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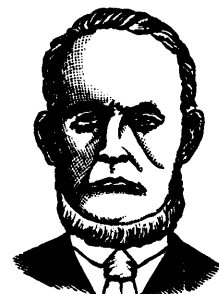
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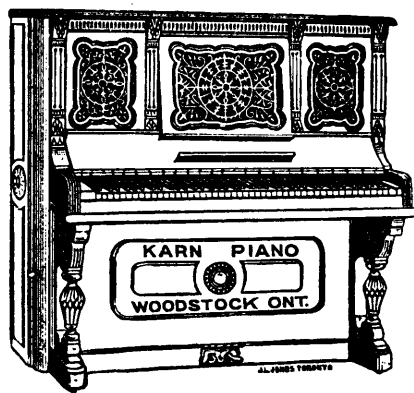
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A simple way of removing rust from finely polished steel without injury to the surface consists in cleaning the article with a mixture of ten parts putty powder, eight of ammonia and twenty-five of alcohol, and then rubbing with soft blotting paper.

Many housekeepers need warning against the frequent use of feather dusters. These dusters simply chase the particles from the furniture into the air, where they are inhaled. A soft cloth is good, and a chamois-skin is sometimes better for a duster.

It is a great mistake to make a large tea biscuit. Properly speaking, a tea biscuit should not be more than two inches in diameter and proportionately thick when baked. This gives a delicate, moist, flaky biscuit, which will be cooked through before the outside crust has become hard or over brown.

Never read in bed or when lying upon the sofa. Sit with your back to the light as much as possible. Attend to your digestion. Do not work longer than two hours without closing your eyes and resting them for five minutes. If your eyes are weak, bathe them in water to which a little salt and a little brandy have been added.

Hominy Dabs.—One cup of fine hominy boiled two hours in a quart of milk; while hot add a little salt, two eggs well beaten, a piece of butter the size of an egg. Drop from a spoon on a tin sheet and bake a light brown.

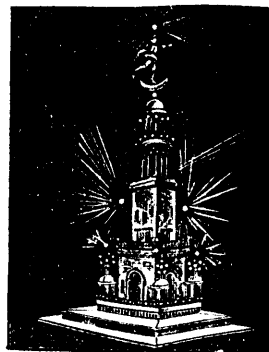
Creamed Bacon.—Bake in the oven slices of bacon till they are brown and crisp; put them on a hot platter; add to the fat in the pan a tablespoonful or more of flour; stir till smooth, add gradually a teaspoonful and a half of milk and cook two minutes.

Muffins.—One quart of flour, one pint of warmed milk less two tablespoonfuls, one teaspoonful salt, half a gill of yeast, mix at night and beat till light. In the morning drop the well-risen batter into buttered cups; let stand twenty minutes, then bake and serve. These can be made of water instead of milk, but are much less tender.

Loaf Cake.—Two cupfuls of light dough, two cupfuls of sugar, one cupful of butter, one cupful of cream, two eggs, one-half teaspoonful of soda, one cupful of raisins, one cupful of currants, a teaspoonful each of ground cinnamon and mace and a grated nutmeg. Work well together and add sufficient flour to make it stiff. Shape in loaves, put into pans, raise and bake slowly.

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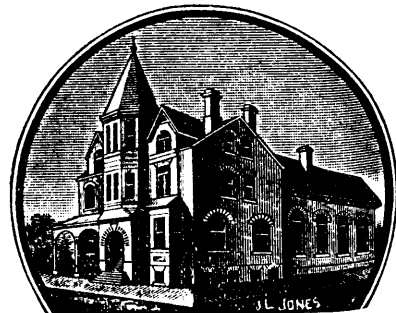
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No. 21.

Notes of the Week.

It will please all admirers of Ruskin to know that a reader has been compiled chiefly for the sake of young readers in schools and colleges from Mr. Ruskin's three great early works, "Modern Painters," "The Seven Lamps of Architecture," and "The Stones of Venice," and in the arrangement of the extracts some attempt has been made at giving the main lines of Mr. Ruskin's teaching, and the chief characteristics of his style.

A widespread and intense feeling of anxiety spread some days ago throughout the whole Methodist church for the safety of nine missionaries who had left Fort Simpson to attend the Conference meeting at Victoria. A fortnight passed without any tidings of the mission vessel which was at last happily found by a passing steamer and the missionaries and crew rescued from the yacht which was found disabled and aground. We congratulate our Methodist brethren on their relief from their anxious fears and joy with them in their joy.

"An odd collocation of ideas," says the *Christian World*, "is brought about by the news that a railway station has been opened at Gehenna. The line from Jaffa to Jerusalem has its terminus in the Vale of Hinnom, or Gehenna, to use its Greek equivalent. The word Gehenna is several times translated 'hell' in the New Testament, and from its 'ever burning fires' originated the sulphurous conceptions of future punishment which figured through so many ages of Christian theology. The nineteenth century has now dealt with these ideas in its own characteristic way. The voice of mediævalism will be drowned in the shriek of an engine whistle."

"Ian Maclaren," the author of the "Bonnie Brier Bush," was the guest lately in London of the Author's Club. In an eloquent peroration of his speech on the occasion he pictured the uses of fiction. He described the solace it gave to the sick and the weary. He had seen them in their own homes, and knew how much the reading of a good and even amusing book helped to relieve them from their misery. Authors some times thought too little of this aspect of their work, but it was as much to be considered perhaps, when they come to count up their gains, as the mere pecuniary advantages, and the satisfaction derived from the applause of their fellow authors.

The Christians of Syria are in almost as sorry a plight as their fellows in Armenia. In the district of Skukif, the other day, the Metwalis attacked the houses of a number of Christians with stones, and attempted to enter them, finally compelling the inmates to seek refuge in some of the Christian villages in the district. The house of a Greek Catholic priest was, however, forcibly entered by night. Subsequently some 40 or 50 Metwali youths proceeded to the Christian quarter of the village, uttering threats that they would do the same for them as was done to the Armenians. Similar reports come from all parts, and complaints of the corruption of the officials are heard on all sides.

At the meeting of the Baptist Union in London, England, the Rev. Dr. Glover said the Pope had addressed to them, along with other Christian Englishmen, a courteous letter, asking them to return to the bosom of the Church. He thought that a courteous letter should be courteously replied to. He therefore proposed that the officers of the Union be requested to prepare and submit to the autumnal Assembly of the Union a letter to His

Holiness the Pope, in reply to his recent invitation to English Christians to return to the Church of Rome. As one member vigorously and persistently opposed applying the term "Holiness" to the Pope, the resolution was carried with the obnoxious word struck out.

The outstanding feature of the Baptist May anniversaries in London, England, was the brilliant success of the missionary gatherings. For numbers, for enthusiasm, for buoyant hopefulness, they touched high-water mark. Since the great Centenary effort there has been a certain amount of natural reaction, and the committee and officials for the last year or two have had, metaphorically speaking, to whistle to keep their courage up. Now they are all smiles, and there is a general feeling that a year hence the report will announce the rise of the revenue to the £70,000. By way of contrast, the Home Missionary meeting was—so far as the attendance went—the failure of the week. It is not creditable to the Baptists in England, any more than to the Congregationalists, that they should take so little interest in their Home Missions.

A Russian correspondent of an English paper says that under the Tzar Nicolas II., the Jews of Russia need expect no amelioration of the repressive measures which so weighed upon them during the reign of Alexander III. The latest ordinance is one of almost incredible barbarity. In various parts of Russia there are localities resorted to by invalids where there are rich mineral springs for the healing of their various diseases. During the summer months these "Curorts" are largely patronised by all sorts and conditions of men from all parts of the empire. It has now been ordered that in future Jews are to be excluded from these places, whether they come as traders or as invalids. In a country like Russia where government is so centralized the responsibility must lie with the central authorities rather than with the local tyrants who have issued it.

The General Assembly of the Presbyterian Church in the United States of America met in the Third Presbyterian Church, Pittsburg, last Thursday. This is the twenty-fifth anniversary of the United body and the Church mentioned is the historic one in which reunion was consummated. "Its members will be welcomed," says the *Pittsburg Banner*, "to Western Pennsylvania, the great center of Presbyterianism in this country, from which have gone out more men and women to labor for the Master at home and abroad; from which have emanated more of the agencies which now mark the operations of the Presbyterian Church; where have originated more of the movements which have characterized the history of the denomination, than can be claimed for Presbyterianism in any other part of the United States. The settlement of Presbyterians, and the growth of Presbyterianism here, seem to be of providential ordering."

Dean Hole, who visited Toronto some months ago and delighted all who heard him by his genial wit and humor, has given to a representative of the *Christian Commonwealth* his opinion of the working classes in language which we might commend to the same class here: "They are just like other men. The honest working man, who is trying to do his duty and takes a pride in his work, is the finest fellow on earth; but the lounge, who only works in order that he may just exist and get his beer, is a poor enough creature. The worst enemy of the working man is he who tries to persuade him that there is no dignity and no happiness in work, that he is a slave, and ought, if he can, to put his hand into the rich man's pocket. I have

always told the working man that if he is doing his best he is as great a man in the eyes of his Creator and Judge as the man in the highest position in life. No one can do more than his best, whatever his work and position."

Labouchere, the well-known proprietor of *Truth* and Radical in politics, has been for years a thorn in the sides of most Liberal cabinets. Speaking of a weak government, such as he considers Lord Rosebery's to be, he has given utterance to some wise words as to what a government in power ought to be: "The entire system of Parliamentary Government is being reduced to a farce by an attempt on the part of our present leaders to retain office without power—a position which would have been intolerable to Mr. Gladstone. When ministers announced that they would stick to their posts so long as they had a majority of one, and asked the world to admire their stern resolve, I was not one of those lost in admiration. Leonidas and his band of Spartans may have earned the approval of posterity by dying rather than yield the pass to the enemy. But the present Cabinet was not put in office to defend a pass. Its mission was to give legislative effect to certain measures, and this it cannot do without a majority considerably more than one."

Very few may have any very definite idea of where Fort Chitral is. It is sufficient to know that a company of Englishmen have been beleaguered there for weeks by one of the fierce mountain tribes of North India. To relieve them a British force, aided by that of a friendly tribe, have performed feats of daring and endurance in scaling mountain fastnesses such as show that whatever is possible for man in such circumstances Britons will do. The *Times* says—"At last we are in possession of an authentic story of the the siege and relief of Chitral Fort, and Englishmen as they read it must feel their hearts swell with patriotic pride. In Simla they are comparing the defence of Chitral 'in a manner' to that of the residency of Lucknow, and the mere fact that it should recall, however faintly, that glorious episode in our annals shows how high is the estimate formed in India of the achievements of Mr. Robertson and his comrades. The Viceroy of India received a telegram from Darmstadt from the Queen, expressing her Majesty's admiration of the gallantry displayed by the troops in Chitral as well as sorrow for the loss of life which had occurred, and solicitude on behalf of the wounded."

The hopelessness of any compromise with the Roman Catholic hierarchy in the matter of education may be seen in the appended decision, recently made, at the Vatican with respect to the education of Roman Catholic children in English universities, Oxford and Cambridge being especially mentioned. The last sentence of the decree may also indicate how religious education may be provided for. The decision is: "That no kind of approval or toleration can be given to the education of Catholic youths in the national universities unless they have previously obtained, during the period of their primary and secondary education, a thorough and exact knowledge of their religion, and are of a sufficiently solid and formed character to fit them for university life: and unless, moreover, they be prepared to avail themselves of such instruction to be offered them during their university course as shall equip them with such further suitable and adequate Catholic training and knowledge as may be deemed requisite. A small council has been nominated by the bishops, consisting of clergy and lately, to provide for the religious educational interests of Catholic undergraduates, without, however, interfering with the ordinary work of the universities."

Our Contributors.

A PRESBYTERY THAT KNOWS ITS BUSINESS.

BY KNOXIAN.

A typical case came before the Presbytery of New York the other day. A small minority in one of the suburban congregations worked on the sensibilities of their pastor until he resigned. A different kind of a Presbytery might have accepted the resignation without asking any questions, and tried to smooth matters by putting a few complimentary platitudes on the minutes. They might have said some goody things about the mysterious ways of Providence and sacrificed the minister to please one-sixteenth part of the congregation. That is not the way the Presbytery of New York does business. It is not their style. They made enquiry about the state of feeling in the congregation, and found that a turbulent twelve wanted the minister to leave while a peaceable two hundred and five wanted him to remain. They enquired still further and found that the main charges against the pastor were that he drank strong coffee, smoked cigars and did not support certain evangelistic services as he should have done. According to the report of that excellent journal the *Christian Work* these were the principal counts in the indictment. The Presbytery refused to allow the twelve to ride rough shod over the two hundred and five, passed a strong resolution expressing their heart-felt appreciation of the ability and fidelity of the pastor in every relation for many years, commended him anew to the affection and support of his people, and sent him back to his work. Here the case "took end," as our friend Dr. Laing would say.

Viewing the case from this distance we cannot help thinking that this brother missed a golden opportunity to show the immense superiority of Protestantism over Roman Catholicism. He should have selected a small committee of male women and female men, and put himself entirely under their control. While the committee were sitting on him he should have prepared a stirring sermon showing how Rome tramples upon the right of private judgment and how Protestantism in the suburbs of New York shows its respect for that right by testing the strength of a minister's coffee. In eloquent periods he should have pointed out that while Rome tells a minister he must not marry, Protestantism in the suburbs of New York honours the liberty of a minister by telling him he must not smoke cigars. After the committee had reported he might have written another sermon showing how cruel the tyranny of a Pope is compared with the tyranny of male women and female men. To have the right of private judgment trampled out by a Pope is something against which every man should fight to the death, but when male women and female men do the trampling a freeman should meekly lay down his neck and allow them to trample. Yes, that New York brother lost a great opportunity.

And besides vindicating New York Protestantism he might have put in a good word for his country. He might have contrasted the tyranny of the old monarchies with the delightful Republican liberty that compels a man to take his coffee weak. That New York brother cannot be much of a patriot, or he would have made a grand climax on the right of the people to compel a citizen to drink coffee of a strength satisfactory to his neighbors. He should have drawn a graphic word picture of the Bird of Freedom soaring over the breakfast table, and by the authority of the constitution testing the strength of each citizen's coffee. In fact, he should have pointed out that the word "liberty" in the well known phrase, "Life, liberty and happiness," does not apply to a minister when he drinks coffee.

The Presbytery seems to have laboured under the delusion that a minister has some rights, and that one of them is the right to say what kind of coffee he prefers. They also seem to have thought that if a minister chooses to smoke a cigar occasionally, there is nothing in the standards of the Church or in the American constitution to prevent him. Quite likely some of them take an occasional cigar themselves. New York elders are a splendid body of men, and they may not have seen their way clear to such ecclesiastical feats as making laws for others which you trample on every day yourself. The Presbytery may have been foolish enough to think that the pastor had good and sufficient reasons for not co-operating with certain evangelists. Perhaps he had. Anyway the Presbytery did not allow twelve disturbers to triumph over two hundred and five loyal supporters of their church and pastor. Had the Presbytery been small—some members absent—some spineless, some in sympathetic correspondence with the malcontents, and some ready to sacrifice principle for temporary peace, the twelve would have had their own way. Twelve men riding rough-shod over two hundred and five is a splendid triumph of self-government. Presbyterians often boast that no minister can be put into a pulpit against the will of the majority. Perhaps that cannot be done often, but the man who does not know that pastors are often put out of their pulpits against the will of the majority, does not know much about Presbyterianism in Canada or the United States.

REMIT'S ON STUDENTS GRADUATING.

BY REV. W. G. W. FORTUNE B.A.

I read with relish the article by Dr. Robertson some time ago on students who graduate volunteering for the Home Mission field. A few lines from one who has gone West to do frontier work, may not be out of place, and may, we hope, add some weight to what has been said. Regarding the benefits which accrue to graduate missionaries there seems to be no room for doubt. We all had our theories during our college course. At times we deplored the apparent deadness of congregations and found fault with the *modus operandi* of the pastors of such. We longed to test our theories and wake to life, those who were either dead or asleep. But our theories were then untried: some of them when put into practice were abandoned because of their impracticability. Such mistakes when made in a mission field are not so costly as when made in a large congregation. Moreover, the student who is in a mission station for six months does not feel the responsibility which devolves upon the settled pastor or ordained missionary. He knows that if he errs in any way, he will soon be out of the field, and next summer may look for a fresh scene of labour. The people, knowing that such is the case, will put up with a great deal more from him than from an ordinary man.

Let men be sent out for a year, and when they realize their future, to a certain extent, depends upon the verdict rendered at the end of that time, they will be more judicious and discreet. Hence, as a means of discipline, a year in the field as an ordained missionary would be invaluable.

If men will leave for the States rather than obey the courts of the Church, we shall lose but little; selfishness forms too large an element in their compound, for them to be of much real value.

Some take exception to the Church making it compulsory to labor in the mission field. Why are they not consistent and take exception to the compulsory attendance on lectures? We do not find Scripture authority for a fixed period of attendance on lectures either in arts, science or theology. The Church, convinced that it would be in the interests of the people and also of the ministers that there should be a certain

standard of proficiency, legislated accordingly, and no one demurs. When the course has been extended in the past, the students fell in with the change, and numbers of us in the work would like to take an additional year. If the Church has the right to compel men to study so many years, or pass so many prescribed examinations, she has the right to add a year's work, as a practical test of their fitness as pastors.

