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## Notes of the Week.

It is reported that Mr. Moody has decided to undertake work in connection with the Columbia Exposition, and that he is to have the assistance of the Rev. John McNeill, the evangelist, who is now working in Glasgow.

At the April meeting of the Board of the National Bible Society of Scotland, tributes were paid to the services rendered to the Society by the late Rev. Principal Cairns and Sir Andrew Agnew, Bart., of Lochnow, both of whom were vice-presidents of long standing, and by the late Rev. Dr. Elder, who for many years presided over the Bute Auxiliary, and was at the time of his death a director.

The Rev. A. C. Macdonald of Inverness, at one time minister at Thainessford, Ont., had an interview with Arabi in Ceylon last month, and was able to salute him in Arabic, which at once brightened the exile's countenance. The political situation in Egypt was avoided, the pasha's conversation carried on through his son as interpreter, being, as usual, complaints about his health and a desire to go to Cyprus.

It is reported that the interest in Mr. McNeill's meetings in Glasgow shows no sign of abating. Large meetings are held every day at three o'clock in St. Andrew's Hall; while in the evenings the Circus is filled in every part with an attentive and appreciative audience. An excellent choir is singing as the people gather and leads the praise during the meeting. In addition to this, Mr. J. H. Burke always sings solos appropriate to the subjects of the addresses.

In Japan three Bible Societies—the National of Scotland, the British and Foreign, and the American—have for two years been working together under the guidance of a local representative committee, which reported the issue in 1891 of 2,561 Bibles, 10,337 Testaments, and 38,556 portions of Scripture, including 1,100 copies given to sufferers from the earthquake of last summer. The strong anti-foreign feeling among the Japanese is beginning to subside.

The question of Federal Union has been practically decided by the votes of the Classes of the Reformed (Dutch) Church in the United States. After the fullest presentation of the objections the vote stands twenty-four in favour to eight against; two Classes, Arcot and Rochester, alone being unreported. Over two-thirds, thus, of the Classes and fully nine-tenths of the Churches favour the federal union, and the General Synod will without doubt carry into effect this expressed sentiment of the Churches.

An exchange says: The death of Mr. William Thorburn deprives Grosvenor Square congregation, Manchester, and the English Presbyterian Church at large, of a distinguished and devoted servant. Mr. Thorburn was born in 1805 at his father's farm of Holy Lea, near Innerleithen. He took an honest pride in the successful careers of various nephews, among whom may be named Mr. Robert Turnbull of London, well-known for his work in Regent Square congregation; Sir Robert Thorburn, lately Prime Minister of Newfoundland; and Mr. Walter Thorburn, M.P. for his native county of Peebles.

The Christian Endeavour Societies are doing excellent work for Sunday closing of the World's Fair, by securing petitions to Congress and the State Legislatures that the national grant may be conditioned on Sunday closing and the prohibition of the sale of intoxicating liquors on the grounds, and that the State exhibits in any case may be closed. The Chairman of the National Committee received in one package from Maine forty-nine petitions with nearly 4,000 signatures. The Societies in Canada are also sending petitions to the English Government in regard to the closing of the English exhibit.

The Russian Ministry of the Interior has now drawn up the projected measures against the Stundists. In the first paragraph the Stundists are categorically described as enemies of the Church and State, and any act of proselytism on their part which shall lead to the conversion or perversion of an Orthodox believer will be punished as a sacrilegious crime. Stundists holding any official position are to be deprived of such posts. An Orthodox believer is forbidden to employ in any domestic capacity a member of the Stundist sect. The rigorous observation of the latter "regulation" is committed more especially to the inquisitorial espionage of the local Orthodox clergy.

At Wallace Green Church, Berwick-on-Tweed, on a recent Sunday, the Rev. David Cairns, of Stichel U.P. Church, administered the Lord's Supper. In the forenoon he read a sermon of his brother's, the late Principal Cairns, on Phil. i. 23. The sermon was a fine example of the Principal's characteristic style, proceeding by a chain of irresistible argument to a triumphant climax. The divisions were: (1) The state of the departed believer—with Christ, immediately, Consciously, Christ's presence the essence of heaven. (2) The condition of the departed—far (more) better, In deliverance from all earthly evils, In multiplication of all good—intellectual, social devotional.

FROM some statistics published lately in Germany it appears that there were in Germany in 1890 more than fourteen times as many persons professing no religious faith as in 1871. Among the various religious bodies belonging to the Evangelical confession, the greatest increase has taken place in the Presbyterian, Methodist, and Quaker communities. These are from three to three and a-half times stronger than in 1871. The number of adherents of the Greek Church has fallen very much, a fact which may be ascribed to the great diminution in the number of Russian residents in Germany. A considerable increase has been registered in the number of Buddhists, Brahmans, and Mohammedans. This is greatly due to the augmented number of Chinese, Japanese and Turks, who come to Germany for scientific or technical studies.

MISS AMELIA B. EDWARDS, the well-known novelist and Egyptologist, died the other week at Weston-super-Mare. Miss Edwards was the daughter of a Peninsular officer, and was maternally descended from the family of Walpole. She will be remembered as the author of several successful novels. Miss Edwards also contributed articles on Egyptology to the Encyclopædia Britannica, and wrote for the American supplement to that work an account of "Recent Archaeological Discoveries in Egypt." The *Times* says that the foundation, in 1883, of the Egypt Exploration Fund was largely due to her efforts, and she has been for some years its honorary secretary. Miss Edwards was a contributing member of various Oriental congresses, a member of the Biblical Archaeological Society, and of the Society for the Promotion of Hellenic Studies. At the beginning of the present year she was accorded a pension on the Civil List.

The question of the Theological Colleges evokes increasing interest among the members of the Free and United Presbyterian Churches in Scotland.

It is understood that the name of the Rev. Dr. Andrew Thomson, of Broughton Place, Edinburgh, will be proposed for the Principalship of the United Presbyterian College; and it is believed that this will be carried unanimously. As to the vacant professorships, at a joint conference between the Free and United Presbyterian ministers of Greenock, the opinion was approved that the vacant chairs in the Halls of both Churches should not be filled up at the ensuing meetings of Assembly, but kept vacant for a year in the hope that during that time something may be done in the way of uniting the Halls. At the Free Presbytery of Irvine, Rev. Mr. Macaulay gave notice of an overture to delay the appointment of any one to fill the Chair of Evangelistic Theology in Edinburgh; and Rev. Dr. Easton gave notice of an overture for a union of the Free and United Presbyterian Theological Colleges.

The *British Weekly* says. Canadian political scandals have been prominent lately. While the litigation and excitement caused by them are still agitating those who take any interest in Colonial affairs, we are reminded of at least one singularly honest Canadian statesman, the Hon. Alexander Mackenzie. Unfortunately the reminder comes in the form of the news of his death. A Scotchman by birth, the best part of his life was spent in the Dominion, where he was successively a mason, a journalist, a member of Parliament, and Premier. In all these capacities his ability was recognized and he made his way by sheer force of character and brains. A strong and consistent Liberal, his straightforward and courageous Free Trade policy was the cause of his fall from office. As to the connection between the Dominion and the Mother Country his views were clear and clearly expressed. Almost sentimentally loyal, as are many Canadians, he yet held out for the complete control of Canadian affairs by Canadians, and the semi-Jingo dream of Imperial Federation he called the theme for "a holiday speech." His death is sincerely regretted, for such a straightforward, openminded politician leaves a gap that cannot easily be filled.

The barmaid is an "institution" happily unknown in Canada. There is a growing revolt against it where it exists. The *Christian Leader* says: In the colonies the bars are likely to follow the barmaids. Barmaids have been abolished in Victoria for some years, and a similar bill has just been introduced into the Legislature of New South Wales. This is right, both for the sake of the girls, who, though they may be all that is honest and respectable, will be better able to retain that virtue and respectability in another sphere and among other surroundings, and also for the sake of the false attraction which they exercise in bringing so many young fellows loafing about the drinking bars of our great railway stations. There are some railway directors who are preparing for themselves an exceedingly warm reception in the next world by their treatment of the young women who are stationed in their bars. We heard of one young lady the other day who was dismissed from her situation because she resented the tipsy familiarities of a "good and regular customer." This was a bar under the management of a railway company, but the same thing is constantly occurring in other bars, which are placed by some great firm of restaurateurs under a local manager. Girls are expected to smile at the foulest innuendoes, and ignore the most direct insults lest men should be driven from the bars or attracted to others where the barmaids have fewer scruples. "You must leave your [qualified] Puritan notions outside if you come to wait behind our bar, young lady," said a manager to an applicant the other day. But surely we will not long permit an institution to flourish in our midst which has been found too much for the colonies. In New South Wales the publicans are taking fright and prophesying that the bars will follow the barmaids into extinction. Strange as it may appear, we are able to contemplate even this dire possibility with equanimity.

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BROTHER NIBBLE, LAY DOWN YOUR PLAN.

BY KNOXIAN.

About a year ago Canada's most eminent jurist published a political letter that attracted the attention of everybody. The literary form of the letter was unique, its logic was iron, and its distinctive criticism embraced almost everything and everybody connected with Canadian politics. In one paragraph the writer pounded the poor old N. P. until it could scarcely be recognized by anybody that it protests less than thirty-five per cent. In another he laid out Unrestricted Reciprocity, and further on showed that Political Union with the United States is not the necessary or inevitable destiny of this country. Having demolished everything and everybody the great jurist—*stopped*. So far as the general public know he has not spoken since. The people would like to hear from him, but he seems to be in no hurry to address them. Not being a representative of the people now, perhaps he is under no obligations to develop plans for their benefit. All the same the people would like to hear from him again. If party feeling in Canada were anything less than insanity, some constituency would give the hon gentleman a seat, and tell him to develop his plans and use his splendid abilities for the benefit of his native country. Were he in Great Britain he would probably have his choice of a dozen seats. But they do things differently over there. Thick-headed English and Scotch men are so intensely stupid as to put eminent men into the House of Commons without even asking where they live. The electors of Edinburgh so far forgot themselves as to send Macaulay to Parliament though he resided in England and rarely visited his constituency. One of the Lothians has so little self-respect as to send Gladstone to Parliament though he does not live on any concession in the constituency and is not as sound as he might be on the question of disestablishing the Kirk.

But we have made our introduction far too long, as the preachers sometimes do. What we want to say is that the General Assembly is coming on, and Brother Nibble is no doubt getting ready to do his part. His part is to do what his name indicates—*nibble* at the work of other men and suggest nothing better himself. The brother may have his uses, but the history of Canadian Presbyterianism has not made them visible to the naked eye. If our history teaches anything it is that the only men who have done any real permanent work as ecclesiastical statesmen have been men of constructive ability who were capable of forming and developing plans for carrying on work. Generations of mere critics are not worth as much to the Church as one man of fine constructive talent. If Brother Nibble had a tittle of the commanding ability of the great jurist referred to, one might respect his strength even though his usefulness is not very apparent. But the brother is seldom strong. Generally he is soured in the centre and weak in the upper storey. If his blows, like those of the jurist referred to, knocked the breath out of everybody for a time, the performance would be well worth seeing as an exhibition of strength. A blow that merely shows the bad temper, or bad manners, or vanity, or conceit, or craving for notoriety of the striker is a poor lean thing.

The Augmentation Committee will not have a very pleasing story to tell the Assembly. Towards the close of their report they may perhaps say that one dead woman had to do for the fund what the living Church failed to do. They may not say it exactly in that way, but those are the facts. No doubt Brother Nibble will be on hand to dissect the report. That is right. Reports should be considered. That is what they are brought in for. But dearly beloved Brother Nibble, after you have dissected the report, would you just say how the work of Augmentation should be carried on. Your dissection will not put a dollar into the treasury, but, if the press men catch it, may take a good many out, for there are not a few people on the lookout for an excuse to keep their money. Now, dearly beloved brother, do tell us what ought to be done. Give us your plan. Just say exactly what you would do if you were an Augmentation Committee. Mr. Macdonnell will give you the strictest attention. There is no fairer man in the Church, no man more willing to listen to suggestions, no man more capable of looking on all sides of a question, no man who has more respect for the opinions of others. Now, Brother Nibble, just say what you would do if you were an Augmentation Committee.

Perhaps the Foreign Mission Committee may receive some attention from Brother Nibble. Foreign Mission work is not easily managed. Every Christian Church finds considerable difficulty in carrying on its Foreign work. Some of the difficulties are known and understood only by those who are directing the work. Now, Brother Nibble, you, if you were a Foreign Mission Committee, tell us exactly how you would carry on the work in India and China and among the Indians of the North West. Tell exactly how the thing ought to be done.

The Home Mission Committee might perhaps be willing to consider a few original suggestions provided they are not too original. The ground to be covered is extensive, and the variety of missionaries is almost as great as the variety of fields. To manage the affairs of 800 mission stations scattered from the Atlantic to the Pacific with too many men one-half of the year, too few the other and too little money all the year

round, is no easy task. Now, dear brother, tell us how you would do it if you were a Home Mission Committee.

There has been very little said about colleges lately, but perhaps our brother may wish to make some observations on theological education. If so, it is to be hoped that he will tell the Church how he would train students if he were a college.

It is a fine thing to be an editor, because everybody tells the editor frankly how his paper ought to be published. Church officials are not so highly favoured. Their friends often find fault with the manner in which the work is done, without making the faintest suggestion of a better way.

Moral. If you feel it to be a duty to find fault with the work of any honest man who is doing his best, always suggest some better way.

ALEXANDER MACKENZIE.

A STUDY FOR YOUNG MEN.

BY REV. E. WALLACE WAITS, D.D., OWEN SOUND.

"After he had served his own generation by the will of God, fell on sleep."

It was once remarked by a venerable and saintly expositor that one of the most striking characteristics of the Psalms of David was their free, unrestrained appreciation of what we call nature, whether in the moral or the physical world, that they began with commending the honest, upright man—"the noblest work of God"—and they ended by calling on every creature, animate or inanimate, to praise the Eternal. This sympathy with the natural man and the natural creation was the more remarkable in the Psalter, because of all the sacred books of the Old Testament it was the one which was confessedly the most spiritual, the most intimate in its communion with the Divine. And they learned from that, as from many like characteristics of the Bible, that the modern distinction, drawn from the middle ages downwards between nature and grace, between the secular and the spiritual, between the Church and the world, however difficult it might be altogether to avoid such phrases, was no essential part of the Christian religion, and in no way corresponding to the opposition drawn in the Scriptures between the flesh and the spirit, between the holy and the unholy—that it was the product of an artificial condition, whether of barbarous or civilized society, which had stunted rather than forwarded the upward growth of the spirit of man towards its Divine original. To these artificial separations the mass of mankind readily accommodated themselves. It was more easy for the worldly to be entirely worldly, and for the religious to be exclusively religious, each in an isolated mediocrity, whether we call it golden or leaden, which tended to produce a false standard of religion and a low estimate of the world in which our duties were cast. It was for this reason that they ought to prize as amongst God's best gifts, any characters, any phenomena that broke through this common-place level, and which like mountain crags, countersected and united the ordinary divisions of mankind, or, like volcanoes, burst forth at times and revealed to them something of the central fires within and underneath the crust of custom, fashion and tradition. Such were those whom they sometimes saw, who appeared to cynical critics or to superstitious formalists to have chosen a mistaken position in life, apparently alien to the bent of their inclinations or their antecedents—a religious man, for example, becoming a politician, or a bold, gallant youth, born to be a sailor or a soldier, led by circumstances into the career of a clergyman. Here we find an illustration of this principle in the life that closed in the first hour of the Easter Sabbath morning—a life which was passed in active endeavour for the promotion of the welfare of the Canadian people, with a fidelity and conscientiousness, alas! too rare among those who aspire to leading positions in public life. Mr. Mackenzie's life was beautiful in humility; it was majestic in strength, it combined calmness and resolution, it was a child's word and yet a king's command. But its chief characteristics were faithfulness to principles, guided by a strong, well balanced, intelligent, energetic manhood. He was an honourable and a noble man. From being a man in humble circumstances he rose, by his talents, to a position that has told, and will more increasingly tell, upon the lives and characters of his fellow-men, and upon the destiny of this country. He is appropriately described in the text as "serving his generation by the will of God." We come into existence not as isolated units, but as members of a vast family. Millions come about the same time, grow up with us, pass from the nursery to the school, from the school to the arena of life, and from life's arena to the grave with us. These constitute our "generation," our age. As our generation advances, the old one fades away, and as ours decays, another one rises to take its place and keep the scene alive. Thus the world goes on. One generation forces off another, as the buddings of new life throw off the foliage from the woods. Now this generation we have to serve. We have a necessary connection with it. We influence it and it influences us. We cannot, if we would, live unto ourselves. David served his, and so did the illustrious statesman whom we delight to honour; and so should we ours. How did the Hon. Mr. Mackenzie serve his generation? He served his generation by sterling integrity. We say sometimes, "Very few honest politicians." He lived the life of an honest man, an honest politician. And perhaps in this respect, more than in any other, he deserves to be held up to the young men of Canada as a type for all time to come of true nobility and personal honour. He said, "I have been told that I com-

mitted a great mistake in 1878 in adhering too rigidly to my principles—that if I had adopted another course I could have kept the Reform party in power a few years longer. Such is not the feelings under which I conduct myself in public life. My notion of the duty of a public man is that he should maintain sound principles, advocate them honestly, and trust to such principles working out a right solution."

