

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Canada Presbyterian.

Vol. 25.—No. 20
Whole No. 1266.

Toronto, Wednesday, May 13th, 1896.

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

Books.

FROM FAR FORMOSA
The Island, Its People and Missions
By George Leslie Mackay, D.D.
Edited by
REV. J. A. MACDONALD, of St. Thomas,
with FOUR MAPS AND SIXTEEN
ILLUSTRATIONS
DEMY SVO. ART CANVAS
Price, — \$2.00.

"The book is admirably edited. The most truthful and fascinating story of missionary enterprise that I have ever read. I would advise every young Canadian to read it at once, and then to read it over and over again. God bless and continue to prosper the hero of Zorra."—*Principal Grant, in The Week.*
"No romance could exceed the thrilling incidents of this story, and they are all really true."—*The Globe, Toronto.*

Fleming H. Revell Company,
TORONTO, 10412 YONGE ST
CHICAGO NEW YORK.

A Boon to Bible Students.

NEW BIBLE CHART
Of the History of the First Century of the Christian Era and the Principal Events in the Life of Jesus Christ.
Compiled by
REV. W. H. WITHROW, D.D., F.R.S.C.,
From Scoble's Comparative Synoptical System
With new and specially prepared Map of Palestine and plan of the City of Jerusalem
Size 24 x 33 inches. Lithographed in four colors and mounted on rollers
On Cardboard, \$1.00 net, postpaid.
On Linen, varnished, \$1.50 net, postpaid

The minister in his study, the student in his room, the teacher before his class, should all have this Bible Chart. It will give to the mind a comprehensive and systematic knowledge of the sequence of events in the life of Christ, and their relation to contemporary history, such as cannot in any other way be acquired.

WILLIAM BRIGGS,
21 33 RICHMOND ST. W. TORONTO

To
Sabbath Schools.

Now is the time to send in your orders for Presbyterian Board Sabbath School Supplies. If you have not received samples kindly drop us a card and a set will be forwarded by mail.

W. Drysdale & Co.
232 St. James Street
Montreal.

Three Grand Books
for the Family Circle, in Cheap Editions.

STEPHEN - A Soldier of the Cross
By author of "Titus"
PAPER 50c. CLOTH 75c.

TITUS.
HEAVY PAPER EDITION 10c

CLEG KELLY
By CROCKETT, author of "The Stickit Minister, etc."
PAPER 50c. CLOTH \$1.25.
First free at above prices.

PRESBYTERIAN BOOK ROOM
33 KING ST. E., TORONTO.

Books.

NEW BOOKS.

- Lectures on the Council of Trent by James Anthony Francis 2.00
- Ethics of the Old Testament, by W. S. Bruce, M.A. 1.75
- Men, Men and Women, by Sir J. W. Dawson, LL.D. 1.25
- Practical Christian Sociology, a series of Lectures at Princeton Theological Seminary, by W. F. Crafts, Ph.D. 1.50
- Christ and His Friends - a series of Revival Sermons, by Louis A. Banks, D.D. 1.50
- From Faith to Faith, Sermons preached before the University of Dublin, by J. Bernard, D.D. 1.25
- The President and His Place - Lectures delivered at Yale University, by David H. Greer, D.D. 1.25
- The God Man, Davies Lectures for 1895 by T. C. Edwards, D.D. 1.25
- The Temptation of Jesus, and Other Sermons, by Robert Eytton, Prebendary of St. Paul's 1.00
- History of Religion, by Allan Menzies, D.D., Professor in University of St. Andrews, Scotland 1.50
- The Seven Churches in Asia, by Alex. MacKenzie, D.D. 1.00
- For Days of Youth: Daily Texts and Readings for the Young, by Charles A. Salmon, M.A. 1.50

Upper Canada Tract Society,
John Young Depository,
103 Yonge Street, Toronto

NOTICE.

At the last meeting of the General Assembly the following recommendation of the S. S. Committee was unanimously carried: "The system of Class and School Registers prepared by the Sabbath School Committee be used in all the Sabbath Schools of the Church."

SABBATH SCHOOL SUPPLIES
Prepared and recommended by the Sabbath School Com. of the General Assembly.

Sabbath School Class Register,	\$0 04 1/2
Superintendent's Record	0.10
Superintendent's Record in cloth	0.12
Secretary's Record 125 classes for one year	0.40
Secretary's Record (for three years)	0.75
Secretary's Record (with spaces for 50 classes)	1.00
Class Envelopes, cloth lined, per doz.	0.20
New Scholar's cards, per doz.	0.10
Scholar's Transfer Cards, per doz.	0.10

All these requisites will be furnished, postage prepaid, when ordered direct from this office and the money accompanies the order.

PRESBYTERIAN P.T.G. & PUB. Co., Ltd.
5 Jordan Street, Toronto

Store Enlarged.
264 Yonge Street.

Now spring and summer goods in great variety. New designs in Scotch and Irish suitings. Our celebrated unshrinkable worsteds for Prince Albert and Morning Coat suits still leads. Prices very reasonable and liberal cash discounts given during this month.

JAMES ALISON,
Merchant Tailor,
264 Yonge St., Toronto.

The Fisk Teachers' Agency,
Bank of Commerce Building,
25 King West, Toronto.

We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.

W. O. McTAGGART, B.A.,
(Tor. Univ.) Man.

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,
181 YONGE ST., - TORONTO

Professional

BEAUMONT JARVIS,
ARCHITECT.
Heating and Ventilating Engineer.
McKINNON BLDG., S.W. cor. Jordan and Melinda Sts., Toronto. 'Phone 2274.

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON
Has removed to 129 Church St., Toronto.

STAMMERING
CHURCH'S AUTO-VOCE SCHOOL,
63 Alexander St., Toronto, Canada. No advance fee. Cure guaranteed. Stammering in English, German and French permanently cured.

DENTISTS.

DR. J. O. BANSLEY,
DENTIST,
394 Yonge St. Over Thompson's Drug Store.

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

DR. HORACE E. EATON,
DENTIST,
30 BLOOR ST., W. TELEPHONE 3653

DR. CHAS. W. CORRIGAN,
DENTIST,
265 Wellesley St., Cor. Ross Ave., Toronto.

DR. R. GORDON McLEAN,
DENTIST.
Kent Chambers,
144 Yonge Street, TORONTO

ARCHITECTS.

HERBERT G. PAULL,
ARCHITECT.
May be consulted by County Trustees. Boards at 108 Wellington Place, Toronto.

LEGAL.

KERR, MACDONALD, DAVIDSON & PATERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, R. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

True Tale Telling Has brought us many customers
Try us this season for your SPRING SUIT.
If you cannot call, write for samples and instructions for self-measurement.

Geo. Harcourt & Son
CLERICAL TAILORS,
57 King St. West, Toronto

TORONTO SAVINGS & LOAN CO.
Subscribed Capital, \$1,000,000
Four Per Cent interest allowed on deposits.
Debentures issued at four and one-half per cent. Money to lend.
A. E. AMES, Manager.

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

HEAD OFFICE,
Cor. Scott & Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled

BREAKFAST-SUPPER.
EPPS'S
GRATEFUL-COMFORTING.
COCOA
BOILING WATER OR MIL &

Financial.

G. TOWER FERGUSSON G. W. BLAIRIE.
Member Tor. Stock Exchange.
Fergusson & Blairie,
BROKERS AND INVESTMENT AGENTS,
13 TORONTO STREET.
Rents collected. Estates managed.

STRONG AND PROSPEROUS
THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

The Reliance Loan & Savings Company of Ontario
33 WELLINGTON ST. EAST, TORONTO.

THE RELIANCE SYSTEM OF ANNUITY PAYMENTS.

\$3.50 per month (\$42.00 per year, paid in for 15 years will give you an income of \$100.00 per year for the succeeding 15 years.
\$5.50 per month (\$66.00 per year) paid in for 10 years will give you an income of \$150.00 per year for the succeeding 10 years.

No Medical Examination Required.
Write for particulars.

1884 ASSURANCE SYSTEM 1895

The Provincial Provident Institution of St. Thomas, Ont., furnishes sound Life Insurance at the lowest possible cost consistent with absolute security, and liberal contracts to good agents.

SUN Founded A.D. 1710.
Insurance Office. **FIRE**

HEAD OFFICE,
Threadneedle St., London, Eng.

Transacts Fire business only, and is the oldest purely fire office in the world. Surplus over capital and all liabilities exceeds \$7,000,000.

CANADIAN BRANCH,
15 Wellington St. E., TORONTO, ONT.
H. M. Blackburn, Manager.
Residence Telephone, 376.
HIGINBOTHAM & LYON, AGENTS.
Telephone, 483.

Financial.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY
by long odds the best Company for Total Abstainers to insure in.
They are classed by themselves, which means a great deal more than can be shown in an advertisement.
Ask for literature. Money to loan on easy terms.

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

TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO. VAULTS.
Cor. Yonge and Colborne Streets TORONTO.

Capital \$1,000,000
Reserve Fund 250,000

Hon. Ed. Blake, Q.C., M.P., President
E. A. Meredith, LL.D., Vice-President
John Hoskin, Q.C., LL.D., Vice-President

Chartered to act as Executor, Administrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are ample.

All securities and trust investments are inscribed in the Company's books in the names of the estates or trusts to which they belong, and apart from the assets of the Company.

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

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.
The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.
J. W. LANGMUIR,
Managing Director

The central idea of the York County is cheap money to the borrower.

The York County Loan & Savings Co. of Toronto.

The value of this Company's plan of saving is that it reaches an immense number of people who but for it would never lay by a dollar.

STANDARD LIFE ASSURANCE COMPANY.
ESTABLISHED 1825

Assets \$38,511,357
Investments in Canada 9,820,050

Low Rate. Free Policy. Liberal Terms to Clergymen. Ask for Prospectus.

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector
Toronto Office, Bank of Commerce Building, Toronto.

RADWAY'S PILLS CURE

Sick Headache,
Biliousness,
Constipation,
Piles,

—AND—

All Liver Disorders.

RADWAY'S PILLS are purely vegetable, mild and reliable. Cause perfect Digestion, complete absorption and healthful regularity.

25 cts. a box. At Druggists, or by mail. "Book of Advice" free by mail.

RADWAY & CO,
No. 7 St. Helen St.,
Montreal, Canada.

FITS OR EPILEPSY CURED

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

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

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

Freehold Loan & Savings Co.

DIVIDEND NO. 73.

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

The Transfer Books will be closed from the 17th to the 31st May, inclusive.

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

By order of the Board,
S. C. WOOD,
Managing Director.

Toronto, 22nd April, 1896.

The Parisian Steam Laundry Company,

of Ontario, Limited

67 ADELAIDE ST. W.
Phone 1127



Good work and prompt delivery.
Mending done free.
E. M. MORFATT, Manager.
Established 1878.

UNDERTAKERS.

J. YOUNG

(Alex. Millard)

The Leading Undertaker and Embalmer,
359 Yonge Street.

Telephone 678.

H. STONE & SON, UNDERTAKERS

Corner Yonge and Ann Sts.

Telephone 931.

"THAT TERRIBLE DISEASE"

Rev. L. E. ROY,

St. Jovite, Prov. Quebec: "When I commenced using K. D. C. I had been suffering several years from dyspepsia. I got relief almost as soon as I commenced the K. D. C., and now I am well and feel like a new man. I can highly recommend K. D. C. to sufferers from that terrible disease, Dyspepsia."

FREE SAMPLE OF K. D. C. AND PILLS Mailed to any address.

K. D. C. Co. Ltd., New Glasgow, N.S.,
127 State Street, Boston, Mass.



Catalogue Free.
100 STYLES OF SCALES.
Prices reduced for this month.

C. Wilson & Son,

127 Esplanade Street East, Toronto, Ont.

SEND FOR H.W. PETRIES ILLUSTRATED CATALOGUE NEW & 2ND MACHINERY TORONTO, CANADA.

Mustard - THAT'S - Mustard

Dunn's Mustard

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 8c. and 10c. TINS.

Ask for Dunn's Pure Mustard



NO DUTY ON CHURCH BELLS
Please mention this paper.

RIPAN'S TABLETS

REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD.

RIPAN'S TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effective, and give immediate relief.

Price - 50 cents per box. May be ordered through nearest druggist, or by mail.

THE RIPAN'S CHEMICAL CO.,
10 SPRUCE STREET, NEW YORK CITY.

Notice to Presbytery Clerks.

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

ROBERT CAMPBELL,
Clerk of Assembly.

Splitting Headache

CURED BY

One Minute Headache Cure

10c.

For sale by All Druggists and at 395 Yonge St.



3 DAYS SURE SEND your address and we will show you how to make a day absolutely sure we furnish the work and teach you freely you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work absolutely sure: write at once. Address: S. T. HODMAN, MANAGER, BOX E 6, WINDSOR, ONT.

MEN & WOMEN

Learn to make Oxyen Portraits in spare hours at their homes by a new copyrighted method. Those learning this method will be furnished work by me, by which they can EARN \$8 TO \$16 A WEEK. particulars M. A. GRIFP, German Artist, Tyrone, Pa.



Light from all quarters

No Lady should be without the book "Search Lights on Health, or Light on Dark Corners,"

By Prof. B. G. Jefferis, M.D., Ph.D.,

Latest and best guide to purity and physical womanhood, new revelations for maidens, wives and mothers, in pure, concise, but plain language. The enormous demand for this valuable book warrants its being in saying it is the most popular work of the age.

Tenth edition, 614 pages, over 250 illustrations. Beautifully bound in full leather, \$1.50; in cloth extra, \$1.25; plain, \$1.00, postpaid. Money promptly refunded if not satisfactory. A Bonanza for lady agents. Write for further information.

J. L. NICHOLS & CO.,

Wesley Building, Toronto.

HEALTH AND HOUSEHOLD HINTS.

Add a little gum arabic to boiled starch, which will give it a lustre.

The white of an egg beaten to a stiff froth and whipped up with juice of a lemon, relieves hoarseness at once, taken by the teaspoonful half-hourly.

The juice of a lemon will whiten frosting, strawberry juice will color it pink, and the grated rind of an orange strained through a cloth will color it yellow.

Canned tomatoes are more delicious baked than stewed. About ten minutes before removing from the oven, spread buttered bread crumbs over the top.

If you want to keep the girls at home, make home attractive for them. Decorate their rooms, give them books, and don't ask them to perform too many of the disagreeable tasks.

Every housekeeper should have a pair of reliable scales in the house. Enough is saved through the detection of short weights to pay for a pair of scales within a few months. Do you ever weigh the butter, the meat, or the lard you buy?

Doughnuts.—Three eggs, one cup of sugar, one pint of new milk; salt, nutmeg and flour enough to make the spoon stand upright in the mixture; add two teaspoonfuls of baking powder and beat until very light; drop by the dessertspoonful into boiling lard.

Fruit Corn Muffins.—Take two cups grains of gold, one cup white flour, four teaspoonfuls sugar, one-half teaspoonful salt, two teaspoonfuls baking powder, one table-spoonful butter, two eggs, one and a half cupful milk, one cupful of any kind of fruit, peeled and sliced. Bake in a hot oven 20 minutes in muffin pans.

Antidote for Poison Ivy.—It is well to know that wood ash is an antidote to poison ivy. Boil wood ashes in a bag a few moments; dilute so that it will not be too harsh, yet leave it quite strong. Paint with it the afflicted parts, and in ten minutes wash off with soft, tepid water and anoint with vaseline. Repeat till a cure is effected.

Boned Chicken.—Boil a young fowl until tender; remove the meat from the bones, chop fine and season with pepper, salt and butter, and pour over it the liquor that the chicken was cooked in, which should be boiled down to a jelly; put it in a basin and press down with a weight until it is cold; keep in a cool place. Slice with a very sharp knife.

Angel Food.—Dry and sift 4 ounces of fine flour with a teaspoonful of cream of tartar; beat the whites of eleven eggs to the stiffest possible froth, and mix them lightly and quickly with 12 ounces of sifted sugar; now stir in the flour, add at the last a teaspoonful of rose or orange flower water (this is a matter of taste), and bake in an unbuttered pan for 45 minutes, in a moderate oven. When baked lift the cake out of the oven, turn the moulds upside down, on a reversed sieve, and leave it till the cake drops out of itself.

Almond Cake.—Beat half pound of butter to a cream with rather more than 12 ounces of castor sugar; when this is quite creamed work in carefully, one or two at a time, one pound of eggs (this is about eight or nine, but it is best to weigh them); now work in 14 ounces fine flour mixed with a short teaspoonful of baking powder, 1½ ounces ground almonds, and a few drops of essence of almonds. Mix well and quickly, and bake at once in well papered hoops or tins, with some shredded almonds sprinkled over the top. If baked in one pound tins these cakes take 35 minutes, if in two pound tins they will require 50 minutes.

Do not take any substitute when you ask for the one true blood purifier, Hood's Sarsaparilla. Insist upon Hood's and only Hood's.

ANNUAL MEETING.

Pursuant to the Act of Incorporation, notice is hereby given that the 26th annual meeting of the

Ontario Mutual Life Assurance Co.

will be held in the

Town Hall, Waterloo, Ont.,

on Thursday, May 28th, 1896,

at one of the clock, p.m.

WM HENDRY,

April 20 h, 1896.

Manager.

ICE CREAM Wholesale and Retail...

SPECIAL RATES FOR PICNIC'S.

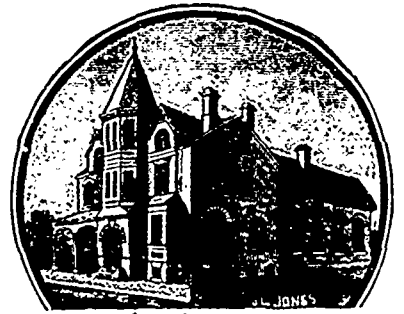
Also a large assortment of CAKE and CONFECTIONERY.

BREAD DELIVERED TO ALL PARTS.

C. J. FROGLEY

350 YONGE ST. (Cor. Yorkville Ave.)

Telephone 3701.



Toronto College of Music (LIMITED.)

IN AFFILIATION WITH

THE UNIVERSITY OF T. D.

Patrons: His Excellency, the Governor-General of Canada, Lady Aberdeen, and Mrs. Alexander Cameron.

The advantages are unsurpassed for a Modern Musical Education in all branches from Preparatory to Graduation.

Send for Calendar 1896 Free.

School of Elocution: Grenville P. Kleiser, Principal; Miss Annie Richardson, Associate Teacher; Miss Mary E. Matthews, teacher of Physical Culture, Artistic Posing and Elocution.

F. H. TORRINGTON, GEO. GOODRHAM, Musical Director. President.

REV. JOHN G. PATTON, D.D., IN THE NEW HEBRIDES.

Seventy-five beautifully coloured stereopticon slides, illustrating the thrilling experiences of that famous missionary, will be loaned to congregations, etc. Descriptive lecture accompanies. Conditions: Payment of express—safe return—some contribution to Day Spring Fund.

MISS M. G. MITCHELL
102 Bellerose Ave., Toronto

STAINED

x x GLASS x x

WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON

76 KING STREET WEST
TORONTO.



Contains anti-dandruff substance of 3 choice wheats; For Bread, Grid-dle Cakes, Gems, etc. Prevents and relieves Constipation and Liver troubles. It cures or relieves. Please send for pamphlet about diabetes. FARWELL & BROWN, Waterbury, Vt., U.S.A.

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MAY 13th, 1896.

No. 20.

Notes of the Week.

The Rev. Dr. John S. MacIntosh has been elected by the Presbytery of Philadelphia General Secretary of its Committee on Charters and Church Extension, and has accepted the appointment. This means an effort larger and more vigorous than has been hitherto attempted in behalf of city missions in Philadelphia. Dr. MacIntosh has been chosen to lead in this effort because of his earnest and effective work as chairman of the Committee of Sustentation of the Synod of Pennsylvania. This step, it is expected will lead to a great development in the line of city missions and church extension in Philadelphia.

Whether the Presbyterian Church in England should remove its Theological College to Cambridge or not, for the sake of its special educational advantages, was only settled in the affirmative after long and keen debate. Now we learn that the arrangements for a Catholic House of studies at Cambridge, affiliated to one of the well known Catholic colleges, are practically complete. The arrangements at Oxford are not so far advanced, but it is said that the Jesuits in any case will open a house there immediately for their own novices, who are to go through certain higher studies at the university before they enter the priesthood.

Before the summer school of theology held in Halifax last year closed, it was resolved to repeat it this year. It will accordingly begin on July 14th and continue until the 25th. Besides lectures by the professors of the College, and other able ministers of the Maritime Provinces, the faculty has been fortunate enough to secure the services of Professor Watson, Queen's College, for three lectures on Balfour's "Foundations of Belief," and of Dr. Scott, of Chicago, whose general subject will be, "The Theology of the Nicene Age," which will be most timely in view of the trend of theological thought at the present time. Applications for particulars should be made to Professor Falconer, Pine Hill.

The fifth annual conference of the Church of Scotland's Women's Guild was held lately when about two hundred delegates were present. Papers were read, followed by discussions, showing the helpful influence the Guild has on life and character, raising the moral and religious tone of the members; as a means of developing work, and of promoting unity. The annual report stated that there were now 380 branches, with a membership of 26,401, being an increase of 43 branches and 1,477 members. During the year the members had collected for various Church and mission purposes a total of \$36,000. Professor Charteris, who was present noted the lack of enthusiasm in forming local branches. Dr. J. Marshall Lang spoke upon the missionary aspect of Guild work, and declared that it was not creditable to the Church of Scotland that it should lag behind in the missionary movement. It did not give anything like the half of what the Free Church gave to foreign missions, and it did not give nearly so much as the United Presbyterian Church, and yet its members and communicants outnumbered both.

Manitoba summer theological session, partly, we suppose, because it is a summer session, manages to secure for itself some of the ablest help to be found. In addition to some of the best that the Dominion can furnish, it last year had a course of lectures from the able and distinguished Professor Orr, of the U. P. College, Edinburgh. This year, besides President Patton, of Princeton, and Professor Beattie, of Louisville Theological Seminary, Kentucky, it is also announced that the Rev. George Adam Smith, D.D., of the Free Church College, Glasgow, has consented to give a course of lectures during this summer. This is an advantage, which by abandoning the summer session this College and the Church would have to forego.

The Halifax *Presbyterian Witness* of the 25th of April contains a most interesting sketch (taken from the *Herald*) of St. Matthew's Church, Halifax. It was the first Protestant dissenting church in British North America. The building was a wooden one, and the frame was brought from Boston. Its first pastor was the Rev. Aaron Cleveland, great-grandfather of President Cleveland. He came to Halifax in 1750 and received a salary of £100. The name, St. Matthew's first appears in the minutes of December 8th, 1815, and its records are complete from 1787 until now. In 1857 old St. Matthew's was burnt down, and the present church, costing about \$50,000, exclusive of site (\$8,000) was erected. "Increasing usefulness," says the *Witness*, "is the note of a true church and this note characterizes St. Matthew's."

It is unfortunate that even the Premier of the Dominion should feel himself compelled by a regard for facts and truths, to speak most disparagingly of the late government and parliament. Others cannot be blamed for thinking and speaking as Sir Mackenzie Bowell did the other evening at St. George's dinner at Ottawa. Most will agree with him in the opinions which he thus expressed: "The Parliament of Canada, he did not think, had added much to its reputation during the past three or four years. Truly it was unique in its character, but unfortunately for them they had lost three Premiers, three of the most brilliant men that ever lived in Canada. There never had been a Parliament, however, that had had so many sleepless nights and done so little work as the present one. However, he hoped that they would never in Canada witness a session of Parliament that would be in the remotest degree a parallel to the one just closed." Let us hope so.

The Rev. Dr. Roberts, stated clerk of the General Assembly of the Presbyterian Church of the United States, North, makes a statement in view of the closing of the books of the Church and the liquidation of debts yet pressing upon the activities and efforts of the Church. Contributions of churches and auxiliary organizations amount to \$350,000. Through help received from the million dollar fund the Foreign Mission Board is now out of debt. For the purpose of accomplishing the first object the clearing away of debts, for which that fund was begun, \$200,000 are yet needed. One Presbyterian west of the Mississippi in a spirit of consecration has offered \$10,000; a lady of western New York offers \$10,000, on the condi-

tion that four other ladies will with her contribute the last \$50,000. "In view of these offers," says Dr. Roberts, "the committee feel that they must appeal to all church members during the next twenty days to seriously consider the question of their individual ability and responsibility in connection with the relief of the Boards. The Church should rouse herself to the work to which God has called her, especially in this great land. Presbyterians in the past, whenever they have understood and have faced their difficulties, have done their duty."

There must be some strange and peculiar fascination about political public life, to keep men in it till long past the period when rest from its turmoils would appear natural and desirable. Sir Oliver Mowat has so long held his seat as premier of Ontario that it must have become a second nature for him to be there. But the noise of battle all over the Dominion has been too much for the veteran and hero of many fights, and so, to the surprise of many and delight of more, he last week made public his decision to take part in the fray now going on, side by side with Mr. Laurier. Victory has often perched upon his standard, whether it will this time remains to be seen. Canada does not want for courageous old men willing to do battle for the party they belong to, and for the country. Sir John A. Macdonald, Sir Mackenzie Bowell, Sir Charles Tupper, Sir Oliver and many others, have given to Canadian politicians and Canadian youth an example of devotion to the public service, and of a virile old age given up to it, which ought to be felt. It should lead those who may follow them to a noble emulation of interest in their country and willingness to serve it, which, when it is accompanied with integrity and purity of public and private life that are unimpeachable, are the most precious of legacies which can be handed down to succeeding generations.

This month is the time of the meeting of Presbyterian Synods and General Assemblies in Britain. A feature of these gatherings, in which they differ from ours, is the retiring or opening address of the outgoing and incoming Moderator, reviewing at such length as would be considered all but intolerable amongst us, the leading denominational and often also the general, public events of the year in their bearing upon the church's interests. In Ireland, the Rev. William M. Mordie was made Moderator of the Synod of Dublin. The Rev. T. S. Woods, of Ballygowan, was chosen Moderator of the Synod of Belfast. The retiring Moderator, speaking of the losses which the Church had sustained by death during the year, referred especially to those of the Revs. Dr. Watts and Murphy. "The former," he said, "was a distinguished member of the Synod, the Assembly's Professor of Theology, an able defender of the faith once delivered unto the saints, an interesting and convincing writer, and withal, one of the most childlike, kindly, and unselfish of men." And of the Rev. Professor Murphy he added: "At the age of almost ninety years, his great mind unimpaired in strength and clearness, full of honors, and beloved by all who knew him, he has been removed to a sphere where he will enjoy a clearer vision of those wonderful realities on which his great mind had often so profoundly meditated."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Undertake something for the Lord, in the name of the Lord, and you will soon be surprised at how much you can do.

Cumberland Presbyterian: There may be more real egotism in skinking from duty because of mistaken modesty, than in pressing forward to do God's will even though prominence may incidentally and necessarily result.

Cannon Farrar: That they did so err, I am not so irreverent as to assert, nor has the widest learning, and acutest ingenuity of skepticism, ever pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament.

New York Observer: Some one has been wondering why the Lord does not send down his lightnings and smite with sudden destruction the many evil agencies at work in the world. In comment upon this, some one else remarks that the Lord has lightnings, but he wants conductors. The circuit is established by consecrated souls.

J. M. Ludlow, D.D.: We shade our eyes with the hand to shut out the glare of the strong daylight, when we want to see far away. God thus puts, as it were, His hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of His goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earth place, and caught glimpses of the Benlah Land. Let us not shrink from the hand which we know is heavy only with blessing.

Philadelphia Presbyterian: We need not worry ourselves about the time of our Lord's second coming. That He has no' revealed, nor are we expected to know it. What now should concern us most is readiness for it. We are to be found watching and waiting for our Lord, not in the heated discussion about the season and mode of his manifestation, nor in rhapsodies over it, but in fitness of spirit for it and in faithful performance of every-day duty. He who is always in a holy frame of mind and in zealous work for his Master has all the needful preparation for meeting his Lord howsoever and whensoever he may come.

Rev. J. L. Murray, M.A.: Let us never lose sight of the one supreme object of church service—spiritual worship. It is our privilege and our duty to employ whatever may help, and avoid whatever may hinder that worship, having the scriptures as our guide. Yet the best of means are means at best. The only aid that is absolutely essential is that of the Holy Spirit. A soul attuned to the service and praise of God is what the live Christian is in quest of. Let us aim at cultivating those habits of thought and feeling which shall be expected of us in the perfected service of our future home. Worship is supreme there. All is praise for all is triumph, enjoyment and blessedness in that city, without sin or sorrow, whose King is Jesus, whose walls are salvation and whose gates are praise.

Our Contributors.

CONCERNING OLD SHOE POLITICIANS.

BY KNONONIAN.

The statesmen and politicians of Canada are divided into four parties—Conservatives, Liberals, McCarthyites and Patrons. The Conservatives of Quebec are, we believe, sub-divided by an ecclesiastical line, on one side of which are the Ultramontanes and on the other men who, though conservative in politics, are liberal in their views on church questions. The Ultramontanes, if we understand the matter right, are very high church in their views. They believe in the absolute supremacy of the Pope in church and state, and in a number of other doctrines that D'Alton McCarthy has no great respect for. They used to be a powerful body in the Province of Quebec and when they sat on a Conservative candidate who held liberal views on church matters, he had hard work to save his deposit. It is said that they defeated Sir George Cartier in Montreal in 1872, and that they can, with the aid of the Hierarchy, defeat any man that they want to defeat. We shall soon see. Sir Charles Tupper's Quebec colleagues in the new government are Catholics of the Ultramontane type, and if they put the out-going ministers and the Laurier party behind the light house, we may conclude that they are just as powerful in Quebec as they ever were.

There is another class of politicians that we do not hear so much about. We refer to the old shoe variety. These are men that spent their time, money and strength in working for the party, and when they had spent all were cast out in much the same way as we throw an old shoe into the back yard in these house-cleaning times. They stand in about the same relation to the party as the old overshoes of last winter stand to a man's Sunday suit. On a very muddy day you might go into the yard, hunt up the old shoes and wear them a short time to save something better. In the heat of an election contest an old shoe politician might be noticed a little to get his vote, but on a fine day in politics, when the spoils are being divided, the party is pretty sure to leave him in the yard.

The old shoe politician is described by several names more or less suggestive. The most modern and perhaps least offensive name is "back number." Sometimes the unfortunate man is described as "played out." Occasionally he is pleasantly alluded to as an "old fogey." People who don't want to use slangy terms, put on an expression of sadness strongly spiced with hypocrisy and say, "his usefulness is gone." The facts simply are that the man destroyed his business, wasted his time, spent his money and perhaps injured his reputation working for the party, and now the party throw him over board with less regret than you threw your last winter's over shoes into the backyard.

There is no kind of a combination on this earth so ungrateful as a political party. Most of the members, individually considered, are well enough, but the party as a party will sacrifice anybody that party exigencies seem to point out for slaughter. Exceptional cases might of course be named, but the exceptions do nothing more than accentuate the rule. Past services, past loyalty, past suffering, as a rule, all go for nothing if a new man seems to be able to bring more grist to the party mill than an old one. Over all this country may be found men who wrecked their business working for the party, and who are now almost if not altogether in want. They are of no more use to the party, and they must work their way towards the cemetery as best they can.

Perhaps such things are unavoidable under free institutions. Politicians, like all other men, use the agencies that seem to them most likely to accomplish their present purposes. The use of these agencies may

necessarily involve what seems to be and often is the blackest kind of ingratitude. All the same, it is sad to see a good business wrecked and a decent family in want, just because the head of the household gave too much of his time, money and labor to politics. About one man in a hundred may better his position by taking an active and absorbing interest in politics. The ninety-nine suffer sooner or later.

A nice question would be whether the Conservatives or Liberals display the most ingratitude to their wrecked friends. On the whole we should be inclined to give the black ribbon to the Grifts, though we have known Tory politicians and Tory journals to receive treatment from the machine that might fairly be described as brutal. If the Patrons live long enough as a party, they will in all probability out-rank both the old parties in the matter of ingratitude.

The moral seems to be that no man should neglect his business and imperil the bread and butter of his family for the sake of party politics. In a self-governed country every citizen should take an interest in the affairs of the country, at least to the extent of polling his vote. A few must manage election affairs and instruct their fellow citizens from the platform, but all that can be done without wrecking the business of anybody. The man who "gives up everything until the election is over," may by some be considered a good party man. By a few he may be considered a patriot. As a matter of fact, if he is not very careful he will soon be regarded by all as an old shoe politician.

LONELINESS.

BY L. C. C.

I suppose we have all been lonely at some time or other; we have all felt forsaken, deserted and "left out," and all longed for human sympathy and love. It is only natural and human. Our Saviour, we know, often felt this loneliness during the years of His ministry. We have evidence of it in the touching words "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." No home! How lonely! Yet it is not always they who have no real home who are lonely. Some of us who live in boarding-houses, think as we pass large brightly-lighted houses, and catch glimpses of happy families inside, "Oh if we too were only such as they!" little realizing that some member of that family is perhaps more forsaken than we are in a house full of strangers. I have in my personal experience known more than one person who owned that they lived a lonely life in the midst of a large family, because of the utter lack of sympathy between them and their brothers and sisters. Their pursuits are different, their likes and dislikes, they lead separate lives and consequently seek the love and sympathy that they need outside the home circle, if so be they find anyone to respond.

We all know the dreary feeling of walking along the crowded streets of a strange city, meeting face after face utterly unknown to us. I have myself felt far lonelier at a crowded gathering than sauntering alone through a deserted forest where the only voices are those of the birds, the only passers-by are the friendly chipmunks, while the wind in the pines plays symphonies far lovelier and grander than any performed by a world-renowned stringed orchestra. I would rather sit on some rocky headland and watch the waves dash up and up, where kind and gentle nature takes you by the hand and leads you nearer to nature's God, than make one at a fashionable reception where I am "out of touch" with the people and their ways. Solitude is not always loneliness. Yet it is against one's natural disposition to wish to be always alone. Some sensitive nervous people grow morbid and so called "blue," when left too much to themselves. They become self-centred, they magnify their feelings, brood over their ailments and imagine things, till

everything about them becomes distorted and they live in an unhealthy atmosphere created by themselves. When you feel yourself sinking into this undesirable state, be up and doing, my friend, and throw off the unnatural cloud which is settling upon you. After all, are not some forms of loneliness only selfishness? A great deal is said, sung and written about the loneliness of "old maids." Are not the "old maids" often to blame for this themselves? Need one be lonely simply because God in His great wisdom sees that it is best for some women to lead single lives? Surely not. Each one of us has her own little circle to keep pure, to beautify and brighten. Each of us can say a helpful word, do some little act, pray daily for those we love or in some way raise the moral tone of our atmosphere. Can we not have

"A heart at leisure from itself,
To soothe and sympathize?"

"Ah!" you say, "my case is not like that of others, my trials are peculiar, you must not judge for me, I am different. I cannot help my loneliness."

Can you not? We are not so unlike each other after all. Our cases are not so peculiar as we think, as we would find, if we only took the trouble to look into the hearts of others and listen to their experiences. Let us make the spot in this big world that we call home, so full of peace, rest and love, that our friends, both men and women, will come to us when they are sad and weary, and perhaps God will give us the privilege of helping them along the rough road which leads to their own "Long Home." Women do not need to be wives and mothers to make homes. Let us go to someone less favored than ourselves and see if we cannot sink self in trying to make an other's lot in life less dreary.

"Seldom can the heart be lonely,
If it seek a lonelier still,
Self-forgetting, seeking only,
Emptier cups of love to fill."

We all stand alone in the world to a certain extent. It is impossible for even our dearest earthly friends to understand the very innermost feelings of our hearts, and how helpless we feel when they fail to grasp what we are trying to explain. Certain sorrows, certain pains, certain disappointments and certain perplexities must be met, fought down, and borne without earthly aid. We can sympathize with a bereaved one and the sympathy is indeed sweet, but the great All-Father alone can enter into that heart and say, "My child, I know it all." Need we be lonely for one moment if we stop to realize the constant companionship of the Divine Friend who never leaves us night or day?

E'en as a friend with friend,
Cheered to the journey's end,
Walking with Thee.

MOSLEMS AND CHRISTIANS.

BY HISTORICUS.

The *Interior*, a periodical of Chicago, Ill., has said during the first half of this month, when speaking of the true religion: "Mohammedanism, both in theory and practice, is earthly, sensual and devilish. It fills all the specifications of devil-worship. The Moslems are Monotheists—they worship one god, but that god is not God, it is the devil."

Of course these remarks are meant chiefly for the Turks, whom I would be the last to defend in their present or past evil actions. Yet all Moslems are not Turks, nor are all Turks "devilish," and certainly some Moslems have been superior not only to the Turks, but even to many nominal Christians. As the *Interior*, which is a religious and evangelical paper, has laid particular stress on the practical side of religion, I will not now compare the Koran with the Old and New Testament more than to say that the titles of the Moslem's god in the former include such names as the following:—"Merciful, Compassionate, Forgiver, Acceptor of Repentance, Pardoner, and Patient," which certainly are a very fair reflection at least of the Mosaic doctrine.

Let us then compare the conduct of Mohammedans with Christians in the middle ages. In Chambers' Encyclopædia under the word "Crusades," we read: "When Palestine was conquered by the Arabs [Saracens] in the seventh century, that fierce but generous people respected the religious spirit of the pilgrims, and allowed them to build a church and hospital in Jerusalem." So much cannot be said of the nominally Christian invaders of Syria and Palestine at the end of the eleventh century, for Chambers adds: "As on the occasion of all the triumphs of these first Crusaders, a horrible massacre ensued," on their capture of Jerusalem; and in the kingdom founded by these Westerners the toleration of Islam was a crime.

Again we read in Onarlotte Yonge's "History of Christians and Moors in Spain," of 711 and the following years: "These first Saracen conquerors were the most merciful invaders that the world had yet seen, and great as was the terror of their name, they were found to be kindly and generous masters. The Christians were left unmolested in their houses, convents and churches, on the payment of a tribute; they were only forbidden to ring church bells, have religious processions or raise new churches without special permission. They were allowed their own laws and judges. These conditions had been made at Jerusalem, Alexandria and everywhere else, and were readily accepted. There was no persecution of the inhabitants as Christians, and they retained their clergy and the old liturgy, called Mozarabic."

Contrast the above with the conduct of the English Government and Church in Ireland as described in Reid's *Presbyterian Church*, vol. 2, p. 511, as follows: "No Presbyterian could henceforth [after March, 1704] hold any office in any department of the army or navy, nor in the customs, excise or post office, nor in or about any of the courts of law, nor in the magistracy of the kingdom, without conforming to the Established Church. They were also excluded by this bill (the Test Act) from all municipal offices in the corporate towns in Ireland." This Act, which was sanctioned by the English (not yet British) Parliament was not repealed till March, 1780, about five years after the revolt of the North American Colonies. Moreover Sir E. Southwell writes from London of the arguments used in the Commons when in Committee on the bill, saying it had been urged "that it was an ill requital to the (evangelical) dissenters who had so signalized themselves in the defence of Derry and the Northern parts in the late revolution in that kingdom." It is also well known that before 1719 these Presbyterians had no legal toleration for their public worship, that the marriages performed by their clergy were not all legalized till 1844, and that, except in a few cases, till 1869 the use of bells was prohibited at their places of worship.

If space permitted I might contrast the Moorish with the Castilian rule in Spain and Portugal, the Arab conquest of Egypt with the Spanish conquest of Peru, in each case to the advantage of the former; but I will content myself with citing only one example, in which Mohammedan rule contrasts so unfavorably with a Christian. It is the case of Solyman, the magnificent, Sultan of the Ottoman Turks, 1520-1566, contrasted with Louis XIV., the "most Christian" king of France and Navarre, 1643-1715. Johnson's "Universal Cyclopædia" says of Solyman: "He had a real love of justice, never broke his word, was honest in all his dealings, and worked with zeal, and not without success, for the introduction of justice and honesty in the Turkish administration. He was industrious and energetic, and the goal of his gigantic exertions was by no means the gratification of his personal ambition." The same writer says of Louis in regard to his wars: "They are blamable on account of the arrogance and entire disregard of international rights with which they were commenced, and the almost unexampled barbarity with which they were conducted."

especially in the case of Marshal Duras' campaign in the Rhenish Palatinate in 1689. Of Louis' personal character he adds: "His pride and egotism assumed the most odious forms. He maintained a bloody war along the whole frontier merely for the whims of his vanity. He banished, persecuted, and ruined his own subjects because they did not hold the same creed. He sanctioned by his example crimes utterly destructive of the foundation of civilized society, because they suited his passions. And at last he dragged the exhausted and already suffering people (of France) into misery for a mere dynastic purpose."

QUEEN'S UNIVERSITY — ITS MANY LOSSES LAST YEAR.

[The touching address here printed, containing a tender and beautiful tribute to the dead, was delivered by Chancellor Sandford Fleming at the close, recently, of the last session of Queen's College, Kingston.—EDITOR.]

Members of Convocation.—It is a painful duty on my part, that on the meeting of Convocation this year, I feel called upon to allude to the serious losses recently experienced by this University. It would be equally a want of feeling as of proper respect to the memory of those who were officially related to this institution, and who, by their honorable, and useful lives, have reflected honor on it, to omit on this occasion mention of their names, and fail to recognize the loss the University experiences by their places becoming vacant.

Although it is the inevitable fate of us all to pass from this earthly scene, we cannot be insensible to the departure of our fellow-workers to another sphere, especially when it is those whom we truly esteem.

Let me recall to your attention that seven years have not elapsed since a large number of the warmest friends of the University assembled in this hall to testify, in the spirit of reverent thankfulness, to the gratifying results, which the labors and efforts of the preceding half century had accomplished. The occasion was the Jubilee celebration of this seat of learning.

We, then, hopefully and full of trust, entering upon the second fifty years of its development, determined to spare no effort to extend its usefulness and to develop to the utmost its good influence on the youth of our country.

The great and deep interest felt in this proceeding was testified by the extraordinary attendance of those connected with us. The Hall was filled to the utmost corner, and crowds could not gain admission. The platform was also filled from end to end, and so it one could see many distinguished men who occupied high and honorable positions in the community—among these the representative of our gracious Sovereign. On that occasion, the Governor-General, Lord Stanley, by receiving an honorary degree, became identified with us; we had present likewise the Lieutenant-Governor of Ontario, the Premier of the Dominion, and others well known to us all.

In the address, which it was my duty on that occasion to deliver, it was no little satisfaction to me to allude to three of those present on the dais who were honorably associated with the founding of Queen's University—Sir John A. Macdonald, Mr. Rodrick M. Rose, and the Rev. Dr. Reid. There was a fourth name to which I referred, the venerable Dr. Cook, of Quebec, but who from the infirmity of years had been unable to undertake the journey to Kingston in order to be present with us on the occasion.

Since that date, December 18th, 1889, these four have passed away, with the late Lieutenant-Governor of the Province, Sir Alexander Campbell. Dr. Reid lived until last January. By his death, the last living link between the present life and condition of the University, and the day of its inception in 1839, was removed from earth forever.

These painful reflections have been suggested by other losses which we have experienced. The band of death has indeed touched us as a University, very heavily. Recently we have lost three trustees—Dr. Boulter, Rev. Dr. Laidlaw and Rev. D. J. Macdonnell. We have lost three professors—Rev. Dr. Williamson, Dr. Fenwick and Dr. Saunders. We have lost brilliant students, and we have lost staunch and true friends. Most of these losses have been experienced during the session we are this day closing. All who hear me will remember the familiar kindly face which, until now, has never been absent on occasions like the present. On the opening day of the session, October 1st, the remains of the Vice-Principal, the Rev. Dr. Williamson, were carried from this hall to their resting place.

Since then, scarcely a month has elapsed without witnessing the departure to the silent land of some friend intimately associated with college life. Dr. Williamson was soon followed by a most promising student, the editor of *Queen's College Journal*, James Stewart. In a short time the deaths of the Rev. Drs. Reid and Laidlaw were announced, then in succession we were bereft of the lamented Drs. Fenwick and Saunders, and almost at the same time, the pastor of St. Andrew's Church, Toronto, the Rev. D. J. Macdonnell, passed away. To add to the long list of those whose loss we were called upon to deplore, the present month has on record the demise of another greatly esteemed friend, who has frequently appeared on this platform. I refer to Rev. Dr. Carson, whom, although not officially connected with Queen's, we were permitted to consider one of ourselves.

The bereavements which the University has sustained have come home to us all. We have lost earnest students, tried and faithful trustees, professors of rare endowments, one whose professional career extended over the unprecedentedly long period of fifty-three years, and whose mature life was given unstintedly to this seat of learning, while the other two Professors passed away in the zenith of their professional fame. Yesterday we paid respectful tribute to their memory, by placing lasting memorials on the walls to tell to unborn generations how much these men were esteemed by those among whom they lived and labored. While personally I would like to speak in the most tender manner of each of our deceased friends, I am denied this sad satisfaction by the limited time at my disposal. I will, however, deliver to you a message from the Governor-General, with which I am specially charged. His Excellency, on his own and on Her Excellency's behalf, desires me to express the grief both feel in this our day of trial. Their Excellencies extend to Queen's University the deepest sympathy; they join with us in our mourning for the departed, and bow with us in humble and reverent submission to the will of our Almighty Father.

Naturally our minds are directed within the University, but if we look out upon the world around us we see everywhere evidences of the fleeting character of time. In every sphere of human affairs an all-pervading change is apparent. There is no exemption from the universal record—from the family of our sovereign on the throne to the humblest of her subjects, the touch of the hand of death is felt from time to time. If one by one, the links with the past are broken, this should only awaken fresh energy and call forth new efforts to strive earnestly and wisely, each one of us, to do our work while we are privileged to labor, and as God gives us strength to perform it.

It is true that we have passed through a season of shadow, but as in physical life, the shades of night are succeeded by the dawn of day, we may hopefully look forward to a return of sunshine. We must continually remember, however, that while the life of the individual is transitory, the existence of a University is without cessation. The opening of each new session brings with it the elements of perennial youth with the

germs of increasing strength and renewed manhood. Voids, from time to time, will occur in the ranks, but the obligation rests upon the younger men to be ready to fill them as they are formed.

Perchance I see in the gallery to-day the successors of some of those who are on the platform. On all such students is entailed the important duty of diligently preparing to fill any station to which they may in due time be called.

The records of death to which I have referred, include the names of men who have endeared themselves to all by every noble quality. Our lives are richer and better from having had such men amongst us, and for having had them so long we are profoundly thankful. The influence their lives have exercised on generations of graduates, cannot die. In men so influenced we may have implicit trust, and I cannot but think that the honor of the University, and its continued usefulness, is safe in their hands."

MAY A RULING ELDER BE MODERATOR IN A CHURCH COURT?

MR. EDITOR,—This question is again before the Church by injunction of the Supreme Court last year. I am not going to trouble you with my views on that subject, but one fact ought to be known. About twelve years ago overtures reached the General Assembly, (these I cannot now lay my hands upon) asking for a change from the "wont and use" of the Church. The Assembly did not consider them, but sent them to the committee which at the time were charged with revising the Book of Forms, when they were fully and carefully considered, with the result that in all cases the statement in the Book is, "The Moderator is an ordained minister."

I find the following sentence in an article I then gave to the public in one of our Church papers, which assigns a reason for this action: "The sub-committee on Revision have determined that until the matter has been discussed by the Supreme Court and the practice hitherto (obtaining) has been constitutionally changed, it would not be right to introduce a new practice in the Revised book."

On this understanding the Book of Forms was adopted, and approved in this particular provision. But the constitutional mode of effecting a change, viz., by overture, was and is still left open, if such a change be desired by any ministers and elders. Nothing, however, has since been done in this direction, so that when the Presbyteries of Whitby, Owen Sound and Hamilton recently appointed a ruling elder their Moderator, they clearly departed from the practice as recognized in the Church. Now the matter has come up for discussion, and I hope it will be carefully considered and not hastily disposed of at next General Assembly. Let the matter be constitutionally settled under the Barrier Act. Theoretically there may be difficulties, but I feel sure that practically every church court will see to it that its Moderator is a man fit for the office. Still a change may affect one other practice of our Church: that of appointing every member of Presbytery (not only ministers) on the roll Moderator by rotation for six months or a year unless he feels himself unfit for the position or does not desire it. The parity so dear to some will thus be practically affected. Allow me to refer to a personal matter in this connection. I have been for forty-two years almost an ordained minister, and have been connected with three Presbyteries; but I have not once held the office of Moderator of Presbytery in order of rotation for the usual term. Shall I complain of want of parity? Others doubtless are in like case.

JOHN LAING.

Dundas, May 2, 1896.

•We are so related to each other that we are continually leaving impressions on those we touch. It is easier to do harm than good to other lives. There is a quality in the human soul which makes it take more readily, and retain more permanently, touches of sin than touches of holiness.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

MAY 21st, 1896. } JESUS TEACHING IN THE TEMPLE. { LIT. 9-19

GOLDEN TEXT.—Luke xx. 17

MEMORY VERSES.—17-16.

CATECHISM.—Q. 60.

HOME READINGS. *M.* John xii. 1-19. *T.* Luke xix. 29-48. *W.* Mat. xxi. 23-46. *Th.* Mat. xxii. 1-14. *F.* Mat. xxii. 15-46. *S.* Mat. 1-39. *Sab.* John xii. 20-50.

We commence this week the study of the events of the last few days of our Lord's earthly career. The importance of these events can be judged from the minuteness with which they are recorded. The incidents of the opening days of that last week are given in order in the Home readings. The first three days were occupied by our Lord in a last supreme effort, exerted in several ways, to induce the Jewish nation to accept Him as their Messiah. The triumphal entry, assuming the Lordship of the temple, His teachings, His questions and answers, His terrible denunciations were all designed to arouse and persuade the nation to accept Him. Our lesson gives the pith of His parabolic teachings during those days, its pungency and fitness to arouse slumbering consciences is apparent. Let us try to arrange our thoughts about "The Owner's Aim in Preparing his Vineyard," and "The Husbandmen's Unfaithfulness in Dealing with the Vineyard."

I. The Owner's Aim.—This is very apparent, not only from His sending again and again to the husbandmen that He might receive of the fruit of the vineyard, but also from the care he took in planting the vineyard, and fitting it up for turning out the finished products of the vine. It is evident that He desired fruit. It is a customary thing in oriental lands, and, indeed, in many farming districts in our own land, for an owner to let out his property to others, receiving as rent a certain proportion of the increase of the field. This was the cause here. The vineyard had been planted and prepared in every way for the vintage and then was hired out for a portion of the fruit. We all know what Jesus intended to represent by the vineyard. Isaiah had written a complaint against "the vineyard of the Lord." His own people centuries before this time, and Jesus could not have chosen a comparison which could make plainer His mind. God's vineyard was His chosen people. Their knowledge of Him and of His law, all the rites and ceremonies of worship He had established, the religious ordinances and leaders He had provided were the preparations He had made for cultivating and gathering in the fruits of holiness from among His people. The priests and elders were the husbandmen to whom He had entrusted the care of that vineyard. The prophets and special messengers were the servants He had sent to stimulate the husbandmen to fidelity in order that fruit might be brought forth to God. Jesus was His last messenger; His only begotten Son. But it means us as well as the Jewish people. God has given us a Christian land, and Christian homes, Christian churches and a Christian ministry. What He looks for is fruit. Each of us is the husbandman of his own soul, and to each God looks for the proper return. Are we bringing forth fruit unto holiness or are we not?

II.—The Husbandmen's Unfaithfulness.—Though God sent His servants again and again, calling for fruit, the leaders of His people cared not. They were content to gratify their own pride of nationality, their own ambition and lust. How cruelly their death with God's servants their history tells us. For a suggestive summary read the closing verses of the 11th chapter of Hebrews. Finally there had come God's best beloved, His only Son. The chief priests and elders recognized the fact that if He were the Messiah, they were wrong; and must cease to be God's "husbandmen" even in name. Therefore, by a bold comparison, Jesus represents them as acting upon the principle recognized in law, that if the owner of certain property puts in no claim for a certain number of years, the holder of the property then is recognized as its owner. How fearful the charge, that through utter selfishness and indifference to God, these men deliberately rejected His Son. And that they did so is evidenced by the fact, that they perceived the import of Jesus' words, and redoubled their efforts to kill Him. How is it with each of us? Have we deliberately rejected God's Son to our eternal undoing? "While it is called to-day harden not your hearts."

Pastor and People.

Written for THE CANADA PRESBYTERIAN.
LOVE'S COST.

MRS. S. K. KENNEDY.

I asked for love, nor dreamed that aught
But joy could crown this prayer of mine,
For ignorant was I that pain,
With guerdon of supremest gain,
E'er waited on this gift divine.

I found the joy for which I longed,
But sadly learned love's cost beside ;
This too I found was from above,
Since anguish glorified the love
Which nobly crowned the Crucified,
Moosup Valley.

Written for THE CANADA PRESBYTERIAN.
TREASURE TROVE—MISSING IT.

BY O. C.

In looking over, lately, a packet of old letters, I found one written thirty-seven years ago, by the wife of one of our pioneer ministers to a member of her family then absent from home, from which I send the following quotation in the hope that it may prove a word in season at a time when there is so much need for increased liberality and earnest Christian service :

"We have had a most refreshing visit from Mr. Taylor.* In the address he gave last night there were many soul stirring things. One idea struck me much. He was speaking about Carey and the good he had been the means of accomplishing. He led us as it were within the veil among the glorious company before the throne. He made us as it were see another and another new arrival there, and hear the question asked, 'Who is this?' and the answer, 'Another convert from Indian through Carey's translation of the Scriptures,' and then the shout of triumph, and the addition of a new gem to Carey's crown ; and then said he in his own powerful way : 'Will we not be saying to each other, Ah, didn't we miss it ; didn't we miss it when on earth to do so little in this glorious cause !' Of course all this is in some measure fanciful, but I do not think it is unwarranted, and I felt it make a deep impression upon my own mind. To-day, I seem to feel as if I heard the voices of our own dear ones, who we know are among that blessed company speaking to each other concerning us, and saying, 'Are they not missing it ; are they not missing it ; why are they not improving their only opportunity in working for Christ?' Oh my child, I do wish we could do more in this glorious cause ! For myself I feel a useless drone. To will, I am conscious is present with me, but how to perform that which is good I know not. Desire without effort is mockery ; silver and gold have we none ; and as to influence we are so situated here that we seem to have scarce any. May the Lord show us what He would have us do and give us grace to it."

That dear and honored writer has long since joined the blessed company before the throne. All who knew and loved her here are well assured she did not miss it ; her influence had no such narrow bounds as she in her humility imagined ; being dead she yet speaketh. Would that those who profess to be on the Lord's side and yet forget His solemn warnings against worldly conformity and self-gratification, and think so little of His rich promises of spiritual blessing here and hereafter, and who only give to support the gospel at home, or to send it abroad, a miserable pittance in proportion to their income, or supply their lack of service by planning some scheme of pleasure through which needed funds may be obtained, would that they could be made to realize "how they are missing it." How they will mourn at the last, when opportunity to serve is over, and they find they have missed the "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee rulers over many things ; enter thou into the joy of thy Lord."

* The late Rev. Lachlan Taylor, D.D., then Agent for the Bible Society.

Written for THE CANADA PRESBYTERIAN.
*WHAT WE SHOULD BE DOING TO
SAVE THE LOST.*

BY A. McKAY.

This is a very important question, one that helps us to find out where we stand ourselves. Are we directing others to Christ ? If they follow our example will they be led into the fulness of blessing ? We often hear it said that the cause of all social vice is the custom and fashion of the day. We are told that it is the theatre, the saloon, and the gambling-house that are ruining individuals and dragging society down. But there is an error in all this ; it is not the fashion or custom. The trouble is in the individual heart. In order then to reform society and to rescue the lost, there must be a reformation of the individual's life, and back of that a change of heart. It follows then that this work of reform must be individual work, and the reformation of society must be brought about by personal labor and this labor must be carrying the gospel tidings to all, for the gospel alone is the omnipotent remedy for all the ills that flow to us through sin.

The most that you or I can do for our neighbor who has yielded to temptation is to reform his outward life, and make him a better man in his home and social life. We cannot reach down into his heart and put out the fire of sinful passions ; but God can quench the hottest fire that ever burned in a human heart. He can chain with iron fetters that never can be broken the strongest passion of sin ; He can lift up the fallen, rescue the perishing, and make them noble men and women. And he has promised to do this through our words spoken, weak and simple though they may be. No heart can resist their power when God speaks to that heart through us. It is God's work, and we have only to let Him use us, fill us with His spirit, put words into our mouth, direct us in every step we take. We are the messengers, His the message, and His be all the glory. But before we can carry this message to others, we must be filled with Christ-like love for those who are weary and heavy laden under the dominion of sin, for every sinner feels at times the burden of sin on his soul. "Without this love there will be no inspiration to work for Him. If we only do it from the sense of duty, the feet will be heavy and the work will be but poorly done. It is a love divine that we need, a love that will help us to love and work for others because they are our brothers and sisters, and all have the same Heavenly Father ; a love for man because He needs our help, because like the Jew that fell among thieves, He is wounded and dying, and we can bind up his wounds and bring him to the good Physician. As God called to Cain, "Where is thy brother?" so He calls to each one of us, Where is thy brother? Have you been out looking for him? Have you gone to him and, lovingly laying your hand on his shoulder, said : "Brother, come home, Jesus wants you ; your Father is waiting for you ; come home to-night." Have you told him how Jesus gave His own life to save him, and how He loves him with an everlasting love? Have you told him what joy there will be in heaven if he will enter, and what joy and peace there will be in his own heart if he accepts of Jesus? Have you spent long hours in earnest prayer that souls may be born into the kingdom of God, and that God would use you to bring souls to himself?

We need not search for opportunities to give expression to this love ; there are those close to our churches and homes who are on the downhill road, without strength or light enough to escape from the certain destruction that awaits them, and just in exact proportion as we have Christ in us we will go forth to seek and to save the lost. The warm fireside of home should have no attraction for us so long as we know there are those out on the dreary mountains of sin, who are dying for the want of a voice or a hand of love. Did you ever try this?

Did you ever carry sunshine into a darkened home, or bring a gleam of hope to a despairing soul? ever smooth the pillow for an aching head? ever give a word of inspiration to a struggling brother just about to give up the battle? It seems to me if when we get home if we can know and feel that there is one in the company of the redeemed, whom we have saved by our words and prayers, eternity will be richer and sweeter because of this Christlike service. Friends, do you know anything of the blessedness of this work? If you were called home to-night would anyone bless you as being the instrument of his salvation? Let us resolve to-night to make our lives more useful in the Master's service, to the good of society, to the uplifting of our fellowmen.

Let us keep our thoughts pure, our words loving and gentle, our actions noble and unselfish, for thoughts, words, and deeds are the builders of our life. Let us remember that he who has been the instrument of saving a soul has done more than the most famed artist or philosopher.

Tell sinners Jesus will receive,
Sound the word of grace to all,
Who the heavenly pathway leave,
All who stumble all who fall.

Come and He will give you rest,
Trust Him for His word is plain,
He will take the sinfulness,
Christ receiveth sinful man.

Ailsa Craig.

Written for THE CANADA PRESBYTERIAN.
THE SUPREME LAW.

BY REV. JOSEPH HAMILTON.

The first four commandments of the Decalogue show us our duty to God, while the last six show us our duty to our fellowmen. Now the very position of the first four indicates that they are supreme. As they have the first place in this law, so they must have the first place in our thoughts and aims. The arrangement is not an arbitrary one, but is founded on deep, fundamental principles. I think we can discern three fundamental principles, on which our duty to God is placed first, and our duty to man placed second, in this great moral law.

I. The first is, that our duty to God naturally takes precedence of every other duty. There is a supreme importance and sacredness in our obligations to God which do not pertain to any obligation that we can owe to men. Our obligation to men, important though it be, is of a commoner quality, and has certain limits. But our obligation to God has no limits. It is a debt which we can never pay. And in this relation to God there is a sacredness which does not enter into our nearest relations with men. Human love, to take the highest ground, fully meets and repays love that is human ; but human love can never fully meet or repay love that is divine. Is it any wonder, then, that our obligation to God is placed before our obligation to men in the Decalogue? No ; that is its natural place. It is first in order, and we are to hold it supremely first in importance.

II. Another reason for this arrangement is, that the keeping of the first law is the best education for the keeping of the second. The greater includes the less. The one is the keynote of the other. The state of mind that leads us to keep the first four commandments will lead us to keep the other six. Indeed, we never can have the spirit of the second law till we have the spirit of the first. The world usually reverses this order ; and herein lies the difference between religion and morality. The worldly, moral man thinks that if he is right toward men that is all that is required. He simply ignores God. As the Psalmist says, "God is not in all his thoughts." The greater obligation is not recognized at all ; or else he fancies and hopes that the discharging of the smaller obligation will settle both. He makes a great deal of the second law, and nothing of the first which is supreme. True religion, on the other hand, makes the first ever supreme. The two

obligations are separate, and must be separately met. If I owe one man a thousand dollars, and owe another man ten cents, can I hope that by discharging the smaller obligation I am quit of the larger one? And infinitely more absurd and unfair is the plea of the moralist or the humanitarian that because he does his duty to his neighbour, his duty to God may be overlooked. No ; this last is the supreme law, and not only supreme in its higher sacredness, but because it is the basis of, and security for, the observance of the secondary law. Hence, from this point of view, the higher law is placed first.

III. Another reason for this divine order is, that the higher law comes first in the order of experience. As a general rule we are educated by the lower up to the higher. There is a unique sense, however, in which this order is reversed in the Decalogue. The first four commandments are highly spiritual, and are, therefore, the most difficult to attain to in their true meaning, and never are attained to fully in this life. At the same time this high spiritual law comes naturally first in experience ; that is, it is attained in a degree, before the secondary and less spiritual is needed or even known. A child will very early and easily take the conception of God and duty to God, as that is embodied in the first four commandments. But the child knows nothing as yet of the last six commandments, especially the last five. Take the fifth commandment as the connecting link between the first law and the second. The reverence for parents, enjoined by this commandment, is a lesson in divine worship, and so fosters the spirit of the first law, while it is strictly a part of the second. This fifth commandment the child learns early. But the child does not understand the last five commandments as yet, and perhaps a better not to understand them. A child does not need to know what is meant by murder or adultery, or theft, or a false testimony, or covetousness. The child's relation to this second law will be discerned in due time. Meantime the child can be taught to fear and love and worship God. The spirit of the first law comes easily—almost naturally—to a child. Reverence, and trust, and love, and worship are among our earliest instincts. These spiritual instincts may be developed while we have little contact with the outer world. And if we get the spirit of this first law while we are very young, is not that just what we need when the time comes for us to go out into rough contact with men? Yes, we see again the wisdom of putting this higher law first, because it is the law we need and respond to first. On all these grounds we see that this moral law must be divine. The deepest knowledge of human nature must have inspired it, and that not only in its details, but in the order in which those details are presented. "It is the Lord's doing, and it is wondrous in our eyes."

It will be understood clearly that these remarks deal with the moral law not as a way of justification, but as a rule of life. There is no way of justification but by faith in Jesus Christ. But the law is a rule of life ; and I have been trying to show something of the divineness of it, especially in the order in which it is given, and the eternal principles on which it is based.

I might say here, too, that we need both the higher and the lower law. We sometimes unduly exalt the one, and sometimes the other. Hence we are apt to swerve from the spirit of other worldliness to the spirit of mere humanitarianism, and back again. We shall avoid these extremes only by magnifying the law both in its higher and lower claims.

Mimico, Ont.

The greatest living man of letters, Mr. Ruskin, said : "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

Missionary World.

WORK AMONG THE GIRLS OF INDIA.

[We give from the Peterborough Examiner these extracts verbatim from the admirable missionary address of Miss Sinclair at the recent annual meeting held there of the W.F.M.S.—EDITOR.]

But the people are accessible—more especially the children—and surely no field of labour can be more interesting than this of work among the little girls. In school they are obedient, intelligent, bright, clever and interesting, and though the school work is not infrequently interrupted by festivals in connection with the marriage or funeral ceremonies of friends, or fasts or feasts demanded by the religious customs of the people, yet they make very fair progress in the purely secular part of the school work. While their knowledge of the Bible and the great truths of duty is very gratifying, we feel confident that God's seed sown in the hearts of these little girls will bring forth God's harvest in His good time, and who can say how the opinions of the next generation will be moulded by the mothers who, as girls, attended our missions schools, who have learned of Jesus, and heard of the liberty wherewith He makes His people free. If these girls who are married so young, and thereby lost to us, could be followed into their homes, and further instruction given to them and the good impressions made in school deepened, and the other women of the household instructed along with the young child-wife, what an influence might the Missionary not wield in the homes of the people. My experience teaches me that this might be done if we had the workers. Often in visiting pupils in their home we have been cheered by seeing the little girl tell the other women of the family what she has learned in school, and the medical ladies tell me that when they go into a house they recognize at once any girl who has been a pupil in our mission schools.

But you want to know about the results. Is the work worth the doing? Are the people improved after they become Christians? It is true that among the Christians we do meet with discouragements. Paul, the great apostle of the Gentiles, when enumerating his hardships, said, of the disciplining and organizing of the native church, "referred specially to the care of all the Churches." It is a comparatively easy matter to teach and preach to the heathen. It is comparatively more trying work when one is responsible for the education, training, etc., of the native Christians. Infinite patience, infinite tact, resolute purpose, definite plans; these and many more qualities are called into daily requisition. Yet there is much to encourage us, for "the native churches bear fruits which prove the reality and the power of the life of Christ in them." I wish it were possible to introduce you to some of our Christians—Yesodabal—a woman of as beautiful a character as I have seen in this or any land; gentle, loving, earnest, zealous, constant in season and out of season. She passed into rest about five years ago. Or Lachhba, a girl who was neglected and deserted by a sister and her cruel husband. When first I saw her, I doubted the advisability of admitting her into the school along with our Christian girls. But what was to be done with her? I dare not send her away to a probable life of sin. She was taken into school and there surrounded by Christian influences; she gradually lost her violent temper and "put on Christ Jesus." After a time when she appeared before our Church Session, seeking admission by baptism, our missionary told me that he had never received from any candidate more intelligent replies to the questions put by the Session.

We might indefinitely multiply instances showing how the people, when brought to a knowledge of the Truth, show in their very faces that they have been with Jesus.

In conclusion, let us press forward.

Booth said: "If there were only one word that I might write across the skies so that all the world might read, that word would be "opportunity." To-day is the day of opportunity in India. With redoubled energy and renewed zeal let us face the future strong in the knowledge that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

"THE NEW WOMAN" IN INDIA.

[Few things demonstrate more forcibly the change being wrought in India by the gospel than such instances as these which we quote from the Presbyterian, the organ of English Presbyterianism.—EDITOR.]

She is a long way behind the quietest English woman; yet she is advancing. She was a caste lady (a Kayastha) in Calcutta. A girl's school had its prize day in the garden of her own house, and she came out from the seclusion of her own rooms to read a report on the school; a quaint report in English, rejoicing in the spread of education amongst the women of Bengal. She "was dressed in pure white from head to foot," writes the only European present, a High Court Judge, "in the ordinary Indian fashion, save that she had pushed the veil right off her face. I could see she was very much excited, and was trembling as she began her report. But she recovered herself as she went on. She only had to walk out of her own apartments for a few yards. But she had to pass up the rows of men in chairs—the only grown-up lady present. Her husband brought her in and led her back." The Judge tells how he rose to his feet when the lady appeared. The Indian gentlemen had to rise also, "but," says the Judge, "I could see doubt and distrust on many faces. Many of the men round me, I am sure, doubted whether the matter would grow, and whether, if this was to be one of the results of female education, female education was a boon." Yes, it is a boon; education and the Gospel will yet emancipate the women of India.

PUNDITA RAMABHAI.

This remarkable woman has a home for Indian widows in Poona. Her own story—her refusal to marry a man to whom she had been betrothed in infancy, the struggle in the law courts, the decision of English judges that she must marry this man, however loathsome his character, because that was Indian law: her escape from a living death by the man being bought off—all this is remembered. She was not then a Christian; she is so now, though in her home there is no attempt to make Christians of the inmates. But her character, her love, her peace, have attracted the widows to her Lord, and twelve of them have just been baptised. Poona was greatly excited; and the native papers denounced her. She went into the city in the midst of the controversy to address the students. The hall was crowded, and the street in front of it packed with angry young men. But she made them listen to her, while in eloquent words she told them of Hindu moral and spiritual slavery, and of the oppression of women under Hinduism. Then she took out her Bible, that, (she said) she might show them how the misery of India arose from a departure from God. (She asked one of the students to bring her a lamp that she might see to read: she was at once obeyed.) She declared that she did not fear their opinion or their threats. The Lord who had freed her from bondage stood by her, she said, and delivered her from fear. The audience heard her to the end, and let her go unmolested. It was splendid courage, and it will tell.

We must enter into these open doors in India and every woman who goes there prepared to do what her hand finds to do, will soon have abundance of work, for every energy of body, mind and spirit. It is the women in this and other Christian lands, who are arousing the Church to a sense of her duty to India, but let us never feel or say, "We are doing all we can, or all we ought to do."

Young People's Societies.

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

A PRESBYTERIAL SOCIETY'S PLANS.

Two circulars recently issued by the Young People's Union of the Presbytery of Toronto, to the societies within their bounds, give evidence of aggressiveness, and that in directions likely to bear fruit. The first circular proposes a plan for the visitation of each of the societies by members of the executive for better acquaintance and for encouragement in work. In the second circular three valuable suggestions are made. (1) The attainment of a better knowledge of the doctrines of the Presbyterian Church, the Shorter Catechism being the text book proposed. (2) The study of the Constitution and Polity of the Presbyterian Church, materials for which are to be found in a small work issued by the Presbyterian Board of Publication, Philadelphia. The "Course of Higher Religious Instruction" outlined by the Assembly's Sabbath School Committee, is also recommended to the young people. (3) A more extended acquaintance with and interest in the missionary and other schemes of the Church.

These various suggested lines of study are not to take the place of the study of the Word and the prayer meeting, but to be incorporated in the programme of these. This column would be glad to hear of what other Presbyterian Societies are doing in similar or other directions.

THE SOCIETY AND THE CHURCH

Rev. Dr. Gentles, Aobey Church, Paisley, speaks from fulness of knowledge gained as a member of the Church of Scotland's Commission on the religious condition of the people, in which capacity he visited all parts of the Church, when he testifies that the preponderance of evidence all over the country shows that the Guild has been, as it was expected and designed to be, a nursery of the best and most fruitful kind for zealous and intelligent workers in the service of the Church, the Sunday School, and every other branch of Christian activity.

HOW TO WIN YOUNG MEN.

A suggestive answer is that given by Rev. Dr. Lorimer, the pastor of the great Tremont Temple, Boston, a down-town church, crowded in amongst business houses and filled with people, amongst whom young men form a very considerable element: "You ask me the secret of winning young men." Here the speaker half closed his eyes, as if in careful thought. "The gospel preached in all of its variety," he added, speaking very slowly, "and keeping the heart of Christ foremost, is the real power of any church. Any kind of gospel, however full of good tidings, that is destitute of the heart of Christ, bruised and crushed for a world's redemption, will in the long run fail to accomplish the mission of the church, either in time or for eternity."

WHICH SHOULD BE FIRST?

Now I should like to pass this question on to some of the school girls in other towns and cities. Which should come first, your church duties or your school duties? Are you not in danger sometimes of placing many things before your religion? I have more than once heard young girls say, "O, I cannot go to our weekly prayer meeting because I have to study." Is that really a good excuse? Must the lessons come first and the prayer meeting second? Do you really need the help you will get from that hour of study more than the help you would get from the prayer meeting? Will it really do more to fit you for your life-work? Do you not generally find it possible so to plan your studies that you can go to the church sociable, or to a reception, or concert, or lecture, when you want to? If it is something that you very much want to attend, do not the studies generally bend? Which should come first? Will you not consider the question, and answer it for yourselves?—*Golden Rule.*

CHRIST'S WIDENING KINGDOM.

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

(A missionary topic.)

May 21.—1st. xi. 1-10.

It is a happy coincidence that this subject should be discussed on the day which marks another milestone in the life of Her Gracious Majesty, Queen Victoria. But while we rejoice that we are British subjects, let us rejoice still more that we are subjects of Christ, the King of kings; and while we glory in the fact that the earthly kingdom to which we belong has been steadily expanding since the Queen ascended the throne, let us also be glad that the spiritual kingdom of which we are the subjects, is also growing with rapid strides. Britannia may be the mistress of the seas, but she depends for her prowess on Jesus Christ, the blessed and only Potentate.

It should excite within us brighter hopes and more glowing enthusiasm to know that Christ's kingdom, already so great, so beneficent, so glorious, is widening, and is destined to expand until it fills the whole earth. No one likes to feel that he is fighting in a lost cause. It is disheartening to feel that the state to which one belongs is tottering on its foundations, and must speedily fall. But when we remember that we are subjects in that kingdom which is not meat and drink, but righteousness, peace and joy in the Holy Ghost, we may well rejoice, for we are assured that it shall never cease, but shall continue forever.

It is important to emphasize this point, for in these days some writers try to prove that the world is growing worse, and that this blessed kingdom of Christ, so far from making progress, is really retrograding. These views are promulgated with great earnestness by those who are hostile to Christianity and unfortunately some of the friends of Christianity second the cry. But the representations in the Bible are such as to satisfy us that this kingdom is destined to grow until it shall embrace the whole earth. True, its beginning was the day of small things. Those who were entrusted at first with the great work of propagating its principles and advancing its interests, were few in number, and practically without worldly means or influence. But as Dr. Dorchester, in his admirable work, says: "Every century, with perhaps, one exception, since the first, has marked some steady progress in this kingdom." Has it not come to pass as it was foretold? Daniel represents this kingdom as a little stone cut out of the mountain, but it grows, increases and expands until it fills the whole earth. In the second Psalm, God is represented as saying to Christ, "Ask of me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." Christ Himself said that the kingdom of heaven is like a grain of mustard seed—the least of all seeds which a man took and sowed in his field. It becomes such a great tree that the birds of the air come and lodge in the branches thereof. Again He said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Some pessimistic theologians tell us that leaven is always used in the Bible to represent evil, and therefore the world must become worse and worse, instead of better and better. There are one or two insuperable objections to that theory. First, it was not the kingdom of the Devil, but the kingdom of Christ which was spoken of. Second, while it is true that leaven is usually a type of evil, it may be used as an illustration of how the kingdom of God is to grow—by each member leavening the society in which he lives. Satan is spoken of as a lion and so is Christ. If a lion may be a type of two persons so directly antagonistic, why may not leaven be used as a type of how a good thing operates?

Endeavorers would do well to study question 102 in the Shorter Catechism. In the second petition (which is "Thy kingdom come") we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it; and that the kingdom of glory may be hastened."

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co..

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance.

REMITTANCES should be made direct to us by Postoffice, or Express Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

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

Communications should be addressed

The Presbyterian Printing & Publishing Co.,

5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, MAY 13TH, 1896.

CORRECTION.—In our last acknowledgment of money for Armenian Relief Fund, \$18.18 are credited to "R. A. Thompson, Lynden," when it should have been "Lynden Presbyterian congregation, per R. A. Thompson."

As we go to press the Synods of Toronto, and Kingston, and Montreal and Ottawa are meeting at Collingwood and Montreal respectively, where the members of both have received a hearty welcome. We hope in our next issue to give a full report of their proceedings.

THE announcement that Ontario's veteran Premier is to take part in the coming Dominion elections gives added interest to what promises to be the keenest contest that has taken place for many years. Mr. Laurier and Sir Oliver make a strong team, and the adhesion of the latter to the following of the picturesque and high-minded Liberal Leader will greatly strengthen his position before the country. Presbyterians who pronounce the Grit shibboleth, as well as thousands who fight under other flags, will rejoice at Sir Oliver's decision; for they believe that the leadership of two such men would mean wise laws; the cessation of sectarian strife; economy in national expenditure; a death-blow to corruption; and the general elevation of the conduct of public affairs and public morals. Sir Oliver's record in Ontario for more than twenty-three years is one that the Province and people are justly proud of, and well-wishers of Canada will gladly see him take office in the larger sphere if like happy results but follow.

THE second session of the Toronto Bible Training School closed last week. It has been one of marked progress and blessing. In the day classes 60 students have been enrolled, of whom 29 are young women; and in the evening classes 120 have been enrolled. No fewer than 31 of the students are preparing for the foreign field. At the annual meeting just held, 14 of the students, who have completed the two year's course of study, and passed satisfactory examinations thereon, received the diploma of the school. The students have engaged in practical Christian work during the session, and as the result of their labors, numerous instances of blessing have been reported. The school is open to consecrated young men and women of every evangelical denomination, who desire to be better prepared for Christian service at home or abroad. It is the only institution of the kind in Canada, where young women can receive adequate training for the mission field. The school is sustaining a great loss in the departure of its devoted secretary, Mr. Wm. Ferguson, to Scotland, owing to the impaired health of members of his family. Meanwhile all correspondence in regard to the school and its work, may be addressed to the Principal, Rev. Dr. Stewart, 706 Spadina Avenue, Toronto, who will gladly give any information that may be required.

THE last General Assembly enjoined the Synod of Toronto and Kingston to deal with one of its Presbyteries for electing an elder to the Moderator's chair. The Synod had already dealt with the matter by noting the fact that the elder had been appointed and by making the rather obvious remark that the procedure was "unusual." That is about as far as the Synod is likely to go. The next Assembly will have the whole question before it in a reference from another Synod and the Supreme court cannot do better than follow its own prescription and deal with the matter according to the laws of the Church.

WE publish in our columns this week a complete list of the names of commissioners to the approaching meeting of the General Assembly, so far as they have been forwarded to the Rev. William Burns, and also in most cases, though not in all, because not sent on, the Post Office address of the commissioners. Supplemental lists will be published as they are given us by Mr. Burns. This method has been adopted partly for the purpose that church members in the city or others who propose to entertain delegates to the Assembly, may, where there is a desire so to do, by knowing who are coming, avail themselves of the opportunity to invite the friends whom they wish to entertain. It has sometimes been the case on such occasions that the committee of entertainment has undertaken to provide both for delegates and their wives. Of course where private invitations are extended to delegates' wives, the committee has nothing to say, but as owing to the growth of the Church, the number of delegates has so increased, as to make entertaining all more and more a difficulty, we understand that it is proposed to leave the entertaining of ladies who may come to the Assembly with their husbands, solely to the private invitation of those who may wish to see their lady friends during the time of the Assembly.

ONE of our exchanges says there is not a first class political orator in Canada. That is a dangerous kind of criticism. Some of the political orators might retort by saying that there is not a real first-class newspaper in Canada. We have heard it said that there is not a first class preacher in all Canada. Not long ago a citizen of no mean Ontario city, declared with great vehemence, that there was not a good preacher in his city. It is often said that there is no Canadian literature. We fear it must be admitted that we have never raised a Tennyson or a Shakespeare. Perhaps it would be as safe for most of us, however, not to condemn our neighbors too severely for their mediocrity until we get safely out of the woods of mediocrity ourselves. There may be no Bright or Gladstone among our public men, but we have any number of public speakers who can discuss any public question in a useful and some of them in a pleasant way. About half a dozen are in the very front rank. Half a dozen in a new country of only five millions is perhaps as high as any country ever went in the matter of oratory. We have no newspapers like the leading journals of Great Britain, because we have no people to buy and pay for them. There may be no Spurgeon or Guthrie in Canada but we have any number of preachers who preach the gospel well.

THE Rev. William Burns, secretary of Knox College Board, has officially notified the Church of the declination by the Rev. H.W. Hogg, B.D., of his nomination by Knox College Board to the professorship of Apologetics and Church History. Writing privately to a friend in Ontario on this matter he says:

"I wish I could see my way to consent to the nomination. I cannot, however. It would be entering on a field that I have not made my own in the same sense as I have done the Old Testament. I assure you I have given a great deal of thought to the matter and it is with extreme reluctance that I decline the offer. I do so because I feel that duty requires it."

This is altogether creditable to Mr. Hogg, and everyone must respect him all the more for his high sense of duty in this matter. Many will regret his decision, at the same time it opens up the way for a re-consideration by the Board of the appointment to the chair in question. Expression has been given in unmistakable terms to the feeling of many, that injustice will be done Canadian scholars, and our own colleges, Knox College, especially, if they are wholly overlooked at this juncture in its history. We are certain that the feelings expressed in letters, published in this and

other journals are by no means confined to the writers of these letters, but that, on the contrary, they prevail very widely in the Church. The Board of the College having only its interests and those of the whole Church at heart, will undoubtedly, in whatever further action it may take in this regard, give all due weight to what we believe to be the general feeling of the Church, that for this chair, which appears unquestionable we have men—graduates of our own colleges—well qualified to fill, a Canadian should be nominated.

FOREIGN MISSION DEBT.

FROM a circular just issued by the Rev. R. P. MacKay, and published in another column, we learn that the Foreign Mission Fund was \$8,785 in debt at the close of the Church year on April thirtieth. This is very deeply to be regretted as it means the curtailment of the work unless the amount is made up before the meeting of the General Assembly next month. It would be a most unwise policy to continue the present expenditure with a revenue so far short of the amount required. No Committee has any authority to involve the Church in debt. Their duty is to administer the funds which the Church provides and they are not warranted to go beyond that. Unless, therefore, the present deficit is immediately made up, the Committee will be under the necessity of contracting the work. Is the Church prepared to assume the responsibility of such a retrograde movement? Having equipped and sent men out to the heathen are we prepared to recall them for lack of means to minister to their wants? Where shall retrenchment begin? From what field is the Church prepared to withdraw? Shall we recall our missionaries from Formosa, or Honan, or Central India, and tell them that this is necessary because our comparatively wealthy Church could not raise this additional \$8,785? Is there a session or minister or member of the Church that would for a moment think of such a thing? We cannot believe that there is, and therefore the executive of the Foreign Mission Committee have very properly resolved to make known the facts to the Church and leave with every minister and session the responsibility of action.

During the next few weeks there is no stated collection for any of the schemes and therefore the way seems clear for a special effort being made on behalf of this Foreign Mission deficit. It only requires a united effort on the part of every congregation to ensure success. We trust that this will be made. We earnestly appeal to every minister, and student missionary, and Sabbath school superintendent to have a Sabbath collection made either on the 24th or 31st May, and the money immediately forwarded to Rev. Dr. Warden, Toronto, so that before the Assembly meets the full amount may be on hand.

THE LATE REV. J. G. MURPHY, D.D.,
LL.D.

THE last Belfast *Witness* brought us the intimation of the death on the 19th ult., in his eighty-ninth year, of this distinguished scholar and well known professor in the Presbyterian Church in Ireland. A short sketch of him drawn from the *Witness* will be of interest to all our readers, more especially to those from Ireland to whom his name must be a household word.

He was a native of Comber, County Down, and received there the rudiments of that literary culture by which he was distinguished. His higher education was obtained at Trinity College, Dublin, where in 1830 he graduated and carried off a scholarship which enabled him with comfort to pursue his studies. As a Hebrew scholar, he won some of the highest distinctions of the university. Not long before he left it, he became the subject of strong religious impressions which were greatly deepened by means of a special meeting of the Synod of Ulster held in Dublin, to promote the revival of a missionary spirit in the Church. As a result of his quickened religious spirit, he resolved to devote himself to the ministry of the Irish Presbyterian Church. In 1836 he was ordained and inducted into the pastoral charge of the congregation of Ballyshannon in the County of Donegal when its prospects were far from encouraging. His settlement there was the beginning of a new era in its history. He soon became known as a true evangelist, and as by far the most learned divine of any denomination in the whole district. Here his marriage took place to Miss Kirkpatrick.

sister of the Rev. Dr. Kirkpatrick, of Mary's Abbey, Dublin.

In 1841 he was chosen as head master of the classical department in the Royal Academical Institution, Belfast, in which position he remained six years, and received meanwhile from the Irish University the degree of LL.D. He was appointed to the Hebrew professorship in Belfast Presbyterian College in 1847, so that his connection with that church as minister and professor has extended to the long period of sixty years. Like many other able scholars of the time, he took an active part in the controversies which the publication of Bishop Colenso's books aroused. He was the author of several scholarly works, among which the best known are his critical and exegetical commentaries on Genesis, Exodus, Leviticus, the Book of Chronicles and the Psalms. He was besides a frequent contributor to various periodicals, and the author of a Latin and a Hebrew Grammar. "There were few departments of literature or science which he had not explored. He was an excellent mathematician, and a well read divine. He was acquainted, not only with Latin, Greek, and Hebrew, but also with Chaldee and Sanscrit, as well as with several of the modern European languages. Not long since he was presented with the degree of D.D. by his old University—a distinction which, we understand, has been accorded to no other Presbyterian minister by Trinity College for the last two hundred years."

At his funeral a large and representative company manifested the high esteem in which the deceased minister was held by all with whom he came in contact, and on all sides profound regret was expressed at the removal by death of one who was beloved by all. The Rev. President Killen, D.D., to whom the deceased had been known for upwards of sixty years, and Dr. Buick, the Moderator of the General Assembly of the Irish Presbyterian Church, delivered addresses and both bore high testimony to his eminent ability, to his long and useful career in the service of the Church, and of the Church's Head, and to the worth, simplicity and beauty of his Christian character.

"Throughout all the changes of life," said Dr. Killen, "he has exhibited the same characteristics, the same truthfulness and integrity, the same meekness and gentleness, the same confidence in the good providence of God, the same trust in an Almighty and eternal Saviour. Dr. Murphy was one of the most learned men ever connected with the Presbyterian Church in Ireland—he had tapped many of the fountains of human knowledge—and yet he was known to all who came in contact with him as one of the most unassuming among his brethren, as a minister 'clothed with humility.'" Dr. Buick added this testimony: "He died as he had lived, cherishing a childlike confidence in his Lord and Saviour, Jesus Christ, and now, thank God, we have nothing to regret, and nothing to mourn but our own loss and bereavement."

PROFESSOR WILLIAM HENRY GREEN.

PRINCETON Theological Seminary, New Jersey, has just been celebrating with great enthusiasm the fiftieth year of the professorial connection with it of the eminent Biblical scholar, Hebraist and teacher, Prof. William Henry Green. This has led to numerous sketches of Prof. Green in American Presbyterian religious papers, and as so many of his pupils are to be found in our own Church, we believe it will be pleasing to them to put before them in our columns a brief sketch of his life and work.

He belongs to New Jersey by birth, having been born in that state in January, 1825. He comes of a family several of whose members have taken a conspicuous place in that state and in New York. He was also a descendant of the first president of Princeton, the Rev. Jonathan Dickenson. His collegiate education he received at Lafayette College, from which he graduated in 1840 before he was quite sixteen years of age. Although so young he was immediately appointed a tutor in his *alma mater*, and held the position for two years. In 1842 he went to Princeton Theology Seminary, and graduated in 1846, being again immediately appointed at the close of his course instructor in Hebrew, doing also for some of the time the duties of stated supply for the second Presbyterian Church of the place. After three years, when at the age of twenty-five, he accepted a call to the Central Presbyterian Church, Philadelphia, and was at once

recognized as one of the ablest and most acceptable preachers in a city which had then many distinguished preachers in its pulpits.

Princeton was at this time about to enter upon the second stage of its honored history, and the General Assembly, after Dr. Green had spent two years in the pastorate, in which he had shown himself laborious, faithful and sympathetic, appointed him to the chair of Biblical and Oriental Literature in the Theological Seminary. Its faculty then consisted of Dr. McGill, Dr. Hodge, Dr. Addison Alexander and Professor Green. He now began a career of great literary activity in which he has not slackened his labors up to the present time. These labors took the form of frequent contributions of a learned and profound character on a great variety of Biblical subjects, in the *Biblical Repertory* chiefly, then the periodical organ of Princeton and the Old School Presbyterian Church. To the *Presbyterian Quarterly Review*, and, since its establishment, to the *Presbyterian and Reformed Review* he has contributed many able and important articles and reviews of current Old Testament literature. Besides these, he is the author of a number of volumes, chiefly of a defensive kind, on Old Testament literature. When Bishop Colenso startled the Christian world by his attacks on the trustworthiness of the Mosaic History, Dr. Green came to the defence in a spirited volume, "The Pentateuch Vindicated against the Aspersions of Bishop Colenso." He was also one of the first to appear in defence of the truthfulness of the Old Testament history, after the publication of Prof. W. Robertson Smith's lectures. Later he has taken a similar stand against the teaching on the same subjects of Professor Briggs of Union Seminary, New York. In the controversies which have, during the greater part of a generation now, been waged in connection with what is known, speaking generally, as the Higher Criticism, Dr. Green has taken a strongly conservative position, conducting his defences of the Scriptures from the "point of view of a profound faith in the historical trustworthiness of the Bible, and the reality of a supernatural revelation authenticated by miracles." In his case it has been shown that "Christian scholarship loses none of its scholarly quality by being joined to profound Christian conviction." In him it is seen that the American Church has lost none of its vigor or faithfulness to the ancient landmarks, and that, if it retains its faith in the Old Testament history, it will be more likely to regard Dr. Green than any other scholar as its foremost representative in the conflict.

Shortly after he was made professor he set himself to the preparation of a Hebrew Grammar, and in 1861 the first edition appeared, and the fourth in 1885. He has followed this up with several works of a similar kind. Having become well-known as a scholar, "he took part in the preparation of the American edition of Lange's Commentary, being the translator and editor of Zockeler's 'Commentary on the Song of Solomon.' He was also elected chairman of the Old Testament section of the Anglo-American Bible Revision Committee. As was to be expected the work of this Committee met with unfriendly criticism from the more radical Hebraists, such as Rev. Dr. Briggs, for example, and naturally Professor Green replied, and that ably, to the objections made to the Committee's work. While employed in this Old Testament Revision he published the volume, "The Argument of the Book of Job Unfolded."

As a teacher Professor Green has always held a high place. We have met with many of his pupils and have never heard him spoken of but in terms of affectionate respect and admiration. Of his character in this respect we quote the following sentences from the *New York Observer*, to which we have been chiefly indebted for our information. "Partly because of the seriousness of his manner, and partly because of the strained attention which the subject and the teacher united in exacting, the most of his pupils at first regarded him with a feeling of awe akin to fear. But no teacher has enjoyed more unanimously, or more profoundly, the respect of all whom he has taught. We venture to say that pride in Dr. Green's ability and attainments, and respect for his lofty, sincere and simple character, are not more profound or general among his students, than affection for a personality, as modest, as gentle, as sympathetic, and every way as engaging as that of any theological teacher in the country."

Books and Magazines.

The *May Atlantic Monthly* opens with a most interesting series of letters from Dante Gabriel Rossetti to William Allingham, edited by George Birbeck Hill. "The Scandinavian Contingent," by Kendrick Charles Babcock is the third in the series on race characteristics in American life. "Olney's Fitness for the Presidency," is timely and anonymous. Mrs. Olive Thorne Miller's "Whimsical Ways in Bird Land," is another of her bird papers which have won for her a wide reputation as an acute observer and graceful writer; "Pandean Pastimes," an out-door study of Spring. Other features are a discriminating Japanese sketch by Lafcadio Hearn, "A Trip to Kyoto," "Memories of Hawthorne" are concluded in this issue. "The Preservation of our Game," by Gaston Fay, and "The Teaching of Economics," by J. Laurence Laughlin. Henry James' "The Old Things" is continued. A striking one-part story of Western life is given by Mary Hallock Foote, entitled "Pilgrim Station." Poems, book reviews, and the usual departments complete the issue. [Houghton, Mifflin & Co., Boston.]

The *May Review of Review* is full and fresh. A portrait of the Czar of Russia to be crowned this month is given as frontispiece, and in "The Progress of the World" department are to be found many likenesses interesting to see and valuable notes on current events. In "Current History in Caricature," is to be found not only fun, but plenty of food for reflection. A most interesting and timely feature is "Great Occasions of 1896," giving notice of great public gatherings to be held in connection with political, religious, educational and all such matters. "Some Ambassadors of the People" is the first of a series of sketches under this title, and this one is devoted to "M. De Blowitz of Paris and Europe," the well-known newspaper correspondent. Charles D. Lanier gives an interesting illustrated sketch of "Thomas Hughes and Thomas Brown." "Vacation Camps and Boy's Republics" is by Albert Shaw. Many pages are given to notices of "Leading Articles of the Month" and "Periodicals Reviewed." [The Review of Reviews Co., 13 Astor Place, New York, U. S.]

This number of the *Arena* for May concludes Volume XV. with a larger circulation than ever, and greater warmth of the love of its readers. It is an admirable organ for able and free discussion on all subjects. The publishers promise that Vol. XVI. will eclipse all its predecessors in ability, variety and general interest. No doubt this promise will be fully redeemed. The present number contains a great variety of interesting articles. We mention only those continued:—"Man in his Relation to the Solar System," Part II.; "The Telegraph Monopoly," Part V. "The Valley Path" and "Between Two Worlds," serials, go on in this number. "Professor Rontgen's Discovery and the Unseen World Around Us" is the first article. "America's Relation to England," by Evelyn Laura Mason will be read just now with interest. "The Land of the Noon-day Sun," "Is the Single Tax enough to solve the Labor Problem?" with many reviews of recent books, make up a very varied number. [The Arena Publishing Company, Boston, Mass.]

In the *Methodist Magazine and Review* for May are up-to-date papers. Thus we find in this number a striking article by a native of Turkey, on "The Sorrows of Armenia," with ten excellent engravings. Recent portrait of Victoria, Empress and Queen, is contributed by a Canadian lady, and there is also a patriotic article, from the *Edinburgh Review*, on the "Progress of Great Britain in Her Majesty's Reign," and a timely "Plea for Peace." "The Triumphs of Christianity," especially in heathen lands, are described and illustrated. The Rev. Dr. Sutherland, Missionary Secretary, Principal Shaw of Montreal, and Chancellor Burwash are all contributors to this number. Other interesting features abound, and the departments of "The World's Progress," "Current Thought," "Recent Science," etc., have a portrait of "Tom" Hughes, a map illustrating the Egyptian campaign, and several timely articles.

The May number of the *Missionary Review of the World* opens with a suggestive article by Dr. Arthur T. Pierson on "The Twofold Relation of the World-Kingdoms to the Kingdom of God." Rev. F. B. Shawe follows with a second illustrated article on "Nine Centuries of Buddhism," in which he gives us a striking description of Gautama's doctrine in theory and in practice. Dr. Ellinwood writes of "Missions in Siam and Laos," and Dr. Baldwin, of the Methodist Board, on "Work in Malaysia." James Johnson writes on "Money and Giving;" Dr. Geo. Smith, the great missionary biographer, on "A Missionary Romance," and Dr. Neve, of India, on "Unoccupied Fields of Central Asia." Some of the best things in the magazine are in the International, Field of Survey, Editorial, and General Intelligence Departments. [Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.]

In addition to continued articles now well known *Scribner's* for May contains several very live and timely articles. Of these we may mention, "The Crowning of a Czar," "Impressions of South Africa" with a map by James Bryce, M.P., "Photographing the Unseen," "A Symposium on the Rontgen Rays," "The Election of a Pope," "The Alaskan Boundary Question," with map, and "Are Nervous Diseases Increasing?" Other articles of interest of a different kind are, "The Painter Diaz," "Max Crofford's Tradom," "The Harshaw Bride" by Mary Hallock Foote; "In Bohemia with Du Maurier," and "Cinderella up to Date, a Romance of Etna," "Topics of the Times," "Open Letters" and "In Lighter Vein." [The Century Co., New York, U. S.]

The Family Circle.

HOME-MADE SUNSHINE.

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I—that the weather may be
Cold or warm—'tis the same to me.
For my dear home skies—they are always blue;
And my dear home weather (the glad days thro')
Is "beautiful summer" from morn till night,
And my feet walk ever in love's true light.

And why? Well, here is my baby's eye,
Following me round on his restless feet,
Smiling on me thro' his soft blue eyes,
And gladdening and brightening my in-door
skies.

And baby's father, with fond, true heart
(To baby and me, home's better part)—
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So why should we heed—as the days go by—
The gloom or the light of the weather and sky
Of the outside world, when we're busy all day
Manufacturing sunshine which fades not away?
With smiles, with kisses, with peace and with
joy—

Father and mother, and baby boy—
We are living each day in the sunshine we
make—

And God keep and guide us for love's dear sake!
—Mary D. Brine, in *Harper's Bazar*.

THE LAMMAS PREACHING.

"And I further intimate," said the minister, "that I will preach this evening at Cauldshaws, and my text will be from the ninth chapter of the book of Ecclesiastes and the tenth verse, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"Save us," said Janet MacTaggart, "he's clean forgotten 'if it be the Lord's will.' Maybe he'll be for gaun whether it's His will or no—he's a sair masterfu' man, the minister; but he comes frae the Machars, an' kens little about the jealous God we hae among the hills o' Gallowa'!"

The minister continued, in the same high, level tone in which he did his preaching, "There are a number of sluggards who lay the weight of their own laziness on the Almighty, saying, 'I am a worm and no man—how should I strive with my Maker,' whenever they are at strife with their own sluggishness. There will be a word for all such this evening at the farmtown of Cauldshaws, presently occupied by Gilbert M'Kissock—public worship to begin at seven o'clock."

The congregation of Barnessock Kirk tumbled amicably over its own heels with eagerness to get into the kirk-yard in order to settle the momentous question, "Whose back was he on the day?"

Robert Kirk, Carsethorn, had a packet of peppermint lozengers in the crown of his "lum" hat—deponed to by Elizabeth Douglas Barr, in Barnbogrie, whose husband, Veelum Barr, put on the hat of the aforesaid Robert Kirk by mistake for his own, whereupon the peppermints fell to the floor and rolled under the paws in most unseemly fashion. Elizabeth Kirk is of opinion that this should be brought to the notice of session, she herself always taking her peppermint while genteelly wiping her mouth with the corner of her handkerchief. Robert Kirk, on being put to the question, admits the fact, but says that it was his wife put them there to be near her hand.

The minister, however, ever ready with his word, brought him to shame by saying, "Oh, Robert, Robert, that was just what Adam said, 'The woman Thou gavest me, she gave me to eat.'" The aforesaid Robert Kirk thinks that it is meddling with the original Hebrew to apply this to peppermints, and also says that Elizabeth Kirk is an impudent besom, and furthermore that as all the country well knows—(Here the chronicler omits much matter actionable in the civil courts of the realm).

"Janet," said the minister to his housekeeper, "I am to preach to-night at Cauldshaws on the text, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"I ken," said Janet, "I saw it on yer desk. I pat it ablow the clock for foar the wun's o' heaven micht blaw it awa' like chaff, an' you couldna do wantin' it!"

"Janet MacTaggart," said the minister, tartly, "bring in the dinner, and do not meddle with what does not concern you."

Janet could no. abide read sermons; her natural woman rose against them. She knew, as she had said, that God was a jealous God, and, with regard to the minister, she looked upon herself as His vicegerent.

"He's young an' terrable ram-stam an' opeenionated—fu' o' buik-lear, but wi' little gracious experience. For a' that, the root o' the maitter's in 'im," said Janet, not unhelpfully.

"I'm gaun to preach at Cauldshaws, and my text's 'Whatsoever thy hand findeth to do, do it with thy might,'" said the minister to the precentor that afternoon, on the manse doorstep.

"The Lord's no' in a' his thochts. I'll gang wi' the lad mysel'," said the precentor.

Now, Galloway is so much out of the world that the Almighty has not there lifted His hand from reward and punishment, from guiding and restraining, as He has done in big towns where everything goes by machinery. Man may say that there is no God when he only sees a handbreadth of smoky heaven between the chimney-pots; but out on the fields of oats and bear, and up on the screes of the hillaides, where the mother granite sticks her bleaching ribs through the heather, men have reached great assurance on this and other matters.

The burrs were running red with the mighty July rain when Douglas Maclellan started over the meadows and moors to preach his sermon at the farmtown of Cauldshaws. He had thanked the Lord that morning in his opening prayer for "the bounteous rain wherewith He had seen meet to refresh His weary heritage."

His congregation silently acquiesced, "for what," said they, "could a man from the Machars be expected to ken about meadow hay?"

When the minister and the precentor got to the foot of the manse loaning, they came upon the parish ne'er-do-weel, Ebie Kirgan, who kept himself in employment by constantly scratching his head, trying to think of something to do, and whose clothes were constructed on the latest sanitary principles of ventilation. The ruins of Ebie's hat were usually tipped over one eye for enlarged facilities of scratching in the rear.

"If it's yer will, minister, I'll come to hear ye the nicht. It's drawing to mair rain, I'm thinkin'!" said the scarecrow.

"I hope the discourse may be profitable to you, Ebenezer, for, as I intimated this morning, I am to preach from the text, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"Ay, minister," said Ebie, relieving his right hand, and tipping his hat over the other eye to give his left free play. So the three struck over the fields, making for the thorn tree at the corner, where Robert Kirk's dike dipped into the standing water of the meadow.

"Do you think ye can manage it, Maister Maclellan?" said the precentor.

"Ye're wat half-way up the leg a' roady."

"An' there's sax feet o' black moss water in the Laneburn as sure as I'm a leevin' sow!" added Ebie Kirgan.

"I'm to preach at Cauldshaws, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might!'" said the minister, stubbornly glooming from under the caves of his eyebrows as the swarthy men from the Machars are wont to do. His companions said no more. They came to Camelon Lane, where usually Robert Kirk had a leaping pole on either bank to assist the traveler across, but both poles had gone down the water in the morning to look for Robert's meadow hay.

"Tak' care, Maister Maclellan, ye'll be in deep water afore ye ken. Oh, man, ye had far better turn!"

The precentor stood up to his knees in water on what had once been the bank, and wrung his hands. But the minister pushed steadily ahead into the turbid and sluggish water.

"I canna come—oh, I canna come, for I'm a man that has a family."

"It's no' your work; stay where ye are," cried the minister, without looking over his shoulder; "but as for me, I'm intimated to preach this night at Cauldshaws, and my text—"

Here he stepped into a deep hole, and his text was suddenly shut within him by the gurgle of moss water in his throat. His arms rose above the surface like the black spars of a windmill. But Ebie Kirgan sculled himself swiftly out swimming with his shoeless feet, and pushed the minister before him to the further bank—the water gushing out of rents in his clothes as easily as out of the gills of a fish.

The minister stood with unshaken confidence on the bank. He ran peat water like a spout in a thunder plump, and black rivulets of dye were trickling from under his hat, down his brow, and dripping from the end of his nose.

"Then you'll not come any further?" he called across to the precentor.

"I canna, oh, I canna; though I'm most awfu' willin'. Kirsty wad never forgie me gin I was to droon."

"Then I'll e'en have to raise the tune myself—though three times 'Kilmarnock' is a pity," said the minister, turning on his heels and striding away through the shallow sea, splashing the water as high as his head with a kind of headstrong glee which seemed to the precentor a direct defiance of Providence. Ebie Kirgan followed half a dozen steps behind. The support of the precentor's lay semi-equality taken from him, no began to regret that he had come, and silently and ruefully plunged along after the minister through the water-logged meadows. They came in time to the foot of Robert Kirk's march dike, and skirted it a hundred yards upward to avoid the deep pool in which the Laneburn waters were swirling. The minister climbed silently up the seven-foot dike, pausing a second on the top to balance himself for his leap to the other side. As he did so, Ebie Kirgan saw that the dike was swaying to the fall, having been weakened by the rush of water on the further side. He rushed instantly at the minister, and gave him a push with both hands, which caused Mr. Maclellan to alight on his feet clear of the falling stones. The dike did not so much fall outward as settle down on its own ruins. Ebie fell on his face among

the stones with the impetus of his own eagerness. He arose, however, quickly—only limping slightly from what he called a "bit chack" (nip) on the leg between two stones.

"That was a merciful Providence, Ebenezer," said the minister, solemnly; "I hope you are duly thankful!"

"Dod, I am that!" replied Ebie, scratching his head vigorously with his right hand and rubbing his leg with his left. "Gin I hadna gien ye that dunch, ye micht hae preachen nane at Cauldshaws this night."

They now crossed a fairly level clover field, dank and laid with wet. The scent of the clover rose to their nostrils with almost overpowering force. There was not a breath of air. The sky was blue and the sun shining. Only a sullen roar came over the hill, sounding in the silence like the rush of a train over a far-away viaduct.

"What is that?" queried the minister, stopping to listen.

Ebie took a brisk sidelong look at him.

"I'm some dootsome that'll be the Skyreburn coming doon off o' Cairns muir!"

The minister tramped unconcernedly on. Ebie Kirgan stared at him.

"He canna ken what a 'Skyreburn warnin' is—he'll be thinkin' it's some bit Machar's barn that the laddies set their whurlic mills in. But he'll turn richt enouch when he sees Skyreburn roarin' reed in a Lammas flood, I'm thinkin'!"

They took their way over the shoulder of the hill in the beautiful evening, leaning eagerly forward to get the first glimpse of the cause of that deep and resonant roar. In a moment they saw below them a narrow, rock-walled gully, ten or fifteen yards across, filled to the brim with rushing water. It was not black peat water like the Camelon Lane, but it ran red as keel, flecked now and then with a revolving white blur as one of the Cauldshaws sheep spun downward to the sea, with four black feet turned pitifully up to the blue sky.

Ebie looked at the minister. "He'll turn noo if he's mortal," he said. But the minister held on. He looked at the water up and down the roaring stream. On a hill above, the farmer of Cauldshaws, having driven all his remaining sheep together, sat down to watch. Seeing the minister, he stood up and excitedly waved him back. But Douglas Maclellan from the Machars never gave him a look, and his shouting was of less effect than if he had been crying to an untrained colly.

The minister looked long up the stream, and at a point where the rocks came very close together, and many stunted pines were growing, he saw one which, having stood on the immediate brink, had been so much undercut that it leaned over the gully like a fishing-rod. With a keen glance along its length, the minister, jamming his dripping soft felt hat on the back of his head, was setting foot on the perilous slope of the uneven rod-brown trunk, when Kirgan caught him sharply by the arm.

"It's no' for me to speak to a minister at ordinar' times," he stammered, gathering courage in his desperation; "but, oh, man, it's fair murder to try to gang ower that water!"

The minister wrenched himself free, and sprang along the trunk with wonderful agility.

"I'm intimated to preach at Cauld-

abawa this night, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might!' he shouted.

He made his way up and up the slope of the fir-tree, which, having little grip of the rock, dipped and swayed under his tread. Ebie Kirgan fell on his knees and prayed aloud. He had not prayed since his step-mother boxed his ears for getting into bed without saying his prayers twenty years ago. This had set him against it. But he prayed now, and to infinitely more purpose than his minister had recently done. But when the climber had reached the branchy top, and was striving to get a few feet further in order to clear the surging linn before he made his spring, Ebie rose to his feet, leaving his prayer unfinished. He sent forth an almost animal shriek of terror. The tree roots cracked like breaking cables, and slowly gave way, an avalanche of stones plumped into the whirl, and the top of the fir crashed downward on the rocks of the opposite bank.

"Oh, man, call on the name of the Lord!" cried Ebie Kirgan, the ragged preacher, at the top of his voice.

Then he saw something detach itself from the tree as it rebounded, and for a moment rise and fall black against the sunset. Then Ebie the Outcast fell on his face like a dead man.

In the white covered "room" of the farmtown of Cauldshaws, a white-faced lad lay with his eyes closed, and a wet cloth on his brow. A large-boned, red-cheeked, motherly woman stole to and fro with a foot as light as a fairy. The sleeper stirred and tried to lift an un-availing hand to his head. The mistress of Cauldshaws stole to his bedside as he opened his eyes. She laid a restraining hand on him as he strove to rise.

"Let me up," said the minister; "I must away, for I'm intimated to preach at Cauldshaws, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"My bonny man," said the good wife, tenderly, "you'll preach best on the broad o' year back this mony a day, an' when ye rise, your best text will be, 'He sent from above, He took me, and drew me out of many waters!'"—S. R. Crockett.

HOW BEE STINGS MAY BE AVOIDED.

A good many people are deterred from bee-keeping by the fear of stings, says the *Cable*.

And yet one does not need to have many stings if pains are taken to avoid them. A bee will sting only in defence of its home or its life. There are times, especially when the honey flow suddenly stops, when bees are very jealous of any near approach to their home. At such times you cannot come as near their hives as at other times. They do not often volunteer an attack if you do not come within a rod or two of their hives. But if you go too near the hive and a bee gets after you, it may follow you a number of rods before it leaves you.

When a bee comes toward you, whatever you do don't strike at it. That may make it sting when otherwise it may have had no other thought than just to scold a little. Just hold your head down and walk away. A bee will seldom follow you inside the door of any building.

If a bee gets into a dwelling, the common thing is to be in terror for fear it

will sting some one. It has no notion of the kind. You could not get it to sting in any other way than to catch it and pinch it. In that case it will sting in defence of its life. No more can you get a bee to sting you if you find one out in the fields at work on the flowers. You may strike it or do what you please unless you catch it and squeeze it in your hand so as to threaten its life. You may catch it in your hand and hold it there loosely for an hour, and it may try to bite a little, but it will never think of stinging.

But when you come to actually working with bees, it will be a comfort to you to be protected in such a way that you need not fear their stings, especially about the face. At first you may want to wear gloves, but will probably give that up after a time, preferring a few stings on the hand to the discomfort and inconvenience of wearing gloves.

A veil of some black material can be on the hat ready to be drawn down at any time when the bees appear to be getting belligerent. It can be sewed to the edge of the rim of the bee hat, or it can be made like a bag, open at each end, with a hem at each end through which is drawn a rubber cord. One rubber cord holds it tight on the crown of the hat, and the other holds it about the neck or chest.

It may be some comfort to know that bee stings cease after a time to trouble as much as they do at first. The system seems to become habituated to the poison.

WHY BIRDS GO TO THE ARCTIC REGIONS.

The number of birds which go to the Arctic regions to breed is "vast beyond conception." They go not by thousands, but by millions, to rear their young on the tundra. The cause which attracts them is because nowhere in the world does Nature provide, at the same time and in the same place, "such a lavish prodigality of food." That the barren swamp of the tundra should yield a food supply so great as to tempt birds to make journeys of thousands of miles to rear their young in a land of plenty only to be found beyond the Arctic Circle seems incredible. The vegetation largely consists of cranberry, cloudberry, and crowberry bushes. Forced by the perpetual sunshine of the Arctic summer, these bear enormous crops of fruit. But the crop is not ripe until the middle and end of the Arctic summer, and if the fruit-eating birds had to wait until it was ripe they would starve, for they arrive on the very day of the melting of the snow. But each year the snow descends on this immense crop of ripe fruit before the birds have time to gather it. It is then preserved beneath the snow, perfectly fresh and pure, and the melting of the snow discloses the bushes with the unconsumed last year's crop hanging on them, or lying, ready to be eaten, on the ground. The frozen meal stretches across the breadth of Asia. It never decays, and is accessible the moment the snow melts. Ages have taught the birds that they have only to fly to the Arctic Circle to find such a store of "crystallized fruits" as will last them till the bushes are once more forced into bearing by the perpetual sunlight. The same heats which free the fruits bring into being the most prolific insect life in the world; the mosquito swarms on the tundra. No European can live there without a veil after the snow melts, the gun barrels are black with them, and the cloud often obscures the sight. Thus the insect-eating birds have only to open their mouths to fill them with mosquitoes, and the presence of swarms of tender little warblers, cliff-chaffs, pipits, and wagtails in this Arctic region is accounted for.—*Speciator*.

Our Young Folks.

WATCHING THE TONGUE.

Keep a watch on your words, my children.
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees, they have terrible stings:
They can bless like the warm glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger—
Yes, cut like a two-edged knife.
Let them pass through your lips unchallenged
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
Should a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the mind like lightning,
Or fall on the heart like lead.
Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth!

A LAND WITHOUT DOMESTIC ANIMALS.

Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows; the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of the foreigners. The freight-cars in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs; and these are neither used as watch-dogs beasts of burden, nor in hunting, except by foreigners.

There are no sheep in Japan; and wool is not used in clothing, silk and cotton being the staples. There are no pigs; pork is an unknown article of diet, and lard is not used in cooking. There are no goats or mules or donkeys. Wild animals there are, however, and, in particular, bears of an enormous size.—*Popular Science News*.

BIRDS AT SEA.

Sir Edwin Arnold, in an account of his voyage to America, which appears in the *London Daily Telegraph*, says: "Every day we see playing round the ship and skimming up and down the wave-hollows companies of lovely little terns and sea swallows, the latter no larger than thrushes. These fearless people of the waste have not by any means followed us from the land, living, as gulls often will, on the waste thrown from the vessel. They are vague and casual roamers of the ocean, who, spying the great steamship from afar, have sailed close up, to see if we are a rock or an island, and will then skim away again on their own free and boundless business. Yonder tiny bird with purple and green plumage, his little breast and neck laced with silver, is distant 1,000 miles at this moment from a drop of fresh water, and yet cares no more for that fact than did the Irish squire who 'lived twelve miles from a lemon.' If his wings ever grow weary, it is but to settle on the bosom of a great billow and suffer it for a time to rock and roll him amid the hissing spindrift, the milky, flying foam, and the broken sea-lace which forms, and gleams, and disappears again upon the dark slopes. When he pleases, a stroke of the small red foot and a beat of the wonderful wing launch him off from the jagged edge of his billow, and he fits past us at one hundred knots an hour, laughing steam and canvas to scorn, and steering for some

nameless crag in Labrador or Fundy, or bound, it may be, homeward for some island or marsh of the far away Irish coast. Marvellously expressive of power as is our untiring engine, which all day and all night throbs and pants and pulses in noisy rhythm under the deck, what a clumsy, imperfect affair it is compared to the dainty plumes and delicate muscles which will carry that pretty, fearless sea-swallow back to his roost!"

A REAL KNIGHT.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Some thing very serious must have happened. Wondering, I paused; when around the corner came my knight. On a prancing steed, wearing a glittering helmet and greaves of brass? No; this was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys, and as for greaves—well, says *Harper's Round Table*.

This particular knight was about ten years old,—slender, straight, open eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What is the matter?" I heard him say. Alas! the "matter" was that the bundle she held had "burst," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, who ever put that soiled shirt and collars in her care might reasonably have been vexed.

A new piece of wrapping paper also proved too frail. Must the child get her scolding? No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?" Another shake. "A real gentleman!" said I. "A genuine nineteenth century knight. Bless him!"

EIGHT LIVES SAVED BY A DOG.

One of the most remarkable acts of intelligence ever recorded is related of a huge Newfoundland:

Some years ago a vessel was driven on the beach of Lydd, in Kent, England. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be got off, through the storm, to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach accompanied by his Newfoundland dog. He directed the animal's attention to the vessel, and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea and fought his way through the angry waves towards the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and they made fast a rope to another piece of wood, and threw it towards him. The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge, and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.

Summer European Tour

The Rhine, Switzerland, and Paris
—54 Days

By S. S. VANCOUVER, from Montreal,
4th July.

For Full particulars apply to
REV. R. G. BOVILLE, M.A., Hamilton.

WANTED

An assistant to REV. DR. LAING, a Theological student who has finished his First or Second year. Engagement to be conditionally for one year or more. Application to be made by letter, not personally. Address,

THE MANSE,
Dundas, Ont.

DR. C. P. COBBAN, L.D.S., Dentist,

537 Sherbourne Street, between Earl
and Isabella Sts.

DR. SWANN W. C. ADAMS DENTISTS.

Tel. 2419. 95 KING ST. EAST.

Gas Stoves

RICE LEWIS & SON LIMITED

Cor. King and
Victoria Streets TORONTO

R. J. HUNTER

Merchant Tailor
and Outfitter,

81 and 83 King Street West,
(Formerly Cor. King and Church Sts.)
Toronto.

CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

The Bell Organ & Piano
Co., Ltd.
Guelph, Ontario.



MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere. Works—YONGE ST., DEER PARK. Office and Showroom—524 YONGE ST. (Opposite Mail and St. Telephone 4249. Please Mention this Paper

The New England Conservatory of Music, Franklin Square, Boston, Mass., is undoubtedly the best equipped School of Music in the world. Its pupils are always in demand as teachers on account of their superior musical knowledge and their practical readiness in applying it. In addition, the Conservatory offers the best instruction in Oratory and Modern Languages. The charge is extremely small when its advantages as compared with those offered by similar schools are considered. Prospectus sent free upon application.

Ministers and Churches.

Principal Grant, of Kingston, has left for England.

The Rev. George Gilmore, recently appointed to the charge of the East End Presbyterian Mission, London, has been formally welcomed by his people.

Alvinston and Euphemia have called Rev. W. Fortune, B.A., late of Elkhorn, Man. Stipend, \$900 and manse. The call is most hearty and unanimous, the congregation advancing \$100 on salary.

On Sabbath last the Rev. Dr. Fletcher, of Hamilton, preached in St. James' Square Church, Toronto, and the Rev. Louis H. Jordan, B.D., conducted anniversary services in Dr. Fletcher's congregation.

Rev. Dr. Cochrane, of Brantford, and Rev. Jas. Murray, of St. Catharines, have been elected trustees of Queen's University, Kingston, in place of Rev. R. J. Laidlaw, D.D., and Rev. D. J. Macdonnell, B.D., deceased.

Dr. Cochrane, the clerk of the Synod of Hamilton and London, requests us to say that copies of the Printed Minutes of last meeting of Synod have been sent to each of the Presbytery clerks, for distribution among the ministers and elders.

The Rev. Wm. Patterson, minister of Cooke's Church, Toronto, has been lecturing at a number of places recently to delighted audiences on "Ireland and the Irish." An eloquent Irishman himself, Mr. Patterson does ample justice to his theme.

In St. Paul's Church, Smiths Falls, on the 3rd inst., Messrs. R. J. Brodie, B.A., Wm. Ewart, and Alex. Farrell, B.A., were ordained as ruling elders. The pastor, Rev. Thomas Nixon, was assisted in the service by the Rev. Dr. Crombie pastor emeritus.

At the last meeting of Brockville Presbytery, the report on Young People's Societies recommended: (1). That sessions give greater encouragement to these societies in their effort to do the Lord's work. (2). That a Presbyterial Young People's Society be formed.

At a late meeting of the Presbytery of Toronto the Sabbath School Committee recommended that the series of Lesson Helps and the Records of the Assembly's Committee be recommended for use in the Sabbath Schools. The Presbytery also recommended the adoption of some system for the training of Sabbath School teachers.

Rev. D. Y. Rose, of Cannington, at a special meeting of Lindsay Presbytery, held on the 7th inst., accepted a call given him by the congregation of St. George, and will be inducted on the 21st inst. The Rev. Dr. Cochrane for the Presbytery of Paris prosecuted the call before the Lindsay Presbytery.

"Queen's University and its Founders" is the title of an interesting article in the May number of the *Canadian Magazine*, written by J. Jones Bell, M.A. It relates the events which led up to the establishment of Queen's by the Synod of the Presbyterian Church, sketches its history, and describes its present condition and prospects. The article is well illustrated.

At the last meeting of the Paris Presbytery the remit of the General Assembly proposing reduced representations in the Assembly, was disapproved. Permission was given to Knox Church, Woodstock, to remove to a new site, sell their present church property and apply the proceeds towards a new Church building and effect a loan on the latter to the extent of \$15,000.

The anniversary services of Oak Street Presbyterian Church were held a week ago last Sabbath; the Rev. D. C. Hossack, M.A., preached in the morning and the Rev. W. G. Wallace, B.D., preached in the evening. The sermons of both were characterized by solid ability, and were specially appropriate to the occasion. The Rev. G. K. Adams addressed the Sunday School in the afternoon. All the services were largely attended. During the ministry of the Rev. J. A. Morrison, B.A., the attendance, the membership, and the income of the church have steadily increased. The collections for the Sabbath were \$120.

A request was laid before the Presbytery of Bruce at its last meeting from a number of people in Algoma, asking that the Presbytery use its influence for the purpose of having Mr. Jas. Steele licensed as a regular minister in full standing of the Presbyterian Church. As Mr. Steele is well known to most members of this Presbytery, and he having proved himself a faithful and efficient preacher of the Gospel after many years service as a catechist, the Presbytery heartily agreed to grant the request of the people, and recommended the Presbytery of Algoma to petition the General Assembly at its next meeting to grant leave to license him.

At a recent meeting of the Kingston Presbytery Mr. Childerhose having accepted the call to Parry Sound, short addresses, expressive of esteem for him and appreciation of the great service he had rendered to every good cause, of his untiring energy, unselfish devotion and successful labors, were made by the Rev. M. W. Maclean, M.A., Belleville; Rev. J. Gandier, Newburg; Rev. J. Mackie, M.A., Kingston and W. Mackintosh, Madoc. Rev. Mr. Black, of Roslin, was appointed to declare the pulpit vacant, and Mr. John Moore, of Seymour, was appointed Moderator of the Kirk Session of St. Paul's to moderate a call as soon as the congregation were ready.

On April the 12th the sacrament of the Lord's Supper was celebrated in St. Andrew's Church, Peterborough. About 20 were added to the roll. In the evening the Rev. Mr. MacWilliams preached his last sermon before his departure to Hamilton. Reference was made to the numerical and spiritual growth during the past 5 years. Both were exceptional. The Church was crowded to excess, the aisles were packed with old and young eager to hear the parting words of one so greatly beloved by all. The evening before their departure, Mr. and Mrs. MacWilliams were presented with a costly and artistic picture, which they will never cease to value very highly.

At the last regular meeting of Guelph Presbytery the Committee on the Report from the General Assembly proposing a reduction in the proportion of commissioners to be chosen by each Presbytery, reported recommending not to approve, and the recommendation was accepted. The questions were also considered: "Would uniformity of service be a benefit to the Church?" "Should a modified ritual have a place in our service?" "The congregation and the welfare of the municipality." "New Testament Holiness: what is it? how attained?" A considerable number of the people showed their interest in these conferences by their attendance and attentive listening to the discussion.

At the last meeting of Barrie Presbytery a report by Rev. Dr. Grant, on Church Life and Work making the following recommendations was adopted: 1. That sessions keep in touch with the Christian Endeavour, and other Young People's Societies approved by them, and do all in their power to introduce more of the teaching element into the exercises of these organizations. 2. That a lookout be kept for the Sabbath excursion steamer on the lakes within our bounds. 3. That a Presbyterial Conference be held yearly at which the reports on Statistics and on Church Life and Work shall be considered. The motion was also adopted, that in order to the more satisfactory supply of Summer resorts the Presbytery shall make exchanges with students during the holiday season.

The South Plympton section of the churches of Wyoming and South Plympton, of which the Rev. Geo. Cuthbertson has for the past nineteen years been the faithful pastor, and during all which time he has never until March last disappointed an audience through sickness or otherwise, met in the manse recently and presented Mr. Cuthbertson with an affectionately worded and most appreciative address accompanied with kind and suitable gifts to himself and wife, to whose estimable character the address bore warm testimony. Mr. Cuthbertson made a suitable reply, acknowledging in fitting terms his sincere appreciation of his people's good-will, and referred feelingly to the many events and changes which have occurred during a long period of high a score of years, events which he would always hold in endearing remembrance of twenty years of the most friendly pastoral intercourse.

The re-opening services of the Presbyterian church, Wyoming, on a recent Sunday, were highly successful. Rev. Neil McPherson, of Petrolia, occupied the pulpit, and preached eloquent and impressive sermons. Overflowing congregations were present at both services. The Ladies' Aid are being congratulated on the very handsome appearance of the interior of the church which to say the least is very imposing, indeed—"Just like a city church," as one admirer put it. There was a beautiful display of plants for the occasion. The services were continued on the following Sabbath when the Rev. W. G. Jordan, B.A., of Strathroy, preached instructive sermons morning and evening to large congregations. Monday evening, Mr. Jordan delivered his lecture on "Longfellow, the Poet and the Man," which was very much enjoyed by all present. The lecture was interspersed with singing by Mrs. Coghill, Mrs. Moorehouse and Mr. Cleworth. Quite a number from Petrolia availed themselves of the opportunity to attend.

A CHURCH WELCOME.

Noted as are the social functions of Stewarton Church, Ottawa, for good taste and enthusiasm, the ladies on the occasion of the return of their pastor, Rev. R. E. Knowles, B.A., from the South with his bride, far surpassed any previous effort. The building was beautifully decorated and arranged for the occasion and was packed, indicating their good-will and cordial greetings to the happy couple. Flowers were everywhere, and from the time Mr. and Mrs. Knowles arrived, the organist playing the wedding march, until the close of the reception the interest never abated. The scene was a happy one, as surrounded by his elders and other office-bearers, the minister received congratulations, and introduced, as they filed past, the members of his church and many friends to Mrs. Knowles. Her winsome manner captivated all hearts and in the language of the address, presented during the evening, because of her gentle disposition "she came not to strangers but to friends loyal and true." Accompanying the address was the gift of the members and adherents of the Church, consisting of a mahogany cabinet, a brass mounted mahogany tea table and tray and two richly upholstered easy chairs. The proceedings were graced by the presence of the Presbyterian ministers of the city and suburbs, and their wives, whose congratulations were conveyed in ornate and chaste language by Rev. W. T. Herridge. Rev. J. Elliott offered the cordial greetings of his people—the McLeod Street Methodist Church, a near neighbor of Stewarton; and Sir James Grant, M.P., and Dr. Echlin assured the happy couple of the good wishes of a host of friends.

Dominion Stained Glass Co.

Established 1881.

Manufacturers of
CHURCH
DOMESTIC and
ORNAMENTAL
GLASS.

Correspondence Solicited
Designs with Estimates on
application.

94 Adelaide St. W.
TORONTO.
Tel. 933.



SABBATH OBSERVANCE.

The following are the resolutions proposed and unanimously adopted by the Synod of Hamilton and London at its recent meeting in Chatham. They are worthy of the most serious consideration of all Christians and especially of the ministry. There is no question of more vital consequence to the Church and the country to-day than the conserving of the weekly rest day and the proper observance of the Lord's Day. To secure the conserving of the weekly rest day the Lord's Day Alliance of Ontario is admirably adapted, and if properly supported by the Church and the working people who will be most benefited by its success, it seems likely, in Ontario, at least, to succeed. For the proper observance of the religious use of the Sabbath the pulpit is chiefly responsible, and it will be an ill day for the Church should her ministry prove unfaithful in defending God's Day and giving systematic and thorough instruction on this living question.

RESOLUTIONS.

- Resolved that we re-affirm our continued adherence to the historic teaching of the Presbyterian Church on the universality and permanency of the obligation of the Law of the Sabbath and urge all ministers, Christian workers and parents to diligence and perseverance in giving systematic and positive instruction on this great and growingly important question.
- Whereas there seems to be an increasing tendency to desecrate the Lord's Day—even on the part of Church members—by spending the whole or a part of it in the pursuit of pleasure, whether by driving, boating, cycling, social visiting or such like;—Therefore, Resolved that the Synod affectionately but earnestly calls upon all the members and adherents of the churches within its bounds to do all in their power, both by example and precept, to counteract this dangerous tendency, threatening as it does to change the Holy Day of God into a holiday of the world.
- Whereas there has been within the bounds of the Synod, a widespread outbreak on the part of Street and Radial Railways and Steamboat Companies, of the profanation of the Lord's Day, and of inroads upon its quiet rest by carrying their local traffic for purposes of gain;—Therefore, Resolved that the Synod earnestly counsels the Christian people within its bounds, not in any way to compromise themselves and abet this evil by sharing in the profits of such unholy traffic or by their patronage adding to such profits, and expresses appreciation of the efforts of the Lord's Day Alliance to enforce the law forbidding it, and cordially recommends the members of the Synod, acting in harmony with other Christians, to

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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


Dr. E. Cornell Esté, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems causing debility and exhaustion."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

THE WALL PAPER KING OF CANADA.
 IF YOU THINK OF PAPERING
 a Residence, Church, Office, Lodge Room, Public Hall, Hotel or Store
 Write a Postal to
C. B. Scantlebury,
 Box 600. Belleville, Ont.
 Mention the ROOMS you think of papering, about the PRICE you want to pay and where you saw this ad.
 You will get by return mail a Sample Book of choice WALL PAPER at the lowest prices known to the Canadian trade, and our booklet "HOW TO PAPER."
 We pay express charges on all orders and guarantee satisfaction or your money back.
 References, Can. and Dom. Express Cos.

The COAST LINE to MACKINAC
 TAKE THE

TO MACKINAC DETROIT PETOSKEY CHICAGO
2 New Steel Passenger Steamers
 The Greatest Perfection yet attained in Boat Construction—Luxurious Equipment, Artistic Furnishing, Decoration and Efficient Service, insuring the highest degree of COMFORT, SPEED AND SAFETY.
 FOUR TRIPS PER WEEK BETWEEN
Toledo, Detroit & Mackinac
 PETOSKEY, "THE SOO," MARQUETTE, AND DULUTH.
 LOW RATES to Picturesque Mackinac and Return, including Meals and Berths. From Cleveland, \$18; from Toledo, \$15; from Detroit, \$13.50.
 EVERY EVENING
Between Detroit and Cleveland
 Connecting at Cleveland with Earliest Trains for all points East, South and Southwest and at Detroit for all points North and Northwest.
 Sunday Trips June, July, August and September Only.
 EVERY DAY BETWEEN
Cleveland, Put-in-Bay & Toledo
 Send for Illustrated Pamphlet. Address
 A. A. SCHANTZ, S. P. A., DETROIT, MICH.
The Detroit and Cleveland Steam Nav. Co.

The Greatest Success of Canadian Piano Building Is the

KARN
 The Peer Of the Best American Pianos
 The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,
 Piano and Organ Mfrs., Woodstock, Ont.

MENEELY BELL COMPANY,
 CLINTON H. MENEELY, - General Manager
 Troy, N. Y., and New York City.
 MANUFACTURE SUPERIOR CHURCH BELLS

British and Foreign.

Principal Caird is still confined to his room, but is very much better.

Dr. Pentecost has returned from Italy, and is preaching to large congregations at Marylebone.

Principal Miller, of Madras, the Free Church Moderator delegate, is now on his way to Scotland.

This year is the 250th anniversary of the completion by the Westminster Assembly of the Confession of Faith.

The rumour that Dr. Nansen was on his way home from the North Pole seems to have been without foundation.

The Right Reverend Professor Story, D.D., has been appointed Commissioner to the ensuing General Assembly of the Church of Scotland.

The *Daily News* says: It is stated that Lady O'Hagan and her children no longer wish to be regarded as belonging to the Catholic Church.

Rev. Professor Murphy, who died at Belfast two weeks ago in his eighty-ninth year, occupied the Hebrew Chair in the Assembly's College for forty-one years.

There will be a very general exchange of Presbyterian pulpits throughout London on one or other of the Sundays during May, when foreign mission sermons will be preached.

The Irish Presbyterian Sustentation Fund's annual supplemental dividend has been declared at £9 instead of £10 as last year. The contributions amounted to a total of £22,188.

Rev. T. Lennie, St. Margaret's, Loches, received a unanimous call from the congregation of St. Andrew's Church, Brechin, the Rev. D. Hepburn Brown having received an important appointment in Africa. Mr. Lennie has declined the call.

An English expedition to the Antarctic regions is to leave this summer. The object is to make a magnetic survey of the South Pole. The region yet to be traversed is over 4,000 miles across, more than twice as broad as the unknown North Polar region.

A new church structure in connection with the Free Church of Scotland has been opened at Bombay. The dedication service was conducted by the pastor, Rev. R. M. Gray. The cost of the building is 65,000 rupees. The former building did duty for nearly half a century.

The Society for the Propagation of the gospel has just issued its 194th annual report, showing that it maintains in foreign parts 769 ordained missionaries, and as many as 133 natives of Asia or Africa. The society's income during the past year amounted to £118,000.

Rev. J. B. Logan has passed away suddenly in his seventy-second year. A native of Duntocher and a graduate of Glasgow University, he spent nearly half his life as Presbyterian minister in Canada, returning to his native country about ten years ago. The Sunday prior to his death he preached twice in the Established Church at Bridge-of-Weir.

An ex-Moderator of the Free General Assembly and a venerable minister has been removed by the death, on Saturday, in his eighty-fifth year, of Dr. Laird, senior pastor of Cupar Church. In 1889 he was elected to the Moderator's Chair of the General Assembly, and during the same year received the degree of D.D. from St. Andrew's University.

[A YOUNG LAD'S RESCUE.

CONFINED TO HIS ROOM FOR MORE THAN A YEAR.

An Intense Sufferer Through Pains in the Muscles of His Legs and Arms—Reduced Almost to a Living Skeleton.

From the Wolfville, N.S., Acadian.

Mr. T. W. Beckwith is the proprietor of the Royal Hotel, Wolfville, the most important hostelry in the town, and is a man well known and esteemed throughout that section. He has a bright handsome looking son, 13 years of age, named Freddie, who is a lad of more than average intelligence. It is pretty well known in Wolfville that Freddie underwent a very severe illness, though perhaps the means to which he owes his recovery is not so generally known and a statement of the case may be the means of helping some other sufferer. On the 26th of December, 1893, Freddie was taken ill and was confined to his room and his bed until March, 1894. Two different physicians were called in during his long illness. One said he had la grippe and the other that his trouble was rheumatic fever. He was troubled with severe pains through the muscles of his legs and arms, and after three or four days was obliged to take to bed, where he lay nearly all winter, suffering terribly from the pains. He became reduced almost to a skeleton and was un-



able to relish food of any kind. During his illness he suffered relapse owing to trying to get up sooner than he should. Boylike he was anxious to get out and enjoy the beautiful spring sunshine and for several days was carried out and taken for a drive. This brought on the relapse. The doctor was again called in and as he continued to grow worse he was ordered once more to bed. Things then looked very dark, as, despite the medical care, he did not get any better. At last his father decided to try Dr. Williams' Pink Pills. Soon after beginning their use Freddie began to feel better. His appetite began to return and the pains were less severe. As he continued the use of the Pink Pills he regained health and strength rapidly, and in about a month was apparently as well as ever, the only remaining symptom of his trying illness being a slight pain in the leg, which did not disappear for several months. It is over one and a half years ago since Freddie took his last pill, and in that time he has not had a recurrence of the attack. There is no doubt that Dr. Williams' Pink Pills cured him, and both the boy and his parents speak highly in their praise.

Dr. Williams' Pink Pills are the medical marvel of the age. In hundreds of cases they have cured after all other medicines had failed. They are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

"MATCHES TO BURN."
 Over twenty eight millions made daily at our factory. Nine-tenths of Canada supplied by us.
 Popular opinion—the best judge—says E. B. EDDY'S MATCHES are the Best.

FERRY'S SEEDS
 Ask for them—get them, plant them. They are the standard seeds everywhere; sown by the largest planters in the world. Whether you plant 50 square feet of ground or 50 acres, you should have Ferry's Seed Annual for '96. The most valuable book for farmers and gardeners ever given away. Mailed free.
D. M. FERRY & CO.,
 Windsor, Ont.

Macrae & Macrae
 The Newspaper Delivery Co.
 29-33 Melinda St. 'Phone 2230
 Messenger Service at all hours.
 Uniformed Carriers.
 Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.
 Addressed Circular Delivery 1/2 cent each.

Buckeye Bell Foundry
 R. W. Vanduzen Co., Cincinnati, Ohio
 Best Pure Copper Church Bells & Chimes.
 Highest Award at World's Fair. Gold Medal Mid-winter 1893. Price, terms, etc., supplied free.
ROBERT HOME,
 MERCHANT TAILOR,
 415 YONGE ST., CORNER OF MCGILL ST., TORONTO.

The Rev. W. M. Campbell, B.D., assistant to Rev. Dr. Watt, of Anderston, Glasgow, has been elected to the church and parish of Fintry, Strirlingshire.

A window is to be placed in Hawarden Church by several Armenian gentlemen in commemoration of the suffering and death of 30,000 Armenians.


 SEE THAT MARK "G. B."
 It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.
Ganong Bros., Ltd.,
 ST. STEPHEN, N.B.

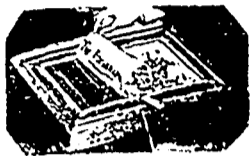
Best for Wash Day
 makes clothes sweet, clean white, with the least labor.
USE SURPRISE SOAP
 Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day



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.



DO YOUR OWN PRINTING. The POLYGRAPH, Perfect manifolding machine 90 to 125 perfect copies in half an hour. Newest and most improved, marvelously cheap. For manifolding circular letters, notices, programs, music, etc. Circular and samples of work on application.

GEO. H. BURLEIGH, GANANOQUE, ONT.



THE GREAT CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room, Book of Light and estimate free. I. P. FRINK, 651 Pearl St., New York.



Consumptive

People are directed to the wonderful virtues of JO-HE for affording great relief and possible cure. This oil, found oozing from magnetic rocks in Texas, is, by nature, highly charged with Magnetism and Electricity, and is very penetrating, soothing, and healing. JO-HE is the King of all remedies, and will speedily bring about recovery in many cases—benefit is experienced from first treatment. Oil 75c. per can, mailed to any address.

ONTARIO SUPPLY CO.,

Agents for Canada. 77 Victoria Street, Toronto.



FOR IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS

75 Adelaide St. West, Toronto

WRITERS WANTED To do copying at home Lock Box 1204, Lima, O

R. F. DALE BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

Book Agents Wanted

Any man or woman can earn \$100 a month with DARKNESS & DAYLIGHT in NEW YORK A Christian woman's thrilling narrative of Twenty Years of rescue work "In the Name" most beautifully illustrated from 250 wonderful flash-light photographs. 48d thousand. 700 p. Introduction By Rev. Lyman Abbott. Ministers say "God speed it." Everyone laughs and cries over it. One Agent has cleared \$600 another is doing \$2000. CTA honorarium for Agents, \$5.000 more wanted. Distance no hindrance. For we pay Freight, Give Credit, Affirm Terms. We also pay all customs duties for our Canadian Agents. Write for particulars and specimen engravings (free) to HARTFORD PUBLISHING CO., Hartford, Conn.

PICKLES & CO., LADIES FINE BOOTS TO MEASURE,

328 Yonge Street, Toronto.

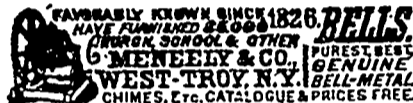
FLAGON, CHALICE, PLATE, \$18.00 Silver Plated Hand Chased

COMMUNION SET

On approval, guaranteed, or return. Flagon, 2 Chalices, 2 Plates, \$25.

Castle & Son,

Write for cat. A. 20 UNIVERSITY ST., MONTREAL



51 KING E. 152 YONGE. | 51 KING W. 68 JARVIS.



HOT MEALS ALSO AT 51 KING E. & 28 1/2 COLBORNE.

NOW READY

1896 Edition

THE PRESBYTERIAN YEAR BOOK

For the Dominion of Canada and Newfoundland.

CONTENTS.

Frontispieces: Rev. Jas. Robertson, D.D., Rev. Wm. Reid, D.D. Calendar, 1896-97. Fixed and Movable Feasts, Eclipses, etc. The Royal Family. Government Officials of the Dominion. Postal Information. Moderators of the General Assemblies. Officers of the General Assembly. Boards and Standing Committees. The Moderator—Rev. Jas. Robertson, D.D. Hymnology. The Assembly's Committee on Church Life and Work. The Presbyterian Church in Ireland: her Educational Institutions. A Brief Sketch of the History of the Reformed (Dutch) Church in America. The Southern Presbyterian Church. Presbyterianism in England. Presbyterian Union in South Africa. The Sixth General Council. International Union of Women's Foreign Missionary Societies. Growth of "Christian Endeavor." Comparative Summary, United States, for the last six years. Statistics of the Missionary Societies of the United States and Canada for 1893-94. Religious Statistics of Canada. Progress of Protestantism. Money and Missions. Rolls of Synods and Presbyteries. Alphabetical List of Ministers. History of the Congregation of St. Andrew's Church, Windsor, Ont. British Consul and Burning Bush. Obituary Notices.

Price 25c. Postage prepaid to any address.

The Canada Presbyterian, 5 Jordan St., Toronto.

INTERESTING FACTS.

In Europe thrushes build their nests as near to human habitations as they can to escape the persecutions of the magpies.

The largest bird in the world is the condor. Condors with a spread of wing eighteen to twenty feet have been shot on the Andes.

Levasseur estimates the population of Asia at 825,954,000, Europe 357,379,000, Africa 163,953,000, America 121,713,000, Australia 3,230,000.

Gray hairs at an early age are hereditary in certain families. It is a result, as a rule, of men with dark hair marrying women with dark hair through several generations.

In the mountains of Sweden, Norway and Lapland all vegetation would be destroyed by the Norway rats were it not for the white foxes, that make special game of the rodents.

"THE COMMON PEOPLE,"

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25c.

An evidence of the striking uniformity of size among the Japanese is found in the fact that recent measurements taken of an infantry regiment showed no variations exceeding two inches in height or twenty pounds in weight.

Country roads in China are never bounded by fences, but are entirely undefined. While the farmer has the right to plow up any road passing through his land, drivers of vehicles have an equal right, and they exercise it, to traverse any part of the country at large.

More About the Great Remedy which Relieves Rheumatism in a Few Hours and Cures in One to Three Days.

William McKenzie, Esq., of the G. T. R., Thamesville, Ont.: "About two years ago I was completely laid up with the rheumatism and called in our family physician who attended me for weeks without benefit. At last I secured a bottle of South American Rheumatic Cure, and obtained relief in a few hours. Two bottles enabled me to resume work. It is the quickest acting remedy in the market, as one dose convinces of its great worth."

The crater of Etna is a quarter of a mile high on a plain 3 miles across; it falls in every one hundred years. In an eruption in the year 1693 the city of Catania was overturned in a moment, and eighteen thousand people perished in the ruins.

BISHOP, RECTOR AND CURATE.

These Three Ecclesiastics Have Each Spoken Cordial Words in Favour of Dr. Agnew's Catarrhal Powder.

One of the most cordial endorsements of the curative powers of Dr. Agnew's Catarrhal Powder has come from the Bishop of Toronto. But he has not stood alone in his praise of this medicine. He was followed by men like the Rev. John Langtry, and the Rev. W. H. Wade, rector of the Church of the Ascension, Hamilton, Ont., and falling into line with the Rev. W. R. Williams, Mr. Langtry's popular curate, the Rev. H. B. Gwynne, assistant pastor of St. Peter's Church, Hamilton, has been one of the latest to endorse this wonderful remedy. It never fails, and is so quick, in case of cold in the head and catarrh, and is the current panacea for Hay Fever.

A writer in the Revue des Sciences Naturelles makes the following calculations in regard to the work done by the honey bee: When the weather is fine a worker can visit from forty to eighty flowers in six or ten trips, and collect a grain of nectar. If it visits two hundred or four hundred flowers, it will gather five grains. Under favorable circumstances it will take a fortnight to obtain fifteen grains. It would, therefore, take it several years to manufacture a pound of honey, which will fill about three thousand cells.

The young of several species of serpents retreat down the throat of the mother when pressed by sudden danger.

OVERWORKED HIS HEART, And Would Have Been a Dead Man but for Dr. Agnew's Cure for the Heart

The whole trend of present day living is in the direction of the grave. Where our fathers lived so that they might prolong life, the people of the present day live so that they may shorten it. It is all hurry-burry and the result is that a large percentage of the men and women on the stage of life to-day are over working what at any time, and under any circumstances, is the hardest worked organ of the body—the heart. So long as people will persist in this method, the best thing they can do is to keep a remedy like Dr. Agnew's Cure for the Heart, close by. This remedy is a heart remedy only, but is almost miraculous in its effects. In all cases of organic or sympathetic heart disease relief is secured within thirty minutes, and there are scores and hundreds of people in Canada who testify that had it not been for the prompt use of this medicine they would have been in their graves to-day.

A foreign journal describes a wonderful mechanical contrivance, a watch made in Switzerland, that calls out the hours in a voice like that of a human being. This mechanical curiosity is the invention of one Casimir Livan, who based its principles upon his knowledge of the workings of the phonograph. The case, instead of containing a striking apparatus, as some of the late costly watches do, is provided with a phonographic cylinder, which is fitted with a sensitive photographic plate, which has received the impression of a human voice before being inserted in the watch.

VITAL TO PERFECT HEALTH.

If in Doubt, Use South American Kidney Cure.

The average man or woman cannot trifle with that slight pain in the back, that may be thought only a result of cold. More than likely it is the warning note that kidney trouble has taken hold of the system. It is simply amazing the extent to which kidney disease is common in Canada. The wise man will take time by the forelock, and in using South American Kidney Cure drive the disease from the system in its incipient stages. Fortunately, if it is too late to do this, this remedy is strong enough to battle with the worst case of kidney disease. It is another instance of doing only one thing, but doing it well. South American Kidney Cure is a kidney cure. It does not make any other claims, but no other remedy can meet it, on its own ground.



GRENVILLE CANAL ENLARGEMENT

Sections A and B.

NOTICE TO CONTRACTORS.

THE time for receiving Tenders for Grenville Canal Enlargement has been extended until noon on Saturday, 23rd May, 1896.

By order,

JNO. H. BALDERSON, Secretary.

Department of Railways and Canals, Ottawa, 5th May, 1896.



TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon of Tuesday, May 16th, for the following works:—

Rebuilding of Chemical Laboratory and reconstruction of Sewage Disposal Works at the Agricultural College, Guelph; Porch to North Building, Asylum for the Insane, London; Addition to East Wing of the Asylum for the Insane, Kingston; Residence for Medical Superintendent, Asylum for the Insane, Brockville; Addition to Gaol, North Bay; and for a Carstaker's Lodge on the grounds of Osgoode Hall, Toronto.

Plans and specifications may be seen at this Department and at the above named Institutions.

An accepted Bank Cheque, payable to the undersigned, for five per cent. on the amount of each Tender for each of the above Works, will be required; and the bona fide signatures in full, and business addresses, of two parties as sureties must also be furnished.

(Sd.) WM. HARTY, Commissioner.

Department of Public Works, Ont., May 1st, 1896.

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the Safest Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

Spring & Summer Suitings

in the Latest Patterns, in Great Variety.

Prices to Suit the Times.

C. W. SHERIDAN,

Merchant Tailor,

34 Queen St. E., - Toronto.

NEW ENGLAND



CONSERVATORY

Founded in 1853 by EBEN TOURJÉE.

Music. Elocution. Modern Languages.

Expert instruction from elementary grades to highest artistic requirements. Oldest, largest, best. Prospectus and calendar free.

Franklin Square, Boston, Mass.

The Leading Conservatory of America... NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON MASS.

The Endeavor Herald

Is the brightest religious paper published in Canada. Every page glows and glistens. Not a dry paragraph in it. Full of help and interest for Christian Endeavorers.

Endeavor Herald Co.,

35 Richmond St. West,

Toronto.

Why Not

Buy a Gas Range now, and enjoy a cool kitchen all season.

Oxford Gas Ranges

Will give you the best satisfaction, because the valves and burners are so ingeniously perfected that a powerful heat is furnished from a very economical supply of gas, and the ovens are large and well ventilated.

You'll find them all that could be desired.

THE . . .

Gurney Foundry Co., Ltd., TORONTO.

self-help

You are weak, "run-down," health is frail, strength gone. Doctors call your case anæmia—there is a fat-famine in your blood. Scott's Emulsion of cod-liver oil with hypophosphites, is the best food-means of getting your strength back—your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

SCOTT & BOWNE, Belleville, Ont. 50c. and \$1.00



TORONTO.

Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known.

Confederation Life Association.

Head Office, Toronto.

TORONTO CONSERVATORY OF MUSIC

FOUNDED IN 1853 BY YONGE ST & WILTON AVE. HON. G. W. ALLAN, PRES. EDWARD FISHER, Musical Director.

Unequaled facilities and advantages in all branches of Music and Elocution.

CALENDAR giving full information. MAILED FREE.

H. V. SHAW, B.A., Prin. Elocution School

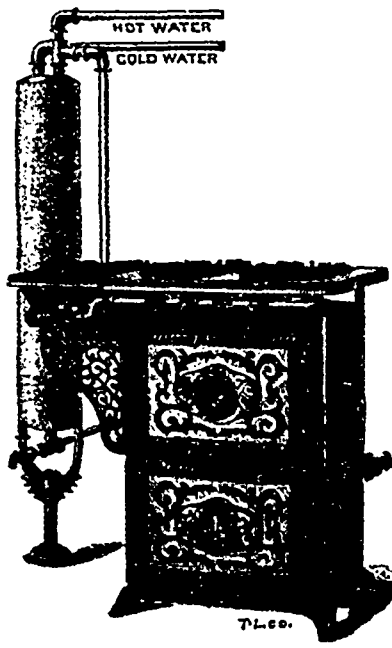


ALMA LADIES' COLLEGE,

ST. THOMAS, ONT.

Literary, Music, Fine Art, Elocution and Commercial Courses. Special rates to Ministers' daughters. 60 page illustrated Catalogue.

PRINCIPAL AUSTIN, B.D.



MEETINGS OF PRESBYTERY.

- ALGONA.—At Gore Bay in September.
BARRIE.—At Barrie, on May 26th, at 10.30 a.m.
BRANDON.—At Brandon on July 14th, at 10 a.m.
BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
BRUCE.—At Southampton, on July 14th, at 5 p.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 9 p.m.
CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m.
ALEXANDRIA.—At Alexandria on July 14th, at 11 a.m.
GUELPH.—At Guelph, in Knox Church, on May 10th, at 10.30 p.m., adjourned meeting at Fergus, in McMillan Church, on April 9th, at 2.30 p.m.
HURON.—At Brucefield, on May 12th, at 10.30 a.m.
HAMILTON.—At St. Catharines, on May 19th, at 10.30 a.m.
KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
LINDSAY.—At Wick, on June 23rd, at 10.30 a.m. Presbyterial Sabbath School Convention the following day.
LONDON.—At St. Thomas, in Knox Church, on May 11th, at 2 p.m., for conference; and for business on the 12th, at 9 a.m.
MANTLAND.—At Wingham, on May 19th, at 11.30 a.m.
MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on May 5th, at 10.30 a.m.
OWEN SOUND.—In Division Street Hall, Tuesday, April 21st, 10 a.m.
PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7.30 p.m.
PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m.
PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
REGINA.—At Qu'Appelle on July 8th.
SARNIA.—At Sarnia on July 14th, at 7 p.m.
SAUGERN.—At Harrison on July 14th, at 10 a.m.
SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
STRATFORD.—At Stratford, in Knox Church, on Monday, May 11th, at 7.30 p.m. First Synodical Conference on Church Life and Work.
WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.

FOREIGN MISSION FUND DEFICIT.—WESTERN DIVISION.

TO MINISTERS AND SESSIONS.—On the 30th April when the books closed for the year the Foreign Mission Fund was in debt to the extent of \$8,784.81. Since an appeal was made some weeks ago other unexpected claims have been presented, which, notwithstanding the response of certain congregations to that appeal, leaves the fund in the condition above named. At a meeting of the executive of the Foreign Mission Committee held on the 1st inst., it was agreed to acquaint the Church with the state of the fund in this department of its work, and to ask that a collection be taken on the 24th or 31st May, in order to make up the amount required. It is not reasonable to expect that this will be done unless the effort is general throughout the Church. All congregations, Sabbath Schools, and Young People's Societies are therefore asked to assist in this effort, in order that the work of the year now begun may not be encumbered by the deficiency of the past. A few congregations have responded generously to the last appeal. If sessions will make known to their congregations their responsibility, giving them an opportunity to contribute, and a contribution however small, is received from each, we doubt not the whole amount will be provided for in time to be reported to the General Assembly when it meets next month.

R. P. MACKAY, Secretary of F. M. C.

Toronto, May 7th, 1896.

PRESBYTERY MEETINGS.

HONAN: All the members of the mission having observed January 31st as a day of prayer and fasting, seeking a special out-pouring of the Holy Spirit, Presbytery met to transact business on Saturday, Feb. 1st. One new missionary, Rev. Jas. Menzies, M.D., was welcomed with the right hand of fellowship and enrolled as a member of Presbytery; and Miss Jeanie I. Dow, M.B., was welcomed as a member of our mission staff. Reports were presented from our mission stations, Hsin Chen's, Oh'u-Wang, and Chang-te-fu. At Hsin Chen work has gone on quietly since last meeting. In November Messrs. Malcolm and Mitchell joined Messrs. Slimmon and Grant there. Shortly afterwards possession was quietly taken of the new premises, which we had succeeded in renting earlier in the season, for medical work. The names of two men at Hsiao-Chai were recorded as catechumens. Medical work was begun on the arrival of Dr. Malcolm. At Oh'u-Wang preaching has been steadily carried on among the patients in the hospital with gratifying results. The names of sixteen persons (ten men and six women), from seven different villages, were recorded as catechumens, while two men at Hsin-Ts'un, who were catechumens of a year's standing, were baptized and added to the Church. Medical work has gone on steadily, the average number of treatments per diem being forty-three. Misses McIntosh and Dow arrived at Oh'u-Wang on December 9th. At Chang-te-fu evangelistic work has gone on steadily among both men and women. Mr. Gosforth's family and Miss MacKenzie moved here in October, and Dr. J. Menzies joined us in December. All has been very peaceful. Three native buildings have been

erected. Reports were received from the various committees and approved. Wm. Malcolm, M.D., was elected Moderator for the succeeding year, and Dr. Wm. McClure was appointed mission treasurer during Mr. Bostwick's absence from furlough. Prof. D. M. Gordon was nominated Moderator of the next General Assembly, and Rev. J. H. MacVicar and D. McIntosh appointed commissioners to the same. The Foreign Mission Committee were requested to send an additional young lady doctor and a young lady worker. A standing committee was appointed to superintend the studies and examinations of newcomers in the language. Presbytery cordially encouraged Mr. MacGillivray to continue his revision of "Stent's Chinese Dictionary," which is now completed for publication; a task which he is well fitted to perform, and in the performance of which he will benefit missionaries generally throughout North China. Estimates for 1896 were approved for transmission to the Foreign Mission Committee. In the evening conferences were held at which subjects of general interest were discussed. On Feb. 5th, Presbytery adjourned to meet again at the call of the Moderator.—W. HARVEY GRANT, Clerk.



TENDERS FOR COAL, 1897

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 Tuesday, 26th May, 1896, 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 THE INSANE, TORONTO. Hard coal, 1,050 tons large egg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. Hard coal, 2,000 tons small egg size, 325 tons egg size (Scranton coal), 160 tons stove size, 4 tons chestnut size. Soft coal, 30 tons for grates. Of the 2,000 tons 1,000 may not be required till January, 1897; also 50 tons Scranton egg.

ASYLUM FOR INSANE, KINGSTON. Hard coal, 900 tons large egg size, 325 tons small egg size, 40 tons chestnut size, 250 tons hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 tons stove size (hard).

ASYLUM FOR INSANE, HAMILTON. Hard coal, 2,930 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 24 tons for new barn. For pump-house, 200 tons small egg size. Of the above quantity, 1,338 tons may not be required until January, 1897. 5 tons Straitsville for grates.

ASYLUM FOR INSANE, NIMICO. Hard Coal, 1,900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 150 tons hard screenings, 75 tons soft screenings.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 2,200 tons large egg size, 100 tons stove size. Soft coal, 50 tons.

ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal.

CENTRAL PRISON, TORONTO. Hard Coal, 50 tons nut size, 50 tons small egg size. Soft coal 2,000 tons Reynoldsville screenings, 100 tons lump. 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, 85 tons small egg size, 15 tons stove size, 26 tons No. 1 size. Soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD. Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size.

MERCER REFORMATORY. Hard coal, 500 tons small egg size, 100 tons stove size.

Tenders are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name. 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 payable to the order of the Hon. the Provincial Secretary must be furnished by each tenderer as a guarantee of his bids, 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 Barracks of the respective institutions.

The lowest or any tender not necessarily accepted.

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

Inspectors of Asylums, Prisons and Public Charities, Parliament Buildings, Toronto, Ont. May 11th, 1896.