Appeals for volunteers have been made from year to year by our worthy superintendent, but very few responses. Men have been written to personally offering them desirable fields. As convener of the Home Mission Committee of Brandon Presbytery, I have written to several, but received no response save "thank you for remembering me."

Some may object to the remit saying that when a congregation unites upon a man as their pastor, the Church by passing such legislation is interfering with a call from God. Let us look at the question fairly. Is every man who enters the ministry, called of God? No. Is every call from a congregation, a call from God? No. Is every call from a congregation a call from God when the one called has signified his willingness to become their minister? If you answer yes, then you have some hard problems to solve.

(1). Does God call a man to two or three congregations at the same time? for sometimes that number have been in a man's hand at the one time, he having signified his willingness to become the pastor to each of them.

(2). Why are some men forced to leave a charge inside of a year or two years on account of lack of judgment in pulpit utterances or inefficiency in the supply given?

(3). How men almost invariably break their promises made, to the smaller congregations, and accept the larger and more lucrative? Did congregations know the men thoroughly, were ministers absolutely unselfish, then every call might be said to come from God, but it would be extremely dangerous to say at present that such is the case.

My contention is that if the General Assembly saw fit to pass such a measure, it would much more likely be a call from God to the young men graduating than a call from a single congregation. The Assembly takes a view of the whole work of the Church; they know where there are the greatest needs; they realize the only source of efficient supply, and in saying, for the cause of Christ, "Young men, you must, man these fields for a time" they are likely to be the medium through whom God calls men to the work. There is no selfishness in such a decision. They are not circumscribed in their view. They are acting in the best interests of the Church and humanity and these cannot always be predicated of the candidate for a call.

Moreover such legislation would abolish the abominable practice to which some of our men resort, of recommending proteges of theirs—young, untried men, who have been members of their own congregations. Instead of advising these men to spend a few years in mission work, they write to desirable vacancies, and extol their good qualities, when they have yet to prove they are capable of filling such responsible positions.

Besides, it would remove the stigma from the men who have gone West. In the name of a number of my brethren, now in the West, I protest against the prejudice existing against men who, at the sacrifice of lucrative salaries, have entered the mission field for a time, to "endure hardness as good soldiers of Jesus Christ." These men are scholarly and fluent speakers, and so far as settling down is concerned did not require to come West.

Further, it might eradicate some of the selfishness, which seems to exist to an alarming degree in some of our men. In David's time those who went to the battle, objected to sharing the spoil with

those who remained at the brook Besor. (1. Sam. xxx 21-25.) Now the order appears to be inverted, and those who tarry *leave the stuff* (verse 24) get the lions share, while those who fight in the forefront of the battle are put on short rations. It is self evident the spirit of selfishness is fostered by our present system.

Were the test of our Lord,—"If any man will come after me let him deny himself and take up his cross and follow me," applied stringently, it would thin out the number of applicants for the ministry, if we may judge by their actions.

Again, it would give every graduate some practical knowledge of the nature and extent of our work, of which some of our men are woefully ignorant. When such are called upon to speak of the "hardships and difficulties in Home Mission work, they are compelled to get their information from those who have been engaged in this work.

If the General Assembly passes this measure it is to be earnestly hoped, it will be carried out to the letter, and that neither the General Assembly nor the various Presbyteries will show anything of their former supineness.

Elkhorn, Manitoba, March 27th, 1895

HELPS TO NATURE STUDY.

BY REV. WALTER M. ROGER.

"There's always something going on outdoors worth seeing," says Charles Dudley Warner, and of no part of the world is this more true than of those apparently desolate plains at the foot of the Rocky Mountains. Rich is the reward of the daily stroller, not only in the inspiration of its pure, bracing air, the songs of its meadow-larks, and the glory of its grand mountain view, but in the charming flower-show. With the earnest desire of suggesting to tired souls a practicable way of resting, I will even give a bit of personal history; I will tell the way in which I have learned to find recreation in nature." This extract gives one some idea of the contents of the neat little volume in which our authoress reports what she saw with the aid of an opera glass, of the more public and private bird-life of Colorado, Utah, etc. By giving herself up for leisure and sympathetic hours as "kith and kin" to every wild-born thing that thrills as blows," she acquired and reveals a good many of their secrets, to which she admits the reader in naive and graceful style. The result was probably more satisfactory in the original magazine articles, than in collected book form as a good deal of repetition and monotony is inevitable in successive pages and chapters of minute detail. As an observer and reporter our authoress will help beginners. The thoughtful student of nature will however feel the want of an element of devout interpretation, which should ever inspire and pervade the discourse of every teacher in these sacred precincts.

Our second volume, "The Amateur Aquarist," is brief, but so comprehensive and admirable in its illustrations and practical details as to form a valuable guide to a most attractive field of outdoor study which may be followed within doors, even in the drawing room, and in all weathers. Professor Samuel, the aquarist of Columbia College, N. Y., here undertakes the task of teaching us "how to equip and maintain a self-sustaining aquarium." For this he seems well posted in all the latest desiderata for the purpose. Every boy, big or little, with a taste for natural history should have one of these books and be encouraged to experiment along its lines, and thus become more intimate with the exhaustless wonders of the world in which we dwell.

* "A Bird-Lover in the West" by Alice T. Miller. Boston Houghton, Mifflin & Co.

† "The Amateur Aquarist" by Mark Samuel, D. D., of Columbia College, N. Y. New York Taylor & Co.

SETTLING MINISTERS.

MR. EDITOR,—I read with much interest a series of letters by the Rev. Mr. Burton, which appeared some time ago in THE CANADA PRESBYTERIAN, on the subject of settling ministers in the Presbyterian Church. According to the account which he gave of himself, his experience in seeking a charge has been short, but he is evidently a close observer, as he has pointed out a number of the defects of the system. A longer experience would have revealed many more. He speaks of the evils of candidating. The term is misapplied. In order to be a candidate there must be a nomination. A minister preaching to vacant congregations is not nominated, hence he is not a candidate. He preaches in vacancies with the hope that he may be nominated. If he can only receive a nomination he is pretty sure of being elected. A minister may preach so as to please every man woman and child in a congregation, but he can only secure a nomination through the Moderator of Session. No congregational meeting can be called except through the Session, and no meeting of Session can be held without the Moderator, who is usually a minister of a neighboring congregation. If that official does not approve of the minister in question he has only to say: "Wait a little; hear a few more." From my own experience I know that nineteen congregations out of twenty will take such advice. It is not necessary to say a word against the applicant, but he is set aside. When a minister comes along whom the Moderator wishes to be called, he has only to say: "Brethren, it is time you were calling a minister, you have been long enough vacant." And the minister is called forthwith. The question may be asked: Are Moderators of Session in the habit of using their power in that way? I can only say that I have at least seven cases in my own experience in which I have evidence that those officials have stopped in that way calls that I would have received. These are facts which I am prepared to substantiate before any court in the world, either ecclesiastical or civil; not mere opinions. The Presbytery of Bruce decided in a case in which I was concerned a few years ago that a Presbytery had not the power to appoint ministers to mission stations. They could only nominate, and the Home Mission Committee must appoint. In three cases in which mission stations unanimously petitioned to be erected into pastoral charges so that they could call me to be their minister, the petitions were set aside. In one of the cases a member of the Home Mission Committee, who was in a position to take a part in appointing himself, was forced upon them, and I was sent home, though there were 113 names to the petition, and only two members of the congregation opposed. It is a mistake to suppose that there is a rage in congregations after young men. When I was fifty-five years old I was sent to a mission station for two years where they had refused to accept any more students, and I was twice reappointed. I was sent to two stations after I was sixty, where they preferred me to having students. I give these as facts, and I challenge investigation.

It is not true that congregations prefer young men, but students are sent and they must be employed. Now for the remedy. No new machinery is needed; we only require to re-just what we have. We require to abolish the distinction between vacancies and mission stations. The General Assembly could either appoint a new committee or instruct the present Home Mission Committee to obtain the names of all the ministers who are unemployed, whether ordained ministers, probationers, students or catechists, and distribute them among the Presbyteries according to the number of vacancies in each. It should then be the duty of Presbyteries to appoint them to vacancies for more than a year at a time, but a minis-

ter should be reappointed as often as advisable suppose it should be for twenty years. In order of precedence there should be settled (1) ordained ministers (2) probationers, (3) theological students, (4) literary students, (5) catechists. Charges should not be interfered with, but as they became vacant they should come under the new regulation. It is objected that influential congregations in cities would not submit to such a regulation. The privileges of such congregations need not in any way be interfered with. They could petition their Presbyteries for any minister they might desire and if no obstacle stood in the way they could have the man of their choice. This would be virtually a call with all the unnecessary formalities dispensed with. In the present mode of settling ministers in the Presbyterian church, congregations have in reality far less choice than either Methodists or Episcopalians. It is true they have a choice when they have heard the minister no more than once and know next to nothing about him, but when he is once inducted, however unacceptable he may prove to be, there is no redress. There may be a constant state of friction for twenty years if they cannot starve him out or induce him in some way to resign. Many congregations are gradually dwindling away from this cause. I could name a congregation that has had an excellent man ministering to them for nearly thirty years, but he has become unpopular. His congregation does not average more than thirty while if they had a man of their choice the attendance would be at least two hundred. The Methodists have the privilege of calling by petitioning their stationing committee; hence they have as full and free a choice as Presbyterians, and if he proves unacceptable before the end of a year he is removed. He only remains three years in a place provided the people desire it. Hence they are secured against having an unacceptable person to minister over them for more than a fraction of a year. The Episcopalians have the privilege of appointing a committee composed of one member for every twenty communicants in the parish to act with the bishop in choosing a minister, and as soon as he becomes unacceptable, they have only to petition the bishop, and a change can be at once effected. I purpose giving some of the advantages which may be expected from such a change in another communication.

D. MCNAUGHTON.

WHOM SHALL WE SEND?

MR. EDITOR,—I was glad to see the question, "Should we send to the field all approved persons who offer for Foreign Mission service, trusting to the Church for their support?" on the programme for discussion at the recent conference of the Synod of Toronto and Kingston. As I was unable to be present at the meeting, which I very much regret, will you kindly allow me to say through your columns, on this question, what I would have liked to have had the opportunity of saying more fully at the conference.

As the policy involved in an affirmative answer to the question is a radical one, and very far reaching in its bearings and results, it is well that it should be fully discussed before being adopted either by the Foreign Mission Committee or the General Assembly. Those who favor and advocate it should hasten slowly in their new departure, lest snatching a favorable verdict by their eloquent appeals to the emotions they commit the Church to a position from which it will be equally difficult for it to advance or retreat.

It is easy to send all approved persons to the field, in a burst of sentimental enthusiasm, mistaken for faith; it is not so easy to maintain them, year by year, and provide the necessary equipment for the efficient carrying on of their work. But what will it profit to send fifty or a hundred young men to India and China to break

down in health for want of proper accommodation and to return to Canada, perhaps before they have learned the language, or begun work, for want of the necessities of health and life in these tropical climates. Those who are pressing this new policy should try to realize what foreign mission work in the tropics, and 15,000 miles from the base of supplies, means; what it costs to send missionaries to the field, to keep them there in working trim, and to bring them home every few years on health furloughs if their health fails so as to render them useless for work.

It would be a far more sensible, and not nearly so serious a thing, for the Home Mission Committee to adopt this policy, and if it is a sound one, it is just as sound for home as for foreign Mission work.

But not to be further wearisome to your readers, I shall conclude by simply pointing out what I believe to be a radical mistake in the policy proposed. It practically makes those offering themselves the judges of the Lord's will as to their being sent, instead of entrusting the development and expansion of the foreign mission work of the Church to the judgment of the duly appointed and responsible representatives of the Church. It seems to me it would be far wiser and safer to send to the foreign field all approved persons for whose support the Lord disposes His Church to provide; and then let those who feel sure they are called to this work so stir the heart of the Church that it will freely furnish the means for sending and supporting them. We judge of a man's call to the ministry, in Canada, by the willingness of the church to call and support him. May we not judge of the call of missionaries to the foreign field by the willingness of the Church to guarantee their maintenance and provide the means to send them. We shall be quite safe in sending all whose call is sustained by the support of the Church.

A CONSERVATIVE.

CLIMATIC INFLUENCE ON HEALTH.

It cannot be denied that the influence of climate upon health is great, and it is in recognition of this fact that physicians send patients suffering with pulmonary diseases to great distance for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

Up to a certain point in the progress of Consumption, Dr. Pierce's Golden Medical Discovery is a positive remedy. But delay is dangerous with Consumption. In all the conditions that lead to it, the "Discovery" is the remedy. With severe lingering Coughs or Weak Lungs, nothing acts so promptly. Every disease that can be reached through the blood yields to this medicine. The Scrofulous affections of the lungs that's called Consumption is one of them. For this, and for every other form of Scrofula, for all blood-taints and disorders, and all chronic Bronchial, Throat, and Lung affections, the "Discovery" is the only remedy so certain that, once used, it is always in favor.

Can anything else be "just as good" for you to buy? Don't you believe it.

OF INTEREST TO INSURERS AND INVESTORS.

Of late years investment insurance has become quite popular, in that it affords the protection required by way of insurance during a certain term of years, and if the holder of the policy survive the term the result becomes an excellent investment.

The North American Life was the first Canadian Company to issue policies on the investment plan, and during the past few years many of these policies have matured, and the results paid to the holders thereof have given entire satisfaction. The following letter lately received by the North American Life is but one of many similar letters received by that company, showing that the results paid under its matured investment policies have proved a satisfactory investment:

TILSONBURG, May 13, 1895.

Wm. McCabe, Esq., Managing Director, North American Life, Toronto:

DEAR SIR,—Your inspector, Mr. R. B. Hungerford, has just called on me with a settlement of my ten-year endowment investment policy in your company, amounting to \$1,178.62.

I am delighted with the result, as it is about \$78 more than I expected. I can truthfully say that I have never regretted taking a policy in your company, and shall lose no opportunity of recommending it to my friends.

Yours truly, T. J. BARRETT.

Christian Endeavor.

A LIVING CHRIST: CHRISTLIKE LIVING.

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

June 2.—Gal. ii, 19, 25; v. 22, 25.

How comforting and inspiring should be the thought that we are united to a living Christ? It is a truth to which we should often let our minds revert. We are too apt to think of Christ as living and dying long ago in Palestine, and to forget that He is a living, personal Saviour, near to each one of us. Even though we know that He is alive, we too often regard Him as if He were far away, and so fully engrossed with the great concerns of the universe that He is not willing to condescend to bless and guide our insignificant little lives. But we should remember that as the branch is united to the vine, or as the body is joined to the head, so we, by a living faith, are in union with Christ. We should also bear in mind that, as the branch draws its nourishment from the vine, so we derive our strength from Him; and as the movements of the body are directed and controlled by the head, so we are swayed and guided by our living Head. Not only does He know the way that we take, but He has even marked it out for us, and He now goes with us blessing and strengthening us along the journey. Because He lives, we live. Because He lives, we are blessed with the Father's love, and we are enriched with those gifts and graces which the Holy Spirit was sent to impart.

In union with the living Christ there is safety; here can we overcome the temptations of the evil one; here can we quell the risings of sin; here there is life abundantly; here are we endowed with the beautifying, ennobling and cheering fruits of the Spirit (Gal. v. 22-23).

It is difficult to find an illustration which will set forth the nature, the blessedness and the effect of our union with Christ, but perhaps the following from the pen of the late Dr. A. J. Gordon will throw some light upon the subject: "In the part of New England where I spent my summer holidays, I have seen a parable of nature. . . . It is an example of natural grafting, if you have ever seen such an instance. Two little saplings grew up side by side. Through the action of the wind they crossed each other; by and bye the bark of each became wounded, and the sap began to mingle, until in some still day, they became united together. This process went on more and more, and by and bye they were firmly compacted. Then the stronger began to absorb the life from the weaker. It grew larger and larger, while the other grew smaller and smaller; then it began to wither and decline till finally it dropped away and disappeared. And now there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other.

"There was a time when you and Jesus Christ met. The wounds of your penitent heart began to knit up with the wounds of His broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has the word been accomplished in you, 'He must increase, but I must decrease?' Has that old life been growing less and less and less? More and more have you been mortifying it until at last it seems almost to have disappeared? Blessed are ye if such is the case. Then you can say: 'I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live not of myself, but by the faith of the Son of God Who loved me and gave Himself for me.'"

Canon Liddon: To give a kindly hand to the many who long to rise, but who can not rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness—this is to do Christ's work in the world.

Pastor and People.

EVENING PRAYER IN WEST
MINSTER ABBEY.

So deep the hush we cannot even hear
The heart throbs of the city All is still
As if we feared to waken those who sleep
Here in the House of Rest for the great dead.
The soft caressing light comes warmly in
And makes the marble faces flush like life.
And seems to waken even those who sleep.
Bidding them live again. They are alive!
We feel the presences of living men,
Chaucer and Browning, poet sires and sons,
Addison, Tennyson the well-beloved,
Handel and Livingstone—they all are here,
Whose voices grow not silent with the years,
But join us in the great Magnificat,
And in their songs do magnify the Lord,
Who hath put down the mighty from their seat
And hath exalted them of low degree.

It cannot be the white-robed choir alone
Which thrills with triumph the Apostles' Creed,
But surely the departed swell the song
The Holy Catholic Church throughout the world
Is represented here; and we and they,
The Church below and glorious Church above,
United to worship Christ upon the throne,
And sing our Alleluias unto Him
Who has redeemed our souls and made them His,
Whose royal gift is everlasting life.

—*Marianne Farnham.*

Written for THE CANADA PRESBYTERIAN.

MADAGASCAR'S TROUBLES.

BY J. S.

The victory of Christianity, both in individuals and territories, is seldom attained without repeated conflicts. This statement is the result of both experience and observation. We cannot read the history of the Christian Church, in any of its ages, without being impressed by the words of Jesus: "In the world ye shall have tribulation." Madagascar and its martyrs, is a subject which, some years ago, in the memory of some of us, drew forth the sympathy of the Christian world. But happily, the dark days of the persecution and martyrdom of Christians passed away and Christianity was again encouraged and fostered. Yet Madagascar's troubles have not ended; for now she is subjected to terrible trials forced upon her at the point of the bayonet! Is it not possible that there may be at the back of France's actions an additional cause working darkly and stealthily as a propelling power? Romanism is acknowledged, professed and subsidized in France where the power of that church is still strong. It is true, what may be termed its religious influences, as a moral power, is but little felt in the hearts of the people, but, though spiritual life may be lacking, Jesuitical intrigue has the character of being a never-dying political force. The Vatican's dictates, too, are felt, enforced and obeyed by the men, and especially the women who influence the members of the French legislature. Rome has lost its nature, its boasted *semper cadem*, if it can let peaceably fall from her grasp a prize of such rich promise as is the island of Madagascar. She had gladly received the missionaries of the gospel of peace and salvation from England, and their labors have been abundantly blessed. Now France, a neighbor to England, only twenty-one miles distant, and claiming to possess the highest culture and refinement, sends messengers with engines of war and destruction to a people who were daily becoming happier from their queen down, and rejoicing in gospel light. The hearts of all true Christians, especially of those who have been interested in the progress of mission work in that island, almost from infancy, must beat with the warmest sympathy with those of the brotherhood of Christians in that distant land. Truly at a great price have they obtained their religious freedom. Christian missions were established in Madagascar in 1818 by men sent there by the London Missionary Society. Now, there are affiliated with that society nine hundred and nine congregational churches, with a school connected with each church. There is also a college for the training of evangelists and

pastors with thirty-one students. The churches are ministered to by eight hundred and twenty-eight ordained native pastors aided by three thousand four hundred and ninety-five native preachers. This shows that many of the converts become mission laborers. Congregational churches there are now extremely anxious in view of the claims and warlike actions of France.

It is difficult for them to see what right that nation has, or imagines it has, to send war vessels and troops to attack a peace-loving and, in so far as its civilization goes, Christian people. In some way, what is called a protectorate is claimed by France. This position seems to have been agreed to by some European powers, but without any regard for or the consent of Madagascar, which asks for no protection. Is this the kind of care France was expected to exercise towards its weak ward? Christian influences and a Christian government, as we understand the term, may not be, and should not be favorable to the consumption or the free and liberal importation of French alcoholic vile concoctions as articles included in their trade. But are the French on this account justified in imitating one of the worst actions performed under the British flag when opium was forced upon China. The Malagasy, therefore, in Rome's view, must be subdued and made ready by French instrumentality for sacerdotal emisarles from the Tiber. They may, indeed, be even now tolerated there, but they are never content with toleration nor equality in any land while there is the remotest possibility of their attainment of dominant control, state patronage and support. France is seldom fortunate in any of her foreign, aggressive enterprises, ever endeavoring to rule as with a rod of iron. She has power, nevertheless, to materially weaken, obstruct and retard, in some degree, Christian civilization, especially in a comparatively weak and new country like Madagascar. Instigated and encouraged by Rome, her ecclesiastical instincts would lead her to check and, if possible, to crush out such heresy as Christian liberty and independence of thought and action have ever given birth to in all parts of the world in which they have obtained a foothold.

Maitland, N.S.

THE BIBLE INSTITUTE CHICAGO.

A ministerial conference for Bible study was held at the Bible Institute Chicago (Mr. Moody's) which was most successful as to the number attending (over 30), among these three missionaries from the foreign field, and as to the great interest those who attended took in the work during the four weeks of the Session—April 2nd to April 27th. The Institute as many know is for the training of young men and women for mission work in the home and foreign mission field. These students are gathered there from the United States, Canada (several from Toronto and other parts of Ontario), Europe, Asia, Australia and New Zealand. At the Institute Monday is rest day, as on Sabbath nearly all are engaged in some mission work in various parts of the city, at the prison, and in open air meetings. On the five remaining days of the week the students receive lectures two hours, and are engaged in studies and mission work in the afternoon and evenings. Many of the students almost maintain themselves by their services as waiters in the dining-room who are engaged five hours a day with one day off. These require to go out to mission work three nights in the week. This work is reported on weekly in writing, and once a month oral reports are called for in the lecture hall.

During the conference lectures were delivered five hours daily 9 to 12 and 2 to 4. The 9 to 10 hour of the first Tuesday of the month is devotional. Principal Torrey lectured in the forenoon on Bible study, its advantages and the various methods, recommending the study of the books of the Bible in chronological order and also con-

secutively as in our English Bible. Further there should be biographical and historical study, also topical and doctrinal, following these through a particular book, and again through the whole Bible, and a similar study of words. Only by combining all these methods could the best results be got. But the first requisite for Bible study is that the student be born again, be a child of God, and be guided by the Holy Spirit. All educational advantages will be most helpful, but without this requisite the teachings of the Word of God cannot be understood and received. Then followed lectures on the doctrines of the Christian Religion in which the texts were cited and the doctrine derived from them stated. Special attention was given to the personality and work of the Holy Spirit.

In the afternoon the Principal lectured on the first Epistle of John, analytically going over each verse carefully, and asking all the points in the verse. After these had been recited by a student, the question was asked. Is there anything else in the verse? Has anything been given that is not in this verse? Thus the Epistle was treated up to chapter iii. 2. Then the synthesis of the whole Epistle was taken up and the teaching of the Epistle found on such points as God the Father, His names, titles attributes, the new birth, its necessity, author, nature. Believers, what they are, what they do, what they have, what they know, etc., etc.

Professor White at 9 o'clock on three Tuesdays lectured upon "Prayer." The other mornings with crayons, and on large sheets of paper, he gave clear, interesting, instructive and impressive lectures on Jeremiah, his times, the political situation from time to time through the book, his relation to the kings, against whom he prophesied, his character, his personal history, etc. Thus the writings of the weeping prophet, about which many know so little, seemed to become the most interesting, instructive and attractive of the Old Testament Scriptures.

At 10 o'clock Prof. White lectured upon the Acts of the Apostles. A plan of the whole book with its 28 chapters was quickly put on paper. Each chapter space was filled in with the name of the chapter taken from something in it, thus: 1. Ascension. 2. Pentecost. 3. Beautiful Gate, etc. Acts i. 8 was found to be the key to the situation. The word "Witness" was printed under, extending from chapter i. to xxviii., and Jerusalem, Judea, Samaria, the uttermost parts of the earth under their respective chapters. A heavy line was drawn between chapter xii and xiii, dividing the Book into its two parts. In a space below these, two divisions were written. Peter to the Jews and also to the Gentiles, in the other, Paul to the Gentiles but first to the Jews.

In another space below i. to vi., Jewish Period; vi. to xii., Transition Period; xii. to xviii., Gentile Period; i. to xii., Home Missions; xii. to xviii., Foreign Missions; xii. to xx., Paul at Liberty; xxi. to xxviii., Paul in Bonds.

Farther the place of the missionary journeys and the Epistles was shown. With this plan before the class, a clear idea of the contents of the Book was obtained. This in whole or part was reproduced from time to time during the month.

In his plan for chapter study there were 19 divisions with sub-divisions. Some of these were:—1. Past and present (experience and knowledge); 2. Result of first reading aloud; 3. Name of chapter; 4. Authorized and revised versions; 5. Five facts, 1, 2, 3, 4, 5; 6. Condensation (as if to be telegraphed); 7. Results of study (a) as to belief, (b) as to Practice. Thus eleven chapters were dealt with.

In the afternoon Prof. White gave most interesting illustrated lectures upon the Gospel of John. (Key, verses xx. 30-31.) With crayon he showed the relation of this to the other Gospels, and these to the Old and New Testament Scriptures. There was as in all cases the Book plan of the chapters. From Christ's address chapter he was led

to deal with the Testimony to Christ under the following heads: 1. John the Baptist; 2. Mighty works; 3. The Father; 4. Jesus Christ Himself; 5. Other witness of Individuals; 6. The Holy Spirit in the Gospel and particularly in the Acts. Then followed lectures on Isaiah, the Minor Prophets, and the Epistles to Ephesians, Colossians, Philippians, Hebrews, Romans.

With such studies the four weeks passed away all too quickly, but the ministers felt that they had received much new light of the Old and New Testament Scriptures, and new stimulus to further study. They also had the opportunity of seeing and taking part in all kinds of Mission work. A most important feature of the Institute is the music which is largely used. Careful instruction is given in elementary and advanced notation, in vocal and instrumental music and in harmony.

Thus the students at the Institution receive most valuable instruction in the English Bible, how to study it, and how to use it; and in all kinds of Christian work.

To Theological students a few months residence, either before, during or at the close of their course, would be most helpful in better fitting them for the work of the Gospel ministry.

LADY HENRY SOMERSET.

Lady Henry Somerset shares with Lady Carlisle the honour of leading the English women in their crusade against the iniquities of modern life. In less than a dozen years Lady Somerset has evolved from a lady of fashion, gaiety, and pleasure, to an earnest, self-denying, enthusiastic philanthropist.

Through the darkness of a widowhood worse than that caused by death, through the orphanhood of a soul that groped in the gloom for a Father God, Lady Henry has come out into light and peace, and while the sorrows of the past have tinged her mobile features with melancholy when in repose; the joy of the newer and better life shines out in kindly word to the despairing and in helpful hand to the weary. Her new found life was to her a patent of higher nobility. Browning's lines fit her: Where is the use of the lip's red charm
The heaven of hair, the pride of the brow,
And the blood that blues the inside arm—
Unless we turn, as the soul knows how,
The earthly gift to an end divine?
A lady of clay is as good, I trow.

As journalist, editor, administrator, president of Executive Board, and platform orator, she is doing splendid service. In the latter capacity she easily takes her place among the best half-dozen women spoken now before the British public, perhaps even among the first two. As head of the British Women's Temperance Association she wields an immense influence, always on the side of right and truth.—*Great Thought*

GAIN IN SYSTEMATIC GIVING.

It will create an interest in the prosperity and happiness of mankind.

It will put us into active sympathy with every work conducive to this end.

It will strengthen faith in the ultimate triumph of Christ's kingdom.

It will call forth more earnest prayer for Christ's cause.

It will help us to realize "we are co-workers with God" in the evangelization of the world.

It will bring joy to the heart in seeing the work of God prosper.

It will bring blessings to the soul in the life, and abundant rewards in the life to come.—*Selected.*

Religious Herald. Recollections of past failures may be painful but they are a blessing in that they put us on our guard against making similar mistakes in the future.

Missionary World.

LETTER FROM REV. JOHN WILKIE.

[The following letter from the Rev. Mr. Wilkie, Indore, India, will be read with much interest.—ED.]

Last week I received a telegram: "The case not ended, please come at once." It was from a town about forty miles from Indore, from a young man, who, though not baptised, is, I believe, a very sincere follower of Christ. The whole case is so interesting that I venture to tell you about it. In November, 1891, Narayan, with his wife, Esther, were baptised by the C.M.S. Missionary at Jabulpore. This Narayan, the son of an Indore Buniya, was led to know Jesus Christ in the Bible Class of our High School; but through fear was afraid to be baptised here, and so went to Jabulpore. After baptism his people urged him very strongly to come back to Indore, which he did, but almost immediately afterwards they ran away with his wife. He has since then been kept in a state of anxiety regarding his wife, following her from place to place, but having failed up till this time to get possession of her. She is connected with a very wealthy family which owns much land and property in the town of Bhourasa, about forty miles from here, and his own people also are very well to do. Narayan has spent his time, whether in Bhourasa or Indore, in seeking to tell to others that which he had found to be so precious. In Indore he carried on secretly for some time a daily Bible Class and Prayer-meeting with a number of his own caste people, and on one occasion brought a young man to me who then seemed to be deeply interested in Christian truth. On this class being discovered by the caste people, these young men were so frightened that we have heard nothing more of them.

At Bhourasa, Narayan seems to have been more successful. One named Pannalal was baptised at Indore two weeks ago, and there are others prepared to come here also as soon as these present difficulties are removed. When the caste people in Bhourasa found what Narayan had done, cases were instituted in the Court against Pannalal, especially with a view to frightening them. One case in which he was accused of theft has been going on for some months, their intention evidently being to weary him out whilst forbidding him from leaving the place. On April the 2nd a second case was brought in against him. I sent him out after his baptism along with Bashista Narayan, one of our old Christians, lest they might say we were trying to help him to escape justice, and I went out myself as soon as I could get away to find out the real state of the case. When I got near the town Pannalal and Narayan ran out to greet me from the shelter of some trees where they had been cooking and eating their rude mid-day meal. The night before the town authorities had ordered Narayan to leave it, and rather than provoke them by asserting his right to stay, he, with Pannalal had taken up their quarters under some trees. It was a happy meeting all round, and they accompanied me to the Rest House where I was to stay. Some time ago I spoke to the Political Agent here in reference to the case and through the Representative of the State at Indore, he communicated with the authorities of the town. This helped me, and especially so, as the Superintendent of Police in the town is one of those who has accepted of Christianity, and has been doing his best to bring Pannalal safely through. This young man's father is the Chief Magistrate in the town, and with a view to making my visit as important as possible this young man made the most of the Political Agent's letter. The result of this was that the Rest House had been specially cleaned off for my accommodation, a number of policemen were there to carry out my orders and a shopkeeper had been sent

with all kind of supplies for my use. That night the Police Superintendent, Pannalal, Bashista Narayan and myself had a happy time together till late at night; and early next morning I went into the town itself. The Chief Magistrate—the father of the Police Superintendent—received me very graciously, read over to me the evidence in the case, and then said: "There is no evidence against Pannalal in either of the cases, and I shall in a day or two dismiss both of them." He somewhat sadly said, "These young men are all yours," and seemed to feel somewhat keenly their change of faith, but said that it was useless for him or the people of the town to attempt to interfere with them. After we left the Court House the Chief Magistrate, with his son, the Police Superintendent, took me and the others who are interested in Christianity to his house to specially treat us. Of course there was the usual anointing with Attar of Roses and Pan Supari. As the sun got very warm and I wanted to get off back to Indore if possible that night I begged leave to start but was asked to wait a little longer as they were preparing something for me. I do not think any of you would guess what it was. I certainly did not till a peculiar odour reached us that is not in any mind associated with food. I then ventured to ask the Police Superintendent what his father was preparing and was told that it was something very nice—that his father was mixing together some Brandy Cardamums and a number of other seasonings as the best treat that he could give to the Sabibs. The father had almost completed the preparations and seemed very much disappointed when I told him that there were Sabibs and Sabibs and that we did not touch this. Yesterday I received a letter from them telling me that at last the cases are ended and Pannalal is free.

These Buniyabs are the most wealthy class in India, the money makers and money lenders of the community, and the relations of both Narayan and Pannalal are amongst the most wealthy of the community. Narayan's wife's uncle, her guardian, spent over Rs. 200,000 in a marriage only a short time ago and on account of their wealth have a great influence in the whole community. The Buniyabs also are a class of the community that Christianity has hardly touched. I have not heard of a dozen Buniyabs in all being received into the Christian Church in the whole of North India. This movement therefore of Narayans is all the more interesting. These young men have willingly given up comfortable homes and exceptionally good prospects, for a worldly point of view, that they may follow Christ. Pannalal thinks of trying to continue to live in the town of Bhourasa in his old line of work on Christian principles but that I fear will be impossible. It will be an interesting experiment which I am anxious to encourage. It is too far from Indore for me to be able to visit it as frequently as I should like. 40 miles in this hot season is a trying journey by road and during the rains it will be quite as bad but the whole movement is an exceedingly encouraging manifestation of the power of the gospel and He who has enabled them to give up so much for Him is able to sustain them in the future.

A RECORD IN GIVING.

The following is from the treasurer of the Presbyterian Board of Foreign Missions: I must send a word to the helpful givers among the Christian Endeavor societies, for in the record of the gifts to the Board of Foreign Missions of the Presbyterian Church the Christian Endeavorers are the only class of givers showing an increase up to December 31, 1893. Their increase to that date was over \$2,000. May the Master, who is inspiring them to give for the work in Foreign lands, inspire them to great spiritual activity at home, that everywhere truth may prevail.

PULPIT, PRESS AND PLATFORM.

Gladstone: My point of view is not Presbyterian, but I have a great deal of sympathy with the old Presbyterianism of Scotland.

United Presbyterian: Parents brought their little ones to the house where Jesus was stopping, not to be healed of any disease, or to be instructed in doctrine, but just to receive a blessing from the Master. Why not expect and secure such a blessing now by bringing the children to the place of worship?

S. S. Times: If a man has real power over others for a given cause by the spoken or the written word, it will be found that he is direct in his purpose from beginning to end. No rhetorical finish, no attractive diversions of thought, no departure from the straight line to his goal, can strengthen his effort to influence others in behalf of that object which possesses his soul for the time being.

Presbyterian Witness: There is no more hopeful symptom of our own age than the earnest looking back to the beginning of our era—to Christ Himself and to His Apostles. After all, the main question is, What saith the Lord? The record of His words and His works of wonder is in our hands. The humblest Christian can read and understand this record of the Master's words and works.

A. F. McGregor, B.A.: The State is not to take the place of the family or the Church in teaching religion. It is no business of the State in any sense to teach religion in the school. The only safe standing for a man is to be fully persuaded in his own mind. If some men who are in parliament would only consult with themselves first and let the voice of conscience speak to them, they would refrain from the performance of some things and be helped in the performance of other things.

Dr. Alex. McLaren: "And they crucified him." Let the words stand in their simplicity. All comment would weaken. How different from the tawdry rhetoric or the irreverent insisting on physical agony which mars so much later religious writing! How significantly all the evangelists reverently suppress every trace of emotion, and allow no mingling of a disciple's feelings with the clear stream of the narrative of the Master's suffering! It were well if we laid their example to heart, and oftener meditated in silence on the unfathomable depths in these brief words.

Presbyterian Banner: The absence of the children from the family pew on the Sabbath is not a good sign. The Rev. J. Marshall Lang, D.D., of Glasgow, Scotland says truly of the children and the preacher: "They should worship with their parents, and the preacher ought, for their benefit, to make more of an appeal to the imagination, have more illustration, and adopt simplicity of language." And it is not a good symptom for the members of the young people's societies, as soon as their exercises are over in the evening, to walk away from their regular church services.

Cumberland Presbyterian: Few speakers or writers understand the importance of variety. Uniformity, even of excellence, is wearisome. The surprise power must be sedulously cultivated. To keep an audience in expectation is about the only way to keep them interested or thoroughly awake. A smooth passage must be preceded and succeeded by a rough one. An occasional storm is essential to break up fatal monotony. Tediousness is not a matter of time, but of tameness. It is tiresome to proceed long upon a dead level. Let their be some hills and valleys to make the journey pleasant.

Teacher and Scholar.

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

June and 1895. } THE RESURRECTION OF JESUS. { Mark xvi. 1-8.

GOLDEN TEXT.—Luke xxiv. 34.

MEMORY VERSES.—vi. 7.

CATECHISM.—Q. 23.

Home Readings.—*M.* John xix. 31-42. *T.* Mat. xxvii. 57-66. *W.* Mark xvi. 1-8. *Th.* Mat. xxviii. 1-5. *F.* 1 Cor. i. 27. *S.* 1 Cor. xv. 28-58. *Sab.* Col. iii. 1-17.

In none of the Gospels do we find anything like a full account of the events connected with the resurrection of Jesus. For this reason, we are left very largely to conjecture as to the exact order of these events. Each evangelist seems to have had just one thing in mind, and to have placed on record only those incidents which had a special bearing on that particular thing. Mark, for example, seems to have had in mind to record only the fact of the resurrection, and as our golden text seems to indicate that this is the one thing to be made prominent in the teaching of this lesson, we shall try briefly to set forth the matters which authenticate that fact, with perhaps one or two practical hints as to the meaning of that fact to us.

I. The Fact of the Resurrection.—There can be no doubt of the reality of the death of Jesus. The thrust of the soldier's spear into His side, puts beyond all question the fact that Jesus was not merely in an unconscious state, through exhaustion, when He was taken from the cross. Then, too, the precaution was taken to secure the tomb in which He was laid, from being meddled with by any person, shows that the body could not have been secretly removed. Pilate's seal upon the stone, which closed the only way of access to the tomb, and the guard of Roman soldiers make it certain that no merely human power meddled with Him who lay within. Then, the action of the women as recorded here, shows that in the crushing nature of their sorrow at the Master's death, the disciples had forgotten His words about rising again, and did not expect any such thing. The body had been hastily embalmed on the evening before the Sabbath day, and had been laid in Joseph's tomb; and no sooner was the Sabbath day over—at sunset on the seventh day—than the faithful women went to the bazars, which were opened when the Sabbath was ended, and purchased spices to complete the embalming. They spent the night in preparing these spices, and before daylight set out to the tomb on their errand of love. They expected difficulty in removing the stone from the mouth of the tomb—apparently they had not heard of the sealing and the soldier guard—but to their joy they found the stone, which Mark says was very great, beyond their strength to move, rolled away; and unhesitatingly they enter the tomb, only to find a heavenly messenger there with good tidings. The sight of the young man in white startled them, and his words caused them amazement, "Be not affrighted, the crucified Jesus is not here, He is risen. See, the place where He lay is empty." Not stolen away by either enemy or friend, but risen. Is there not in the angel's words mild reproof? Ye seek Jesus, not in the expectation of faith, but in the devotion of love. Why have ye forgotten? Why have ye lost faith? He is risen even as He said. How many there are whose hearts are filled with admiration and love for the character of Jesus, who are lacking faith in Him. But these women were not to rest content with having seen; they were to go and tell the disciples and Peter. Peter was to be especially remembered lest in humiliation as he thought of his denial of the Master he should count himself unworthy to be a disciple. The disciples and Peter were to be told, and reminded of the promise the Master had given them to meet them in Galilee. The very incredulity of the women is a strong proof that their story was not concocted. We see that Mary Magdalene did not go with the other women, but remained behind weeping, under the impression that some one had taken her Lord's body away. Here our lesson stops, though the proofs of the resurrection of Jesus might be multiplied by drawing from the other narratives.

II. The Meaning of the Resurrection to Us.—We can add only a few words. The resurrection of Jesus marks as efficient and permanent the sacrifice on the cross, the crucified One is the risen One. It brings life and immortality to light; death could not hold Jesus, neither can it hold the people of Jesus when He shall call them from the tomb. It guarantees the promises, "He is risen as He said;" the keeping of this promise, assures us of the keeping of all the promises. It lays the foundation for the great commission, "Come and see. . . Go and tell."

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 22ND, 1895.

NOW just keep quiet and watch the fathers and brethren while they do most of the very things in selecting a professor for Knox College that they blame congregations for doing in selecting a pastor.

ATORONTO paper says that the Parkdale case was presented to the Synod "purely as a matter of business and the spiritual aspect of the question was not touched." The case had no distinctly spiritual aspect; but all the same it is a great pity that the press ever gets a chance to make remarks of that kind.

ONE of the counsel in the great criminal trial, Mr. E. F. Johnston, Q.C., did a brilliant piece of work the other day, and when he sat down was warmly complimented by counsel on the other side. A little of that kind of thing would not do the clerical profession any harm. One of the best known weaknesses of too many ministers is the habit of disparaging and belittling every thing done by brother ministers.

THE leaders in that tremendous legal battle at present going on in the Court House in Toronto are Ontario men. Mr. Osler was brought up in Dundas, though we believe he spent his early boyhood in the Township of Tecumseh, Simcoe county. Mr. Lount was brought up in Barrie. Neither ever attended college and yet they are conducting the great case with an amount of ability that leaders of any bar in the world could not surpass.

NAMES are still being nominated for the vacant professorship in Knox College. Hamilton Presbytery proposes that of the Rev. Dr. McIntosh, of Philadelphia; London and Stratford that of Rev. Dr. Stalker, as Toronto has already done; Saugeen names the Rev. D. M. Ramsay, B.D.; Orangeville, the Rev. Wm. Farquharson, B.A.; and Peterborough proposes the Rev. Dr. Denney, whose late able work is at present attracting so much attention.

THE iron grip that ecclesiastical affairs have on the minds of typical Scotchmen is shown by the fact that the most popular works of Barrie, Crockett and "Ian Maclaren" are mainly on ecclesiastical matters. The "Little Minister," the "Stickit Minister" and "Beside the Bonnie Brier Bush," would be nothing if the kirk and the "meemister" and the elders were left out. The elders and Dr. McLure are among the principal characters in the "Bonnie Brier Bush." The Scotchman maun hae his kirk. And by the way may not this account in a great measure for the fact that Scotland exerts an influence in the world

out of all proportion to its size and population. Early drill in the Shorter Catechism and constant contact with a strong pulpit and important ecclesiastical affairs sharpen the intellect and save the mind from that awful modern calamity—frivolousness.

THE *Interior* adorns its front page with a portrait of its managing editor, Dr. Gray. The Patriarch was absent at his retreat in the forest and the staff took advantage of him and published his picture. Tens of thousands of Presbyterians will be glad to see a likeness of the man who has furnished them with such a good paper for so many years. Dr. Gray looks a trifle older than when we last saw him; but his countenance has not lost any of its calm strength, and he can write as bright and suggestive a paragraph as he could at any period of his life. Long may he live to give tone and strength to his excellent journal.

SOME worthy brethren have been growing eloquent over the desirability of getting a man with a "name" to succeed the late Professor Thompson. "Ian Maclaren" is about the best known name in Presbyterian circles in Great Britain just now; but there is no reason to suppose that "Ian" would succeed as a professor of Apologetics. The author of the "Stickit Minister" is well-known in Scotland, but nobody there thinks of Mr. Crockett as a theological professor. It is the man not the "name" that must teach; and the main questions about any good man are: Has he a special knowledge of his subject and special aptitude for teaching it to students?

IN our editorial remarks of last week on "Home Mission and Augmentation," mention was made of "Halifax, Toronto, Montreal and other places" as having given a generous response to the appeal made to make up the deficit in the Home Mission Fund. We have learned since, what we were then ignorant of, the most generous contribution of Ottawa to this appeal. It amounted to over \$3,000 and was the most generous of all. Of this sum one lady gave \$1,000, another \$500 and a third \$300, while the Woman's Home Mission Society of St. Andrew's Church gave \$275. Miss Harmon's Ladies' School and Coligny College sent each \$10, and a servant girl gave \$10 unsolicited. Nor were the men behind.

THE brief course of lectures delivered in Manitoba College by Professor Orr, D.D., of Edinburgh was brought to a close on Tuesday the 7th. The lectures have been attended, not only by the theological students of the college, and many of the ministers of the city, but by a considerable number of the citizens of both sexes. While not popular in the ordinary sense of the term, they have been highly appreciated, evincing, as they did, wide and accurate knowledge of the systems of philosophy and theology criticised, and their defects. Besides lecturing in the college, Dr. Orr preached in five or six of the churches of the city, discussing in his sermons and addresses some very important aspects of divine truth with great ability. Altogether, both by his public utterances and his more private intercourse Dr. Orr has left a most favorable impression on the minds of the students and of the people of Winnipeg.

IT is highly improbable that a constitutional statesman and cautious Scotchman like Lord Aberdeen would undertake the thankless duty of mediator in the Manitoba school case without instructions from the Imperial Government. Many patriotic Canadians will wish his Excellency success in his attempt to solve a difficulty that Canadian statesmen seem powerless to solve. Of course there will be a cry about Downing Street rule. We cannot afford to pay much attention to any such cry. Is it reasonable to expect Great Britain to defend us with her army and navy—to expect British capitalists to lend us millions of money—to expect the British Government to endorse our obligations and do us many other favors, and then stand idly by while we endanger the credit, if not the very existence of the Dominion, by racial quarrels and sectarian strife? Newfoundland is very glad to get help from the Mother Country at the present time, and Canada might soon be in the same position.

THE General Assembly might easily do a less useful thing than lay down some working principle about the establishing of new congregations near or within the constituency of old ones. It is easy to say each case can be decided by Presbyteries on its merits. Deciding one case on its merits occupied much time in the Presbytery of Toronto, became the main feature of a meeting of Synod, and the case is now on its way to the General Assembly. Some good Presbyterian people say that the Toronto Presbytery established a congregation—not in Parkdale—some years ago gave it leave to borrow a large sum of money and then started another congregation quite within its natural constituency. It might be well for the General Assembly to say what it understands Church extension to mean in these modern days. Dr. Chalmers understood it to mean "excavating" among the lapsed masses. In modern days it sometimes seems to mean excavating under neighbouring congregations.

ECHOES FROM THE SYNOD.

THE Synod of Toronto and Kingston is exceptionally well served in the men who take charge of its business. Dr. Gray, the veteran clerk, is a model official. His knowledge of Church law is equal to every emergency; and his urbanity and patience are never failing. Dr. Torrance, the convenor of the Committee on Bills and Overtures, discharges his important duties in a most efficient manner; and it is seldom that the order of business, as presented by his committee, is changed by the Court. Both gentlemen, in a marked degree, command the entire confidence of the Church which they have faithfully served for so many years.

While the attendance at Synod was considered good, a number of well known ministers were conspicuous by their absence. The familiar figures of Dr. Grant, the versatile Principal of Queen's, Dr. Torrance, of Peterborough; Dr. Smith, of Port Hope, Dr. Reid, of Toronto; and Dr. Grant, of Orillia, were missed from this meeting. The two last named have been ill, and although now convalescent doubtless thought it wiser, in view of the inclement weather of the past week, to remain at home.

The Rev. J. B. Mullan, for thirty-eight years the beloved pastor of St. Andrew's Church, Fergus, was unanimously elected Moderator. The choice was an eminently happy one, as the duties of the chair were discharged in a most satisfactory manner. Often, when the business seemed for a moment to get into a tangle, a witty suggestion, or a flash of humor, from the Moderator lightened up the proceedings and wonderfully aided in clearing the way for the speedy dispatch of business.

Many ministers and elders reached Orangeville a week ago Tuesday morning in a snow storm. The temperature was decidedly cool; but the commissioners to the Synod met with a warm welcome—not only from Presbyterians, but from brethren of other denominations. Arrangements for billeting were simply perfect. There was no room for complaint. To the Rev. Donald Mackenzie, our minister at Orangeville, we were indebted for this unique state of affairs. He looked after every detail himself; and a more considerate and courteous host could not be desired.

THE SYNOD CONFERENCE.

THE complaint is frequent that meetings of Church Courts are hurtful to church life. The complaint is not entirely groundless. It is true church business must be transacted and that the members cannot always be engaged in psalm singing and the exercise of prayer, yet it is also true that the rush of business, conducted not always in the sweetest temper, is depressing, and men often return to their homes and sacred duties, almost regretting that they had gone away. This can scarcely be said of the meeting of the Synod of Toronto and Kingston of last week. Notwithstanding the fact that a church quarrel had to be adjusted, the tone was good, which is largely due to the conference held on the previous days. In all respects it is said to have been the most helpful

ever held in connection with that Synod. The subjects were well chosen and were discussed with a strength and enthusiasm that fully justified the existence of the conference. The place of honour in the programme, as usual, was given to the work of the Holy Spirit, which was considered as to His administration through the officers and members of the Church. The subject seems old in the programme, but when under discussion it is the freshest and least realized in practical life of all others. Never do we feel more sensible of our shortcomings and privileges than when contemplating the possibilities of the Church through the power of the Holy Ghost, as set forth in the Word of God and in the experience of His saints. Never ought these discussions to be allowed to cease until we have attained unto our high calling. It is usually noticed that they who speak slightly of such conferences are not the men who themselves are distinguished for their attainments in this respect.

The discussion on the question, whether all approved candidates should be sent to the foreign field, trusting to the Lord for funds, waxed warm and the proposal was received with a degree of heartiness—even enthusiasm, that came almost as a surprise. As the discussion proceeded it became more and more apparent that the Church has come to a crisis, that whatever risk there may be in sending men out, there is a greater risk in not sending them out—as the genial Moderator, Mr. Mullan, said, "a frost may fall upon the Church," by the refusal to follow the leading of the Holy Spirit, who has led these young men to place themselves in the hands of the Church. We trust the Foreign Mission Committee will have the courage of faith.

The discussion on the Sabbath question was able and helpful as to its divine authority, its relation to our spiritual life, and its relation to civil legislation. If one thing is more apparent than another it is that the prosperity of the Church is intimately connected with the observance of the Sabbath with scriptural integrity. For that reason the powers of darkness are putting forth every possible effort to break down the barriers and deprive us of our heritage. The Lord's Day Alliance has already done splendid service and deserves the most cordial sympathy and support of all Christians in their efforts to direct legislation upon this supreme question. The papers and discussions were all so good that we refrain from specializing any, simply expressing our appreciation of them and belief that the Church owes a debt of gratitude to all who contributed to make the conference so great a success.

RADICAL CRITICISM.*

THIS is a work in which Canadians, and the ministers of our own Church particularly, will feel an especial interest, because the writer of it is a Canadian, born and educated amongst us, and until called to a professorship in the Southern Presbyterian Church in the United States, exercised his ministry in connection with our Church in Brantford. It appeared first as a series of articles in the *Christian Observer*, Louisville, Kentucky, of which Dr. Beattie is an associate editor. From its appearing there it may be inferred that the work is popular in its treatment and style, as the reader will find it to be. For this reason also there is, especially in the first part of it, a certain amount of repetition at the beginning of the chapters which, although helpful to the average reader, yet would not have been, had it first appeared in book form. The arrangement of the work, its treatment of the subject and its style are all exceedingly clear and simple, and form indeed one of its merits, so that it may be read with intelligence and profit by any ordinary reader at all interested in the subject of which it treats. It may be further added that because it is popular in its character and intended for the general reader, the full processes by which Dr. Beattie arrives at his conclusions are seldom seen in it, but the reader is left in no doubt as to his ample acquaintance with all the literature of the subject and that they are arrived at only after full investigation.

* Radical Criticism: an Exposition and Examination of the Radical Critical Theory Concerning the Literature and Religious System of the Old Testament Scriptures." By the Rev. Francis R. Beattie, D.D., Professor of Systematic Theology and Apologetics in the Louisville Presbyterian Theological Seminary, and author of "An Examination of Unitarianism," etc., with an Introduction by the Rev. William Moore, D.D., LL.D. Fleming H. Revell Company, Toronto. Price, \$1.50.

An idea of the contents of the work may be formed by stating the outline of it. Part first is introductory, and, after a preliminary chapter, the Higher Criticism is defined both in its ordinary sense, and in that to which may be applied the term radical. This clears the way for an intelligent understanding of the precise object of the author in writing, that the reader can judge of the character of his work. He is among those who cannot join the ranks or unite in the verdict of the Radical Higher Critics, and writes lest by silence there might be left in the minds of some the impression "that the old views of the Bible, and perhaps the Bible itself, are no longer capable of defense."

Part second gives a brief history in five chapters of the "Critical Movement," tracing it from its early stages in Porphyry and Spinoza, noticing in his course the names, amongst others, and their work, of Astruc, De Wette, Strauss the Tubingen School, Kuenen, Wellhausen, Robertson, Smith, Briggs, Driver, Cheyne, Harper, and among Conservatives, Ranke, Kurtz, Hengstenberg, Waits, Green and Warfield. We might say here that Dr. Beattie excels in giving brief, clear summaries of the history or the position of a question at any particular period, which may be cited as an evidence of his perfect acquaintance with it.

Part third is an "Exposition of Radical Higher Criticism." Here it is pointed out with effect that this began without the church by the enemies of Christianity, but that it is now within it. The philosophical basis on which Radical Criticism, its methods, some of its theories, and its reconstruction of Old Testament history, and the place to which it assigns the Psalms are dealt with in a general and comprehensive way. This is followed by Part Fourth which is a critical examination in nineteen chapters of what has been dealt with more generally in the previous part.

The underlying philosophy Dr. Beattie shows of the Radical Higher Criticism is Pantheism or Deism, and these, whether consciously or unconsciously, affect the doctrine of inspiration so as to do away with it entirely as understood generally in the church, and do not explain or account for, if indeed they leave any place at all for a religion that is supernatural. Old Testament history is considered as it is reconstructed by the radical critics, and their methods and results are shown to be destructive of the proper historicity of the Old Testament, and to take away any solid foundation for supernatural religion. The treatment of the subject under both of these heads is very satisfactory and will tend greatly to confirm and establish any whose faith under the assaults of the destructive school of criticism may have become shaken. We need only to refer further by way of illustration of the use and service which this book may render, to Dr. Beattie's critical examination of the Documentary Hypothesis and the Three Codes. By an illustration of the singular and to all ordinary minds, the apparently purely capricious resorts that the radical higher critics are driven to, of the entire want of any authority in fact or history for their peculiar reconstructions of the Scriptures, of their contradictory theories as to documents and the origin and dates assigned to the three codes, the groundlessness of the claims and pretensions of Radical Criticism are fully and clearly exposed, and faith in the Word of God as we have it and have been wont to regard it, is shown to be well-founded. With quiet irony and good-natured sarcasms the author ridicules the claims of the radical higher critics to a monopoly of the faculty to judge, and the learning required to enter upon these profound studies, and their self-satisfied assumption that all who do not accept their results are the slaves and victims of tradition and are doomed to confusion and complete overthrow.

The following conclusions of Dr. Beattie in closing his work may be taken as illustrative of its spirit and general scope—

"If this criticism proceeds upon false principles, and according to erroneous methods, then its conclusions may be contra-confessional, and so be such as to justify call for enquiry by the church courts. Further we believe that Radical Criticism and its naturalistic conclusions are incapable of being harmonised with our standards. . . . If we admit the Radical Critical view in regard to the natural evolutionary nature of the Old Testament religion, it will not be possible to hold supernatural views of the New. . . . In the past again and again good men have trembled for the ark of God when it has been assailed, but just as often have we seen it pass through the conflict unharmed, and perhaps all the stronger because of the conflict safely endured, so we are convinced it will be in this case. After the stress to which conservative views on biblical questions have been subjected is over, we are sure that if past history means anything, and if Christianity still has its divine vitality, as we believe it has, it will turn out that the Bible is more firmly entrenched as the word of God than ever."

Books and Magazines.

WEALTH AND WASTE. The Principles of Political Economy in Their Application to the Present Problems of Labor, Law, and the Liquor Traffic. By Alphonso A. Hopkins, Ph.D. Cloth, 12mo, 286 pp. \$1.00. New York, London, and Toronto. Funk & Wagnalls Company. 11 Richmond St. West.

The author of this work has been during many years among the best known lecturers and writers throughout the North and South. He seeks to apply the accepted principles of Political Economy, as to Production and Wealth, Consumption and Waste, without violence to the logic of accepted economists or to the politics of confessed partisans, while insisting that both economists and partisans shall admit the logic which they cannot refute. The leading topics considered in the volume are: "Economy and Labor;" "Wealth and its Distribution;" "Consumption and Waste;" "Relation and Duty of Authority;" "Harmony of Social Forces;" and "Political Ways and Means. The most important sub-topics comprehended by these include "The Relation of Ethics and Economy, and of Economy and Prohibition;" "Cause of Hard Times;" "The Laborer's Character and Condition;" "Partnership of Labor and Capital;" "Labor's Loss from Liquor;" "Wages and Waste;" "Wages and Want;" "The Genesis and Logic of License;" "Sources and Nature of Taxation;" "Logic of Local Option;" "The Inspiration of Strikes;" "Suffrage and the Frauds Upon it." Many other sub-topics are treated. The propositions of the ablest economists are quoted from and projected, along their own logical lines against the Liquor Traffic as a foe to Labor, a parasite upon legitimate industries, and an element in the State which all the teachings of Political Economy demand shall be eliminated. This book is designed for popular reading, and also as a text-book for use in the higher institutions of learning, to fill a place no book has heretofore sought to occupy.

CHRISTIAN EVIDENCE. By Ezekiel Gilman Robinson, D.D., LL.D., late president of Brown University. 12mo, cloth, \$1.25.

This book is on a subject which from time to time changes its point of view, but never loses its interest or importance and we are safe in saying never will. It represents Dr. Robinson's last work, after over forty years of active and honored service as Professor and College president. A brief statement of the sub-divisions under which the subject is treated will suffice to give an idea of the general character of the work. Part I. takes up "The Evidence Specially Relied on by Jesus and His Apostles." Of these there are the "Self-Evidencing Power of Truth, Miracles, Prophecy, Part II: "Original Evidences which are still Available." These are the appeal to Consciousness; Miracles; Prophecy and from Christian Experience. Part III. "Evidence from Present and Past Achievements of Christianity." Under this head are the following chapter sub-divided into sections. Chapter I. "Beneficent Influence of Christianity." II. "Conditions Under which Christianity Achieved its First Victories." III. Divine Origin of Christianity as seen in Three of its Inherent Qualities." These are (1) Its Self-Recuperative Power; (2) Its Power of Self-Development; and (3) the Expansiveness of the Spirit of Christianity. Four more chapters follow, but those mentioned will suffice to give an idea of the tenor of the work. It is done in a way to make it well adapted for teaching purposes, and is accompanied by an index helpful for reference.

A DEBATE ON BAPTISM AND THE BOOK OF MORMON. By the Rev. W. H. Cooper, Methodist and Elder A. Leverton, Latter Day Saint. Rev. W. H. Cooper, Tilbury Centre, Ont. Price 50 cents.

This is a full report of a regularly arranged debate by the gentlemen named. The question is a very old and much debated one, and those who have not already made themselves familiar with it, or satisfied their minds upon the subject will find it fully discussed here. The proposition to be maintained was "The Mode of Christian Baptism is by Immersion Only." Mr. Leverton is a farmer and confesses himself "not to be a Greek scholar," and Mr. Cooper's superiority in this respect gives him an advantage which is manifest on every page.

The *May Biblical World*, besides the editorial notes to begin with, contains an interesting article on the late Rev. Dr. Broadus whose likeness is given as a frontispiece. An "Introduction to the Gospel of Luke," is contributed by Shailer Matthews, and an "Introduction to the Koran," by Dr. Gustav Weil, extends to several pages. A paper by Rev. Professor George B. Stevens, Ph.D., D.D., is on the important subject of "The Teaching of Jesus: His Attitude Towards the Old Testament." "Comparative Religion Notes"; "Bible Study in College"; "Synopsis of Important Articles," and "Notes and Opinions" make up a valuable number. [The University of Chicago Press, Chicago, Ill.]

The *Sanitarian* for May, besides much other matter valuable to the medical profession, contains several articles likely to be of great general use. The first is "Home Sanitation," by Morean Morris, M.D., "Household Water Supply," by J. C. Chase, sanitary engineer; "Sewerage in Foreign Cities," by C. W. Chancellor, U.S. Consul at Havre; "Hygiene in Medical Education," by Dr. J. I. Desroches, Montreal; and "Temperance Teaching in the Public Schools." [The American News Co., New York, U.S.]

From Pond's new edition of choice piano-forte compositions we have received selections from the following composers:—E. Meyer-Helmund, C. Bohm, C. Chaminate, J. Schulhoff, Ed. Grieg. This edition is ably edited by Wm. F. Pecker. Publishers. Wm. A. Pond & Co., 25 Union Square, New York.

The Family Circle.

THE RAINBOW'S CHILD.

Long ago, so the legends say,
The flowers were out for a festal day
To give the rainbow greeting.
There were blossoms of wondrous dye,
Bright as stars tossed down from the sky,
In beauty and grace competing

But one, much fairer than all the rest,
Was in such exquisite beauty dressed
That all drew round with wonder.
Her robe of a rich and royal hue,
Like a mist-veiled sky when the sun peeps
through,
With shell-pink shadings under,

Was frilled with the richest, quaintest lace;
She held her head with a queenly grace,
And her jewels' dazzling splendor
Enrich her robes in a wildering way,
As their scintillant lights all changeful play,
Saining with luster tender.

Who was the stranger? Why, no one knew
This debutante fair in robes of blue,
With gems like a jewel shower.
Just then, as the rain began to fall,
Out danced the rainbow; and they all
Cried out " 'Tis the rainbow flower!"

'For see,' they said, "all the rainbow tints,
With shadings and hues and crystal glints,
Where the sun through the mist has smiled,
Are hers, repeated in wondrous way;
Let's call her Iris!" and to this day
We call her the "Rainbow's Child."

—Dart Fairtherne.

PEGGY'S SOUVENIR TEA.

'Lizbeth, do you know what I am thinking of?'

'Not being a mind reader, I must confess that I do not,' Lizbeth Gray answered coolly.

Peggy Elliott laughed. 'It is well that you have so frankly acknowledged your ignorance,' she said, 'for now I will enlighten you. I am thinking of doing something to help our missionary society.'

'You are always thinking of doing queer things, I believe, Peggy; but what has made you think of this, and what are you going to do?'

'What has made me think of it?' Peggy said. 'Well, be patient, and I'll try to tell you. I have just finished reading of Dr. Paton's life; that is one of the causes. And when last week in New York, I heard a bright young woman—not much older than we are, Lizbeth—relate some of her experiences when a missionary in India; and ever since I've been trying to excuse myself for doing nothing to make the world better, when others, no stronger or richer or older than I am, are doing so much.'

'Have you succeeded?'

'In excusing myself? No, I have not. And now I am going to do something.'

'And to begin?' Lizbeth said carelessly.

'To begin my work I am going to give a party.'

'That is a pleasant way to work for missions. It will not involve much self-denial,' Lizbeth said, with a laugh.

Peggy's face flushed, but she answered frankly, 'I hope it will prove a pleasant way. I am not going to give an ordinary party. I am going to invite our whole church congregation—men, women and children—to come here next Wednesday evening to a souvenir tea.'

Lizbeth Gray's eyes opened wide.

'Throw open your beautiful house to such a mixed company!' she exclaimed. 'I'd think twice before I did that, Peggy.'

'I have thought,' Peggy said firmly.

'Then if you are determined to do it, please explain what you mean by a souvenir tea?'

'Well,' Peggy said calmly, 'for the privilege of attending that tea you will pay thirty cents.'

'Ah, I see; you are going to charge for admission. There is a little method, or at least greed, in your madness, Peggy.'

'Yes,' I hope to make a good many dollars,' Peggy said; 'but you haven't heard my whole plan. I shall serve coffee and cake, and every one who comes will receive a gift—a souvenir, you know it

will be some little Japanese article that will not cost more than ten cents.

'I don't see why you do that,' Lizbeth said seriously. 'It looks to me like an appeal to the selfish side of human nature. Why don't you show a little confidence in the goodness of people, and take it for granted that everybody will be glad to come just to help missions?'

'When people haven't thought about a subject, it isn't always safe to take it for granted that they are interested in it,' Peggy said wisely. 'Many of our church people know nothing about missions, and really care nothing about them. The thought of the little souvenir they will carry away from my tea will attract many who would not come to a plain missionary meeting.'

'Still, if you do really want to make money, it seems too bad out of every thirty cents you receive to give back ten in the form of a souvenir,' Lizbeth said prudently.

'Wait,' Peggy insisted. 'Hear my whole plan. Perhaps when you know all I propose you will think there is craft as well as greed in my madness. I hope, in almost every case, to get back that ten cents. You know—if you do not, you ought to know it—that in all our missionary schools little things—articles that you can buy for five and ten cents—are greatly needed. Well, on the table in the library I am going to put a large basket. It is to be called the "Missionary Souvenir Basket," and every one who attends my tea will be asked to drop something into that basket that will be useful to the missionaries in their work.'

'But people won't know; they won't come prepared,' Lizbeth objected.

'I shall take pains to have them know,' Peggy said, with decision. 'I shall tell some people, and they will tell others. Gossip isn't always a bad thing, Lizbeth. Busy tongues can carry good tidings as well as evil ones.'

'I am vanquished at every point,' Lizbeth said, laughingly. 'Well, I don't quite believe in your plan, Peggy; but I'll help you to publish it. It will at least have the attraction of novelty; and I hope it will prove a success,' she added sincerely.

Peggy Elliott had a beautiful home, and at an early hour on the evening appointed for the 'Souvenir Tea,' it was thronged with guests. All were cordially welcomed by the young hostess; games were provided for the children, there was music for the musical, and for the older folks there were pleasant, cosy corners, where they could rest and talk undisturbed. For an hour or two the bright room rang with merry voices, and then Dr. Morris, the pastor, stepped forward. He was requested by Miss Elliott, he explained, to read a little story she had selected for the occasion; and then, while first surprise and then interest kept the people silent, he read aloud, 'Mrs. Pickett's Missionary Box.'

'I didn't dare to venture on anything more serious for to-night,' Peggy said with dewy eyes to the minister's wife. And then she asked, 'Will you come with me and see the missionary basket?'

'I wonder if we will find anything in it,' Lizbeth Gray said, as she joined them in the library. 'I don't believe——' and then she stopped abruptly, for to her surprise the basket was full. With wondering eyes they examined the contents.

Papers of pins and needles, cards of buttons, bunches of tape, pieces of elastic, spools of thread and silk, slate pencils, lead pencils, steel pens, pads of writing paper, packages of envelopes, bright colored ribbons, remnants of cambric, gingham and turkey red calico, cakes of soap, pocket handkerchiefs, bits of canvass, with worsted and embroidery patterns, dolls and materials for dressing them—the basket, like the mother's bag in the 'Swiss Family Robinson,' seemed to contain every small article one could wish for.

Several women were standing near the table, one of them turned to Peggy and said gravely. 'I have learned a lesson to-

night Miss Elliott, some way I never realized before that the women in heathen lands have minds and hearts just like ourselves. And I never thought until to-night that the missionaries in their daily lives have just the same little wants that we have. I've never felt interested in missions. I've never thought that I ought to help them, but to-night "Mrs. Pickett's Missionary Box" and this basket have shown me my duty.'

'I've learned a lesson, too,' said the woman beside her as she brushed away a tear. 'I must confess that I came here to-night just because I was curious about the tea, and I thought if the presents were pretty I'd like to have one. I brought a paper of pins—I didn't mind doing that—but I didn't care any more about the missionaries than I care about the people that, for anything I know, may be living in the moon. Missionaries always seemed too far away for me to feel interested in them. But somehow,' and she smiled even while she brushed away another tear, 'that basket has brought them very near, and made them seem like real folks. And now,' she added firmly, 'I'm going to join the "missionary society."'

'I've learned a lesson, too,' Lizbeth Gray confessed that night, when she was saying 'good-bye' to Peggy. 'All my life I have been selfish, caring only to save myself, just as if Jesus died for me alone. I am not worthy of the name of Christian; from this time, Peggy, if you will let me, I will help you in all that you try to do for missions.'

Peggy's eyes were shining, her voice was quick and glad, 'We will work together,' she said, 'and I have learned this evening the secret of successful work. We must be like magnets. We must draw very close to Christ ourselves, and then we cannot help drawing others to Him.'—*Christian Work.*

THE SPRING SEWING.

It is claimed that two or three hours spent daily in the open air is essential to perfect health, but how to take so much time from necessary duties is a great problem in a woman's life.

Unfortunately all of the average woman's duties lie indoors, and must perforce be done there—sweeping and dusting and sewing; and if she have a family of children, and a purse not over-full, the sewing alone is enough to occupy her every day and all day.

Few women have a settled rule about taking exercise, and a friend of the writer, living in the country, who confessed that she never went outside her doors for two months last winter, is but a type of many who lead shut-in lives because they do not realize the absolute need of out-door air for their mental and physical well-being.

Nothing is more natural than for a mother to wish to see her children prettily and appropriately dressed, but if this can only be done by a constant and unremitting labor, which obliges her to give up the privilege of being a companion to her children, is it not a great and fatal mistake?

Simple clothing and a mother interested and companionable are better for every child than all the luxury in the world; and if the good times which they have together can be taken out-of-doors, how fortunate for every one concerned!

A good way to dispose of the necessary 'spring sewing' is to engage a skilful seamstress who operates the sewing machine. If the garments are cut out beforehand, she will be able, if they are plain in style and simple in construction, to do all the machine work in three or four days on a large number. Simple gingham slips for ordinary wear in summer, which are quickly made and easily laundered, should form the principal part of every young child's wardrobe at that season. With this work all done, summer, when it comes, may be fully enjoyed by the mother as well as the children.

In one household known to the writer, a seamstress is engaged to come one day each week during three months, January, February, and March, and the intervals between are spent in finishing the work she has left, and planning other work for the next sewing-day. Surely some plan could be devised by every woman to reduce this necessary work to a system, and enable her to enjoy a daily outing with her children in the lovely days of spring and early summer, unfettered by worry about the sewing. *From Harper's Bazar.*

GOOD HEALTH.

Madame Patti, who is a marvellous specimen of well-preserved powers, attributes her exceptional health to enough sleep—nine hours. Sir John Lubbock, an indefatigable worker, says brain workers need at least nine hours of sleep; and here is the testimony of Miss Susan B. Anthony, who is a miracle of sprightliness at seventy-five. When asked the secret of her vigor, she said:—

"I attribute the secret of my good health to the fact that I never abused it. I have always made it a rule of my life to be regular in my habits. I have a time for everything. I live on simple muscle and brain-giving food. I have not broken down in my campaign life simply because I never would indulge in dissipation or late suppers after a lecture. I do not eat a hearty dinner before speaking in public; on the contrary, I eat very lightly. After my lectures I do not accept invitations to swell suppers. I go straight to my rooms, take a bath and drink a cup of hot milk and eat a cracker. I think if I lived down in New Orleans I would merely eat an orange and a cracker before retiring after a heavy evening's work."

"Another thing, human nature demands certain amount of sleep. Women need at least nine hours sleep out of the twenty-four. If you go to bed and wake up in the morning without feeling refreshed, then the human machinery is out of gear, and the equilibrium must be restored or nervous prostration and a general breakdown is the result. This is inevitable. Nature won't be cheated. Women try to do too much. The over-drawn drafts on nature must be paid. When there is tearing down there must be upbuilding at the same time or the structure falls. This upbuilding in the human wear and tear is accomplished by food and sufficient amount of rest, recreation and sleep. This has been my rule of life. Any woman may build up a strong, healthy constitution by following it."

THE GRAND PRE OF TO-DAY.

And now for Grand Pre. What is Grand Pre? A deep aromatic meadow dyked in from the basin of Minas and its tributary rivers, and rising on the land side to a gently-swelling horseshoe hill, on the declivities of which stand what remains of a village. One can still trace not a few cellars, more or less filled in with loose stones by the present owners, in the hopes of winning a yard and a half more for cultivation. These sites are generally marked by thickets of glorious wild raspberries, and are found, as a rule, near the lines of stunted willows planted by the Acadians, and cut down in vain by their conquerors. The vitality of willows is astonishing; the closer they are polled the thicker they grow. Here and there are pathetic little touches. By one cellar or foundation a footworn threshold stone is still in situation, and round it cinnamom roses, once in its garden, run wild. Down in the river meadow is a well, and at the hill-foot the debris of a forge. From the bottom of this well the other day were dredged a number of articles, some of which in all probability were flung into it by Col. Winslow's New-Englanders when they were rendering the village uninhabitable for strangers who had disobeyed the summons to come in. Two well-bucket chains, three or four hatchet heads of an old-fashioned pair

Our Young Folks.

JUST OBEY.

Do as you are told to do
By those wiser far than you;
Do not say,
"What the use of this may be
I am sure I cannot see,"
Just obey!

Do not sulk and do not sigh,
Though it seem in vain to try;
Work away!
All the ends you cannot see,
Do your duty faithfully—
Just obey!

When at length you come to know
Why 'twas ordered thus and so,
You will say,
"Glad am I that, when to me
All was dark as dark could be,
I could trust and cheerfully
Just obey!"

— Ex. hanc

WILL'S LOST UMBRELLA.

"Oh, mother, I've done a dreadful thing," said Elsie, coming to her mother with tears in her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it?"

"I took it down town with me this morning it sprinkled a little, you know—and I must have left it somewhere, for when I was coming home I missed it."

"And did you go back?"

"Yes, I went to every store I had been in, but I couldn't find it."

"Did Will say you might take it?"

"No; he never would let me, because he always said I would lose it. I wanted to carry it just once, it was so nice. But, O dear, I wish I hadn't."

"I am very sorry," said mother, gravely. "It is the first nice one Will has ever had, and I don't know when he will have another."

"No," said Elsie, in great distress, "I'd do anything to give him another, if I could. But I can't, and he'll be terribly angry with me."

"I am afraid he will," said mother, really pitying the little girl for her dread of her brother's anger. "But I guess you deserve it, dear, for taking his umbrella without leave, so you must only bear it as well as you can. We will make a few more inquiries before we tell Will."

The inquiries were made, but the umbrella had fallen into dishonest hands, and was nevermore heard of.

"You would better tell Will at once, Elsie," said mother.

"I wish you would tell him, mother."

And mother was quite willing to make the trouble as light as she could for Elsie, and began watching an opportunity for approaching Will on his best side.

"I don't think it was anything to make a great fuss over," said Will the same evening, flinging down a book he had been reading.

"What do you mean, dear?"

"This story about the boy who lost a great prize, because of another boy having burnt up some papers without knowing that they were the notes of his essay. It was a dreadful disappointment to him, of course; but when it was once done, and no help for it, what could he do but get over it the best way he could?"

"But if you try to put yourself in his place, you will see that it must have required a great deal of Christian forbearance to forgive at once the boy who had done the mischief."

"Ho! A boy who amounted to anything would never think of making a fuss over what couldn't be helped."

"And a really manly, true-hearted boy would take pleasure in trying to prevent his friend from suffering too keenly over the fact of having unintentionally injured him," said mother, more seriously.

"Of course," agreed Will.

"I am glad you think so, for I am going to give you a chance of showing how a boy of

that kind, a real boy, not one in a story book, can bear a little injury unintentionally done him."

"What do you mean, now, mother?"

"Poor little Elsie is feeling very bad because of something which she knows will vex you, and I wish, my dear boy, that you would strive to show a spirit of brotherly kindness in the matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went on his mother. "Elsie thinks you will be very hard on her about it, and she has a great dread of your anger. Don't you think, dear, it would be a grand thing for you to surprise her by speaking kindly about it, by forgiving her fully and freely?"

"What business had she to take it?" said Will, evidently trying to overcome a desire to speak excitedly.

"She did wrong to take it without your knowledge, and she knows it."

Just then Elsie's voice was heard in the hall, and Will arose from the piazza steps, on which he had been sitting, walked quickly around the house and out of sight.

He felt angry, as Elsie had said he would. He had a great liking for the small luxuries which were scarce in the family. The umbrella had been given by an aunt who had visited them, and he had taken great pride in the stylishness of its oxydized silver handle and its slender proportions when encased in its silken cover. It had been a small joke with his sisters that he only took it out when sure it was not going to rain.

It was gone, and he knew it would be a great relief to his vexation to pour out his anger upon Elsie, who had no business to touch his highly-prized property. He could in fancy see exactly how she would shrink before him, and how the tears would come to her blue eyes—just as she deserved, he declared to himself.

And then came a thought of the boy in the book who had won the victory over a sense of injury very like this which was possessing him. This was putting him in his place sure enough.

Will walked for an hour under the trees in the old orchard. Better thoughts came to him through the gathering shadows of the twilight. What a short-lived satisfaction would be in the bitter words which would rankle like thorns in his little sister's heart! What a lasting sweetness in lifting her burden of the fear of his severe fault-finding!

"I'll wait till some day I want it, and then I'll ask where it is; and when she tries to tell me, I'll kiss her and laugh," he said, as at length he turned towards the house.

"But, no, I won't. She'll keep on fretting over it till she knows I know."

"Elsie!" he called at the step

"What is it, Will?"

Mother raised her head in anxious attention.

"Bring me my umbrella, please."

"O Will," came in a faltering little voice, as she walked slowly towards him.

He did not wait for her to go on, but threw his arms around her with a laugh.

"Yes, you'd have a hard time bringing it, wouldn't you? I know all about it, you naughty little thing. If that's what you've been wearing such a doleful face about these few days, you'd better set your mind at rest."

"O Will, aren't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd never forgive me."

It was, as he knew it would be, a long time before he had another silk umbrella. But it will be far longer before he will forget the satisfaction growing out of the result of the hard-fought battle with himself, a satisfaction to be tasted with every remembrance of his victory.—*New York Observer.*

A DISGUSTED CAT.

Dandy is the name of a very large and handsome cat belonging to a lady living near Boston. Dandy is really very clever; but he had an experience recently that came near branding him as exceedingly stupid, and he was very much "cut up" over it.

His mistress has a little boy of five years, for whom she had bought one of those clever imitation cats stamped on cloth and stuffed with wool or cotton.

Dandy did not happen to be around when the cotton cat arrived; and, after playing with it a little while, the child left it on the window-sill. It sat there looking, from the street, wonderfully like a real cat.

The lady was sitting by the window, sewing; and presently she saw Dandy come into the yard. He glanced up at the window and was instantly transformed from a dignified, well-behaved cat to a jealous, snarling demon.

The servant-girl, who open the kitchen door in response to his imperative meows said that he shot by her with the rapidity of lightning, and seemed to clear all the back stairs on a single bound on his way to the sitting-room.

Into this room he dashed, his yellow eyes aglow with jealous rage, his throat emitting snarls. He leaped upon the dummy cat, and fell with it to the floor.

Dandy's demeanor when he saw how he had been deceived, was very funny. He walked around the cotton cat, amazement and disgust expressed in one prolonged, meow followed by another and another.

Then he stood still, with his head twisted to one side, viewing the dummy in a way too ludicrous to be described.

Finally he shot out of the room as swiftly as he had entered it, and was seen no more for four days and nights,—an unheard of proceeding in his life.

But it probably took all that time for him to recover from the shame and disgust his feelings had sustained.

When he finally returned, he utterly ignored the object of his foolish rage, and never again paid any heed to it, showing greater wisdom in this respect than men and women often show when enraged and mortified.—*Youth's Companion.*

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing at rounders. Among their number was a little lame fellow seemingly about twelve years old—a pale sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as rounders.

His companions, very good-naturedly, tried to persuade him to stand on one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party—"never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside, to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself that there was a true gentleman.

It is said that when Queen Victoria was quite a little girl she spent an afternoon with Queen Adelaide, who assured her that she might do anything within reason that she wished. After weighty consideration the little princess declared that nothing would give her such pleasure as to be allowed to clean the windows. So a cloth, pail and water, and pieces of wash-leather were supplied to her, and greatly did she revel in the indulgence.

tern, a queer clasp knife, a knife and fork, undoubtedly old French, a bucket-handle or two, and 'so like, are the principal relics; and they are preserved, as they should be, at the house of the gentleman who is now "the wealthiest farmer in Grand Pre." The well is fondly called "Evangeline's Well."—*Douglas Sladen, in "On the Cars and Off."*

MONASTERIES AND KNOWLEDGE.

It is an undoubted truth that for a considerable period almost all the knowledge of Europe was included in the monasteries, and from this it is continually inferred that, had these institutions not existed, knowledge must have been absolutely extinguished. Such a conclusion I conceived to be altogether untrue. During the Pagan Empire intellectual life had been diffused over a vast portion of the globe. Egypt and Asia Minor had become great centres of civilisation. Greece was still a land of learning. Spain, Gaul, and even Britain were full of libraries and teachers. To suppose that Latin literature, having been so widely diffused, could have totally perished, or that all interest in it could have permanently ceased, even with the extremely unfavourable circumstances that followed the downfall of the Roman Empire and Mahomedan invasion, is, I conceive, absurd. If Catholicism had never existed the human mind would have sought other spheres for its development. Mediæval Catholicism discouraged and suppressed in every way secular studies, while it conferred a monopoly of wealth and honour and power upon the distinguished theologian. Very naturally, therefore, it attracted into the path of theology the genius that would have existed without it, but would under other circumstances have been displayed in other forms.—*Lecky (Moral Development of Europe).*

DONT BE TOO AMIABLE.

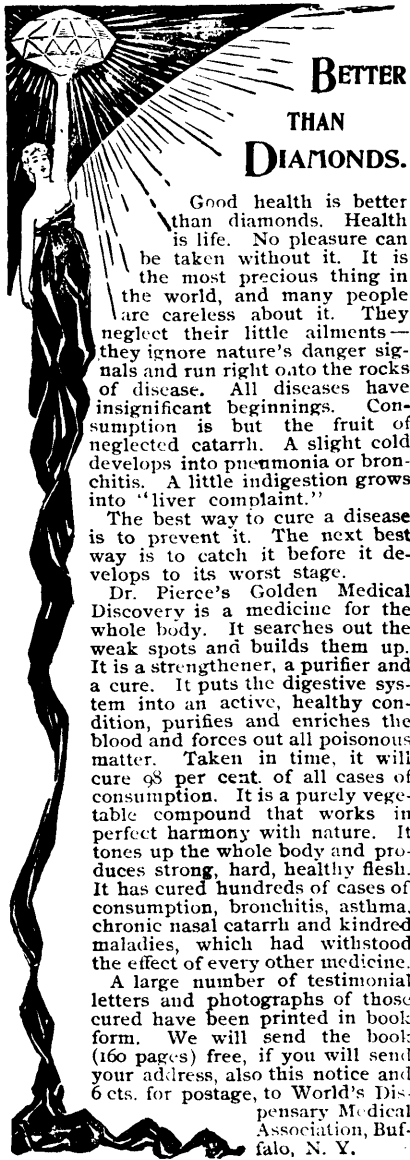
The ordinary successful man is one who has managed to work up a little courage at a single point, in a single narrow province. So long as he has to do with brethren whose respective courages attach to other points, to other narrow provinces, he quite lords it. Thus one pale-faced little tailor can make nineteen out of every twenty of the strapping fellows consent that they are admirably fitted in clothes that they know perfectly well both wrinkled and hump up. But set the sovereign tailor down in a court room, and a less aggressive man than he could not be found.

Through want of strength to front each other squarely we are sometimes led to grace our manners with amiability and consideration; and these, to be sure, are virtues in their way. But by the same want we have been led also into no end of cunning and dishonesty. Now, certainly, it were better to stiffen a little in neck and body than not stand stout on the legs. When a man's organism weakens to a point where you can scarcely distinguish between his bow and his wobble, it is high time for him to "brace up."—*Scribner.*

THE CHARM IN SCOTCH WORDS.

I wonder if persons who can write Scotch are sufficiently aware of the great literary advantage they have over writers who are not born to that ability. It is no credit to them that they can do it. It is a gift of nature dropped in their lap. I never heard of anyone who learned by artificial means to write Scotch. Scotch writers do it, and no one else. It has long been obvious that the proportion of good writers to the whole Scotch population was exceedingly large; but I do not remember that it has ever been pointed out how much easier it is for a Scotchman to be a good writer than another because of his innate command of the Scotch tongue.

There are such delightful words in that language; words that sing on the printed page wherever their employer happens to drop them in; words that rustle; words that skin, and words that clash and thump.—*Scribner.*



BETTER THAN DIAMONDS.

Good health is better than diamonds. Health is life. No pleasure can be taken without it. It is the most precious thing in the world, and many people are careless about it. They neglect their little ailments—they ignore nature's danger signals and run right onto the rocks of disease. All diseases have insignificant beginnings. Consumption is but the fruit of neglected catarrh. A slight cold develops into pneumonia or bronchitis. A little indigestion grows into "liver complaint."

The best way to cure a disease is to prevent it. The next best way is to catch it before it develops into its worst stage.

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A large number of testimonial letters and photographs of those cured have been printed in book form. We will send the book (160 pages) free, if you will send your address, also this notice and 6 cts. for postage, to World's Dispensary Medical Association, Buffalo, N. Y.

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FOR THE TEETH
BREATH.
TEABERRY.

Ministers and Churches.

The Rev. Dr. McKay, of Woodstock, has been lecturing on Prohibition at Paisley.

At French River, Mr. Ellison, from Knox College, preached his first sermon on the 5th inst.

Robt. Anderson has purchased the old Presbyterian church, at Oil Springs, for the sum of \$50.

The subject of Dr. King's lecture to the ladies of his class in Winnipeg lately was "Altruism, or Altruistic Utilitarianism."

On Sunday, 12th inst., at the Presbyterian Church, Tilbury, the elders elect, Dr. Ferguson and Messrs. James and Reynolds, were inducted by the pastor, Rev. J. Hodges.

The Rev. A. F. Tully, M.A., for fourteen years minister at Mitchell, has resigned. The Rev. M. L. Leitch, of Stratford, will be Moderator of session during the vacancy.

Intimation has been given that the Presbytery of Minnedosa will apply to next General Assembly to receive and ordain Mr. John Wray, licentiate of the Presbytery of Philadelphia.

Rev. W. G. Wallace, of Toronto, addressed the meeting held in Georgetown church on Thursday evening, preparatory to the communion. His earnest words were very much appreciated.

Special services held at St. John Presbyterian Church, Hamilton, in celebration of its twenty-second anniversary, on Sabbath, 12th inst., attracted large congregations. The pulpit was occupied by Rev. W. J. Clark, of London.

The Rev. Wm. Patterson, of Coke's Church, delivered his lecture on "Ireland" in the Y.W.C.A. building, Elm St., on Monday evening last, Dr. Richardson in the chair. There was a large attendance. The receipts were in aid of the building fund.

On Sunday, June 2nd, the Presbyterians of Burlington will hold a Jubilee, that date being their 50th anniversary. Arrangements will be completed in a few days when full particulars will be made public. Over 200 volumes were recently added to the Sunday school library.

The anniversary services of Knox Church, Teeswater, were held on last Sunday week, Rev. Dr. Caven conducting the services both morning and evening. On Monday evening the learned Principal lectured on his travels in Palestine. Sermons and lecture were greatly appreciated by all who heard them.

The Willing Worker's Society gave the building lot for the new church at Winchester which cost one thousand dollars. The same society purchased the seats which are of polished oak and the best quality made by the Globe Company. In addition to this they also carpeted the church throughout. The Young Ladies' Diligent Band presented a bell to the congregation, very large and of fine tone.

Rev. A. King, recently from Perthshire, Scotland, has occupied the pulpit of Huron Church during April. He was accompanied by Mrs. King, a most estimable lady. Both were actively interested in anything concerning the church and, though in Ripley for only a few weeks, won the esteem of all who had the pleasure of meeting them. Rev. Mr. King and his wife returned to Toronto on Friday morning.

A letter was read at the Presbytery meeting of P. E. I. from the secretary of the Grand Orange Lodge, P. E. Island, asking that the Presbytery would cause to be circulated among the Presbyterians of the Island petitions requesting the Parliament of Canada not to interfere with the Manitoba School Law. On motion the clerk was instructed to acknowledge the receipt of the letter, and to inform the writer that the entire question of the Manitoba School Law is under the consideration of the Presbytery.

On Sunday the 5th inst., Knox Church, Embro, celebrated the third anniversary of the settlement of their pastor, Rev. G. C. Patterson, M.A. The Rev. John Mutch, M.A., of Chalmers' Church, Toronto, officiated and preached excellent sermons to large and appreciative congregations. On Monday evening the meeting was under the auspices of the W.F.M. Society of the congregation, and was an unqualified success. The pastor presided. The addresses of Rev. Mr. Mutch and Rev. Wm. Patterson of Cooke's Church were exceptionally able presentations of the claims of missions. The attendance was very large and the collection liberal.

The Island of Formosa is to-day in the eye of the world, and Albanians will be glad to know that Rev. G. L. Mackay, who has lived 23 years in this part of the Chinese empire, will spend the coming Sunday in our city. Dr. Mackay, with Mrs. Mackay, who is a native of China, will be the guests of our esteemed townsman, Mr. Henry W. Darling, 304 State Street. Dr. Mackay was sent as a missionary to Formosa in 1870, by the Canadian Presbyterian Church. Tamsui has been the centre of his missionary work among the aborigines of the island. All the chivalry and romance of missions surround this man, who joined himself to the herders of native buffaloes that he might learn the language of the common people, vanquished the prejudices of a suspicious race, and cast his lot willingly among the tribes of a benighted land. Both in Formosa and in Canada, Dr. Mackay has been recognized by every honor within the gift of his church. He will speak on Sunday morning in the Second Presbyterian Church.—*Union Times, Albany, N. Y.*

SYNOD OF TORONTO AND KINGSTON.

This Synod met for conference previous to its regular business at Orangeville on Monday the 13th inst. The first session was held at 2 o'clock and many ministers were present to hear the addresses and take part in the conference. "The Administration of the Holy Spirit in the Work of the Church Through the Officers and Members," was introduced by Revs. D. McKenzie, Orangeville, and Wm. Patterson, Toronto. The discussion was animated and interesting, and lasted till 5 o'clock. Rev. J. J. Elliott, Hillsburg, presided.

The evening session began at 8 o'clock. Mr. Alex. Steele, B.A., of the local High School, presided. After appropriate opening exercises, Mr. Steele assured the members of Conference that the people of Orangeville wished them to feel heartily welcome. There were many more of the ministers at this session. It consisted of addresses on mission work by Revs. M. N. Bethune, Beaver-ton, and J. H. Turnbull, LL.D., Toronto. The great question was: "Shall we send all approved persons who offer to the mission field?" The discussion, in which Rev. R. P. McKay led, lasted till 10.30.

Some interesting features regarding funds were given. Before the adjournment the following resolution was carried unanimously: "That this conference recommend to the executive of the Synod to request Rev. R. P. McKay to allow his address to be printed for liberal distribution throughout the church, to enlighten the people on this subject."

During the morning of the 14th Sabbath Observance occupied the attention of the Synod, little else being discussed. The law of the Sabbath and its present obligation was the first topic taken up. Rev. J. McD. Duncan, B.A., Tottenham, read an excellent paper, in which he took strong ground upon the present day need for observing the Sabbath. Rev. John Burton, B.D., Gravenhurst, read the next paper, on "The Relation of Sabbath Observance to Spirituality in the Church." He treated the Lord's Day as being in itself a means of grace, and held that a proper observance of it is essential to a proper spiritual condition. Rev. Dr. Middlemiss, of Elora, followed with a paper in which he took strong ground that the observance of the Sabbath is the badge which distinguishes Christian from heathen nations, and emphasized the need of it in building up the moral strength which is necessary to make a nation great. Mr. John A. Paterson, of Toronto, followed with an able paper on the question in its relation to government. He first traced the manner in which the principle of Sabbath observance is imbedded in the common law, being a traditional principle in the governing of society. The subject was first dealt with by legal enactment in the time of Henry VI., he said, and in the time of Charles II. a law was passed making certain exceptions in the case of travellers, which, with a few changes, is still substantially the law. Mr. Patterson then discussed the question as to whether the law should be left in its present traditional form, with moral suasion as the chief means at hand for the prevention of violations of it, or whether a statute should be passed. He thought that the latter should be done, holding that public opinion on the subject would be more pronounced if backed by a definite law, with definite penalties attached, and large corporations and employers of labor would be prevented from intimidating their employees. The Lord's Day Observance Association, he said, took this ground, and desired to secure the passing of such an Act. Rev. Principal Caven gave an excellent address upon the subject, and Rev. Dr. McLaren also spoke briefly.

In the afternoon Rev. Dr. Thos. Smith, of Kingston, presided, and the first hour was devoted to a discussion of the subject opened up by the papers of the morning. After a number had participated, a committee, of which Rev. Dr. McLaren was chairman, was appointed to draw up a declaration upon the subject.

Later on in the afternoon the following declaration was submitted to be passed by the Synod:—"The attention of the Conference of the Synod of Toronto and Kingston, having been called to what the Conference regards as unnecessary Sabbath labor at many of our lake ports, and having learned of cases of serious hardship suffered by workmen at Owen Sound and Midland, some of whom have been dismissed and others threatened with dismissal for refusing to work on the Lord's Day, the Conference therefore expresses its sympathy with these workmen in their sufferings for conscience sake, and records its cordial appreciation of the efforts put forth by the ministers and Christian people of those places to preserve the sanctity of the Lord's Day, and also expresses the earnest hope that the railroad and steamboat corporations concerned will take immediate steps to remove the hardships to which these men have been subjected, and to carry out effectively the policy which they have generally strived to secure to the utmost of their ability—Sabbath rest to those in their service."

A discussion was also carried on for about an hour upon the subject which had been so ably broached on Monday evening by Rev. J. A. Turnbull, of Toronto, "Should we send to the field all approved persons who offer for foreign mission service, trusting to the church for their support?" Rev. Mr. Mackay, Rev. Dr. Parsons, Rev. M. N. Bethune, Rev. Mr. McKellar, Rev. Mr. Munroe and others took part in the discussion, which was very interesting.

In the evening the Synod met for business and the retiring Moderator, Rev. Robert Fowle, preached an excellent sermon from I. Corinthians ii., 9, taking up the different aspects of man's

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co-operation with God and His reward for it, in a very able manner.

The election of a new Moderator then followed. The Rev. J. B. Mullan, of Fergus, was unanimously chosen, and a burst of hearty and genial applause greeted the tall, venerable but still vigorous clergyman as he took the presiding officer's chair. Rev. Mr. Mullan, who has achieved the rare distinction of having for thirty years ministered to the one charge, in a few well-chosen, graceful words thanked the Synod for the honor which it had conferred upon him. A good deal of routine business was then transacted, the ground being cleared for the business, and the Synod adjourned shortly after 10 o'clock.

Wednesday, 15th, routine business occupied the Synod during the morning sederunt, a great deal of work being got through. A pleasant incident was the municipal welcome extended to the Synod by the representatives of Orangeville. Mayor W. T. Bailey, Reeve H. Gillespie and Deputy Reeve T. Stevenson waited upon the Synod, and the Mayor in a well-put speech extended the welcome of the town to the members, expressing his best wishes for the progress and prosperity of the Church they represented.

Rev. Mr. Mullan, the Moderator, made a very happy reply.

The financial statement of the Synod for the year was submitted. The receipts, including \$159.61, balance from the year before, were \$431.53, and the expenditure was \$267.22, leaving a balance of \$164.31 to the good. The Rev. Dr. Somerville having moved that an Augmentation Committee for the Synod be appointed to review the applications for augmentation made by the various Presbyteries to the General Assembly, which has the ultimate disposal of the fund for that purpose, it was decided to wait further action until synodical expenses until the probable expenses of this committee were ascertained.

RELIGIOUS INSTRUCTION.

Among the matters submitted to the Synod was a letter from Rev. C. S. Whitcombe of the Synod of Niagara Diocese of the Anglican Church, enclosing a resolution with regard to religious instruction in the Public Schools which the Committee on Religious Instruction will submit to the Synod at its meeting in June next. The co-operation of the Presbyterian body was requested. The resolution which was sent was as follows:—"That this Synod will gladly co-operate with other religious bodies in this Province in preparing a scheme of religious instruction for our Public Schools."

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The Committee on Religious Instruction, Mr. Whitcombe added, will also recommend that, while the ultimate object is the establishment of the church parochial day schools, in the meantime an effort be made to obtain the co-operation of other Christian bodies in this Province to some daily instruction to be given within the regular school hours in our Public Schools, the syllabus recommended being the apostles' creed, the Lord's prayer, the ten commandments and a simple Bible history. This communication was referred to the committee to which the consideration of the Manitoba school question had been committed.

A matter which occupied the Synod for some time was the question of the rearrangement of the Presbyteries of Orangeville and Saugeen in the Townships of Luther and Proton. After a careful discussion it was decided to transfer St. Andrew's Church in Proton from Orangeville to Saugeen Presbytery.

SOUTH PARKDALE.

In the afternoon sederunt, after the despatch of some routine business, the Synod took up the discussion of the appeal from the decision of the Toronto Presbytery to establish a new congregation in South Parkdale. It was the most important business before the Synod. The technical points prevented any real headway being made during the afternoon. For the appellants there appeared Rev. D. C. Hossack, Mr. John Winchester, Mr. James Hunter, Mr. T. T. Jack, and Rev. Robert Leask. For the new congregation, which is now meeting on Cowan Avenue, there appeared Mr. Andrew Hendry, Mr. Joseph Norwich and Mr. John Douglas, and the Presbytery was represented by Rev. Dr. McLaren, Rev. Dr. Parsons, Rev. Dr. McTavish, Rev. J. A. Terabull and Mr. John Aiken. These parties came to the front and occupied seats close to the platform, and Rev. Dr. Torrance of Guelph read the documents in the case, close attention being paid to them by the whole court. The papers read, the members addressed themselves to the work in hand. A technicality sprang up, in that the appeal had not been formally lodged.

Rev. Dr. Milligan, Rev. D. J. Macdonnell, Rev. J. A. Grant and one or two other members of the Toronto Presbytery, who had dissented from the action of the Presbytery, wished to appear at the bar of the Synod as co-appellants with Rev. Mr. Hossack and the members of the Dunn Avenue congregation. They would thus have a chance to speak, which they would otherwise be unable to do as members of the Toronto Presbytery, being debarred from speaking or voting in the Presbytery. It was claimed that they had not regularly become appellants, and the point gave a great deal of trouble. Principal Caven pointed out that they were complainants, and not appellants, but the only way in which they could be formally placed in this position was by the Toronto Presbytery withdrawing and passing the necessary resolutions. They withdrew accordingly, but even in Presbytery found it very hard to untangle the various points at issue, and spent the rest of the afternoon, already far spent, upon it. Finally, five members, Rev. Dr. Milligan, Rev. D. J. Macdonnell, Rev. J. A. Grant, Rev. J. Young, and Mr. Joseph Gibson, signed the reasons for the appeal, as endorsing the first five of these.

In the evening sederunt the matter was taken up in earnest. Rev. D. C. Hossack spoke first, illustrating his argument by means of a map, which was hung up in view of the Synod. The Parkdale church was well filled, yet this had been exaggerated, and instead of there being 100 families in it unable to get sittings, there were 100 families that they had to visit, but of these not more than one-third had asked for sittings. Dunn Avenue Church has a debt of \$21,000 now, and will soon have to incur \$15,000 more to build a new school house, the present one being unsuitable. They had contributed a good deal in the

past to the schemes of the church, and he believed in having strong congregations who could do that rather than a greater number of weak ones. The Cowan Avenue Church is self-sustaining at present, but when it gets a minister of its own will not be. The petitioners took away about \$1,000 a year in actual cash from Dunn Avenue, and by their close proximity and rivalry would double or treble that actual loss. Mr. Hossack then argued strongly in favor of the amalgamation of the new congregation with Fern Avenue, suggesting that a new church could be built nearer Queen Street.

Mr. John Winchester, on behalf of the session of Dunn Avenue Church, followed on the same side, saying that the Presbytery had three times asked the petitioners to go to Fern Avenue. Whether the new congregation was formed or not he contended it should not be south of Queen Street.

Rev. Dr. Milligan held that the principle of districts should be recognized more than it is, and to avoid unseemly rivalry a wise arrangement of churches was necessary. He thought that it would be better for a number of the churches to unite. It was unfortunate for churches to be so burdened with debt as to be unable to pay sufficient attention to their spiritual interests. They should think twice before they took such an important step as the starting of new churches, and should build well. When Dr. Milligan concluded it was about half-past 10 o'clock, and it was decided to adjourn the discussion till next day when it was taken up at 9 o'clock.

The Finance Committee reported that, considering the expenses of the proposed Augmentation Committee, an assessment of not more than seven mills per member would be required to cover expense.

COMMITTEE REPORTS.

Rev. J. McP. Scott reported for Committee on the Synodical Conferences, stating that through the generosity of a friend the papers read upon Missions and Sabbath Observance by Messrs. Bethune, Turnbull, Mackay, Duncan, Burton, Paterson and Middlemiss will be printed and distributed. The committee recommended a continuance of the conferences.

The Committee on Sabbath Observance reported through Rev. R. J. Beattie, of Guelph, and recommended that the General Assembly be requested to again issue questions to Sessions on Sabbath Observance; that Presbyterians be asked to give their hearty support to the Ontario Lord's Day Alliance; that all the Presbyteries hold a conference on this subject in the early Spring, the deliverance of the General Assembly on the subject to be read from the pulpit, and that the General Assembly issue a pastoral letter on this subject at an early date. This was agreed to by the Synod.

The Committee on Systematic Benevolence reported through Rev. R. D. Frazer, showing a hopeful state of affairs in regard to the system observed in giving, and recommended that Presbyteries use urgency in giving proper instruction to the people in right methods and principles of giving.

The Synod agreed to meet next year at Collingwood on the second Tuesday of May.

At a meeting of the Saugeen Presbytery during the Synod's meeting Rev. D. M. Ramsay, M.A., B.D., of Mount Forest, was proposed by professor in Knox College.

The committee to consider the Manitoba school question, and the suggestion from the Church of England Synod of Niagara as to religious instruction in the public schools, is composed of Principal Caven, convener; Rev. S. Houston, M.A., Kingston; Rev. Dr. Torrance, Guelph; Rev. Dr. Jackson, Galt; Mr. H. Wisler, Mr. D. Ormiston, Whitby; Rev. W. Farquharson, Claude; Rev. D. M. Ramsay, Mount Forest; Rev. Dr. Middlemiss, Guelph; and Rev. Dr. Milligan, Toronto.

In the afternoon and after full discussion by a vote of thirty-two to eighteen the Synod dismissed the complaint brought by Rev. D. C. Hossack and the Session of Dunn Avenue Church, along with certain members of the Toronto Presbytery, against the action of that Presbytery in allowing the Cowan Avenue congregation to be organized, and for two years to occupy the old Methodist Church on Cowan Avenue. The matter is not settled yet, however, as Rev. D. C. Hossack has given notice of an appeal from the Synod's decision to the General Assembly. The complainants from the Toronto Presbytery signified their acquiescence in the decision.

In the discussion in addition to those already named the Rev. D. J. Macdonnell spoke first, on behalf of the complainants. He opposed the action of the Presbytery on the ground that there was no room in Parkdale at present for three healthy, vigorous and self-sustaining congregations, and that if there were to be two such churches it was rational to place them, not side by side, but one south and the other north of the Queen street line. Messrs. Douglas and Hendry spoke on behalf of the Presbytery, the former dealing especially with Fern Avenue in its relation to this case, and the latter argued that the action of the Presbytery had been neither unconstitutional, in violation of its duty, nor swayed by local influences.

In a thinly-attended sederunt in the evening a resolution regarding the Manitoba school question, giving a hearty and vigorous endorsement of the action of the Manitoba Government, was brought in and carried by a vote of ten to eight, over a minority report brought in by Rev. Dr. Milligan, taking the ground that the matter was one which should be dealt with by members as citizens, not as clergymen.

BIRTHS, MARRIAGES AND DEATHS.
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BIRTHS.

At the Manse, Sonya, on the 7th inst., to Rev. P. A. and Mrs. MacLeod, a daughter.

DEATHS.

In Guelph, on 9th May, Robert Beattie, father of the Rev. F. R. Beattie, D.D., Professor in the Theological Seminary of Louisville, Kentucky, in the 74th year of his age.

At her late residence, Puslinch, on the evening of the 12th inst., in the 82nd year of her age, Mary Blair, relict of the late Malcolm Currie.

The committee further recommended with reference to the Church of England Synod of Niagara as to the religious instruction in Public Schools that they felt that they could not cooperate in any movement in the direction proposed by the Synod of the Anglican Church.

The Orangeville Presbytery at a meeting held during the sitting of the Synod, nominated Rev. W. Farquharson, B.A., of Claude, as successor to the late Rev. R. V. Thompson in the chair of Apologetics and Old Testament Literature.

The temperance report, which was read by Rev. Wm. Frizzell, recommended that temperance be given a place on the programme of next year's Synodical conference. The Sunday School and the State of Religion Committee reported through Rev. Mr. Rae and Rev. John Hay, of Cobourg.

Rev. Wm. Burns, the Secretary of the Aged and Infirm Ministers' Fund, spoke briefly, urging increased liberality to that fund.

Rev. Dr. Robertson, Superintendent of Home Missions in the Northwest, spoke, giving a graphic and stirring account of the needs of and opportunities offered by his huge field.

Rev. Dr. McLaren, seconded by Rev. Dr. Milligan, moved a hearty resolution of sympathy with the work in the Northwest, which was passed with acclamation.

The usual votes of thanks were then passed and the Synod closed with a few well-expressed words from the Moderator, Rev. J. B. Mullan, who officiated throughout with dignity and success.



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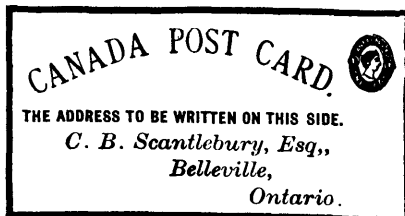
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British and Foreign.

Miss Olenso has arrived in England from her home in Zululand, and intends to spend the summer there.

The Synod of Moray adopted an overture praying the General Assembly to appoint a committee to inquire as to the safe custody of Church records.

A bill to empower magistrates to prohibit the sale of intoxicating liquors to persons previously convicted of drunkenness has been read a first time in the House of Commons.

The report of the Government committee on prisons recognises that habitual drunkards should be dealt with as patients rather than criminals, and have special medical treatment applied to them.

The statistics of the Swedish churches for 1894 show an increase of 1,310 members, making a total of 37,601. There are 552 churches, 301 houses of worship, 644 preachers, 40,353 Sunday scholars and 3,175 teachers.

The old nurse of Grover Cleveland, President of the United States, died a fortnight ago, aged 93. An American paper, with customary irreverent humour, heads the announcement—"She'll Never Spank Grover Again."

The Established Church Extension Committee of Edinburgh Presbytery contemplate erecting four new churches in various districts on the ground that the Church requires a great many more buildings to meet the want of its own members.

While at Darmstadt, on a visit to her grandson, the Grand Duke of Hesse, the Queen met the Kaiser. She visited the Empress Frederick for the purpose of inspecting her new house, and was wheeled through the rooms in a bath-chair.

London is not only the healthiest capital in the world, but is becoming healthier than the great towns of England. The death-rate is slowly declining, the mortality last week being below the average for the corresponding period of the last ten years.

Sir George Williams has returned from the Riviera in better health. A welcome home meeting was held at 13 Russell-square. Mr. Hugh Matheson, Dr. Newman Hall, and Mr. D. McConaughy (Madras Y.M.C.A.) were among those who took part.

The depression of business and, perhaps, some alienations arising from recent theological controversies, have seriously interfered with the work of American Presbyterians in Foreign Missions, and a cut of something over ten per cent. has to be made in the appropriations.

Professor Drummond's "Ascent of Man" was discussed in the Synod of Argyle, Rev. J. Kennedy declaring that the Church is bound to face the difficulties of the book. An overture asking the General Assembly to take the matter into consideration was carried by ten votes to six.

It is said that the preparation of the draft hymnal for the Presbyterian churches has so far advanced that steps have been taken for the preparation of a musical edition. The joint committee who have the undertaking in charge are in favor of including seven of the paraphrases in the new book.

Princess Christian was present at the annual meeting of the London Diocesan Council for preventive and rescue work held in the Church House, under the presidency of Bishop Temple. The report stated that the new home owed its foundation to the princess herself, who collected £500 for the purpose.

Sir Wilfrid Lawson addressing a meeting in Surrey Chapel, convened by the Primitive Methodist Council, declared that the liquor traffic was at present controlling the State, hence the Veto Bill should receive the support not only of teetotalers, but of every moderate drinker and every Christian.

At the London Diocesan Conference, under the presidency of the bishop, a resolution was adopted setting forth the duty of every adult lay member of the Church to contribute towards the support of the clergy. A motion in favour of pew rents, and against free and open churches was carried by an overwhelming majority. The conviction was expressed that the prevalent neglect of church-going by the younger generation was due in great measure to the virtual abolition of the old family pew.

BETWEEN LIFE AND DEATH.

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From Brockville (Ont.) Recorder.

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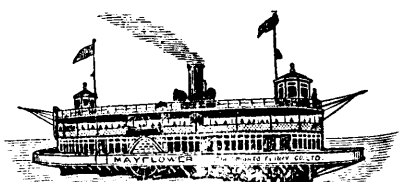
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directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

169a.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

Mayor Swift, of New York, who is a Methodist layman, has appointed three ministers as alley inspectors.

The Bishop of Ely, in a published letter, states that there are in his diocese more than 200 benefices of less value than £200 a year.

William R. Moody, a son of Dwight L. Moody, has special charge of the preparation of young men for college and business at Mount Hermon school.

CHOCOLATES THE FINEST IN THE LAND. Ganong Bros., Ltd., St. Stephen, N. B.



**Why not try
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—

Glandular Swellings and all Skin Diseases it has no-rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter

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ROLL OF HONOR.

THREE GOLD

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

HIGHEST AWARDS

NEBRASKA STATE BOARD
OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
LONDON, CAN. 1893.

SIX GOLD MEDALS

WINTER FAIR,
San Francisco, Cal., 1894.

ABOVE HONORS WERE

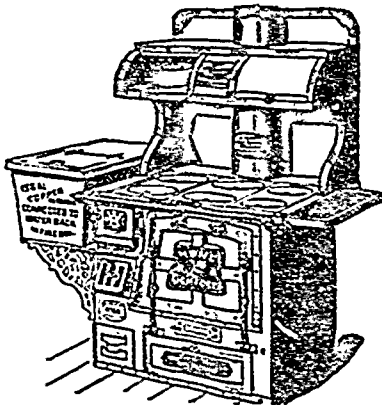
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Above Style Family Range is sold only
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throughout Canada and
the United States.

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

SALES TO JANUARY 1st, 1895,
289,327.

MISCELLANEOUS.

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

The title chosen by the late Speaker of the House of Commons is that of Viscount Peel.

In the South of Hungary four villages have been destroyed by floods. Several lives have been lost.

A Marquis of Argyll memorial is to be placed in St. Giles Cathedral, Edinburgh, at a cost of over £1,000.

Miss Grace Chisholm, a Girton girl and a wrangler, has taken the degree of Doctor of Philosophy in Germany.

The centenary of the death of Burns next year is to be celebrated by a Burns's Exhibition in Glasgow.

CATARRH RELIEVED IN 10 TO 60 MINUTES.—One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnow's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. At all Druggists.

£167,641 has been subscribed to the Established Church during the year, an increase of nearly £5,000.

£145,951 has been contributed to the F. C. Sustentation Fund during the past eleven months, an increase of £140.

By a small majority the Town Council of Edinburgh has again refused to send representatives to the ensuing General Assembly.

COMMON SENSE

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

"Ian Maclaren" is to lecture and preach two sermons at Grindelwald, in August, in connection with the Holiday Conference in Switzerland, organised by Mr. F. A. A'kins

Of the £20,000 desired for the erection of ten new churches in Belfast, £5,000 has been subscribed. New congregations are being organised at Donegall-road and Woodvale park.

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

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

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

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

Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from. If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S Celery Nerve Compound," for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

**RADWAY'S
PILLS,
Always Reliable,
Purely Vegetable.**

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

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

**—AND—
All Disorders of the Liver.**

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

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

Price 25c. per Box. Sold by Druggists.

Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

FOR TWENTY-FIVE YEARS

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



**PILES EUREKA PILE CURE
PRICE 25 CENTS.**

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

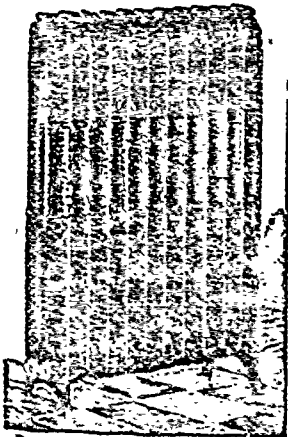
EUREKA PILE CURE CO.,

127 W. Congress St., - Chicago, Ill., U. S. A.

and it will be delivered to you, directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.

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When writing to Advertisers please mention THE CANADA PRESBYTERIAN.



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To secure a comfortably heated home for yourself and family, by supplying you with

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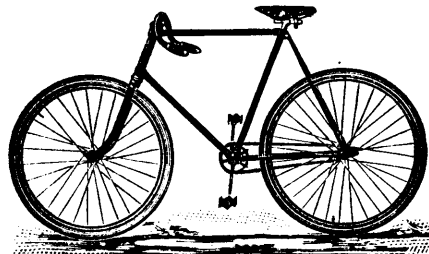
Send for Catalogue and Testimonials.

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The Gurney Foundry Company, Ltd., Toronto.

Miscellaneous.

**MORE WHOLESOME
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Pastry and Cakes made with the help of
THE
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FRIEND**
BAKING POWDER.



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



**PARISIAN STEAM
LAUNDRY.**
67 Adelaide St. W.
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Shirts, collars and
cuffs a specialty.
Mending done
free.
Established 1873.
E. M. MOFFATT,
Manager.

**Province of Ontario.
Forty-Year Annuities.**

The undersigned will receive TENDERS for the purchase of Termable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vict. cap. 51).

The Annuities will be in the form of certificates signed by the Provincial Treasurer guaranteeing half-yearly payments at the office of the Provincial Treasurer in Toronto of sums of \$100, or larger sums, on the 30th day of June and 31st day of December in each year for forty years from 30th day of June next, the first half yearly certificates being payable on the 31st December next.

The total amount of Annuities to be issued in 1895, and for which Tenders are asked, is \$8,000 annually, but Tenders will be received for any part of the same not less than \$200 annually.

Tenders will be required to state the capital sum which will be paid for either the whole Annuities offered or such portion as may be tendered for.

Tenders will be received up to the 12th day of July next. Notification of allotments will be given to tenderers on or before 18th July and payments from accepted tenderers will be required to be made within ten days thereafter.

Tenders for the whole amount offered, if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.

The highest or any tender not necessarily accepted unless otherwise satisfactory.

R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office,
Toronto, May 26th, 1895.

NOTE.—Illustration of calculation on interest basis:—At the rate of 4 per cent. per annum (or in strictness 2 per cent. half-yearly) a present payment of \$1,987.25 would represent an annuity of \$100 for forty years, payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 5 per cent. on the principal sum.
N.B.—No unauthorized advertisement will be paid for.

**Our Communion Wine
"ST. AUGUSTINE"**



Chosen by the Synods of Niagara and Ontario for use in both dioceses.

Cases of one dozen bottles . . . \$4 50
Cases of two dozen half bottles . . . 5 50
F.O.B. Brantford, Ont.

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

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

MEETINGS OF PRESBYTERY.

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

TORONTO CONSERVATORY OF MUSIC.

The present season of the Toronto Conservatory of Music, which is now nearing the close, has been one of unusual success, the attendance of students being the largest in the history of the institution. Always to the front in matters of enterprise and progress, as becomes our pioneer musical institution, it makes special announcement in our advertising columns of a "Special Summer Normal Session," which must be of interest to teachers of music, advanced music students, organists, teachers of elocution, public speakers, readers and many others interested in music and elocution. A Prospectus of the Summer Session and the Conservatory Calendar are sent free to applicants.

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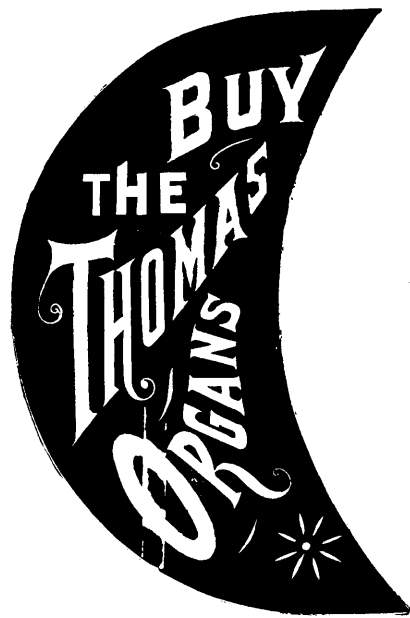
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The Leading Instruments of the Day

Write for Catalogue and Prices.

Thomas Organ Co.'y

Manufacturers of High Grade
Organs,
WOODSTOCK, ONT., CANADA.



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 MONDAY, 27TH MAY, 1895, for the delivery 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 London and Hamilton Asylums and Central Prison, as noted:—

Asylum for Insane, Toronto.

Hard Coal—1,100 tons large egg size, 125 tons stove size, 75 tons nut size. Soft Coal—450 tons lump; 100 tons hard screenings, 100 tons soft screenings.

Asylum for Insane, London.

Hard Coal—2,500 tons large egg size, 300 tons egg size, 150 tons stove size, 75 tons chestnut size. Soft Coal—25 tons for grates. Of the 2,500 tons 800 may not be required till January, 1896.

Asylum for Insane, Kingston.

Hard Coal—1,050 tons large egg size, 225 tons small egg size, 30 tons chestnut size, 25 tons stove size, 400 tons hard screenings, 400 tons soft screenings; 10 tons soft lump.

Asylum for Insane, Hamilton.

Hard Coal—2,730 tons small egg size, 174 tons stove size, 94 tons chestnut size. Soft Coal—50 tons lump for grates, 12 tons lump; for pump house, 100 tons small egg size. Of the above quantity 1,454 tons may not be required until January, 1896.

Asylum for Insane, Mimico.

Hard Coal—1,800 tons large egg size, 160 tons stove size. Soft Coal—15 tons soft lump; 50 cords No. 1 green wood.

Asylum for Idiots, Orillia.

Hard Coal—2,200 tons large egg size, 25 tons stove size. Soft Coal—50 tons.

Asylum for Insane, Brockville.

Hard Coal—1,400 tons egg size, 90 tons stove size, 10 tons chestnut size.

Central Prison, Toronto.

Hard Coal—50 tons nut size, 50 tons egg size. Soft Coal—Select lump, 2,000 tons. The soft coal to be delivered in lots of 160 tons monthly.

Institution for Deaf and Dumb, Belleville.

Hard Coal—725 tons large egg size, 75 tons small egg size, 15 tons stove size, 31 tons No. 4 size. Soft Coal—For grates, 4 tons.

Institution for Blind, Brantford.

Hard Coal—425 tons egg size, 125 tons stove size, 25 tons chestnut size.

Mercer Reformatory.

Hard Coal—500 tons small egg size, 100 tons stove size.

Tenderers are to name the mine or mines from which they purpose 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.

Delivery is to be effected satisfactory to the authorities of the respective Institutions.

Tenders 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 Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his 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 or any tender not necessarily accepted.

R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,

Inspectors of Prisons and Public Charities,
Parliament Buildings,
Toronto, Ont., 13th May, 1895.

Miscellaneous.

Weak Women

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion

is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children.

Send for Pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



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