Living in an age which was not particularly distinguished for staunch adherence to principle, he never wavered from what he thought to be right, as God gave him to see the right. Living in an age when success was very often held to be a primary condition, success with him was never a primary nor even a secondary condition. Indeed it is a matter of history that when he was sitting in office he could have conciliated public opinion, and, perhaps, continued to enjoy power if he had consented to deviate ever so little from those principles of political economy which alone he held to be true. But on this occasion his stern character again asserted itself. He risked everything and he lost all, and he did it cheerfully. The Hon. Mr. Blake said of Mr. Mackenzie in 1872, "I know no man of equal diligence, of equal self-sacrifice, of greater integrity, of a nicer sense of public and private virtue: no man more sternly devoted to the cause which in his conscience he believed to be right, and more willingly and incessantly lending his effort to the success of that cause."

Mr. Mackenzie said: "I warn you that when the interests of the country conflict with the interests of the party I stick to the country." He put principle before party. Beware, young men, of falsehood. Be true to yourselves and to your convictions. Falsehood always implies a corrupt heart. A pure one supplies no motive for it. Vanity, avarice, ambition, cowardice, are the parents and patrons of all lies. Falsehood always has a bad social tendency. It disappoints expectations, shakes confidences, loosens the very foundations of social order. "Whatever," says Steele, "convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion. So that he is not believed when he speaks truth, nor trusted when perhaps he means honestly. When a man hath once forfeited the reputation of his integrity he is set fast, and nothing will then serve his turn, neither truth nor falsehood."

We all, at this time, realize the political importance of morality. Hence, I place this characteristic in the forefront of my address. "Righteousness"—rectitude of character—"exalteth a nation," but "sin"—immorality—"is a reproach to any people." It exalts it in many ways. In material wealth—Truth, honesty, integrity in a people are the best guarantees of commercial advancement. Credit is the best capital in the business of a nation as well as in the business of an individual, and credit is built on righteous principles. The more credit a nation has the more business it can do; and the more business, if rightly conducted, the more will be the accumulation of wealth. Men who are ruled by righteousness are the men most to be valued in a country. It is not the warrior, the merchant, or even the men of science and art, that are the most valuable to a state. It is the man of goodness. Goodness is to the country what breeze is to the atmosphere, preventing stagnation and quickening the blood of the world. The promotion of true morality is the best way to promote the interests of a state. Upright statesmen, a healthy press, useful schools, enlightened pulpits, to promote these is to give peace, dignity and stability to kingdoms.

What constitutes a State?

Not high-raised battlement, or laboured mound,  
Thick wall or moated gate;  
Not cities proud, with spires and turrets crown'd,  
Not bays and broad-armed ports,  
Where, laughing at the storm, rich navies ride;  
Nor starred and spangled courts,  
Where low-browed baseness waits perfume to pride,  
No! Men—high minded men.

—Sir William Jones.

Mr. Mackenzie served his country as a true patriot. In 1875 the then Premier of Canada visited his native land. Probably the speeches which he then made at different centres were the best of his life, and they certainly ring with a strong patriotism and with the fire of British loyalty. As he said at Perth, July 16th, 1875, so he often repeated. "The British Empire is not one of conquest, but one of love and affection, and of those ties that bind together the different families of a great, and proud, and honourable people. We believe in Canada as I am sure you believe in Scotland, that it is our peculiar mission upon the continent of America to carry that flag unsullied from the Atlantic to the Pacific, and down, we hope, through long generations." Young men, love your country. Be prepared to make sacrifices for her. At the same time, your patriotism should not blind you to your country's faults. He is no friend who is blind to my faults, and flatters me for virtues I have not; and he is no patriot who shuts his eyes to his country's crimes, and pours into her ears the most fulsome eulogies. The parent who has true love for his children will not only be charmed with their virtues and delighted with their prosperity, but grieved to the core at their vices and intensely alive to their sufferings and mishaps. All that is great and good in our Britain to-day must be ascribed to righteous principles. These principles, scattered broadcast by our ancestors, have taken root, grown and worked off the superstition, the barbarism and the tyranny of former times. Who is the true patriot and real benefactor? Not the man of brilliant genius, oratoric power, or skillful finance, but the righteous man. Righteous men are the salt of society, preventing it from putrefaction; the pillars of the

State, preventing kingdoms crumbling into confusion. In his Confederation speech of twenty-seven years ago, Mr. Mackenzie said: "I look forward to the future with anticipation of seeing a country and a Government possessing great power and respectability, and of being, before I die, a citizen of an immense empire, built upon our part of the North American continent, where the folds of the British flag will float in triumph over a people possessing freedom, happiness and prosperity equal to the people of any other nation on earth." Speaking at Colborne, July 9, 1877, he referred thus to the principles of his own party: "We are no Liberal party if we say that we have done all that can be done, for reform will never cease so long as this world is peopled by sinners and controlled, as it sometimes is, by sordid motives. It rests with the Liberal party not merely to initiate such legislation as the party as a whole demands, but it rests with individual members of that party to give their special consideration to such particular views as they may hold; and our real danger is not in advocating as individuals measures which the party as a whole has not yet learned to value and respect, but in pursuing our hobbies so far that we detach ourselves from the main body on the march and so expose our flank to the enemy's fire." Down deep beneath the errors, follies, vanities of the community, there is a conscience. A something that concerns itself not with the truth or falsehood of propositions, or the expediency or in expediency of actions, but with immutable right: it points evermore to the just, as the needle to the pole. Pope has well described the kind of statesmen that blesses nations:—

Statesman, yet friend to truth  
In action faithful and in honour clear!  
Who broke no promise, served no faithless end,  
Who gained no title, and who lost no friend;  
Ennobled by himself, by all approved!  
Praised, wept and honour'd by the race he loved.

Turning from Mr. Mackenzie's political life, let us look how he served his generation in other spheres. He served his generation, and for that, all future ages, by teaching young men how to overcome the disadvantages of early life, by industry and perseverance. His father died in 1836, and thereafter—a lad of fourteen—he had to fight with his own hands the battle of life. Although deprived of the means of higher education, he carried on private studies, and especially in the domain of political economy and constitutional history laid the foundation of the sound doctrine he afterwards taught. Mr. Mackenzie became a stonemason. But he soon learned to build with some other material than with "stones." He proved himself to be a constructive being in the best sense of the word, "a wise Master builder." A builder of character. Markets, governments, palaces, cathedrals, are nothing to this. This is the only real property man has. He brought to a solid foundation the very best materials. What are the materials with which man builds up his character? Actions. By actions I mean not mere muscular exertions, but mental efforts as well. All the thinkings, wishings and resolutions of the soul, whether expressed by bodily effort or not, are human actions. The deeds that men do by the body are few compared with those which they do in the body. All these deeds wrought in or by the body are the materials out of which the moral character is built up. Deeds repeated become habits, and habits become forces that sway and shape the moral man. The actions of Mr. Mackenzie were good. He came to this country in early manhood, fifty years ago, and for forty years of that period of time he has been in public life. True greatness and real worth, however depressed and obscured, must rise through all obstructions to its rightful sovereignty. As water finds its level, though mountains may be piled on its bosom, holy souls of a royal type shall find their throne, however stupendous the hindrances that may be thrown in the way. Few men owed less to others. Mr. Mackenzie made his way to the front by patient, plodding, personal effort. This fact alone was sufficient to show the absurdity of the opinion sometimes advanced, that success is not, as a general thing, a test of merit. The question has often been asked, "What is the secret of So and So's success?" Of Washington, Garfield and Pitt; of Hugh Miller, Watt and Reynolds; of Disraeli, Gladstone and John Bright? And I have often been amused to hear the answers that were given. "It was an accident, or an eccentricity, or a defect, into a Mr. Mackenzie rose by his own exertions to the highest place in his adopted land. He left his home to seek employment as a stonemason; he returned as the First Minister of a vast Dominion, embracing half a continent. Welcomed in London; entertained by Her Majesty; receiving in his native highlands the freedom of half-a-dozen important towns. To quote his own words in reply to an address from the working-men of Dundee: "I think that working-men in Britain, as well as in the Colonies, do not do themselves justice when they believe that the highest political positions are shut out from them by reason of social distinction. For my own part, I never allude to the fact that I am or have been a working-man as a reason why I should be accepted or why I should be rejected. I base my entire claim for public confidence upon the expressions of opinion which I believe command public confidence, and upon the result of those principles of which I have been a humble advocate for many years." In spite of the occasional triumphs of mediocre men and charlatans, the fact holds, that the men who make their way to the front, becoming rich or learned or great, by force of their personal characters must have something more in them than impudence or ignorance; and even the Hudsons and Fisks could not have won their positions without some sterling qualities,

however alloyed with their opposites. Give diligence, then, in the pursuit of your worldly callings. Form habits of industry and punctuality. "Whatever thy hand findeth to do, do it with all thy might." "Seest thou a man diligent in his business he shall stand before kings, he shall not stand before mean men." God has graciously stored the world with a great variety of blessings and enjoyments, but most of them, especially the best, are accessible only to industry. Our food, raiment, houses, furniture, books, necessaries and luxuries, are the rewards of diligence. You must first sow and then reap; first weave and then wear. Avoid the fashion of despising small grains or small deeds. Do not be too anxious to gain the summit, but steadily, honestly and perseveringly climb the side of the hill. A youth was once working as a joiner's apprentice in repairing the furniture of a magistrates' court, and, apparently from curiosity, he seated himself in the judge's chair. On being asked the reason, he frankly stated he meant thereafter to be a judge on the bench. And in a few years his object was gained. A draper's son went once to see the palace of the Archbishop of York, and on returning he told his father he should like to live in that house. As years rolled on that boy became Archbishop of York. We may express our thoughts in the lines of a distinguished American poet, James Russell Lowell.—

The rich man's son inherits lands,  
And piles of bricks, and stones, and gold,  
And he inherits soft white hands,  
And tender flesh that fears the cold,  
Nor dares to wear a garment old;  
A heritage, it seems to me,  
One would not care to hold in fee.

The rich man's son inherits cares;  
The bank may break, the factory burn,  
Some breath may burst his hubble shares,  
And soft white hands would hardly earn  
A living that would suit his turn;  
A heritage, it seems to me,  
One would not care to hold in fee.

What does the poor man's son inherit?  
Stout muscles and a sinewy heart,  
A hardy frame, a hardier spirit,  
King of two hands, he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What does the poor man's son inherit?  
A patience learned by being poor;  
Courage, if sorrow come, to bear it,  
A fellow-feeling that is sure,  
To make the outcast bless his door;  
A heritage, it seems to me,  
A king might wish to hold in fee.

O poor man's son, scorn not thy state,  
There is worse weariness than thine  
In merely being rich and great;  
Work only makes the soul to shine,  
And makes rest fragrant and benign;  
A heritage, it seems to me,  
Worth being poor to hold in fee.

The illustrious statesman served his generation by uniting in a very marked degree the secular and the spiritual in his public life. His plan or method of service was "by the will of God." What is it to serve our generation by the will of God? To serve it as He wills, I think, is to make its spiritual interests our supreme concern. This rule condemns the conduct of two classes of men who profess to serve their age. The mere secularists and the mere spiritualists. The former are busy with every available measure to promote the physical health, comfort and prosperity of the community. In commerce, manufactures, sanitary measures, legislation and secular education they manifest a deep interest. We disparage not this; on the contrary, we appreciate all such agencies. All we say is, that their method is not the Divine one; nor is it, consequently, the most philosophic one. Put men's souls right, right in their ideas of things, and motives of action, and they will soon get all necessary secular things. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." The latter—the mere spiritualists—are, on the other hand, busy about soul matters, and neglect almost entirely the physical condition of the men of the age. They are very earnest in distributing tracts and Bibles, building churches and supporting missionaries, but display scarcely any concern for the physical wretchedness of the men about them. These we think no more serve their generation "by the will of God" than the former class. Christ, though He had a supreme concern for the soul, laboured for the body as well. To serve, then, rightly our generation, is to avoid the errors of these two classes, and to do in the most effective form what each class desires, is not to neglect the temporal, but to aim supremely at the spiritual. This, we think, is what the veteran ex-Premier did. Born of the people, he ever kept his heart beating warm and true to their interests. Above all, he was an earnest Christian. He loved this Dominion and he sought its highest good—the salvation of the people. He was early led to embrace Christ as his personal Saviour, and he felt that the temporal and spiritual were inseparable. This is the most philosophical way to serve man completely. Man's physical woes spring from spiritual causes. Moreover, Mr. Mackenzie was actuated by Godly disinterestedness. He served his generation according to the will of God. To be influenced by selfish motives, love of praise, or self-aggrandizement, is to make the generation serve us instead of serving the generation. Love must be the motive. This was Christ's motive: "He loved us and gave Himself for us." This was Paul's motive: "The love of Christ constraineth us." Young men, let us emulate the example of

him who has gone from us in this respect. Let us attend to it as our great obligation. God requires it, the interests of the race depend upon it, and our own well-being can only be secured by it.

O Thou who keep'st the key of love,  
Open Thy fount, Eternal Dove,  
And overflow this heart of mine,  
Enlarging as it fills with Thee,  
Till in one blaze of charity  
Care and remorse are lost,  
I like notes in light divine.

Till as each moment wafts us higher,  
By every gush of pure desire,  
And high-breathed hopes of joy above,  
By every secret sigh we heave,  
Whole years of folly we outlive,  
In His unerring sight, who measures  
Life by love.

—Kable.

Let us observe that death is not the end of the good man's life. David "fell asleep." Death is not the same to all. There is happy dying. A useful life does not exempt us from death. David, notwithstanding his faults—and he had many—was confessedly a great and useful man. He was a monarch, a poet, a saint, yet he died. Neither the monarch's crown, nor the poet's genius, nor the saint's goodness, can deliver from death. The fact that the most useful men die shows that God is independent of the service of the best. God can carry on His cause though the most useful men depart. Be humble. All must die. But a useful life modifies the character of death. It makes it a "sleep." Sleep is not destruction.

The current of life rolls on, though all the limbs be still and all the senses closed in sleep. Death is not extinction. Sleep is not dreaded. Who trembles at the hour when sleep is to steal over the frame. Nay, what sufferer, or what worker, does not hail it? The good man dreads not death; nay, he welcomes it. He desires to depart and to be with Christ. How sweet it must have been with Mr. Mackenzie. "At last, in the very hour of Easter day, of that day which, in the faith of Christians, is the symbol of victory over death, his long-imprisoned soul was released from its shackles, and he now lives forever." Sleep is not injurious. It inflicts no evil on the system; it neither enervates a power or deadens a sensibility; but the reverse. Sleep is one of the greatest blessings. It hushes all the tempests, assuages all the anguish and buries all the cares of life. And more—it invigorates the frame and tones it for the duties of the coming day. So with death to the good. It is no injury, it is a blessing. "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory." Sleep is not ultimate. Who looks forward to it as an end? No one. All regard it as a means, and look beyond it to the morning. There is a morning to break upon the grave, a morning that shall pour its bright beams into the darkest tomb, and bid the sleeper awake. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Such is death to the good.

The point to be observed is, that this happy dying only follows a useful living. Those only "who serve their generation by the will of God," fall asleep. Pre-eminently useful was the life of the great statesman, whose memory we seek to honour by this service. He worked his way into the front rank of Canadian statesmen by sheer force of talent, unwearying industry and stainless honesty. Sincere, faithful, firm, and generally judicious, without compromising one principle, or winking at any sinful practice, he commended himself to the respect and esteem of the people of this Dominion as one who had their real interests deeply at heart, and the primary object of whose life and labours was the good of his country. In calling the attention of our young men to this multitudinous theme—multitudinous in its principles and applications—I have to affirm that the sublime influence which Mr. Mackenzie leaves behind him, is the result of sublimely-conducted life. The earnest endeavour is the cause of the blessed remembrance. Many covet the influence who are impatient of the long and disciplinary endeavour. The two must forever be united. Can the pauper bequeath large estates to posterity? Can the man whose brain has been permitted to lie like an uncultivated waste rule the thinking or mould the course of generations yet unborn? You have no answer but a scornful no, and your answer is right. Learn, then, that the interpretation of after-death influence is to be found in the range and tone of the all-determining life. The lesson is clear that he who would be useful to posterity must be useful to his contemporaries. He who would conquer death and be a minister of God to all coming generations must live the symmetrical and comprehensive life. Sublime life and sublime influence are cause and effect. If we are careful about the life, the influence need not excite our anxiety. It is ours to plant and ours to water; and the increase in this, as in everything else, is with God. Do we not often limit the application of that passage: "Do we not lock it up in the Church and confine it to moral service alone? Why, sirs, it is as true in intellectual cultivation as it is in preaching the Gospel. It is as true in the farmer's field as in the preacher's pulpit. The finite never can do more than plant and water, and all increase—the increase of flower, or forest, or thought, or virtue—is necessarily with the Infinite. Let us do these things and our influence shall be immortal.

The great statesman has entered upon his reward, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Bereavement brings

with it darkness. The wrenching away of the cherished claims of human relationships may leave a bruise not to be effaced, may inflict a wound which in this life can never be healed. "But let us not sorrow even as others that have no hope." Death, the last enemy, shall be destroyed; there is a chamber of peace within the grave. There is a home of felicity beyond it. Them that sleep in Jesus will God bring with Him. Oh, the mystery, the mystery of the unseen world! Yet life and immortality are brought to light by the Gospel, but God does not mean that we should know all which lies on the other side the veil until the veil is rent and we enter in. Our friend has entered in, and knows much more than he did a fortnight since. Yet even now he knows not all, and cannot, until the perfecting of humanity shall come at the resurrection of the last day. But he knows enough and enjoys enough to make him blessed as he never was before. "Blessed are the dead which die in the Lord. We will not bid you farewell, beloved patriot. No, no. We have the sure and certain hope of meeting you again. When the dreams of life shall be lost in the realities they pictured; when the mysteries of Providence shall be explained by the revelation of its marvellous issues; and when the morning shall break and the shadows flee away, all but the one bright, blessed shadow: for "he who dwelleth in the secret place of the Most High shall abide (for ever abide) under the shadow of the Almighty."

#### CONCERNING CRITICISM

MR. EDITOR,—I crave a little space in your valuable paper while I refer to a matter which I believe to be of general as well as of personal interest. There is a little paper published in Winnipeg professedly in the interests of Presbyterian Home and Indian Missions. Just exactly who is responsible for its utterances it is impossible to tell. In the April number, and beginning what is headed "An Augmentation Parable," there occurs the following: "The Home Mission Committee—the children of light—sat in the market-place, and they said to Western Ontario, to Guelph and Stratford and London, to the children of idleness, etc. I need not give the whole of the Scripture travesty."

I am a member of the Home Mission Committee, and I shall not take a place second to any member of that Board in my interest in behalf of the Augmentation Scheme; but I venture to say that that fund is not likely to be helped by this form of advocacy. I am also a member of the Presbytery of London, and consider myself tolerably well acquainted with its operations. It is in this capacity I wish to say a word in reply to the reproach cast upon us in the above-quoted sentence. I would not trouble you if this were the only instance, but there are not a few brethren who in Church Courts or committees utter such innuendoes in an irresponsible manner to the damage of the reputation of a Presbytery a bit behind their own in respect of diligence and liberality, and often to the damage of the cause as well.

I submit, with your indulgence, a few facts. I take as my authority the financial report submitted to last Assembly. Now, while it is admitted with regret that there are too many congregations in this, as in most Presbyteries, which do not contribute as they ought, yet taking the average contribution of the whole Presbytery, I find, from a report printed by order of Presbytery, that there was contributed for Suspend an average of 22 cents per family and 6 cents per member above the average of the whole Church, for congregational purposes an average of 27 cents per family, and seven cents per member above the average of the whole Church, and for the Schemes of the Church an average of 35 cents per family, and 41 cents per member above the average of the whole Church. So much for the Schemes in general.

Now as to Home Missions and Augmentation in particular. A year ago \$2,300 and \$1,300 were asked by the Committee from the London Presbytery for these two Schemes respectively. In the Assembly Minutes there is reported as contributed \$3,407 and \$1,315 respectively. This year similar sums were asked, and on April 1, a month before the closing of Dr. Reid's books, there had already been received nearly \$1,900 of the one and \$1,200 of the other. In addition to this, and to contributions yet to come in, \$100 more was undertaken to be raised towards the Augmentation deficit. The prospect is that that will be forthcoming. All this is, of course, exclusive of what has been contributed by congregations for Church and Manse Building Fund in the North-West and for mission schools and similar enterprises of a private character.

Now it may be edifying to some of the brethren to look for a moment at a comparative statement of the average giving per family for Home Mission and Augmentation purposes in a few of the Presbyteries. I select some of those which include cities or large towns. Toronto stands high—\$1.40 for Home Missions and 90 cents for Augmentation; Montreal gave \$1.10 and 67 cents respectively; Hamilton, 60 cents and 45 cents respectively; Lanark and Kenfrew, 79 cents and 45 cents respectively; Kingston, 40 cents and 34 cents respectively; Paris, \$1.10 and 53 cents respectively; London, \$1.10 and 42 cents respectively.

Now, just for the curiosity of the thing, we may be permitted to take a peep at the three Presbyteries in the North-West—in the part of that country that has been longest settled, and the neighbourhood from which this witty (?) brochure emanates. Winnipeg gave for Home Missions in 1890-91 at the rate of 51 cents per family and 16 cents for Augmentation; Rock Lake gave at the rate of 15 cents and 5 cents per family, and Brandon, 40 cents and 22 cents per family to the Schemes respectively.

Now, sir, in troubling you with this comparative statement it is not pretended that the London Presbytery as a whole, or in any of its parts, is doing all that might and ought to be done. Will that be pretended in behalf of any Presbytery of our Church? But when the Presbytery is singled out as "sitting in idleness" in respect of the Home Mission and Augmentation work, and the slander is published abroad throughout the Church, I feel in duty bound to tell the anonymous author that he is vastly mistaken if he thinks to help the cause of missions by pursuing such a course.

Thanking you for your courtesy, I remain, yours, etc.,

ALEXANDER HENDERSON.

Appln, April 27, 1892.

#### RECOLLECTIONS AND IMPRESSIONS OF THE GENERAL ASSEMBLY.

BY A LAY MEMBER

(Concluded.)

The Canada Presbyterian Church, which takes the Scriptures for its infallible guide, does not make total abstinence from all intoxicating drinks a term of communion. At the same time I, along with many, believe that the teaching of Scripture warrants us to expect that its members, owing to the great evils which flow directly and indirectly from the drinking customs, that they should for their own sakes, as well as for the sake of others, as a rule voluntarily abstain from using intoxicating drinks as beverages, believing that they are not needful for health of body or soundness of mind. Also that the Assembly should express its conviction that all its members should carefully consider as in God's sight what their duty is. That the Assembly should take proper means to ascertain how many of its members are total abstainers in practice. That the Assembly, while not dictating how any should vote on political questions, expresses its conviction that as Christian citizens we are in duty bound to seek out and vote for positions of public trust and honour men only of known integrity of character, men who will do justly and rule in righteousness. That the Assembly expresses its conviction that for any Government, provincial or otherwise, to take money from one or a few individuals, and for that money give them and them alone the right and liberty to buy and sell intoxicating drinks, is morally wrong and sinful. It is wrong not only because of the nature of the article bought and sold, but it is as well, and perhaps for the greater reason, it is unjust between man and man. It is a monopoly, a thing which in our day many look upon as a wrong thing, but apparently more believe to be a right thing, or else they don't vote for what they believe the right thing. This, I humbly believe, is the duty of the Assembly as such, and leave the prohibition phase severely alone as out of its proper sphere, for the great reason that the Church has a higher mission—that is, to build up character. If I may so speak, to manufacture Christian citizens, and in doing so is to use the spiritual weapons of Providence, and not rely upon an arm of flesh to help her in the noble Godlike work, and also for the lesser reason that the Canada Presbyterian Church, which does not make abstinence a term of communion, cannot consistently go out into the world and, as it were, with an arm of flesh, compel men to cease from buying and selling that which she does not forbid her own members to use.

While I believe the Church in its corporate capacity is debarred by its grand charter from pushing the State to grant prohibition, at the same time our grand charter has put it into the power, and that it is the right and duty of its members as Christian citizens (if they were only true to their citizenship) to annihilate this monstrous liquor traffic evil, as well as other evils that afflict our country. There cannot be a doubt but the license system is vitally wrong, and is in reality responsible for the magnitude of the liquor traffic. One great aim is and has been to make the trade respectable, a trade or traffic which if wrong, and doubtless is wrong, should certainly not be licensed, but the article confined to the apothecary shop. If in times past the Church, by the conduct of its members in using strong drink what they may call moderately, and in giving countenance to the upholding of the license system, have done wrong, just in so far as they have done wrong are they responsible for the continued ravages of strong drink by neglecting to use the proper means to stem the evil. This is a very important matter. If my opinion or views of it be radically wrong, I wish much to be put right.

If the Church, through its members, has been derelict in its duty on the strong drink question, and thus responsible for its continued ravages, it has become a question in my mind, and the conviction is becoming stronger, that as a Church and individual members thereof we are responsible to a great extent for the sad condition our common country is exhibiting, and verily guilty for neglecting to use the proper means to stem the tide of political corruption which is so rampant. To put it in a few words, our Dominion is exhibiting the spectacle of a battle, a civil war between justice and injustice. On one side are arrayed men who will have protection or monopoly with all its train of consequences. On the other side men who want comparative freedom from these.

One of the inevitable consequences of this injustice is to make it more difficult for the mass of our people to earn an honest livelihood by increasing the cost of those things needful for their existence and comfort, and decreasing the price of those things needful to sell for the same purpose. Hence the great migration of the flower of our country. The loss thus borne by the many is given to the few, not that it will do them good, but make them rich in this world's goods. It is literally and legally putting it in the power of the few to rob the many—a direct national violation of the eighth commandment. Another consequence is, if we put injustice (no matter by what name we call it) as a corner stone in our political edifice, we can only expect injustice and robbery to be exercised and winked at even by those in authority and their servants or accomplices. When first principles are violated and trampled under foot, who can enumerate or estimate the consequences? Can it be that our Canada Presbyterian Church is giving forth an uncertain sound on such a vital question? We may well consider if we are not guilty for the part we have taken?

Doubtless a great number of our members in times past have cast their votes for party as a party without considering sufficiently that they could not, consistently with their profession, vote for any man whose character and actions were questionable, much less than by their vote condone and support a Government which was either incompetent or saturated with corruption, and, if either, unfit and unworthy to be the rulers of a nominal Christian country. Did not one of our professors (if he was correctly reported in the public papers) tell us that he voted for Sir John A. Macdonald on March 5, 1891? Did not one of our members about 1872 deliberately give a huge sum of money, most of it directly, into the hands of members of the Government themselves for the purpose of carrying certain elections in order to keep these same Ministers in office as rulers of our Dominion in order that the giver of the money might get a valuable contract, so valuable that our present Premier said at the time it would have paid him to have given three times the amount? And, if possible, more humiliating still, we know what the giver said when questioned why he spent so much

money for such a purpose, viz., that "he put it where it would do most good." Did such an action or declaration call for the discipline of the Church? If so, was it exercised? The records will show. If not, was there not neglect with its inevitable consequences to the individual and to the Church? Did not the official organ of our Church in its July number extol the public life and character of our late Premier by saying he was a "patriotic statesman, who devoted his whole life to the welfare of his country, already laid the foundation of the future prosperity of the Dominion. . . . the extraordinary sympathy manifested during his last illness affords touching proof that his integrity, his sincerity and his unselfishness were appreciated no less than his administrative ability by all classes of the people."

When this official statement was made I felt sad indeed, and as I was compromised by such language, I immediately addressed a note to the editor to that effect, and asked him either to qualify his statement or publish my note in the August number, neither of which has been done.

It is not for me to judge individuals or representative individuals, but as a member of the Church I would say this: We may well put ourselves in the position of Joseph's typical brothers when "they said one to another, We are surely guilty." When a brother informs me that he voted for a certain man for a member of Parliament I am so constituted that I cannot help having an opinion whether that brother was acting consistently or not in so doing, and that it is no un-Christian act to give expression to that opinion, and it is this, that for an intelligent member of a Christian Church to have voted for Sir John Macdonald or a supporter of his Government in 1891, and at some other times as well, was doing a wrong thing. He was voting for protection, monopoly, injustice, legalized robbery and their train of consequences. And when the official record or organ of our Church published such a panegyric as it did last July, it did a wrong thing. I do not believe the Canada Presbyterian Church homologates such language, and that if our Moderator, as representing the Church, does not disavow such endorsement of character as totally uncalled for, that the Assembly at its first opportunity should do so. I feel tempted to utter strong language to characterize this public act, but forbear. I would say that if the language quoted is correct and proper, then my head and heart are not in their right places.

Last year when some of the acts of corruption of our Government were laid open a little, many of our ministers spoke out manfully in the pulpit and the press, and when the time for our national Thanksgiving Day came, one at least said a day of humiliation would be more appropriate or becoming. This may be all good and true, but I submit that it would have been better and would likely have borne good fruit if they (although they should not dabble in party politics) when any great principle was at stake, as in 1870 and other times, when the cry for protection was got up and carried a party into power, if they at such times at least had doffed the white necktie and, as good citizens, come down into the public arena, discussed and made clear to the people the great leading principles which underlie all good Governments and the principles which should guide them, viz., justice and righteousness, and that it was safe for the country that men of integrity only should be chosen for its rulers. As to the propriety of a day of national humiliation being appointed by a Government which was the cause for the need of this humiliation, and which had not repented but rather gloried in continuing in evil doing if they did not literally compass sea and land to gain as many political proselytes as to keep themselves in office, did something, if possible even worse, viz., tempted weak and needy men with money considerations to vote for them contrary to their better judgments. So that the spoliation and selfishness might continue and abound, for them to appoint a day of humiliation! Would not the words of the prophet be applicable "I cannot away with it, even the solemn meeting?"

Whether or not it is the right thing for the State to appoint a day of thanksgiving I do not here consider, but I have strong conviction that the Assembly of the Canada Presbyterian Church would do well to appoint in the near future a day of humiliation and re-consecration. Let the Assembly express regret for that approval of character and actions of our late Premier, which was published in our official Record last July, and let it call upon all the members of the Church to repent in deep humiliation each according as they have sinned, and endeavour after new obedience and for one short year cease to seek the co-operation of the other Christian denominations to petition the Dominion Parliament for the prohibition of the liquor traffic, but by all means seek their co-operation to have a day of deep humiliation and re-consecration, and, if thought well, to petition not only the Dominion but the Provincial Parliaments as well to abolish the system of licensing intoxicating liquors as morally wrong, and all essentially unjust tariffs and monopolies, all alike being contrary to the divine laws, and to frame the laws of our Dominion, so that our petitions shall have the privilege of rendering unto Cæsar that which is his due, and not be compelled to render to others that which they have no claim to. Long experience as well as revelation has taught us that the world cannot renovate itself. The Christian being is the human instrumentality for that noble work. We have a goodly number of professing Christians in Canada. If they were half alive and did their duty better, justice would prevail to a great extent, and righteousness run down our streets like a river. "Ye are the salt of the earth." "Ye are the light of the world." In our times has not the salt lost its savour to a fearful extent? and the light shines so dimly that it is mistaken for something else. The professors are so numerous, if they were a unit, as they should be, or anything like it, in seeking pure and honest government, no other party, engineered by any ever so clever and adroit, could withstand them. Upon their shoulders rests a tremendous responsibility.

Much of the foregoing and a great deal more was on my mind and in my heart to have given expression to on the floor of the Assembly, but for what seemed to me sufficient reasons I did nothing more than make a motion when the Temperance Report was under consideration, which contained the essence of what I would have said. I felt strong enough and bold enough to make the motion, feeling that if I did not do so I was a coward to my conscience. As I could not speak to any purpose, I ask of you the privilege of laying these impressions before as many of our brothers and sisters as your good paper reaches. I feel as though I ought to apologize for the length of this communication.

## Our Young Folks.

### LOVE ONE ANOTHER.

It was Saturday night, and two children small  
Sat on the stairs in the lighted hall  
Vexed and troubled and sore perplexed,  
To learn for Sunday the forgotten text,  
Only three words on a gilded card,  
But both children declared it hard.

" 'Love, that is easy—it means, why this'—  
(A warm embrace and a loving kiss);  
" But 'one another,' I don't see who  
Is meant by 'another' now, May, do you?"

Very grandly she raised her head,  
Our thoughtful darling, and slowly said,  
As she fondly smiled on the little brother,  
" Why, I am only one, and you are another,  
And this is the meaning—don't you see?—  
That I must love you, and you must love me."

Wise little preacher, could any sage  
Interpret better the sacred page?

### FOR HIS SAKE.

" How can we love those who don't love us—much less our enemies?" mused Molly, as she carefully watered her window plants thinking meanwhile of the Sunday school lesson " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." " I don't see how it can be done. No one uses me despitefully, but if anyone did I am sure I shouldn't love him. I shouldn't even try "

" How thrifty your plants are, Molly," said some one who had heard Molly's half audible soliloquy  
" Yes, don't they grow famously?"

" You must be very fond of plants?"

" Why, no, I don't think I am naturally. I used to consider it a trouble to water them every day."

" What made you do it, then?"

" O, auntie! you know they were sister Annie's plants. She loved them, and when she died I took care of them for her sake; but now some how, I have grown fond of them, too, they seem so grateful, and it is such a delight to discover new buds and leaves day after day. See how full of splendid blossoms this cactus is."

" Is that the cactus that poisoned you last spring? I remember your hands were swollen and painful."

" Yes: it is the same cactus, but it was not the fault of the plant. You see, I didn't know how to manage it, I don't get thorns in my hands now, unless I am careless. And really, auntie, I think I am more fond of it than of the other plants, it blooms so magnificently."

" Is it possible to love those who despitefully use you?"

" Why, auntie!" exclaimed Molly, facing about, a certain light in her eyes.

" Yes, Molly, that is the way. You took care of them for dear Annie's sake, and grew to loving them for their own sake, even the one that despitefully used you. For His sake, Molly, always for His sake, and the rest will follow."

### HOW YOU CAN TELL.

" When I hear the warning to make my calling and election sure," said a young Christian sadly, " I feel helpless and despairing. What can I do to accomplish such an end?"

She had mistaken the Apostle's meaning. Take up your Bible and look at the tenth verse of 2 Peter, chapter 1. " Give diligence to make your calling and election sure," says Peter: does he mean that you can add anything to that perfect salvation wrought out for us? Does it need any help from you? Oh, no, but be sure you have part in it. It is great, it is wonderful, it is perfect, but it does not save the whole race: " many are called but few are chosen." Now, how can you be sure that you are really called and chosen? Run your finger up this chapter, and the fifth, sixth and seventh verses will show you. Jesus is not only a Saviour from wrath, but from sin; is He saving you from sin? Are you adding to your faith, virtue; and to knowledge, temperance; and to temperance, patience; and to patience, godliness then brotherly love and charity?

If these things are abounding in you, it is only from one cause; nothing can make those graces abound except the Holy Spirit, who works sanctification in those whom Jesus has saved.

But perhaps they are not abounding; perhaps they are only feebly struggling to live; very well: nothing can make them live at all, except that same Spirit. If they are living at all, your calling and election are sure.

Does this seem to you a poor way of settling such an important matter? Why the Apostle John himself said he knew that he had passed from death to life—why? Not because he belonged to the chosen band, not because he had received a divine commission to preach the Gospel, not because he had seen heaven opened, but " because he loved the brethren!"

But if none of these blessed fruits of the Spirit are found in you—none—if you have no faith, no virtue, no knowledge, no temperance, no patience, godliness, brotherly kindness, or charity, you may well be alarmed, and give agonized diligence till you have accepted Christ and His calling, His salvation.

### FEAR OF RIDICULE.

In an address to the scholars of the Mill Hill school, London, the headmaster, J. D. McClure, gave this good advice:—

" One of the many temptations you will meet will be the temptation to do wrong, or at least to refrain from doing right, in order that you may not be laughed at. To feel oneself turned into ridicule, and become a laughing stock, is always hard to bear. It is additionally so when this ridicule comes, as it so often does, from those who are older than ourselves, who ought to help us in our life's journey. It is especially hard if it comes from people we wish to think well of us, into whose society we long to enter.

More men hath laughter driven from the right  
Than terror armed with fire.

Yet, believe me, all of you will have to face this trial, and to pass this ordeal; and what will be the result? Shall laughter (perchance the laughter of fools) drive you from right-doing, or will you be able to endure even that for Christ's sake? I know not; it is for you to answer. I can only pray that you may, indeed, quit you like men and be strong.

" Again, we all like to stand well with our fellows. Now, sooner or later, you will be called upon to make your choice between the approval of some of your friends and the approval of your Heavenly Father. It is hard, very hard, to be unpopular, and to know yourself to be so, especially if we yearn for the love of those around us, as I hope many of us do. Yet even for popularity you may pay too great a price. There are some men whose disapproval is infinitely to be preferred to their approval. Perhaps you do not quite believe that. Yet it is true, and some day you will find it out, even if you do not already know it. When the time of trial comes, will you be ready to meet it? Will you be ready to brave for the Lord's sake the cold looks, the disdain, the bitter recriminations, perhaps even of those you love? Quit you like men, be strong!

### CURIOSITY.

" Ellen Snell has more curiosity than any girl I ever saw."

" That's good," said Aunt Nancy, promptly.

" Good! Why—Aunt Nancy?"

" Certainly it's good. How in the world is a girl to know anything without curiosity:—or a boy either?"

" But she opens her mother's notes and listens at doors, and—"

" O! that! The trouble isn't curiosity, then; it's the girl. I think curiosity is a good deal abused. When people want to pry into other folks' affairs, against the golden rule and common decency, it's call curiosity. Well, it may be one kind. There's two kinds of 'most everything; sweet or sour fruit, for instance. But the right kind of curiosity is a good thing, and people never seem to think of that. When poor old Widow Burrow's smoke doesn't come out of her chimney I know something's the matter. Shall I leave her all alone in the house to die when her boy is away, or go over to enquire into it?"

" But, Aunt Nancy, that is interest, isn't it?"

" Why, her neighbour, Gray, doesn't think so. She says, ' I saw the smoke wasn't coming out of Mrs. Burrow's chimney, but I didn't like to intrude; some people are too curious about their neighbour's affairs. Don't you think so?'"

" Intrude! Satan keeps more good people apart from each other with that word than any other I know. If you see any girl or boy in trouble and don't want to bother with them, call it laziness, and don't hide under 'intrude!' As for Ellen Snell's curiosity, when God's grace has changed her heart it will be a fine thing."

### TWO TYPES OF MODERN LADS.

Foster Coates, in *May Ladies Home Journal*, says. The humble boy. He seems to be afraid to let the world know he is alive. He is shy and retiring in company, and his face flushes when he enters a room filled with people. He speaks in a low voice, and seems to have no control over himself. He is afraid to express an opinion on any topic. He does not believe in himself. He says yes or no to everything. He does not know how to help himself. He does not dance, for he thinks he is ungraceful. He does not try to sing, because he is afraid of his own voice. He does not push himself forward in school or business because he is afraid people may laugh at him. He is not a happy boy, and the world is not very promising to him.

But if the boy who is too humble is a drawback to himself, the boy " who knows it all" stands equally as much in his own light. He is generally loud of speech, pushes himself into places where he is not wanted, is thoughtless, domineering in manner, rude to everybody, and seems to care for no one but himself. He will discuss any subject. He will talk in a rapid way on art, literature, science and religion. He sneers at his mother and sisters. He does not know how to control himself. He likes to crush and bully the weak. He does not care to study. He derides the Church. He cares only for himself. To the world at large he is a nuisance.

TOOTHACHE.—Do you suffer with it? Go buy a bottle of Pain-killer and find relief in the twinkling of an eye—for Toothache it is a specific.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 27,  
1892.]

### DANIEL AND HIS COMPANIONS.

[ Daniel i.  
5-21

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Daniel i. 8.

#### INTRODUCTORY.

The Prophecy of Daniel consists of two parts: The first is historical and biographical, and the second mainly prophetic. The lesson to-day is taken from the first part, and narrates a striking illustration of devotion to good principles on the part of the Hebrew youths. Daniel was a native of Jerusalem, where he lived during the reign of Jehoiakim, king of Judah. At the beginning of the seventy years' captivity he, along with many others, was taken to Babylon, where he lived all through the reign of Nebuchadnezzar, and until after Cyrus had ascended the throne. It is supposed that at the time of the captivity he was about sixteen years of age—a critical time for a lad to be taken to live in a great idolatrous city. At that time Babylon was at the height of its splendour and prosperity.

I. Temptation.—It was the custom at the Chaldean court to select from the captive families of distinction the most talented and promising of the youth, to train them for public service. Daniel and three others were selected at this time from Jewish families. They were placed in charge of officers, whose duty it was to see that they were taken care of and properly fed. Their food was intended to be the same as was used at the royal table. Daniel, for several reasons, determined that he should not partake of the royal provision. Much of it would be of the kind that was forbidden by the law of Moses, therefore he would not have in his conscience the sin of eating what was defiling. He had firmness of purpose sufficient to object to what his religious convictions condemned. Again he was convinced that plain, simple food, like that to which he had been accustomed, would be better for his health and better for him every way than the royal dainties, which would be injurious both to his moral and physical nature. It is worth noting that a young lad, under the most adverse circumstances, made a good resolution and carried it out. Not every one that seeks court favour and preferment in our day would take so firm and noble a stand. The handsome and well-principled Hebrew youth had, through God's favour, won the affectionate esteem of the officer who had charge of him, and this would be specially helpful to him at the time. The Government of that land was an absolute despotism. If an official incurred the king's displeasure, he might be summarily put to death, and no one dare presume to question the correctness of the royal decree. So the Prince of the Eunuchs reminded Daniel that in setting aside the king's regulations as to the food of these candidates for State service he might lose his head. This officer thought that the kind of food provided was the best possible, and that if the young lads refused it their health would suffer, and they would appear inferior to those that fed on the meat provided from the royal table. The very opposite was the case.

II. Principles Tested.—Confident in the correctness of the principles according to which he acted, Daniel proposed that a practical experiment should be tried. Melzar, that is the chief steward, under whose directions the provisions were served, consented to the proposal that for ten days instead of the royal dainties Daniel and his three companions, Hananiah, Mishael and Azariah (changed into Chaldean forms, Shadrach, Meshach and Abednego) should live on the simplest fare, and drink water instead of wine. The pulse, which was to be the staple of their daily food, was simply a vegetable diet. Ten days, they thought, would be amply sufficient to establish the reasonableness and correctness of their principles, the officers themselves being judges. They were prepared to abide by the result. The chief steward, a reasonable man, gave his consent, and made the experiment.

III. A Successful Experiment.—The ten days had passed, and the young Hebrews were compared with the others in like circumstances as themselves. The result showed that in adhering to their principles they had made no mistake. " Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Their bodily health was better; they were stronger and had more endurance than their competitors. Their moral health was better for the test; they had had their principles confirmed, and they were strengthened in moral purpose and in character. They also gained spiritually. So satisfying was the experiment that the chief steward could now without personal risk comply with the request of Daniel and his companions to make the simple and nutritive diet their customary food. Another principle stated in Scripture, " Them that honour Me, I will honour," is here illustrated, for it is said of " these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." These young lads were in the best physical and mental condition to pursue their studies. They were possessed, by obedience to the laws of God, of sound minds in sound bodies. Their studies were a delight and a pleasure to them. God had inspired them with a love of truth and a desire for the acquisition of knowledge, and He blessed them in their daily work. The time for their reward and promotion at length arrived. They were brought before Nebuchadnezzar by the Prince of the Eunuchs. In personal conversation with them Nebuchadnezzar ascertained the range of their intelligence and the extent of their acquirements. As they had excelled their competitors in physical fitness and beauty, so now, at the close of their educational term, they gained the highest place for their intellectual achievements. The Chaldeans at that time were the most intelligent nation living. Learning was widely cultivated, and astronomy was further advanced among them than among any other people. In general knowledge the Chaldeans were proficient. The young Hebrew candidates for royal favour would, therefore, be among the best educated of that time, and it was God that " gave them knowledge and skill in all learning and wisdom." The result of the examination by the king was that the young men received important and honourable appointments, " therefore stood they before the king." They had a place among his counsellors. Nor was it long before they obtained the first place in the councils of the kingdom. The king found them his best and wisest advisers. They left the other learned officials of the nation far behind. The position to which Daniel had attained was distinguished, and his influence for good was powerful, and it was long continued, for it extended to the time when Cyrus conquered Babylon. This Hebrew statesman's career began aright, for it is an example of the truth that " the fear of the Lord is the beginning of wisdom."

#### PRACTICAL SUGGESTIONS.

God was with the young Hebrew exile in his captivity, and he was faithful to God.

As a young lad Daniel had great firmness of character and devotion to right principle.

It was his resolve to abstain from every form of evil.

He resisted temptation in humble reliance on divine strength. The same source of strength is open to us as clearly as it was to Daniel.

**NOW READY.**  
**THE PRESBYTERIAN YEAR BOOK FOR 1892.**

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**The Canada Presbyterian.**

TORONTO, WEDNESDAY, MAY 11th, 1892.

SOME prominent men in Ulster, Presbyterians probably, are threatening to fight if a majority in Parliament passes a Home Rule Bill. What would these good people do if the Synod of Ulster adopted a report in which it was stated that the boundaries of the constituencies in Ulster look as if they had been marked out by chain lightning?

THE question how much responsibility should be laid upon a boy is a perplexing one in many a family. We have never seen a better reply than that contained in a letter recently written by an esteemed elder of our Church: "Responsibility is a good thing for a young man, and he should be given as much as he can carry without staggering under it or swagging over it."

THE commission appointed by the Dominion Government to investigate the liquor traffic is about to make a tour through the United States to see how our neighbours manage the business. When in New York they should call on Dr. Charles H. Parkhurst. He knows a few things about the way in which the traffic is *not* controlled in New York. Somebody with a turn for statistics should count the number of deputations Canadians send across the line each year, and reckon up what they cost. Is it not about time that Canadians had begun to use their own brains a little?

NOT long ago we heard the efficient superintendent of a large Sabbath school, while addressing the teachers, refer incidentally to the *privilege* they enjoyed every Sabbath afternoon when teaching. Undoubtedly that is one of the best ways of putting the matter. Teaching in the Sabbath school may be a duty, but it is a privilege as well. So is doing of the Lord's work in any department. An elder who does his work well receives as much good as he gives. So does a deacon, a manager or office-bearer of any kind. Preaching may be a duty, but it is also one of the highest privileges a human being can enjoy. A minister who talks about the "drudgery of preaching," as we once heard one talk, should be asked to change his character or his vocation.

WITH millions of heathen abroad who have never heard the Gospel and thousands at home who hear it irregularly, if at all, it is most unfortunate that the Supreme Court of a great Church like the American Presbyterian should have its time and attention monopolized by a heresy trial. The most humiliating thing about the trial is that all the principal actors are ministers of the Gospel. The central figure is not only a minister, but a minister who makes ministers. Viewed from the standpoint of a practical man of the world, or that of a devout Christian, a heresy trial is a little short

of a calamity. The Church lawyer and the ambitious would-be leader are the only men who can ever relish a heresy trial. If there is a third it is the coarse, vulgar fellow who always enjoys a fight of some kind whether between dogs or men.

THE corner stone of a monument to mark the resting-place of General Grant was laid the other day in New York by President Harrison. Dr. John Hall offered the prayer, and the address was delivered by the famous orator Chauncey Depew. The *Christian at Work* says the ceremony was "simple and impressive." The same remark was many a time made about the services at the funeral of the Hon. Alexander Mackenzie. What a happy day it will be for all people of good taste when the vulgar love of brass band shows dies out in Canada and it can be said of all funeral services that they are "simple and impressive." Tawdry love of display is vulgar enough anywhere, but display over a corpse is simply disgusting.

HUMAN nature may in many respects be the same from one century to another, but still it is not altogether the same. In days gone by malice was supposed to be the main cause of murder. In fact killing maliciously is murder according to the books. In these days vanity and love of gain destroy more human lives than malice. The most remarkable as well as the most odious production of our civilization is the crank who kills his fellow-man in order to make himself notorious. Birchall was not a malicious man, but he was intensely vain. The Australian murderer now under sentence of death claims to have killed far more people than he did kill. He certainly must want notoriety badly. The fact is, an intense love for being talked about and advertised and stared at is one of the most dangerous of modern mental tendencies.

ECCLESIASTICAL leaders, real and imaginary, are having a rather unpleasant time across the lines just now. Professor L. S. Townsend has published his letters on "Clerical Politics in the Methodist Church" in pamphlet form, and they are making a sensation. There are ominous hints even in highly orthodox circles about the American General Assembly being under the control of ambitious clerics who wish to pose as leaders and control everything important. In more than one orthodox journal we see paragraphs and occasional leading articles designed to warn the Church against ambitious men who use their places to increase their power. We could easily name some of the parties meant. There will be an explosion over there some day soon if a few men who are supposed to "run" the Assembly are not more careful.

THE *Herald and Presbyterian* has this to say of the American Presbyterian Church:—

The great mass of our ministers, professors and people are sound in the faith and loyal to the Church. Those who have the impression that there is a great defection, or that there is to be anything like a split in the Church, are reckoning without knowledge of the facts. The Presbytery was divided when Professor Swing's name was stricken from the roll of Chicago Presbytery some years ago. There can be no more serious split to-day. There are a few men, in various positions in the Church, who are out of sympathy with the faith and life of the Church, and who are responsible for whatever trouble exists to-day. On them rests all the blame. The Church at large is all right.

True, no doubt, but the few ministers and professors who are out of sympathy with the faith and life of the Church can make more noise than the seven thousand ministers who are working quietly and faithfully at their posts. And a lot of people in the Church always mistake noise for force.

THE statesmen of Europe as well as judges and other officers of the law are wrestling with Anarchism at the present time with rather indifferent success. An anarchist is generally a criminal of the lowest type. His character is usually as bad as possible and his creed may be summed up in our one word—destruction. His strength is in his bomb. The total number of these desperadoes is said to be small, but since the discovery of dynamite numerical strength is not as important as it once was. Officers of the law can scarcely be blamed for fearing the attacks of these bandits. A judge can hardly be expected to sit comfortably if under his desk or chair there may be concealed an infernal little machine that can blow him into eternity in a second. If sheriffs, policemen and other officers of the law may find dynamite under their front steps any night one can easily understand

that they do not wish to have much to do with those desperadoes.

WHY do people crowd into large cities? This question is being discussed in England and the United States, and will stand some vigorous discussion in Canada. The Redistribution Bill introduced the other day, which gives additional representation to Montreal and Toronto and blots several rural constituencies out of existence shows that the rush cityward exists in Canada to as great an extent in proportion to our population as in either Great Britain or the United States. In fact the rush on Toronto for several years was greater than that upon any city in America except, perhaps, Minneapolis. Nor can anybody tell what caused this rush or what was gained by it. Capital flowed in from all surrounding towns, and sought investment. Did the investments all pay? Could not much of the outside money have been just as well invested where most of it came from? Capitalists can answer these questions, but everybody has an interest in asking why people who have no capital crowd upon those points where labour is scarcest and food dearest?

IT is amusing to hear Canadians boasting about their loyalty, while every day our institutions are becoming more and more like those of our Republican neighbours. Great Britain is a free trade nation, while our policy is protection and our tariff was framed, if we rightly remember, by an American expert from Washington. In England the judges fix the boundaries of constituencies, and neither party ever thinks of taking an advantage in that way. In Canada the constituencies are carved out by whatever government happens to be in power the year after the census is taken. In municipal government our people are continually copying something from American cities. Deputations are constantly going over there to learn something from our neighbours. Vacant congregations often consider it evidence of high tone to get a pastor "from the other side." We talk about this fine country of ours, and parade our loyalty to the "old flag," and grow more and more like the Americans every day. If our attachment to Great Britain is genuine, why don't we take British institutions for our model?

THE deficit in the Augmentation Fund has been made up. The minimum salaries will not be reduced. The pastors of augmented congregations have escaped and the Committee breathes more freely. By the energy and business tact of the Committee and the liberality of a few friends in a number of congregations, the Church has been saved the disgrace of reducing stipends already far too small. It will not do, however, to have a small crisis on hand every spring. There may not always be a legacy to divide, and an annual spurt would soon ruin the fund. The Church may just as well go behind all local and temporary questions next June, and settle once for all the main question whether it is Presbyterian enough to work an Augmentation or Sustentation or any other Scheme, the working of which involves the unity of the Church and the payment of a little money. It may well be questioned whether a Presbytery that refuses to support the fund until the people in augmented congregations pay about twice as much per member as the people in other congregations want to support it at all. The importance given to special cases, most of them made special by the General Assembly, is pretty conclusive evidence that those who call attention to them are not very anxious to support the fund. There are special cases in every Scheme of the Church, and there always will be if they are worked wisely. The sooner we know whether we are drifting or not the better.

**MINISTERING WOMEN.**

AMONG the disciples of Christ who listened to His teaching and who beheld His miracles devout women were to be found. Women in various ranks of life found healing for soul and body at His gracious hands. To Him mothers brought their children for His blessing, to Him they brought their sorrows and from Him they found relief. The widowed mother of Nain had her only son, whose eyes had closed in death, restored to her by the life-giving power of His word, and the sisters of Bethany found the verification of the sublime words that bring comfort to bereaved hearts everywhere, "I am the Resurrection and the Life." No wonder, then,

that womanly hearts are drawn out everywhere in adoring love and gratitude to Him who has died and risen again to save from sin and its consequences all who accept Him as their Redeemer. It is no new thing, nothing peculiar to the nineteenth century, that women should be actively interested in seeking to extend the knowledge of Jesus Christ in the regions beyond. The forms of organization may be the product of the time, but the real essential service to the cause of Christianity on the part of consecrated womanhood dates from the days of the Saviour on the earth. Nor has the chain of women's testimony to the power of the Gospel been broken from those days to these. It might be as easy to trace the apostolic succession of devoted service by believing women as it is to establish the apostolic succession of existing episcopates.

In the apostolic Church women were active and zealous in extending the knowledge of the Gospel. Men and women together waited for the Pentecostal effusion of the Holy Spirit. They bore testimony to the truth of the Gospel by holy and self-denying lives, and when persecution scattered the infant Church, its members, both male and female, went everywhere preaching the Word. Aquilla and Priscilla did their part in the instruction of the eloquent Apollos, and the sixteenth chapter of the Epistle to the Romans reveals how active and devoted the women of the primitive Church were in the special work for which it was instituted. When the Church felt the chilling influence of the worldly spirit, and when ecclesiastical ambition corrupted and perverted the simplicity that is in Christ, much of the true devotion of soul and the exercise of charity largely owe their preservation in degenerate days to the loving and unselfish service of devoted women. Now in these days women are becoming again more active in the work of the Gospel and in all cognate movements inspired by its spirit for promoting the welfare of humanity.

The sixteenth annual meeting of the Woman's Foreign Missionary Society affords a striking evidence of how largely this movement has taken hold of the sympathies and co-operation of the Church. The progress of this movement is remarkable. From its beginning in 1876, when a little band of people deeply interested in Foreign Missions met to organize a woman's society, it has gone forward without a single instance of retrogression to the present time. Those most deeply interested in its welfare have doubtless had seasons of temporary discouragement, they may have sometimes met with apathy and unconcern where other things were expected, the love of some may have waxed cold, but no serious reverse has been encountered, no dejection, no real lack of harmony, no abatement of zeal, no slackening of endeavour. There has been no ebb in the tide that has continued to flow onward with steady advance since the first year of its effort. Now the movement virtually covers the Canadian continent. The ladies of the Church in the Maritime provinces, though for the sake of convenience have their own organization, yet the work is one, the methods are the same, and the spirit that animates both knows no division.

The ladies conduct the affairs of the Society with business-like exactitude and system, at least this inference is deducible from the reports that appear, though male representatives of the press are not permitted to enter. The press, on behalf of the public it serves, is usually jealous of all bodies who exclude reporters, and occasionally utters a protest against such exclusion, but it is generally conceded that there is propriety in the members of the Society being allowed to transact their business undisturbed by the presence of those who could only be onlookers, and who, by the nature of the case, cannot reasonably expect to be invited to take seats as corresponding members. If, however, the rougher and sterner sex are denied, and properly, the privilege of being present at the regular business meetings of the Society, they are cordially welcomed to the public meeting, which is not the least interesting feature of the annual assemblage. This time the annual meeting was one of the most successful yet held. In point of attendance, in Toronto at least, it is the largest that has assembled. Westminster Church, which can accommodate a large congregation, was completely filled by a deeply interested and attentive audience representing the various Churches in the city, in addition to the large body of delegates present from all over the province of Ontario. The arrangements were excellent, and reflected credit on all who were concerned in making them. The votes of thanks passed at the close of the session were well deserved. The speaking was much above the average. Professor McLaren, who has been for many years closely identified with the Foreign Mis-

sion work of the Church, very briefly, but very effectively, presented the salient points in the annual report presented by the Executive, and a few suggestive facts relating to the steady expansion and progress of the Society. Mr. Currie's short account of the condition of life in Africa and his labours there were graphic and interesting, and the address of the Rev. Mr. Gandier, of Brampton, was thoughtful and inspiring. The delegates in attendance will doubtless carry with them a new impulse to increased devotion and unflinching zeal in their efforts to be useful in the work of extending the Gospel of the blessed God in the spheres where their lot is cast. Their efforts will also help to deepen the interest of the entire Church, and enable it more fully to realize its responsibility to labour unceasingly in obedience to the divine commission, "Go ye into all the world and teach all nations."

#### MR. GLADSTONE ON PREACHING.

IT would be difficult to suggest a subject on which Mr. Gladstone is not prepared to give an opinion, either in the most explicit terms, or in mellifluous phrase that leaves the meaning in dispute. The latter form of expression, however, is usually confined to questions relating to political tactics, which lose his foes and bewilder his friends. Where great principles are concerned the venerable statesman gives no uncertain sound. The same frankness characterizes his utterances on moral and religious questions, and he never hesitates to give clear and definite expression to the views he holds. In last month's issue of the *Review of Reviews*, there is a most interesting paper by Mr. Stead relating to the agile octogenarian. Mr. Gladstone has a high regard for a faithful ministry, and he tells us plainly what he thinks is the duty of the occupants of the pulpit. Some might be disposed to think that the views expressed in the subjoined extract are a little too severe and antiquated for the incumbents of present day pulpits. At all events the words that follow are worth thinking about:—

"One thing," he said, suddenly becoming grave, "I have against the clergy, both in country and in the towns—I do not know whether the reproach applies to ministers of other congregations—I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and action to the bar of conscience. The class of sermons which, I think, are most needed, are of the class, one of which so offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why! the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best—the kind of preaching which men need most, but it is also the kind which they get least. The clergy are afraid of dealing faithfully with their hearers. 'And,' he added, 'I fear, although I have not the same data for forming an opinion, that this is equally true of the Nonconformist ministers. Mr. Spurgeon, I admit, was not so. He was a good and brave man, and my remark does not apply to him. But there is not enough of such searching preaching in any of our pulpits.'"

Before Mr. Stead rose to go, he asked what Mr. Gladstone regarded as the greatest hope for the future?

Mr. Gladstone paused for a time, not rightly understanding the question. Then he said gravely, "I should say we must look for the maintenance of faith in the invisible. That is the great hope of the future; it is the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with 'streams of tendency.' After sixty years of public life, I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality and nearness and the personality of God."

Numbers of Gospel hearers do not greatly relish the preaching that brings the great truths of revelation home to heart and conscience. Many prefer glittering vague generalities, or indignant denunciation of scribes and pharisees who lived 2,000 years ago. Plain, direct speech grates harshly on many ears. The preference is too much for the preachers of smooth things and fine fancies that please the imagination and touch the sensibilities without rousing the conscience. The ways of heavenly wisdom are pleasantness and all her paths are peace, but they mean more than an enjoyable diversion for an hour or two on Sabbath, leaving the ordinary course of daily life untouched. It would, however, do no good if the preacher, under the impression that he was impelled by faithfulness, were to indulge in ill-advised home-thrusts at individual hearers. It is the faithful and unflinching application of the great principles of the Gospel to the conditions of our time that is specially needed. What an influence for good on the lives of men did they cherish a strong conviction "of the reality, and nearness and the personality of God."

## Books and Magazines.

THE SANITARIAN. (New York. The American News Company.)—In this ably conducted monthly all subjects relating to Sanitary Science are ably and lucidly treated by experts.

BIBLE LIGHT ON MISSION PATHS. (Philadelphia. Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This is a series of Bible readings, hymns, etc., "prepared for use in missionary meetings of women and young people and in monthly concerts," and it is safe to say that it will be welcomed by a large number who desire to make meetings of this nature more interesting and inspiring. The subjects are well chosen and the Bible references cited at length have a direct bearing upon the subject in hand. The book concludes with a number of prayers arranged in Scripture language somewhat after the fashion of Matthew Henry's little work on "Prayer."

THE BIBLE TEACHER'S GUIDE. By James A. Worden, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—There are many teachers who feel that though they are trying to do their work faithfully, it is not as efficient as it ought to be. Evidently it was to meet the difficulties of this class of teachers that Dr. Worden prepared this little work. Almost every phase of Sabbath school work is touched upon, while the more salient features are set forth with great care, good judgment and wise discrimination. The price is so reasonable that the book is placed within the reach of all, and it certainly ought to be in the libraries of superintendents and teachers.

THE MAN OF UZ. By the Rev. S. A. Martin. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—The author, who is a professor of Homiletics in Lincoln University, gives here a course of eight lectures on the Book of Job. Though he deals with one of the oldest books, he deduces from it lessons which are admirably suited to the conditions of the present day, and though he deals with a book which is in some respects rather obscure, yet he makes his points so plain that no one can fail to understand them. The language is so chaste, the treatment so skillful and the lessons are so practical that the work deserves to have a large circulation among those to whom it is dedicated—the members of the Y.P.S.C.E.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—Interesting papers fill the pages of the May number of this Canadian magazine. "India, its Temples, its Palaces and its Peoples;" "Among the Magyars;" "Over the Sierras;" "Among the Mormons," by the editor; "The Story of the Dominion," by J. J. McLaren, LL.D., Q.C. "The Woman's Christian Temperance Union and its Work," by Frances E. Willard; "God in the Victorian Age," by Rev. W. Williams, D.D.; "Recreations in Astronomy," by Bishop Warren; "Aud Gwordie, the Saint of the Valley," by Rev. J. V. Smith, are among the more notable contents of the number. In addition there are good poems, original and selected, as well as a serial story and other valuable and interesting matters for various readers.

SUNDAY AFTERNOON ADDRESS. (Kingston: Published by the Students.)—In very neat form the students of Queen's University have published the series of addresses delivered by eminent men in Convocation Hall during the late session. The subjects and speakers are as follows: "The Bible and other Books," by Rev. Dr. Briggs; "The Old Testament and the New Criticism," "Revelations and Interpretation," and "Wrong Interpretations and a Wrong Spirit," by Principal Grant; "Personal Responsibility," by Rev. W. T. Herridge, B.D.; "The True Life," by Rev. Dr. Dyde, Professor of Mental Philosophy, Queen's; "Art as an Element in Spiritual Life," by Adam Shortt, Professor of Political Science, Queen's; "Christian and Unchristian Agnosticism," by Rev. Dr. Murray, Professor of Philosophy, McGill University; "Think on These Things," by Dr. Hume, Professor of Philosophy, Toronto University, and "Man, God's Interpreter," by Rev. G. M. Milligan.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street.)—The number for May very appropriately has for its leading article in the department of "Literature of Missions," a review of the work of William Carey, who, in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel Among the Heathen." The review is written by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland. Other articles of special interest and timeliness in this department are: "Immediate and World-Wide Evangelization," and "The Departure of Charles Haddon Spurgeon—Part II.," by the editor-in-chief, Arthur T. Pierson, D.D.; "Are Mission Converts a Failure?—Part II.," by Rev. Archibald Trumbull, B.D.; "The Training of Missionaries," by Rev. Edward Storow. The "Monthly Concert of Missions" is devoted to "Siam," written by Rev. F. F. Ellinwood. Other departments have the usual interest and variety.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: J. B. Treat.)—This is our old friend, "The Treasury for Pastor and People," in an enlarged form, with several new departments and a new artistic and emblematic cover. These are evidences of a prosperity well deserved. It is a noble magazine, always valiant for the truth. The frontispiece is a portrait of Dr. A. J. Brown, of Portland, Oregon, in whose church the Presbyterian Church of the United States holds its General Assembly this month. A beautiful view of the church is also given, with a sermon by Dr. Brown and his biographical sketch. The full sermons by Drs. Faunce and Van de Water are excellent. Several capital outline sermons follow. A grand expository lecture by Professor Murphy, of Belfast, Ireland; a thoughtful exegetical comment, by Dr. Kellogg, Toronto. A notable critical comment on the "Origin and Religious Contents of the Psalter," by Professor J. D. Steele, B.D.; "Higher Criticism," by Professor Terry; "The Mosaic Authorship of the Pentateuch," by Dr. Remensnyder; "A Pen Picture of Archdeacon Farrar," with portrait, by Dr. Cuyler; "The Sabbath Defended," by Dr. Kneeland; "Thoughts for Family Life," by Dr. Cuyler and Rev. S. Prenter; "Thoughts for the Hour of Prayer," "Exposition of Sabbath School Lessons," by Dr. Moment; "Russia and Her Religion," by Rev. C. M. Alford; "Current Religious Thought: Survey of Christian Progress, Illustrative Thoughts, Beautiful Thoughts, Thoughts on Current Literature," with bright, brief editorials, make up an excellent number for May.

## Choice Literature.

## ONE AFTERNOON.

Com. luded

He was a bachelor of forty, and forty might as well be eighty when you yourself look forth to twenty as a climax of maturity. Still Eleanor and her classmates were on terms of amiable equality with Doctor Munce; they patronized him—kindly; and when on occasion any one of them sat in his buggy with a fast bay mare ahead, she felt that the President of the County Board of Education had reason to be grateful. Even in Mishwauk, where the civilization, though frantically up to date, had holes in places, like bread that has been raised too rapidly, it was hard to account for Doctor Munce as the head of an educational body; he was the fussy, familiar sort of little man who is always called "good hearted," but the idea of his knowing anything about the examination questions was a well worn theme for jokes among the seniors, as well as the problem: How had he managed to get his medical degree?

His gay complacency was gone this morning, he was so like a worried Skye terrier, with his bushy eyebrows converging at that anxious height. This girl, with the soft brown eyes and tender mouth, was getting much pleasure out of the comparison.

"Yes, Miss Elner; I wisht I'd said what I got to say a year ago. Fact is I was shy, and folks gave you the reputation of being stuck-up. Now look here! Any truth in the report of you being more'n friends with Professor Blake? Well, you needn't answer; anyway, they say down to Wenosha he's engaged to his cousin, Miss Lilly Willard."

"I don't believe it, Dr. Munce."

"Come, now! don't say that; Blake's no favourite of mine—never was; but truth's truth; I ain't telling you this because I—well, you might's well know it; I've been thinking of you m'self a good while; time and again just on the point of telling you everything I got was yours. See? my sister lives next door to Willards at Wenosha; I was there yesterday; got called in to see Lilly; she was shrieking with hysterics by the hour. She'd heard some way about you and the professor, and that's what upset her. Awfully delicate anyway, and not much sense; pretty enough to look at, though. Well! she'd go on like a mad woman, raving that no one else should be Murray's wife. Hurd on the old folks; they think she'll die. Must be something in it, for they telegraphed Blake to come yesterday before I left."

The air was stifling, but gathering clouds and muttering thunder promised quick relief.

"Well!" he went on, "I'd given up; last time I was at the college I'd heard it pretty well talked up about you and Blake; it looked like an engagement all round. I went off feeling downright bad. But this thing happening at Wenosha gave me a new chance. Now you just find out for yourself and see."

"Find out!" There was fury in the red flash. "I don't find out things, Doctor Munce."

Boughs of white blossoms, white and white rose-dappled, blown wildly apart against a ground of darkly purple clouds; this theme on canvas always brings to Eleanor a heavy sense of trouble that will hardly let her breathe. The first sigh of the storm whirled every leaf as Doctor Munce exclaimed:—

"Well, he's got round! Pretty quick travelling that!"

It was Murray who was coming, with a tired step and gloomy face. The two men nodded and eyed each other evilly. He came to Eleanor's side and looked at her questioningly; but the doubt and resentment in her face were plain enough to make him turn sharply to the doctor, who began to talk himself, with an offensive drawl.

"Your cousin getting on all right, Professor Blake? She was pretty badly off when I left Wenosha yesterday; hope you were able to comfort her before you came up here. Taker a smart fellow to run two places at the same time."

Murray's dark face looked ugly, as if he were about to give a blow; and to Eleanor's seething spirit the sight of quick violence would have been a soothing balm. However, as he gathered himself together for a sufficiently scathing answer his hand went wandering mechanically towards a fine nearopter, whose green chiffon wings were folded on his coat-sleeve. When his fingers had closed upon it, and delicately pressed it into the mouth of a bottle absently drawn from some interior recess of his garments, he suddenly became aware of what he had been doing, and pitched the bottle from him angrily, saying only—

"If a professional man hasn't sense of honour to keep him quiet about his patients there are ways of forcing a sense of decency upon him."

The doctor's voice had a terrier note as he waged his head from side to side—

"Think I'm going to let you go on fooling this young lady without saying anything?"

"Better shut up about young ladies; Miss Glensing's had enough of it." As Murray moved nearer to him the doctor backed defensively against an apple tree and spread his feet to make a broader base.

"I ain't a bug to be chloroformed! Come now, tell the truth! Will you deny that your cousin, Miss Lilly Willard, considers herself engaged to you?"

"She cannot think so—now."

The doctor laughed—a breathy little chuckle.

"Since yesterday, ain't it? You've been rather slow making up your mind."

"I think you must excuse me," Eleanor broke in with cold distinctness, "from hearing any more of this. Murray, let me give you your ring; I shall not wear it any more, and perhaps your cousin"—

"Eleanor! surely you have no feeling about this poor girl!"

"I am deeply sorry for her, Murray; but I can never care for you again—don't try to tell me how the mistake was made—there is only one way out of it now; I shall not take you from her."

"But let me talk to you! I am coming with you now."

She shook her head with resolute refusal. Then he bent down and spoke very gently so only she might hear:—

"But think, dear girl; love doesn't end this way; our lives and thoughts have grown close together—they will not come apart, now, at a word. Listen, dear heart; I'll go away and write it all to you, then I'll come back. Don't

think I won't come back, whatever you may say. You will see it differently when you have read the letter."

He held her hands, and looked upon her with kind eyes deeply troubled, but full of tenderest meaning; then presently he turned and passed the doctor without seeing him. The wind had begun to howl like a dismal dog. The gate clanged, and the rain came pattering hard upon the leaves.

The doctor's face had grown benign and rosy, though it was trickling with the rain.

"Well, I give up!" he said pleasantly; "'taint no use, is it?" He stood with hands femininely posing on his hips and head askew.

"It's no use for you to say anything more, Doctor Munce!"—she spoke with angry intensity—"I can't like you any better because I have no friendship left for Professor Blake."

"Oh come!" with a reassuring cadence; "I'm no such fool's you think! It's easy enough to see that you won't get over caring for Blake in a hurry; no use counting on that. Pretty hard to get at what girls really do mean; but I see it all right now. All I got to say is this: if you've a notion to take that school in Wantonmah in the fall, I won't stand in the way of your getting a good place; I'll recommend you just the same if nothing had happened at all. Well! no use staying here and catching cold. Good-morning, Miss Elner!"

When he had gone the storm broke loose, and swept the boughs upon the grass; she stood there till the rain had drenched her, and tried—as youth does try—to think that joy was as much gone by as the wind-blown petals falling on the grass.

Murray's fondness for Lilly had been nothing beyond the teasing, petting affection of a brother, save that one time there had been some jesting talk of "waiting" for his little cousin, meaningless words that would only have been recalled with laughter in the crowded memory of a healthy girl.

A painful hour had passed when Murray had been summoned to her; she clung to the one idea with the great force that knows no reason.

Poems have been filled with power to wring tears from all humanity, by the loveliness of women no more beautiful than she, no more tender, and no more tenacious. But the cold prose of life found Lilly embarrassing to deal with. But little of this came to Eleanor from Murray's letter; it had not been so easy to explain at the expense of his young cousin. She gathered more from a tear-stained, misspelled missive, sent by Mrs. Willard. Her daughter wished to see Miss Glensing, and she took the "liberty" of asking her to come; the doctors said they could do nothing for her Lilly unless some steps were taken to relieve her mind of its distress. It was hard for the child who had never been crossed before! Miss Glensing would not refuse her. She did not; next day the haggard mother led her to her daughter's door.

"She wants to see you alone!" and Eleanor entered a chamber furnished in white wood with silver ornament, and pale blue hangings—a dainty nest for the white maiden curled up on the bed. She was piteously pallid; a ghastly rim showed under half-shut eyelids; and the purple shadows under them, and the drawn lips, were eloquent of pain.

The eyelids opened, and a solemn gaze was fixed upon Eleanor's face.

"Are you Miss Glensing?" she spoke in a languid, high-pitched voice, with long weak pauses—"I want to speak to you. You see you've only known Murray—a little while—you wouldn't miss him—as I do. He has always—belonged to me—and what shall I do—without him? Then if he should—marry you—it would be—so bad for him! He would go on teaching—at the college. Father says—it's wicked for him—to waste his life like that—when he might be making money. Father's ready—at any time—to take him into business at the Stock Yards. Then they say you're so strong! See how weak—I am! Don't you think—you might give him up? You wouldn't care much—but it will kill me."

There was no spirit in the words to rouse enthusiasm, but chivalry is not alone for men; the instinct to protect the weaker and more exquisitely made burns up to a fine flame of sacrifice in many a girlish soul.

And one's pity sprang to meet her—this lovely fragile thing. Her beauty called on every one to take her part; there never was such a pretty line as that of her brow and nose, and her mouth was a rose when she smiled. The blue silk thing about her shoulders gave striking value to the gold of the little rings of hair; and when her hand sought Eleanor's it was warmly pressed.

"Don't take him away from me!" It seemed that she must break with a rough touch, like fonish vases that can only be kept whole in cabinets; but there was incredible strength in the clinging fingers. "Promise! promise!" she whispered, with desperately insistent eyes.

So Eleanor gave up her lover there and then, with a vow much like an oath; and Lilly sank back on her pillow with a sigh of deep content.

When the mother came in she found a great change in her face; a dimple was playing in the white cheek, and her lovely sea-green eyes were full of laughter as Miss Glensing left her.

The high altitude of abnegation, upon which Eleanor found both self-approval and serenity, was not looked up to with respect by Professor Murray Blake. He laughed long and contemptuously at the arrangement; to be handed about between two girls was not his theory of a career; he supposed a man might still dispose of himself in marriage as he liked; then he grew angry, left her for days; came back to argue anew; while she remained complacently implacable.

It was only when Mrs. Willard came to tell him of Lilly's serious relapse and her own grief, that he yielded. When the news of their engagement reached Eleanor, the fatuous enjoyment of her own obstinacy was still too great to let her feel the loss with any pain.

She stood upon the platform on Commencement Day, as fresh and fragrant in white mull and June roses as if youth indeed had just begun; but Murray, facing her from among the audience as she sang the Schubert Serenade, had no smile for her upon his somber face. Every soft strain of the melody, full as it is of the soul of love, means to her only a message of farewell from eyes where love can never shine for her again.

The next day brought a letter from him terse and cool. They would probably not meet again, as he should go with

Mr. Willard, who was removing his family and his business concerns to California, within the month. He had accepted a professorship in a Western University; Lilly and he would be married in the spring; they sent their good wishes.

It must have been on this day that her heartache began. Miss Glensing's first term's teaching came to an end abruptly, with a summons from the Eastern city where her family dwelt. This family was only Minnie and their uncle, who had been father and mother to the early orphaned girls. It was the news of Uncle Ben's success in a huge project where all his unrewarded work had gone for years, that interrupted Eleanor's Wantonmah school-work.

Uncle Ben was a true American father to his nieces. "Well! have a good time, girls," was his repeated assurance, "anyway you think best;" and, true to the unspoiled instinct of their sex and country, they thought Paris best.

But it was in Paris that the sadness of her loss found Eleanor. The nights were full of it, and would not let her sleep; as for the days—a treadmill of sights and shops—they grew intolerably hateful. The new gowns and jewels, the beautiful Arch, the noble Place, the churches—all grew to be bewildering phases of one dreadful dream. At last she broke out and said she could endure no more of it! And so they came away with her—good little Minnie and Uncle Ben—and Paris has not known them since.

Her r6verie came to an end with the tenor's final note. They had not been bad years since this crisis in her life. The times of loitering in Continental lands were fruitful of new thoughts; better yet was the long time of being part of London's great complexity, putting the old Pestalozzian theories to work for muddy little children born with perverse h's. And there had been people, to know whom widened one's universe. But ah! there is a salt that gives to living a transcendent flavour, and these years knew it not.

With the thought she sighed; and as the palm trembled to its roots, looked up—to find a big man fingering its leaves inquisitively. He looked down. She saw two gray eyes under large perceptive bumps and curving brows.

"Murray! Professor Blake!" Professor Murray Blake it was; altered, although his dress had still the air of having been acquired by chance. But he was heavier, somewhat gray-haired, and the sardonic lines extending from the nostrils of his enquiring nose were deepened. They melted in a pleasant smile, however, as he told her he had been here for six weeks—he and the family.

"Oh! and how—how is Lilly?" she asked, in a tone that quavered instead of expressing the correct degree of interest demanded by convention.

"Lilly?" The smile broadened on his face. "Lilly is the most robust person of her time. The amount of solid gaiety she packs into twenty-four hours is stupendous; it would kill me to even try to keep up with her!"

A cynical chilliness settled thickly as a fog, and tasted quite as badly. That, her lover of years ago—hallowed still in her lonely heart by purest memories, tenderest regrets—should turn up all at once with prosaic chaff about his wife, in Bayswater, under the shadow of palm!

It was easy now to laugh and say:—

"You can't rely at all on those delicate fair girls! They are always sure to distance the toughest of us. I'm so sincerely glad to know she's well. And is she here this afternoon?"

"She was here; but she had something more stirring on hand, and left when the song began, having snared me into staying as a sort of hostage to politeness. We're all Lilly's slaves. She's really the most beautiful young married woman any one has seen; people stare at her, follow her, steal her photographs. It's rather rough on Betts; he's a quiet fellow and doesn't enjoy it."

"B—Betts?"

"Shelley H. Betts, the tired husband."

"Whose husband?"

He frowned deeply.

"Is it possible you've never heard?"

"No, oh, no! I thought of course it was you!"

An unmistakable amazement spread upon his face.

"We heard repeatedly of you and your affairs," he said. Then, with an introspective smile that seemed to have its source in a spring of reminiscent irony: "Shall I tell you about it?"

He sat down at her side.

"After you and I had—said good-by to one another, and the Willards and I had reached California, Lilly seemed further than ever from recovery; the wedding was put off till spring; I spent the winter doing some tremendous hard work at Slagranch University. When spring came Lilly began to bloom. Just when it dawned upon me that this was an exquisite young creature, charming with the withheld vitality of a lifetime, it dawned upon me that a certain wealthy young sash and blind manufacturer had supplanted me with my cousin. She smiled delightfully and said dear old Murray was so good! He would let her off! He would do anything for her. Of course he would; he was used to being thrown over, and he took to it kindly. They were married within the year. So much experience of one sort is bewildering to the dull, coarsely organized man; he can't get hold of the subtle feminine joy in giving up-things; he is even too dazed by it to go on experimenting. I still look at young women with wondering admiration—but always from a distance. Slagranch remains the centre of my labours; it's growing finely; I have extended leave this summer to look up some subjects over here—perhaps, I am presuming on your interest?"

"That could not be," she answered; "you can't blot out a capacity for friendship between people by the lapse of a few years. Ah! you're noticing the change in me? I'm more than ten years older."

"There is a difference," musingly.

"You may not mean to flatter me," she said it resolutely. "but I like myself worlds better now than then. I thought I was wise and high-minded, when I was a priggish young idiot. Oh, yes; it's a long time since I began to think so."

"This is a change indeed!" he said, half-jestingly; but his eyes were kind as in the old days.

"Don't think," he went on, quite gently, "that I'm unmanly enough to reproach you by a thought; a man should be able to shape life for himself. Still, I cannot see you, even now, and not feel that losing you has made the greatest difference to me."

The old love was shining in his eyes—she could not doubt it. Tears came, and a sob rushed up and choked her.

"Oh, Murray!" she cried from behind her handkerchief,

"If I could only live it over again I would let her die—cheerfully; but I would never let you go."

"Ah, Miss Glenning! I have found you!" Their hands, that would have met, drew back at the vibration of a sonorously profound bass voice. It was the matron. Standing, the area of her salmon silk, bestrewn with pinks and violets, made a great space magnificent. Miss Glenning felt distinct warmth from the radiation of her fiery visage. She was excitedly in motion; even the row of moss rosebuds around her cap stood up electrically on their wires.

Eleanor, yielding weakly to her commanding nod, presented Murray, mumblingly. Murray reluctantly allowed himself to be tangled in a skein of talk, largely made up, on his part, of faltering replies to searching questions of a purely personal sort.

"How very odd it is!" she said at length, "I never overcame my wicked prejudices against your country people till this afternoon. And now that Miss Glenning has succeeded in rousing my interest in all of them, whom do I directly meet but you, a Californian, the most picturesque variety, as I have read, of all Americans. You live yourself I suppose, on one of your mighty ranches, and ride among your galloping cattle. No? Ah, then, to be sure, you are a miner! I've seen most beautiful nuggets from the Californian mines. Really, I must run and fetch my Grisel—the dear girl would so delight in hearing all about that odd, wild life of yours. Keep him for me, dear Miss Glenning!" and with a glance of playful meaning that well-nigh came to a wink, she flattered rustlingly away.

"So, then," said Murray, "after all these years, no sooner have I found you than you give me away again? Only now it is to the child of this claret-coloured British lady."

"I'll tell them you're only a scientist without nuggets," Eleanor replied; "then they won't want you."

"I am still afraid of them, and your erratic conceptions of duty. See! there's a door at the other end: let us—evade them!"

Hand in hand they fled, laughing but fearsome, along the length of the conservatory. Not there, nor in any other refuge, were they overtaken by the pursuing matron.

"You seem to have had a very good time at the Cattermoul's after all," said Minnie, dryly, as they were driving home. "Minnie, duck, I take everything back. I even wish I could take you and Uncle Ben back—in the fall—to Slag-ranch University."—*Kate Lyon, in the Independent.*

THE MISSIONARY WORLD.

THE FORMOSA MISSION AGAIN—SELF HELP.

Some time ago I sent three letters to our Presbyterian papers, calling attention to the present position of our Formosa Mission as needing more room for the life that is in it. It wants chapels in districts once despising the "foreign devil" and his religion, but now seeking instruction, and it wants provision for the simplest daily necessities of the many young teachers even now ready to give themselves wholly to the work. Canadian Christians ought to understand that, for want of the very modest sums required for this extension work, the mission in Formosa is almost stationary as to occupying new territory—save for the efforts of the converts, stationary, while conscious of fullness of life and power and opportunity to go on and possess the land. Certainly Canadians as a rule do not understand the situation. We are like a fickle government sending an army out for a foreign conquest, which, after that army has made good, at tremendous cost of toil and valour, a brilliant position for effectively completing the conquest, gets sluggish about supplying necessary reinforcements for advance movements, and leaves the commissioned army standing there, watching sorrowfully the wasting opportunities for carrying its commission out to a victorious issue. Must it not be grievous to an enthusiastic army to have its hands tied like this? But there is one point in which our figure fails. We sent out no army. We commissioned one man, and he, with God's blessing, has raised the army himself in the enemy's territory. All he asks from us is bread and clothing for his officers and drill-sheds for his recruits. It is for want of this that the work stands hampered when all are ready and eager to go on.

Since writing these letters I received a communication from a valued friend, suggesting a reason why Canadians seem sluggish in regard to the present interesting state of the Formosa work. He stated in substance that several at least of his acquaintances have been under the impression that the principle of self-help is not being developed as it should be in our Formosa Church. He himself asks the question, How is it to be accounted for "that not a dollar is reported as given by all these zealous Christians in North Formosa?"

My own impression of Dr. Mackay had always been entirely the reverse of this. The whole spirit of the missionary and the mission had ever been to my recollection rugged, energetic, practical to a degree—to a refreshing degree. I cannot think that the impression mentioned by my friend is at all general. But wherever it does exist it will, and no mistake, hough the chariot horse of enthusiasm in the advance of our Formosa mission, so I am very willing to do what in me lies to prevent such damage. Facts will accomplish my purpose better than anything else, and out of many I wish to present a few that ought to come with all authority because taken from the General Assembly's Foreign Mission Committee's Reports now lying before me.

From that for 1886-87, page 17:—

"The preaching and the teaching are beginning to produce such results in the way of efforts for the maintenance of Gospel ordinances as might have been expected. The mission passed through a most trying ordeal through the invasion of the French. Many houses were made desolate, and many people, once in comfortable circumstances, were left

with only the clothes on their backs. Still we have to report that from March, 1886, to March, 1887, the Church in North Formosa spent \$975 60 in building and repairs. . . . The subscriptions varied from 15 cents to \$100."

The sum of \$975 60 "reported" as contributed by native Christians for one year.

From Report for 1887-88, page 23:—

"The whole Church in Formosa contributed in 1887 towards support of preachers, repairs of chapels, \$491 80. When the Loán-hong-to chapel was built the whole native Church contributed \$508 Labour of various kinds, day's work, free sites, etc., have been given by converts more or less since the establishment of the mission."

The sum of \$999.80 in money "reported" as given by these native Christians the next year, besides gifts of labour and land. Numbers of baptized persons, from whom almost exclusively this must have been drawn, 2,650. This number includes believers and their children.

From Report for 1889-90, page 33:—

For 1888 the sum of \$943 85 was raised by the native Church. Bibles with maps, etc., bought by the preachers cost \$100, and one preacher is supported by the people here—that makes another \$100, so that the total sum would be \$1,143.85. . . . Were it not for the French troubles the Sin-tian congregation would be supporting its own native pastor by this time. As it is they are looking forward to that in the not distant future."

The sum of \$1,143.85 "reported" as given the next year by the native Christians.

The reading of these Reports of the Foreign Mission Committee has been to me most refreshing. I am sure they do not read nearly so much as they should be by those really interested in missionary news. A file of these reports would be a fund of information and inspiration to many an anxious worker in a missionary society. The writer would be glad to know if such a file could be got by a private party and where.

In the Report for 1890-91 we are told that statistics had not yet reached the Committee, but I quote from a letter of one who carefully watches for all Formosa news. "Three Churches, viz., Sin-tian, Toa-tin-tia and Tam-sui are now (December, 1891) each supporting their own native preacher, besides the usual general contributions, etc."

These facts will speak volumes to those who intelligently consider the circumstances of the people.

1. These Formosan Christians are young converts in a younger Church. The oldest of them can not yet be twenty years old as a Christian, for it is just twenty years ago last month that Dr. Mackay first set foot on the island. It must be the "day of small things" with them, the first turns of the snowball, and yet, as regards practical self-denial and vigorous self help, how much that begins to look like maturity even now.

2. It should always be borne in mind that the children of believing parents swell the number of baptized persons, but do not in a corresponding degree add to the number of burden-bearers in any Church.

3. One dollar in Formosa represents in labour or self-denial as much as two or three times that sum in Canada, for labour, though higher there than on the mainland of China, is much cheaper than it is here.

4. These Christians are not under British laws, or surrounded by a well-wishing, generally-Christianized community. They are pressed on every side by the soul-hindering, deadening influences of heathen indifference, worldliness and selfishness, the very influences against which Dr. Duff warns missionaries themselves. The circumstances of these native congregations can best be understood by thinking of a company of our own Protestant converts gathered to the truth from the midst of a densely Roman Catholic district in Quebec. It is well known that their difficulties are so great that, rather than face them, a large proportion of the converts leave the country altogether. In seeking to understand the circumstances of these native Christians, we must not think merely of a struggling handful in our own land of blessed light and privilege.

But however gratifying and satisfying the above facts may be, they are but what I would confidently expect to result from Dr. Mackay's aims and methods right from the beginning. With a pertinacious energy he has sought to win and use native hearts, native hands, native gifts. The best authoritative record of the mission that is now within my reach is contained in a very interesting paper in the *Presbyterian College Journal*, February, 1890, on the North Formosa Mission. The paper is from the pen of Rev. John L. Murray, of Kiucardine. He gives an extract from the Foreign Mission Committee's Report for 1873, the year following our missionary's landing in Formosa, which speaks of "five converts from heathenism baptized, of numerous enquirers, of a little chapel built by the natives themselves opened for public worship." Any one familiar with Dr. Mackay's reports and letters will remember how constantly they contain notices of the activity, devotion and self-denial of these "babes in Christ," chapels and school-houses built, roofs renewed, the destructions of the terrible typhoons repaired, and deprivations of the ever voracious white ants patiently met. These things are often mentioned. But I think the regular gathering in money for Christ's work amongst them is not so generally understood here. Every man, woman and child belonging to the Churches is expected to take part in this. I remember not long ago reading an interesting account of this collection at Tam-sui, in which Dr. Mackay's own children took part, presenting their strings of cash to be

counted and added to the rest. Might not many in Canada learn a lesson from this wise way of letting the little children join their elders in tasting the sweetness of self denial for Christ's cause?

Surely God, by His servant's hand, is "laying the stone" of the Formosan Church "with fair colours," and the deep, rich traits of Christ-like self-denial are not wanting. It is an honour, such as few Churches have been privileged to enjoy, to hold the position of "nursing mother" to such a young Church as this. It will be a childish as well as a criminal thing if we fail to supply with necessary nourishment the nursing committed to our care, complaining that "it grows too fast." A genuine mother glories in the growth of her first-born, no matter how heavy the consequent demands upon resources. It is the time of early growth with the Formosan Church just now. It is stretching at every joint, and strengthening at every muscle. Truly it is a "proper child." But a growing child must not be punished, or it will grow upon its own strength, which may seriously injure its constitution. If, under the pressure of these repeated pleadings for a preacher from these once hostile villages, Dr. Mackay should over-press his already willing and working converts, would not serious damage be done? But there he stands without the supplies needed for this extension work, and again and again must send the answer to those who are "an hungered and can get no meat," "I have no power to send you a preacher yet." The Foreign Mission Committee has not the power to help it. It can only appropriate the funds given to it, apportioning it among all the different fields. This needs a general awakening to the actual state of the case, and that those whose hearts are made willing should at once take the matter up, and send supplies to the Committee directly for that purpose. The sum of \$100 will send out a carefully-trained worker into the field. From \$250 to \$500 will build a chapel. From \$60

\$90 a year would rent a suitable room where a chapel is not yet built. So it is within the reach of many a single individual in this land of plenty to open a new station at one stroke. There are many Sabbath schools that could, and be so much the stronger for it, support a new preacher all themselves. Others could take a Bible woman. Christ has hands enough for every part of His work if only His servants were serving their Master instead of pleasing themselves. "The King's business requires haste."

It is my earnest prayer and continued expectation that the Formosa Mission shall be supplied with all it can use in the rapid, efficient advance of its work. I am eager for facts to become known, for the truth is all that is needed to remove any impression that may hinder the large-hearted liberality of those who love Christ's work in Formosa. For that work much prayer has gone up, and in its behalf rich answers have already come down. To those praying for a blessing on the Formosa Mission that promise is literally fulfilled, "I will pour you out a blessing that there shall not be room enough to receive it." But can we not make room? Will those especially who cannot give much money take up this special petition that Dr. Mackay shall speedily have supplied him all he needs, enough and to spare; also that a divinely-fitted and commissioned helper be prepared and sent out to him from Canada just as soon as may be. Christ's work in Formosa needs these two things, and they shall be given in answer to prayer. "Make haste to help, O Lord," for "the time is short." ANNA ROSS.

*Bracefield, April 27, 1892.*

EDUCATIONAL AND ZENANA WORK.

The Misses Stockbridge have done nobly, and the fruit of their labours is seen in many ways. The large numbers that come to the Sabbath school, to the day school, the good behaviour, the glad welcome in the houses, and the readiness to listen to the hymns of praise, all testify that the Gospel messenger has been faithful in her labour of love for the Master. They have opened three hundred houses in Mhow and the surrounding villages. Miss Ross has three schools in her charge. The one in Mhow has an attendance of 140, in Pensionpura, thirty five, and Kisenpura, seventeen. In the large school, English, Gujerati Marathi and Hindi are taught. Dr. Fraser, in addition to her medical work, takes charge of the senior English division, which is a great relief to Miss Ross. It is impossible for Miss Ross and Miss Fraser to overtake all the zenana work; over seventy visits have been paid since December, and frequently they have gone in the evenings to neighbouring villages with medicine for the sick and the news of eternal life. The cry from this station for additional workers is a very earnest one.—*W.F.M.S. Report.*

C. C. RICHARDS & Co.

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

Wheatley River, P. E. I. MRS. ALBERT MCKAY.

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

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Weak Lungs—Use it. For sale by all druggists. 35 cents per bottle.

One rounded teaspoonful of

Cleveland's Superior Baking Powder does better work than a

heaping teaspoonful of any other.

Cleveland's is wholesome, leavens best and leavens most.

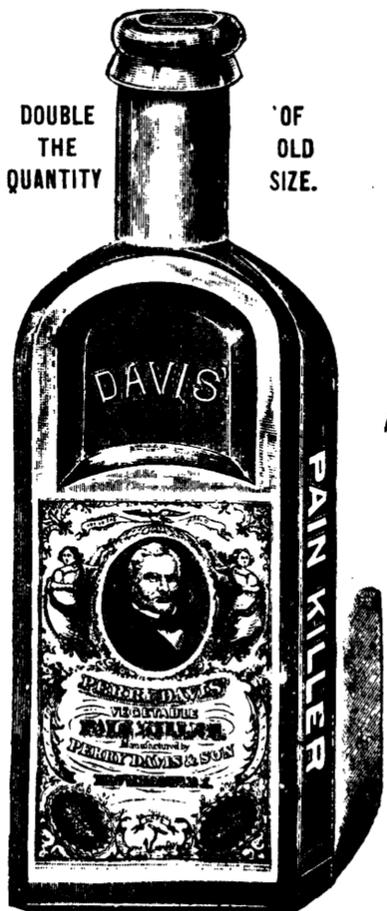
# "German Syrup"

**Asthma.** "I have been a great sufferer from Asthma and severe Colds every Winter, and last Fall my friends as well as myself thought because of my feeble condition, and great distress from constant coughing, and inability to raise any of the accumulated matter from my lungs, that my time was close at hand. When nearly worn out for want of sleep and rest, a friend recommended me to try thy valuable medicine,

**Gentle,** Boscbee's German Syrup. I am confident it saved my life. Almost the first dose gave me great relief and a gentle refreshing sleep, such as I had not had for weeks. My cough began immediately to loosen and pass away, and I found myself rapidly gaining in health and weight. I am pleased to inform thee—unsolicited—that I am in excellent health and do certainly attribute it to thy Boscbee's German Syrup. C. B. STICKNEY, Picton, Ontario."

## JUST OUT!

HAVE YOU SEEN IT?  
THE BIG BOTTLE  
PAIN-KILLER



Old Popular 25c. Price.

## Ministers and Churches.

### WOMAN'S FOREIGN MISSIONARY SOCIETY.

The sixteenth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) was opened in Westminster Church, Bloor street, on Tuesday, May 3. There were about 400 delegates from all parts of Ontario present, and the meeting was presided over by Mrs. Thomas Ewart, Toronto, president of the Society.

The delegates registered were as follows:—

Mrs. T. Perrin, Pickering; Mrs. Morton, Carluke; Mrs. Wm. Givens, Hamilton; Miss C. Thomson, St. Catharines; Miss M. C. Bruce, Gormley; Miss Jane Gibson, Orton; Mrs. Boulton, Paris; Mrs. Fairbairn, Peterboro'; Miss Brodie, Port Hope; Miss Farquharson, Claude; Mrs. Burson, St. Catharines; Miss C. B. Gordon, St. Helen's; Mrs. G. W. Field, Guelph; Mrs. Stewart, Perth; Mrs. McNab, Lucknow; Mrs. J. McClellan, Bowmanville; Mrs. Hunter, Norval; Mrs. Kellock, Spencerville; Miss Sarah Carr, Keady; Mrs. P. Stover, St. Thomas; Mrs. F. Smith, Bradford; Mrs. Salmoni, Amherstburg; Mrs. J. McIntyre, Fullerton; Mrs. R. Johnston, Clark; Miss Scott, Eramosa; Mrs. Rose, Elora; Mrs. D. C. Hossack, Orangeville; Miss Young, Erie; Miss Small, Oshawa; Miss McMeekin, Edmonton; Mrs. R. McCulloch, Edmonton; Mrs. Fraser, Bowmanville; Mrs. Cockburn, Paris; Mrs. Stinson, Alliston; Mrs. Abraham, Agincourt; Mrs. Waugh, Stratford; Mrs. Wilcox, Oshawa; Mrs. Kirtton, Woodstock; Mrs. McMurtry, Harriston; Mrs. T. Fair, Clinton; Mrs. A. McKay, Lucknow; Mrs. C. Fletcher, Thames Road; Mrs. A. Steele, Orangeville; Mrs. Lambert, Acton; Mrs. Wm. McGill, Port Perry; Mrs. Howie, Waterloo; Mrs. Carruthers, Waterloo; Miss H. Buchanan, Hamilton; Mrs. N. Garland, Eglinton; Mrs. Grant, Orillia; Mrs. Colquhoun, Waterloo; Mrs. Schenerman, Waterloo; Mrs. McDougall, Brampton; Mrs. A. Thompson, Bradford; Miss L. M. Borrowman, Whitby; Miss McColl, St. Thomas; Mrs. R. Lawrie, St. Catharines; Miss McCrosbie, St. Helen's; Mrs. C. C. McFadden, Cannington; Miss Findlay, Hamilton; Mrs. R. D. Foote, Collingwood; Mrs. Roger, Fergus; Mrs. Hurt, Brantford; Miss McMaster, Montreal; Mrs. B. L. Cameron, Ayr; Mrs. R. Edwards, Cannington; Mrs. McTavish, Parkhill; Mrs. W. Burnett, Cobourg; Mrs. W. Graham, Galt; Mrs. J. Cameron, Durham; Mrs. J. McLennan, Lindsay; Mrs. J. Malcolm, Teeswater; Mrs. Lord, Grafton; Mrs. J. Robertson, Teeswater; Miss M. L. Hislop, Ingersoll; Miss A. B. McEride, Port Perry; Miss Modewell, Stratford; Miss L. H. McLennan, Lindsay; Miss C. Smith, Guelph; Mrs. Burnham, Port Perry; Mrs. Burnett, Alliston; Mrs. A. Ferguson, Eversley; Miss L. McConkey, Barrie; Mrs. J. W. Chalmers, Poole; Mrs. A. Meiklejohn, Harriston; Miss L. Kerr, Galt; Mrs. J. Steele, Dundas; Mrs. W. J. Watson, Ayr; Miss Kyle, Dundas; Mrs. B. Sutherland, Bond Head; Mrs. Wm. Byers, Gananoque; Mrs. Fletcher, Hamilton; Miss Duff, Lakefield; Mrs. T. Henderson, Lakefield; Mrs. Sproat, Mansewood; Mrs. Renwick, Kirkwell; Miss Wier, West Flamboro; Mrs. Kuler, Iroquois; Mrs. A. H. Allan, Paisley; Miss Ferrier, Caledonia; Mrs. Lockhard, Hespeler; Mrs. J. M. Davis, Port Perry; Miss A. Hall, Peterboro'; Mrs. D. Campbell, Tansley; Mrs. Forbes, Hespeler; Mrs. Bremer, Sarnia; Miss Pyper, Woodstock; Mrs. George Paton, Peterboro'; Miss Steven, Guelph; Mrs. J. McD. Duncan, Tottenham; Mrs. Wm. Robb, Seaford; Mrs. A. R. Jamieson, Mount Forest; Miss N. Sutherland, Cobourg; Miss F. Donaldson, Ayr; Mrs. A. S. Ferrier, Woodstock; Mrs. D. McCrae, Guelph; Mrs. George McKenzie, St. Thomas; Mrs. A. McArthur, Chatsworth; Mrs. Thomas Stewart, Belleville; Mrs. E. McLeod, Parkhill; Miss Gibson, Ottawa; Mrs. A. Irving, Pembroke; Mrs. J. L. Campbell, Cheltenham; Mrs. Ellison, Tottenham; Mrs. C. Johns, Ayr; Mrs. A. McKay, Chatham; Miss T. McKenzie, Harrington; Miss G. Gemmill, Edmondville; Miss C. Matheson, Harrington; Mrs. Tarnahill, Belleville; Mrs. D. Cameron, Glenora; Mrs. Munroe, Morrison; Mrs. Robertson, Morrison; Mrs. Stevenson, Barrie; Mrs. Munroe, Harriston; Mrs. A. H. Scott, Perth; Mrs. Elliott, Parkhill; Mrs. J. Hay, Cobourg; Mrs. Mann, Baltimore; Mrs. Drinkwater, Cheltenham; Mrs. Hamilton, Motherwell; Mrs. R. Innes, Peterboro'; Mrs. J. Murphy, Orton; Mrs. K. McLean, Guelph; Miss McPherson, Stratford; Miss Ross, Guelph; Miss T. Manson, Valetta; Mrs. Frankish, Uxbridge; Mrs. Ball, Vanneck; Mrs. Harry Purvis, Quebec; Miss Drummond, Newcastle; Mrs. John Somerville, Owen Sound; Mrs. W. A. McKay, Woodstock; Mrs. McL. Scott, Toronto; Miss Florence Shaw, Guelph; Miss Addie Oliver, Newmarket; Miss Faris, Bradford; Miss Goodfellow, Bradford; Miss Graham, Claude; Miss Thymie, Markham; Mrs. M. C. Cameron, Harriston; Mrs. George Vallance, Hamilton; Miss J. Henry, Agincourt; Mrs. D. S. McFarlane, Claremont; Mrs. Yule, Paris; Mrs. Wm. Nelson, Scott;

Mrs. J. W. Irwin, Clinton; Mrs. J. B. Mullan, Fergus; Mrs. Saunders, Carluke; Mrs. James Casswell, Bond Head; Miss Arnott, Oakville; Miss L. Mitchell, Ayr; Mrs. Goodwin, Galt; Mrs. Taylor, Gananoque; Miss Aggie Darling, Caledonia; Miss Annie Smith, Sanford; Mrs. H. Walker, Guelph; Mrs. McCulla, St. Catharines; Mrs. Macdonald, Scarborough; Mrs. Johnston, Grafton; Mrs. Ratcliffe, Newmarket; Mrs. Dr. Robertson, Milton; Mrs. Elliott, Milton; Mrs. C. Robertson, Hillsburg; Mrs. John Marshall, St. Catharines; Mrs. E. Wallace Waits, Owen Sound; Mrs. C. H. Cooke, Smith's Falls; Mrs. Charles Leonard, London; Mrs. Henderson, Claremont; Mrs. O'Flynn, Shelbourne; Miss Nickell, Limehouse; Miss Katie Robertson, Collingwood; Mrs. Robertson, Collingwood; Mrs. J. M. Weir, Woodstock; Miss C. McEwen, Lakefield; Mrs. H. J. Strong, Goderich; Mrs. Smellie, Fergus; Miss Laidlaw, Parkdale; Mrs. McQuesten, Hamilton; Mrs. George Galt, Parkdale; Mrs. J. Henderson, Limehouse; Mrs. J. A. R. Dickson, Galt; Mrs. A. D. McDonald, Seaford; Mrs. George Murray, Streetsville; Mrs. John Murray, Grimsby; Mrs. James Craik, Port Hope; Miss Bruce, Cashel; Miss Telfer, Ayr; Miss Milne, Claremont; Mrs. S. N. Munro, Peterboro'; Miss S. Mullin, St. George; Miss Sinclair, Miss Mary Crang, Braemar; Mrs. Eastman, Oshawa; Mrs. W. D. Ballantyne, Elmhurst; Mrs. J. Heagans, Pickering; Miss Harvay, Woodstock; Miss A. Kilkenny, Bradford; Miss Jessie Anderson, Woodstock; Miss Michael, Brooklin; Miss Young, Hamilton; Miss Miller, Eglinton; Mrs. M. Bethune, Gravenhurst; Miss Smith, Woodstock; Miss Clark, Toronto; Miss G. W. Hodgetts, St. Catharines; Miss Smellie, Fergus; Mrs. M. Green, Hillsburg; Miss Gillespie, Toronto; Mrs. McClelland, Toronto; Mrs. Sutherland, Ripley; Miss James, Walkerton; Miss Hood, Milliken; Mrs. Ormston, Columbus; Miss McLeod, Cold Springs; Mrs. J. G. Mathieson, Cambellford; Miss C. Watson, Wexford; Miss Pritchard, Forest; Mrs. G. H. Clemens, Port Perry; Miss Young, Claremont; Mrs. W. Robertson, Walkerton; Miss Tuch, Hamilton; Miss McIlwain, Hamilton; Mrs. Beane, Cheltenham; Miss Gibson, Grimsby; Mrs. S. Smith, Toronto; Mrs. French, Unionville; Mrs. R. Irwin, Mrs. Culross, Toronto; Mrs. H. L. Coombs, Simcoe; Miss A. Ross, Cannington; Mrs. Calder, Atwood; Mrs. W. M. Currie, Port Perry; Mrs. I. J. McEwen, Toronto; Mrs. MacLennan, Lucknow; Miss Young, Toronto; Miss Anderson, St. Helen's; Mrs. Jeffery, Toronto; Miss McNaught, Galt; Mrs. Carmichael, King; Mrs. T. A. Mann, Orillia; Mrs. H. Uxbridge, Mrs. Davidson, Nelson; Mrs. N. R. P. Campbell, Drumbo; Mrs. Mc. Lall, Stayner; Miss J. McMillan, Thamosford; Mrs. John McClive, St. Catharines; Miss Wells, Eversley; Mrs. N. Walsh, Peterboro'; Mrs. D. Grant, Gravenhurst; Mrs. J. Thomson, Ayr; Mrs. Allan, St. Catharines; Miss Gray, London; Miss Davison, Peterboro'; Miss W. Mackenzie, Thamosford; Miss M. Hall, Brantford; Mrs. J. W. Vandicar, Touro; Mrs. Crowle, Markham; Mrs. Arnott, Oakville; Mrs. Robert Reid, sen., London; Mrs. Dowsley (China), Campbellford; Mrs. R. Grant, Hamilton; Mrs. J. Fraser, Lancaster; Mrs. Cameron, Barrie; Mrs. Murray, Brampton; Mrs. J. Keith, Galt; Miss N. James, Milland; Mrs. Caldwell, Woodstock; Mrs. Forrest, Owen Sound; Mrs. W. H. Daur, Birchville; Mrs. James Caton, Owen Sound; Miss J. Green, Mrs. Crombie, Toronto; Mrs. Galloway, Richfield; Mrs. W. G. Hanna, Uxbridge; Mrs. W. MacLaren, Toronto; Mrs. T. Ferguson, Horning's Mills; Mrs. Hossack, Lucan.

A devotional meeting was held at nine o'clock Tuesday morning, and though the weather was unfavourable most of the delegates were present. Mrs. Gray, Brampton, led the meeting, special prayers being offered for the suppression of the opium traffic in China and India. The services at ten o'clock were opened by Mrs. Gunther, