is at all events more worthy
of her now than ever before, and maybe
her grandfather will think so too, when
we get back."

"And we must stay here—and do noth-
ing—while you are fighting!" said Grace,
sadly.

"You'll have plenty to do, dearest. You
have Annis to care for, and me to think
of and write to. And—who knows?—
there may be no fighting after all. Some
people laugh at the thought."

But Grace drew no comfort from this.
She saw he did not think so.

"Now I must go," he said, gently dis-
engaging her clinging hand. "Thanks,
dear, for what you have not said; you
are my own brave girl. Take care of the
weaker one for poor Norman's sake. We
go on Friday, and I will see you again
if I can, but if I can't—you will trust
me, Grace?"

She looked at him with brimming eyes.
It would be scarcely fair to listen to their
last good-bye.

II.

This short tale, is in one sense, not
history. Abler pens have already record-
ed those events which made the spring
of 1885 a landmark of our time, and
this is but the simple chronicle of the
way in which they moulded and affected
a few unimportant lives. But events do
not constitute the whole of history—it is
also written in the lives of those who
make it; and as the industry or sloth
of each individual unit adds to or takes
from the material prosperity of a nation,
so is her inner life reflected in the disci-
pline, joy or sorrow of each separate soul.

Among those who awoke to a new ex-
istence was Grace Thorpe. Never self-
ish, in the whirl of emotion and sensa-
tions never hitherto dreamed of, her own
grief was almost lost sight of. Those who
remember that Good Friday, remember al-
so the snow that late as the season was,
fell in blinding masses, blocking traffic,
and detaining the troops concentrated at
Rexborough till the icy Easter dawn.
Grace never confessed it, but in the dusk
of that Friday she took her way, wrap-
ped from recognition, past the crowded
barrack square where the men were ex-
changing farewells and anticipations of
return, and over the deserted bridge where
the snow lay piled unbroken. Her one
hasty glance past the pacing sentry and
through the gate was her farewell to
Paul, her last weakness and self-indul-
gence. With the next day she returned
to the duties that took her out of self;
and in the removal to the city of the in-
valid girl who filled to her the pace of
sister, and in tendance of her and the
querulous old man who wished neither
to go nor stay, she found enough to occupy
her heart and her time.

Then there came a harder trial, the
waiting for news; the hardest indeed, of
all trials, as those who have borne it
know well.

Alternating between the quiet of the
sick room and the scarcely less quiet of her
daily walk Grace's life yet held much busy

thought. She heard from Paul — short accounts, written where and how he could, of tiresome marches, unaccustomed duties, and conjectured movements to a doubtful end—letters which in their spirit of loyalty and honor made her heart glow. Through him also Annis heard of Norman, (who, under stress of duty and renewed hope was bearing himself as a soldier should) and the girl brightened visibly; so much so as to sensibly lighten the remorse of the grandfather who in his over-care of his fragile darling and denial of what seemed to her hurt, had brought about the very mischief he had striven all her tender life to avoid. There was no question of denial now; and when in Paul's letter at last came a few lines which Annis read with a happy blush and hid upon her heart before she slept, the doctor on his next visit marvelled what had wrought so sudden a change for the better in his patient. Grace knew—she had her own heart-medicine of the same description — but she held her peace.

Then came a day when all thought of peace was ended, and the dream of those who had preached it was rudely broken; when the crack of the rifle on the far Saskatchewan was echoed in the hearts that throbbed by the St. Lawrence, and the news came that a fresh harvest of young lives had been cut down like the grass; when the beautiful old city was stirred as never before in the memory of living man; when in street, and home, and market, there was but one cry—for news; when the bulletin was besieged and amusement forsaken; and when people coming even from the house of God thought less of the holy words still sounding in their ears than those of the yet wet "extras" that met them at the door.

On Grace and Annis the tidings of the skirmish of that eventful 26th of April wrought very differently, though neither found the loved name in the lists that brought grief to so many. To the one, lifted above self by an agony of sympathy, not the least strange sensation was that of the unreality of surrounding things, the triviality which seemed suddenly to invest the items that made up the sum of daily life, and the feeling by which the distant and unknown became the essence of existence. That life should go on as usual and all the pageantry of Nature remain unchanged—that roses should bloom and birds nest and sing while blood was flowing, groans were drawn, and hearts were aching—seemed to Grace an unpermissible anomaly; that business cares should engage and youthful gaieties be indulged in while pain, danger, privation and death were the lot of companion, comrade and friend, appeared unfathomable in its depth of pettiness; and the consciousness of a double self, of the contrast between the outward contact with the world of sense and the inner life that pulsed and throbbed with unspoken and unshared emotions, remains with Grace as the most ineffaceable memory of that never-to-be-forgotten time.

The interest of Annis on the contrary was but a kind of sublimated selfishness. "It toucheth thee and thou faintest," are words not applicable to Job alone. To the sick girl, prostrated anew by the fresh excitement, and shut in upon herself and from all outward intercourse, the North West Force soon came to mean Norman Wright alone, and every incident of the struggle, success or failure, shame or triumph, to be only thought of as it regarded him. Annis had known that sorrow was the common lot, but when brought face to face with the truth in her own experience she found it harder that she could endure. No doubt the Dispenser of causes has known how to apportion each to the work it is to perform, and if to the mother or mistress the welfare of son or lover outweigh the obliteration of battalions we are bound to believe that that force was needed to preserve the balance of creation; but to eyes that have opened on a wider horizon it looks incredible that others should have less range of vision—that personal joy or pain should engross the mind is wonderful to the soul touched and awakened by patriotic fire.

(Concluded next week.)

SOME ANTELOPE CHARACTERISTICS.

Have you ever seen a band of Antelope wending its way over mountain and valley? If not you have missed a charming scene.

The antelope (*Antilocapra americana*) is a small animal weighing from 60 to 100 lbs.; dark yellowish sides and front, with white legs, and rump patch; small, slender legs and a small hoof. Their eyes are large and expressive, and their ears are fans which catch every sound of danger. They are a cautious yet curious animal, and when alarmed almost invariably circle back to the point from which they were startled.

Antelope usually perform a seasonal migration to and from their different feeding grounds. Those of western Wyoming winter on the Colorado desert. As the snow gradually recedes, they wend their way back to the mountain basins, where the grass starts late and is green and tender throughout the summer. They stay here until the fall snows come, and then work back to the desert as fast as the snow compels them.

While young they are easily captured and domesticated, and the prevalent idea that they will not breed in captivity has been proven an error by a gentleman who has some in a park on the Mississippi.

But if you want to see how agile and fleet they are, suppose yourself watching some of the bands we came across on a trip over the mountains last fall. Once we came over a high hill only to find on the other side a deep ravine. The horses started, snorted and turned from the trail, and the cause of this disturbance was a band of twenty or more antelope. They saw us at once and we waited and watched them. Like the wind they were off, going up the steep mountain side as if they had wings, an old doe in the lead. They offered splendid shots, but we had all the meat we needed, and no true sportsman would kill such an animal merely for sport. We crossed this ravine and on gaining the summit saw them standing on an eminence beyond watching us, ears erect, eyes dilated, nostrils quivering, and on the ridge just ahead was the old doe acting as advance guard. When she had satisfied herself that we were not of the dangerous kind of humanity, she uttered a peculiar whistle and started to the leeward of us, and the whole band followed.

Their fleetness of limb even when wounded is something remarkable. I saw my husband attempt to rope one that had its left foreleg broken near the shoulder. He was mounted on a good horse, but the little animal seemed to fly, the broken limb flapping from one side to the other; and although it had but three legs it got away from him. I tried to join in the chase, but it was too hard riding for me to enjoy.

We saw these graceful creatures day after day in bands of all numbers, from three to one hundred or more; but their number is fast being diminished by the wanton war made upon them by the Indians. The red man's thirst for intoxicants leads him to skin-hunting, and this method is fast decimating the game.—Forest and Stream.

Is It Right

to say that \$50 can possibly grow, in 3 years, to \$500?

Depends on the facts.

What are the facts?

Too many to print here. See pamphlet, sent free, with a map.

We are taking partners. A man or woman wants to know what \$50 is likely to bring in 3 years.

It may not bring 1 cent in 3 years; the business is watering land in a country where nobody lives and nothing grows without water, but where wealth springs out of the ground with water. Takes time; incredible time; so quick.

Pioneers grow vegetables to sell and live on first and fruit to sell next; and then they can pay for water and land. Takes time; but time works wonders there.

Do you want the facts?

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

Missionary World.

AN INTERESTING SKETCH.

Some time ago there was word from Dr. Mackay, concerning four of the native missionaries in Formosa, whose health had failed and whose days are evidently numbered. Their names, as published, are Siau Tien, A. Trig, Thien Sang, and Chhoa Seng. Some incidents concerning these men may be of interest to our readers.

In a small town in North Formosa, surrounded by beautiful green hills, stands a strong stone building, solid enough to hold its own against wind, rain, and terrible typhoons. Plain and unpretentious, yet the place is neat, clean, and attractive, thereby proclaiming, silently but very distinctly, that it is dedicated to the worship of the God of purity. There I sat, (it seems but yesterday,) watching the assemblage of bare-footed burden bearers, talkative women, and half-clad children, gathered about the door; and the more decorous group of worshippers nearer the platform, and then watching, too, with no little interest, Siau Tien's tact in keeping the close attention of the whole crowd for more than an hour, while he contrasted the teachings of Paul and of Christ with those of China's priests and sages, and taught his hearers to praise Jehovah. I learned something from that teacher. Many evenings in Oxford College I noted the eager expression of A Trig's face as, with characteristic perseverance he laboured night and day to gain the necessary preparation for combating heathen superstition, and making known the only Saviour. One would not need to understand Chinese at all to see that A Trig was in earnest.

Once we paid a visit to Kap-tsu-lan and when there found Thien Sang prostrated with fever, his wife doing her best to keep out of bed and care for him. An old woman (a heathen) coming in and out of the chapel said to me, "I am so sorry and so are all the neighbours, about Thien Sang and his wife, for they truly have good hearts and know how to sympathize with us. When well they are always ready, day or night, to do anything in their power to help us in our troubles." I thought Thien Sang had done some practical preaching.

I often listened with profit to Chhoa Seng, but never can I forget with what intense earnestness on one particular Sabbath—after himself being brought very near to the unseen world—he pleaded with heathen and converts alike to "redeem the time." Seng was one of the number who, at the time of the French trouble, just escaped with their lives from the Chinese mob.

Faithful preachers! Not faultless; neither are we. But, Canadians! there will be revelations some day, when you are permitted to look into the faces of Chinese brethren for whom you have often prayed. I know all these four workers, and honor them as I do others in Formosa. When I think of what they have had to contend with; and contrast their situation with ours in this delightfully healthy climate, surrounded as we are with Christian communities I hear "a still small voice" yet reverberating, penetrating, irresistible as the thunder—"Unto whom much is given of them much shall be required." "Awake, thou that sleepest."

ANNIE STRAITH JAMIESON.
Chatham, May 3rd, 1893.

At Penang there is a leper hospital under the care of the English Presbyterian Mission. Here those who show symptoms of disease are received and kept until the disease reaches a certain stage, at which time they are sent to Leper Island, which is in the vicinity of Penang. On the island are two hundred and thirty lepers, and a number of them while in the hospital at Penang received gladly the Gospel, and have carried it to their present miserable companions.

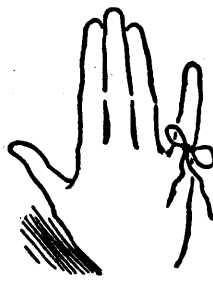
Bishop Thoburn has great faith in a rapidly advancing evangelization in India. He says: "I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that

of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation."

A man named Chang has long been a warm-hearted convert, ever ready to help. He had passed well through sore home trouble on account of his faith. But an old sin at length again enslaved him, and it seemed as though he would be lost. Then God used the story told in Matt. xvii. 14-18, to convince him of sin. Weeping, bitterly, he said: "Yes opium is a devil, who has often flung me into the fire. He went home to destroy his pipe. For four days he would see no one, nor did he either eat, or leave his bed. He refused help from medicine; said he would trust to prayer only. 'I'll starve the devil; I'll die if I must, but I won't give in.' God heard his cry, and he was soon back at the chapel, confessing his sin, but hoping that he was forgiven. His wife no longer persecutes him. His son was converted not long ago by hearing an exposition of a hymn. Two of his daughters and son-in-law are also sharers with him in Gospel blessings.

An English missionary on the Congo writes to Regions Beyond a sad description of the misery produced in Africa by the introduction of intoxicating liquor. He says: "European nations are more guilty to-day than they were half a century ago, for it has now been demonstrated that to introduce liquor among aboriginal tribes means nothing less than their perdition and extinction. It is wicked to be indifferent to the awful drunkenness at home, but it is positively satanic to deliberately sow the seed of this terrible vice in a country where it is comparatively unknown. I was especially struck during my stay at Matadi, with the awful strides that the drink traffic is making in this country. Wherever you go you see the natives engaged in the one pursuit of buying, selling or drinking the 'malava mamputu,' or trade gin. If one speaks against the habit they will, perhaps agree, that it is injurious, but they drink on all the same, only a few having sufficient will-power to resist its fearful fascination. At every one of the small markets of 'Lalu' on the road there is sure to be a liquor seller, no matter how short the food supply; and it is pitiful to see poor half-starved up-country carriers bartering away their very insufficient rations for a drink from the man with the bottle."

The Rev. E. P. Scott, a missionary in India, saw one day in the streets of the city where he was working, a queer-looking man, who had come down from some mountain village. Upon inquiry, Mr. Scott found that the people of that place had never heard the Gospel, and he made up his mind to carry it to them. His friends tried to dissuade him from his purpose, and told him that he would never come back. But he took his violin and started bravely off. As he entered the village, he was at once surrounded by natives, and a dozen spears were pointed at his heart. Still he did not quail, but closing his eyes lest the cruel faces so near his own should shake his courage, he began to play upon his violin the old hymn, "All hail the power of Jesus' name." As the sweet notes fell upon the air, there was a sudden hush about him, and he wondered what had happened to his savage companions, but he did not pause until his arm was too tired to move the bow any longer. Then glancing up, he saw that the men were standing motionless around him, and that tears were on many of the dusky cheeks. The power of that wonderful Name had made itself felt through the music, and awed them into silence. There was no further opposition to the messenger of good tidings. Mr. Scott lived with these people for two years and a half, teaching them from the Bible and helping them in many ways. At the end of that time he was obliged to leave them, because his health was failing, but the inhabitants of the village went as far as possible with him on his journey, saying over and over, "Oh, missionary, do come back to us soon; there are tribes beyond us who must hear your story, too."

SOMETHING TO REMEMBER,

if you're a weak or ailing woman—that there's only one medicine so sure to help you that it can be guaranteed. It's Dr. Pierce's Favorite Prescription. In building up overworked, feeble, delicate women, or in any "female complaint" or weakness, if it ever fails to benefit or cure, you have your money back. It's an invigorating, restorative tonic, a soothing and strengthening nerve, and a safe and certain remedy for woman's ills and ailments. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and strength.

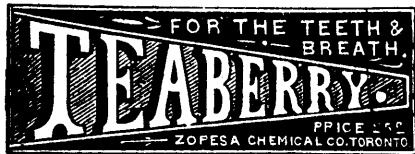
Nothing else can be as cheap. With this, you pay only for the good you get.



Ward off Spring disease by taking K.D.C. It restores the stomach to hearty action, a healthy stomach tones the system. Try K.D.C.

Free sample mailed to any address. K. D. C. Company, Ltd. New Glasgow, N. S., Canada, or 127 State

Mass. St. Boston,



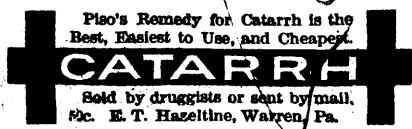
In cases of
Diphtheria
Delay
is
Dangerous
PERRY DAVIS'
PAIN KILLER
will quickly cure
Diphtheria, Quinsy,
Coughs, Colds,
and
Sore Throat.
25¢ BOTTLE.

THE VITAL PRINCIPLES

—OF—
BEEF & WHEAT

—WITH—
HYPOPHOSPHITES
STAMINA I.

A FOOD AND A TONIC.



Pisio's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail.

Prepared by E. T. Hazeltine, Warren, Pa.

Ministers and Churches.

Rev. Mr. Galloway, of Kirkland, preached his farwell sermon last Sunday to a large congregation.

Rev. A. A. Scott, of Carleton Place, has been elected Moderator of the Presbytery of Montreal and Ottawa.

The Presbyterian congregation of North Bay, have extended a call to Rev. Mr. McMillan, of Alvinston.

Dr. Meiklejohn, Stirling, was married to Miss Bennett, sister-in-law to Rev. J. M. Gray, Presbyterian minister at Stirling.

The Aged and Infirm Ministers' Fund of the Presbyterian Church has received a donation of \$750 from Col. Allan Gilmour, of Ottawa.

The anniversary services of the Presbyterian congregation, Minnedosa, to be held on May 21st, will be conducted by Rev. R. G. McBeth, of Augustine church, Winnipeg.

The Port Hope Times writes in high terms of the sermon preached in the First Presbyterian Church there, by the Rev. Dr. Waits, of Owen Sound, a week ago last Sabbath.

The Rev. R. P. McKay, secy. F. M. Com., and Rev. W. A. Wilson, have been appointed Commissioners at the next General Assembly, by the Presbytery of Honan, China.

Rev. A. Fowler, Presbyterian minister at Morris, is at the Winnipeg general hospital. Last Monday he fell from his horse and sustained a severe injury, breaking his leg in a dangerous place.

Rev. D. McEachern, of the Napanee Presbyterian church, has left for Europe. He will be absent for two or three months. His pulpit will be supplied by Rev. W. Meikle, a successful evangelist.

Rev. M. H. Scott, of West Winchester, who has accepted the call of the Presbyterian congregation at Hull, will be inducted on the 26th instant. The Rev. Mr. Graham, of North Williamsburg, has been appointed interim Moderator of the Session at Winchester.

A new manse is about being erected for the Rev. Dr. McKay, of Woodstock. The lot south of the church grounds has been purchased, and the building is to be completed by October 1st. The whole cost will be in the neighbourhood of \$4,000.

Messrs. S. S. Burns and James Madill, students of Queen's College, were licensed by the Presbytery of Brockville, and both will be inducted as follows: Mr. Burns into the charge of Westport, June 13th, and Mr. Madill, into the charge at Bishop's Mills, on June 5th.

Rev. Father Chiniqy was unable through illness to be present at the deliberations of the Synod of Montreal and Ottawa, and the conference on French work, which was to have been held in Knox church, where the venerable old man was to have been the prominent speaker, was declared off.

The Rev. Mr. Neil Shaw will be inducted as pastor of Egmondville Presbyterian Church, on Tuesday, May 23rd, at 2 o'clock. The Rev. P. Musgrave will preside; the Rev. J. A. McDonald, of Varna, will address the minister; the Rev. J. A. Hamilton, of Londesboro, the people, and the Rev. R. Henderson, of Manchester, will preach.

The Presbyterians of Oshawa, at a congregational meeting held recently, heartily decided on the erection of a new church in the near future. The collection of funds for the purpose is to be proceeded with at once. The present church was erected 31 years ago, during the pastorate of the late Rev. Dr. Thornton, whose memory is still fragrant in the community.

Rev. W. M. Rochester, B.A., pastor of St. Paul's church, Prince Albert, is taking a two months' vacation going to his old home in Ottawa, and also to the State of New York, where Mrs. Rochester and child are visiting at the home of her parents. The pastor and his wife intend returning about July 1st, via the World's Fair city. Rev. Mr. Hutchin will be in charge of St. Paul's during Mr. Rochester's absence.

The following note has been received from the secretary of the Minnedosa congregation for publication: This congregation is desirous of securing a suitable pastor, and wishes to confer with any minister willing to come to this country with that end in view. Good manse adjoining the church, with coal furnace. The cost of living almost as low as in Ontario. Town is noted for its beauty, and is a healthy place in which to live. Address the secretary Minnedosa, Man.

The Ottawa Free Press says: City Clerk Henderson has received a welcome communication from the Rev. F. W. Farries, who is now located at New Berne, North Carolina. In the letter the writ-

er encloses a reply to the address of the city council on his leaving the city and expresses his warm appreciation of the kind words tendered him by the aldermen of Ottawa. Rev. Mr. Farries states that he has been warmly received by his people and is already meeting with much success.

Rev. Jas. Stuart, of Prescott, speaking to a reporter of an Ottawa paper of the relations between the two nations along the international boundary line, says that on the Canadian side there is no feeling in favour of annexation. On the contrary a most decided feeling exists that Canadians should remain as they are. The tariff matter, however, is looked upon as a serious detriment to the welfare of the people, and by way of a quiet protest, smuggling is carried on very freely across the St. Lawrence from both sides. The tariff is felt to be altogether unnecessary.

The Belleville Intelligencer says: A large and influential meeting of the congregation was held in St. Andrew's Church last night, Col. Brown in the chair. Among the important items of business the following resolution was unanimously carried: Resolved, that at this general meeting of the congregation of St. Andrew's Church, Belleville, in convention assembled, we do unanimously extend to our pastor, Rev. M. W. Maclean, and to Mrs. Maclean, our heartfelt sympathy in their sad bereavement, our cordial welcome home again to St. Andrew's, our sincere pleasure and satisfaction that our beloved pastor is again able to resume his labours among us, our earnest assurance of loyal support and devotion to him in all his ministrations, both in the pulpit and in that pastoral intercourse which has endeared him to us as a man, and we pledge ourselves anew, individually and unitedly, to cultivate and maintain that harmony and zeal which has ever characterized St. Andrew's in the past, under his guidance and leadership, and we trust that he and Mrs. Maclean may long be spared to go out and in among us, doing the good deeds of love and identifying themselves with all good works in Belleville, blessing and being blest.

At a special meeting of the Guelph Presbytery, held at Berlin on the 5th inst., the Rev. Albert Atkinson, formerly of Picton, N. S., was inducted into the pastoral charge of St. Andrew's church. Rev. Dr. Jackson, of Knox church, Galt, Moderator pro tem. of St. Andrew's church session, presided. Rev. Mr. Glassford, who had been inducted the day previous as minister of Chalmers Church, Guelph, preached the sermon; Rev. Mr. Mullin, of Fergus, delivered the charge to the new minister; and Rev. Mr. Millican, of Galt, addressed the congregation. Rev. Dr. Torrance, of Guelph, who took part in the services, Rev. Mr. McInnis, of Elora, and Rev. Mr. Strachan, of Hespeler, were also present, as were also a number of ministers and many of the members of other denominations. A social reception, under the auspices of the ladies of the congregation, was held in the church school room in the evening, and was a great success. An excellent musical programme was rendered, and refreshments were served. During the evening Rev. Dr. Jackson, of Galt, was presented with a fine onyx gilt-topped table and a rose jar, as a mark of appreciation of his kind services at various times in the interests of the Church during the year. Mr. Atkinson was warmly welcomed by his new parishioners. He succeeds Rev. Mr. Winchester, who was appointed superintendent of the Chinese Mission in British Columbia, and enters upon his ministry under most favourable auspices. He is a young man, a native of Scotland, a graduate of Edinburgh University, and an able and earnest preacher.

INTERESTING PROCEEDINGS.

The corner stone of the new Presbyterian church at Kent Bridge was on May 4th, 1893 laid by B. Ferguson, M. P. P. for East Kent. There was a large concourse of people. The Rev. J. Becket, of Thamesville, presided; Rev. J. Davidson, of Bothwell, read the fourth chapter of Zechariah; Rev. A. McColl, of Chatham, engaged in prayer; and J. S. Muldrew, of Knox College, read a short historical sketch of the congregation, which with a copy of the leading newspapers of the day, the Presbyterian Record, and the annual report of the Students' Missionary Society, were placed in the cavity of the stone. The chairman then declared the foundation stone well and truly laid.

Addresses were made by the above named ministers, Messrs. Ferguson and Warren Martin, Revs. J. Nethercott, (Methodist), J. Kelley (Baptist), Dr. Battisley, of St. Andrew's, Chatham, and Mr. Jas. Skene, student missionary in charge. Dinner was provided in abundant and substantial style by the Ladies Aid; and in the evening an interesting programme was rendered by local talent, the Thamesville Cornet Band, and the McMillans, of Louisville. The net financial result of the day's proceedings amounted to \$153.

The congregation of this place originated in the year 1886, when the Rev. J.

Becket preached by invitation to a goodly number of people in the Foresters' Hall once a fortnight on a week evening during the greater part of the summer. In 1888, at the request of the Presbytery of Chatham, the Students' Missionary Society of Knox College, sent preaching supply in the person of Wm. Cooper, who preached also at Wabash and Grove Mills. Messrs. J. S. Davidson, J. S. Muldrew, W. R. McIntosh, and Jas. Skene, each in the order named laboured in the field during the summer months of one year.

On Monday, March 6th, 1893, a congregation was duly organized by authority of the Presbytery. The Presbyterians and their friends here are evidently full of life and hope, and are working with a determination to have the new brick church, costing about \$1,600, and capable of seating nearly 200 persons, almost if not altogether free of debt at the opening in the course of a few months.

THE NEW ENGLAND CONSERVATORY OF MUSIC.

The New England Conservatory of Boston, Mass., stands deservedly at the head of American Schools of Musical Training. During the lifetime of its founder, Dr. Tourjee, it has already won the confidence and support of the American people, and since his death the acceptance of the directorship by the scholarly musician, Mr. Carl Faelten, has given the institution an impetus and standing second to none in this country.

A careful investigation will quickly convince anyone that nothing is left undone for the highest intellectual improvement of its pupils, and that the moral influence thrown around them are far reaching and in every way beneficial. The Conservatory is evidently no place for the lazy or frivolous, but to those who desire the highest attainment, and are willing to devote the necessary amount of study and investigation aided by minds of exceptional ability, this Conservatory offers inducements and privileges heretofore unattainable in America.

We call the special attention of our readers to the advertisement of the Oak Hall clothiers. This firm have decided to rebuild on their present site. The new building will be a handsome modern roomy structure, being 52 feet frontage by 100 deep. As they intend to have their building completed during this summer, a quick clearance of their immense stock is absolutely necessary. They are offering a straight discount of 15 per cent. on every sale; this is an opportunity that the buyers of clothing will no doubt take advantage of. The reputation of Oak Hall for strictly honest dealing, and the imperativeness of the sale guarantees its genuineness.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At Montreal, May 2nd, by the Rev. W. R. Cruickshank, Charles J. Watson to Katie MacInnes.

On the 26th ult., by Rev. A. A. Scott, M. A., Robert H. Young, C. P. R. conductor, to Miss Katie McIntyre, both of Carleton Place.

At the manse, Bracebridge, on May 1st, 1893, by the Rev. W. Clarke, Miss Emma E. Burke, of Toronto, to Mr. James Mainhood, of Port Sydney.

At "Lindencrest," Orillia, on May 10th, by the Rev. Geo. Grant, B. A., I. P. S. Mr. Edward Wheeler Clark, of Markham, to Miss Mary Isabella Esson, of Orillia.

At Kippen, Ontario County, on the 2nd inst., by Rev. H. Irvine, assisted by Rev. A. McKibbin and Rev. R. Barnby, Mr. Henry Ivison to Miss Jemima Mellis, both of Kippen.

In the Presbyterian Church, Tweed, Ont., April 27th, by the Rev. Samuel Houston, M. A., of Kingston, A. Geen, of Marmora, to Annie M., second daughter of Mr. Hugh Stewart.

At Hamilton, Ont., on Thursday, April 27th, by the Rev. Dr. Fraser, James Clark to Violet C. R. Murray, youngest daughter of the late William Murray, Coatbridge, Scotland.

On the 19th ult., at the residence of the bride's father, Dalhousie, by Rev. Jas. Binnie, M. A., B. D., Mr. Robert A. Duncan, of Lanark Village, to Miss Mary C. Munro, of McDonald's Corners.

On the 4th of May, at the residence of the bride's father, Ormestown, by the Rev. D. W. Morrison, B. A., Thomas A. Helm, Huntingdon, to Agnes, daughter of Mr. Francis Beattie.

At Sprucehurst, the residence of the bride's father, on Wednesday, May 3rd, by the Rev. W. A. Hunter, M. A., of Toronto, brother of the groom, Rev. R. J. Hunter, B. A., of Ridgetown, to Tena, daughter of D. G. Willson, Esq., of the same place.

DEATHS.

At Barrle, on Sunday, May 14th, James McFie Hunter, M. A., Principal of the Collegiate Institute, aged 42 years.

At the family residence, No. 24 Gwynne street, on Saturday, the 13th May, Geo. P. Dickson, in the 82nd year of his age.

Drowned, at Almonte, on Saturday, May 6th, John Howard McNab, only son of Mr. P. C. McGregor, M. A., Principal of Almonte High School, aged 8 years, 7 months and 23 days.

India now boasts the finest land telegraph service in the world. Recently duplex messages were transmitted without relays a distance of 2100 miles, over a line extending from Calcutta to Madras. The wire employed was of copper, and the feat was rendered possible by the employment of an apparatus introduced by a member of the Indian Telegraph Staff.

There are two motives of obedience, fear and love. Fear cannot make saints, but it may restrain sinners.

The vital principles of Beef and wheat with Hyp phosphites Staminol, a food and a tonic.

"German Syrup"

The majority of well-read physicians now believe that Consumption is a germ disease. In other words, instead of being in the constitution itself it is caused by innumerable small creatures living in the lungs having no business there and eating them away as caterpillars do the leaves of trees.

A Germ Disease. The phlegm that is coughed up is those parts of the lungs which have been

gnawed off and destroyed. These little bacilli, as the germs are called, are too small to be seen with the naked eye, but they are very much alive just the same, and enter the body in our food, in the air we breathe, and through the pores of the skin. Thence they get into the blood and finally arrive at the lungs where they fasten and increase with frightful rapidity. Then German Syrup comes in, loosens them, kills them, expels them, heals the places they leave, and so nourish and soothe that, in a short time consumptives become germ-proof and well. ●

Dyspepsia

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

Distress After Eating Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Heartburn Sour Stomach

GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to them, at their office in the Parliament buildings, Toronto, and marked "Tenders for coal," up to noon on Friday, the 26th day of May, 1893, for the delivery of the following quantities of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the Central prison and London asylum, as noted:

ASYLUM FOR INSANE, TORONTO
Hard coal—1,100 tons large egg size, 125 tons stove size, 75 tons nut size, 450 tons Straitsville lump, soft coal.

MIMICO BRANCH ASYLUM.
Hard coal—2,125 tons large egg size, 150 tons stove size, 25 tons soft coal.

ASYLUM FOR INSANE, LONDON.
Hard coal—2,500 tons large egg size, 265 tons egg size, 160 tons stove size, 100 tons nut size, 75 tons soft coal. Of the 2,500 tons, 900 tons may not be required till January, 1894.

ASYLUM FOR THE INSANE, KINGSTON.
Hard coal—1,800 tons large egg size, 165 tons small egg size, 30 tons stove size, 15 tons chestnut size.

ASYLUM FOR INSANE, HAMILTON.
Hard coal—1,775 tons small egg size, 259 tons stove size, 86 tons chestnut size. Soft coal—1,000 tons Reynoldsville, 300 tons Reynoldsville at pump house, 50 tons grate coal.

ASYLUM FOR IDIOTS, ORILLIA.
Hard coal—2,200 tons large egg size, 100 tons stove size.

CENTRAL PRISON, TORONTO.
Soft coal—Select lump, Straitsville preferred, 2,000 tons, 50 tons hard coal, nut size. The soft coal to be delivered in lots of 160 tons during September, October, November, December and January next.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.
Hard coal—Large egg size, 700 tons; 60 tons small egg size; 15 tons stove size 30 tons No. 4 size; 4 tons soft lump.

INSTITUTION FOR THE BLIND, BRANTFORD.
Hard coal—Egg size, 450 tons; 150 tons stove size; 15 tons chestnut size; 5 tons grate coal.

MERCER REFORMATORY, TORONTO.
Hard coal—525 tons small egg size, 150 tons stove size.

The hard coal to be Pitston, Scranton, Lackawanna or Loyal Rock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and, if required will have to produce satisfactory evidence that the coal delivered is true to name. Tenders will also be received for screenings of the best imported quality, hard and soft, not exceeding 25 per cent. of the gross amounts advertised for at the several institutions.

Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenderers will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the provincial secretary, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tenders are to be obtained from the bursars of the respective institutions.

The lowest of any tender not necessarily accepted.

R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,
Inspectors or Prisons and Public Charities,
Parliament buildings, Toronto, May 13th, 1893.

The Toronto College of Music was crowded on Thursday evening to hear pupils of Mr. F. H. Torrington, Mr. H. M. Field and Mr. H. W. Webster. The programme presented was excellent throughout—Field's Nocturne, B flat; Air Varea (Haydn), played by Miss Gunther; Aufschwung (Schumann), Miss Canniff; La Fileuse (Raff), Miss Helen Denistoun; Nocturne, No. 3 (Liszt), Miss McKinnon. The vocal numbers were also good: Sweet Angels, sung by Miss Bailey; Recit. and Aria from Judith, Miss Hilliard; "O Luce di quest'anima," Miss Rutherford; 'Elegie' by Marsenet, Miss Jenkins, with violin obligato by Miss Bookless; and a trio, sung by Misses Jenkins, Vansickle and Mr. Webster.

20 - - - YEARS

We have conducted a Clothing Business in Toronto Without giving way on our Strict Honest Method of Business.

We have decided to Rebuild this Summer.

OUR STOCK MUST BE REDUCED.

TO DO SO WE ARE GIVING A DISCOUNT OF 15 PERCENT.

ON EVERY SALE.

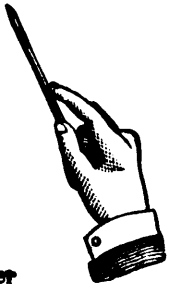
TAKE ADVANTAGE OF OUR NECESSITY.

OAK HALL,

THE GREAT ONE PRICE CLOTHIERS,

115, 117, 119, 121 KING ST. EAST.

That Pie



I had for dinner
was the best I ever ate.
Thanks to COTTOLENE, the
new and successful shortening.

ASK YOUR
GROCER
FOR
IT.

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



After trying everything else I have been
entirely cured of Indigestion by using
ADAMS' TUTTI FRUTTI
Sold by Druggists and Confectioners.
Take no worthless imitation. See that
"Tutti Frutti" is on each 5c. package.

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

GILLETT'S
PURE
POWDERED 100%
LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap
Softening Water. Disinfecting, and a hundred other
uses. A can equals 20 pounds sal Soda.
Sold by All Grocers and Druggists.
R. W. GILLETT, Toronto

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

British and Foreign.

The late Duke of Sutherland is said to have left 92 signed wills among his papers.
The death is announced of Father Cole-ridge, a brother of Lord Chief Justice Cole-ridge. He was one of the Oxford per-verts.

The Arabs of the Congo Free State have again been defeated by Lieutenant Dhanis, an officer of Belgian parentage and Scotch birth.

If a man tweaks your nose and you kill him, it is not murder but manslaughter; such is the dictum of a London magistrate.

The Roman Catholics constitute one-fourth of the population of Belfast. They occupy but 18 posts out of 422 in the various public offices.

Lord Salisbury speaks of the Roman Catholics as the hereditary foes of the Ulster people, but does not acquit the latter of blame in relation to the conflict.

A massive granite and marble monument has been erected over Mr. Spurgeon's grave in Norwood cemetery. One of the panels bears a fine medallion portrait.

Principal Caird says that in acquiring knowledge, concentration is the condition of success. Encyclopaedic knowledge would only be another name for superficiality.

Mr. A. J. Balfour told the Irish Presbyterian deputation recently that he was a Scotchman by birth, residence, and training, and had worshipped all his life in the Presbyterian Church.

General Lew Wallace has been informed by his publishers that fully 500,000 copies of "Ben Hur" have been sold to English readers, while there is a steady demand for translations of the book in foreign languages.

Rev Samuel Rutherford Crockett, of Penicuik, author of "The Stickit Minister and Some Common Men," occupied the pulpit of St. George's, Edinburgh, on Sabbath, his evening discourse being on "Some Modern Evangelists of Nature."

Full compensation has now been made by the Chinese Government for the damage to the Church of Scotland's mission during the Ichang riots. Pressure was put on Mr. Cockburn to compromise the claim, but on principle he stood out for every penny.

A deputation from the Irish Presbyterian Church waited upon Messrs. Balfour and Chamberlain and Sir Henry James recently to present the Assembly's protest against Home Rule. Rev. Drs. Edgar and Orr, and Prof. Pettigrew were the chief speakers.

A correspondent of the Times in Rome says that the Pope distrusts the leaders of the Irish Home Rule movement, and considers that the clergy are being used for revolutionary purposes, and are exerting their influence to establish an authority which will be turned against them when it has done with them.

Edinburgh presbytery by 29 votes to 7 have adopted a resolution condemnatory of the Home Rule bill. Rev. Dr. Scott, the mover, said that under the bill the Irish Legislature might not be able to endow Romanism as a state Church, but the effect would be to establish Romanism as a Church state. Rev. Dr. James Macgregor held the disestablishers of Scotland responsible for Home Rule, and said that a suspensory bill passed in the United Presbyterian synod and Free Church assembly would put an end to it. The minority supported the previous question, moved by Rev. Alexander Kennedy, who deprecated the introduction of purely political questions.

GREAT GAMES.

The great American game, Baseball, in the States, and the great English game, Cricket, in the Dominion, are in full career, and it is apropos to consider what a celebrated pitcher says: Mr. Louis Rush, 49 Preston St., Detroit, Mich., U. S. A., writes: "In pitching ball I sprained my arm; two applications of St. Jacobs Oil cured me." If you want to be ready for the next day, try it.

Gibson's Toothache Paste acts as a filling and stops toothache instantly. Sold by all druggists.

STRONG AND PROSPEROUS.

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatour, Kans.

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

CANADA SHIPPING COMPANY.

BEAVER LINE STEAMSHIPS
Sailing weekly between

MONTREAL AND LIVERPOOL.

From Liverpool every Saturday. From Montreal every Wednesday at daybreak.

The Steamers of this Line have been built specially for the Atlantic passenger traffic. The Staterooms are very large, all outside, and have the best of ventilation. The Saloon accommodation is fitted throughout with all the most modern improvements for the comfort of passengers. There are bath and smoke rooms, also ladies' saloon.

Superior accommodation for Second Cabin and Steerage Passengers.

Rates of Passage, Montreal to Liverpool:—
SALOON. ROUND TRIP.
\$45, \$50 and \$60 \$90, \$100 and \$110
According to accommodation. The \$45 single and \$90 return per Lake Nepigon only.
Second Cabin.....\$30 | Steerage.....\$24
Return do.....\$65

Passages and Berths can be secured on application to the Montreal office or any local Agent.

For further information apply to
H. E. MURRAY, Gen. Manager.
4 Custom House Square, Montreal.

IMPERIAL

Cream Tartar

BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious

E. W. GILLETT, Toronto, Ont.

Unlike the Dutch Process
No Alkalies

—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

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THE NEW TAILOR SYSTEM.
The Leading System of the Day.
Drafts direct on material. Perfection in form and fit, easy to learn can be taught thoroughly by mail. Satisfaction guaranteed. Inducements to agents. Send for illustrated circular.
J. & A. CARTER, PRACTICAL DRESSMAKERS.
379 Yonge St., Toronto.
Beware of models and machines.

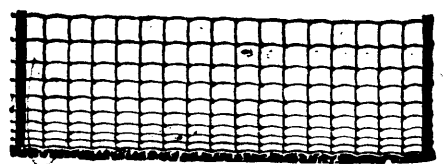
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CONGER COAL CO., LIMITED
General Office, 6 King Street East

THE VITAL PRINCIPLES OF BEEF & WHEAT

—WITH—
HYPOPHOSPHITES STAMINAL
A FOOD AND A TONIC.



Large Dividends.

A successful business man once said regarding fire insurance: "I get the worth of my money every time I hear the alarm." Just so with the users of our fence. It "Holds Thee Safe" against unruly stock, against accidents, and damage suits. The feeling of security cannot be measured in dollars and cents.

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

HOPE!

Don't give up Hope. If you have been carrying a burden of Dyspepsia, Bilio-ness, or Rheumatism around with you and have tried a dozen remedies without success, there is yet hope. Positively

ST. LEON MINERAL WATER
eradicates all these troubles. We have the testimony of hundreds to this effect. Get a jar of it at once. Drink plenty of it, and watch results. Hotel opens 15 June.

M. A. THOMAS,
Hotel Manager.
St. Leon Mineral Water Co., Ltd.
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All Druggists, Grocers and Hotels



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is a very useful article of jewellery. We have a fine line that we offer at a special bargain.

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BAILEY'S
Compound light-spreading SIL-
ver-plated Corrugated Glass
REFLECTORS
A wonderful invention for
lighting Churches,
Halls, Satisfactions,
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guaranteed. Catalogue
and price list free.
Handsome
designs. **BAILEY REFLECTOR CO.**
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THE GREAT REMEDY FOR PAIN

IT CONQUERS PAIN

NEARLY TWO MILLION BOTTLES SOLD IN THE DOMINION IN TEN YEARS

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

A SAFE, SPEEDY SURE CURE FOR RHEUMATISM & NEURALGIA

MORSE'S MELIOTROPE TOILET SOAP.
FRAGRANT, LASTING AND PURE.
A PERFECT SOUQUET IN YOUR ROOM.
JOHN TAYLOR & CO. MANUFACTURERS & PROPRIETORS.

McCOLL'S

LARDINE MACHINE OIL, CYLINDER OILS, AND OTHER HIGH CLASS LUBRICATING OILS,

Are the Champion Gold Medal Oils of Canada—None their equal for Long Wearing Qualities and General Satisfaction to the User.

Every Millman, Thresher and Engineer uses McColl's Oils.

McCOLL BROS. & CO. - 474 Gerrard St. E., - TORONTO

A Skin of Beauty is a Joy Forever. DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.
FRED T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For Sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe. Beware of base imitations. \$1.00 reward for arrest and proof of anyone selling the same.

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

CRAB APPLE BLOSSOM
THE NEW PERFUME OF THE CROWN PERFUMERY CO.
177 NEW BOND ST. LONDON
SOLD EVERYWHERE

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

MISCELLANEOUS.

Deep waters are still. Wise men generally talk little, because they think much.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

The veil which covers from our sight the events of succeeding years is a veil woven by the hand of mercy.

MY LITTLE BOY.

Gentlemen,—My little boy had a severe hacking cough and could not sleep at night. I tried Haggard's Pectoral-Balm and it cured him very quickly.

Mrs. J. Hackett, Llwwood, Ont.

Let God have all there is of you—body, soul, spirit, talents, voice, everything. Lay your whole life open before Him that He may control it.—Mrs. Smith.

A COMPLICATED CASE.

Dear Sirs,—I was troubled with biliousness, headache, and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good, and I am better than for years past. I would not now be without B. B. B., and am giving it to my children. Mrs. Walter Burns, Maitland, N. S.

Remember that, in Christian etymology, the verb "to give" is the very next verb the devout heart conjugates after learning the verb "to love."—Dr. Kitchins.

SCRAPED WITH A RASP.

Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

Miss A. Downey, Manotie, Ont.

A natural man desires carnal things as he does food. Thus we may tell what we are by what we desire.

TO PREVENT THE GRIP.

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have that "tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.—Swift.

FOR FROST BITES.

Sirs,—For chapped hands, sore throat, and frost bites, I find nothing excels Haggard's Yellow Oil. I had my feet frozen three years ago, and obtained no relief until I used Haggard's Yellow Oil, which soon healed up the frozen part.

Charles Longmuir, Alameda, N. W. T.

We need our aspirations. The very loftiest of them are absolutely necessary to guard us against the very lowest temptations of the everyday world.

PERFECT SATISFACTION.

Gentlemen,—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

E. Bailey, North Bay, Ont.

Of all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to Him.—Elizabeth Prentiss.

Last year: Her eyes were rheumy, and weak, and red,

Her breath—you could smell it afar, She had ringing and dizziness oft in her head,

And the cause of it all was catarrh. This year:—

Her breath is as sweet as the new meadow hay, Her eyes are as bright as a star, And the cause of the change, she is ready to say.

Was the Dr. Sage Cure for Catarrh. Dr. Sage's Catarrh Remedy will positively cure catarrh in the head, no matter how bad or of how long standing. Fifty cents, by all druggists.

C. C. Richards & Co. Gentlemen,—The top of my head was bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had.

Mrs. Albert McKay.

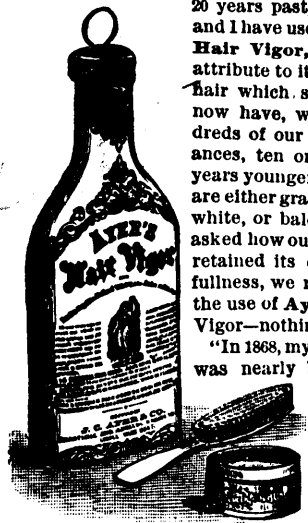
Wheatly River, P. E. I. I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found.

Mrs. C. Anderson.

Stanley Bridge, P. E. I.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For



20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

RADWAY'S READY RELIEF.

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

CURES AND PREVENTS

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

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

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

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Chills and Fever, Fever and Ague Conquered.

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

Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S

Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA

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

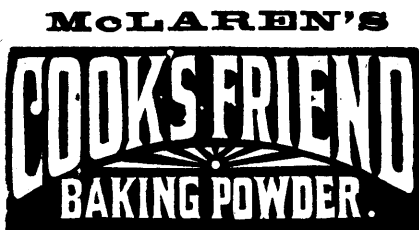
Dr. RADWAY'S PILLS

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

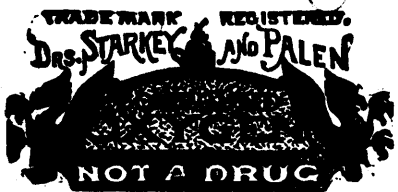
DR. RADWAY & CO., - MONTREAL

ALWAYS READY WITHOUT HEATING
Liquid Chase's Glue
Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

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



Compound Oxygen

is frail humanity's friend. It expands the lungs and gives greater power. It nourishes every part through the blood. It Revitalizes every nerve and gives health. The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking. CHARLES G. KING, 72 Church Street.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert, from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

- Pianos -

In addition to our regular stock, we are showing A NUMBER OF NEW SPECIAL STYLES, VERY ATTRACTIVE. CALL AND SEE THEM. R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

BELL PIPE ORGANS, ALL REED ORGANS,

ARE PIANOS, STRICTLY HIGH CLASS IN EVERY PARTICULAR. RECOMMENDED BY HIGHEST MEDICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

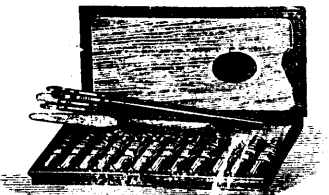
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COMMUNION PLATE ALMS DISHES - CASTLE & SON MEMORIALS AND LEADED GLASS 20 UNIVERSITY STREET, MONTREAL.

MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 11th at 5 p.m. BARRIE.—At Barrie, on 30th May at 11 a.m. GUELPH.—In Guelph May 16th at 10.30 a.m. GLENGARRY.—In Alexandria July 11th at 11 a.m. HURON.—In Presbyterian Church, Wingham, on 30th May at 1 p.m. LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m. OWEN SOUND.—In Knox Church, Owen Sound, on June 27 at 10 a.m. Conference on Life and Work June 26th at 2 p.m. PARIS.—In Embro July 4th at 12 noon. PETERBORO.—In Peterboro July 4th at 9 a.m. REGINA.—In Qu' Appelle July 17th at 9.30 a.m. SARNIA.—In Sarnia July 4th at 10 a.m. STRATFORD.—In Knox Church, Stratford, on 11th July at 10.30 a.m. TORONTO.—In St. Andrew's Church, Toronto, on 6th June at 10 a.m.

ARTISTS



Beware of Cheap Oil Colors. The best Artists use only WINSOR & NEWTON'S. They are low enough in price for everybody. Tell your dealer you must have them. A. RAMSAY & SON, MONTREAL Sole Wholesale Agents for Canada Manufacturers of Colours & Varnishes

Be Happy.

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

Columbian Health Tablets. The Most Wonderful Health Restorer Known. TAKE NO SUBSTITUTE. Of Druggists or sent direct. Price 25 and 50 cents a box.

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PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free. Telephone 2157.

GRATEFUL. COMFORTING.

EPPS'S BREAKFAST. SUPPER COCOA Needs only Boiled Water or Milk.

The Sanitarium Hotel, BANFF HOT SPRINGS, ALBERTA.

DETACHED HOSPITAL FOR INVALIDS BATH HOUSES IN CONNECTION.

Rates Moderate J. HASTIE, Proprietor. G. R. BRETT, M.D., Medical Director

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DISPENSING & FAMILY CHEMISTS. SOLE MANUFACTURERS OF Hooper's Celebrated Lavendar Water and Meloderma.

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ALL WHO MAKE OR TAKE PROMISSORY NOTES

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

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

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WITH EXTENSIVE NOTES AND FORMS. ADDRESS

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Carr's Dyspepsia Cure. C. D. C.

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

G. T. MacDOUGALL, COAL AND WOOD.

All Orders Promptly Attended to 251 Queen St. East, near Sherbourne

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Roland Graeme: Knight. CLOTH, \$1.00. PAPER, 50 CENTS

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

FRY'S PURE CONCENTRATED COCOA Is an Ideal Beverage.

H. WILLIAMS & CO., 4 ADELAIDE ST., TORONTO,

SLATE and FELT ROOFERS Dealers in Roofing Materials. Proprietors of WILLIAMS' FLAT SLATE ROOF, a Superior Roof for Flat Surfaces. Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

FREEHOLD LOAN AND SAVINGS CO. DIVIDEND NO. 67.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive. Notice is also given that the general annual meeting of the Company will be held at 2 o'clock p.m. on Wednesday, June 6, 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, Manager. Toronto, 19th April 1893.

SPECIALIST

PILES.

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

DR. W. L. SMITH, Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress. Symptoms:—Protrusion, burning, bleeding and pain at times of and after passage; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence 450 Church-St., TORONTO.

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MORVYN HOUSE, 350 JARVIS ST. TORONTO. YOUNG LADIES' SCHOOL, For Resident and Day Pupils. MISS LAY, - - - Principal. (Successor to Miss Haight.)

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

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ROBERT HOME, MERCHANT TAILOR, 415 YONGE STREET, CORNER OF MCGILL STREET, TORONTO.

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

Hereward Spencer & Co., India and Ceylon

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63 1/2 KING ST WEST TELEPHONE 1807 AGENCIES 453 1/2 Yonge Street. 489 Parliament Street. 278 College Street. 146 1/2 Queen Street West.

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

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

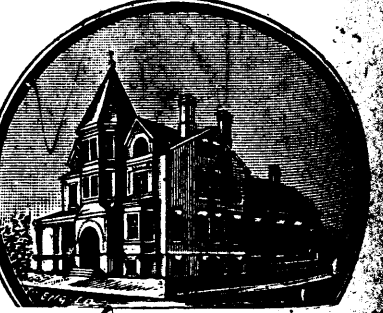
Vienna Toilet Cream. For chapped hands and rough skin has no equal. Dries instantly. Is not sticky or greasy Price, 25 cents. Leading Druggists.

Discellaneous.

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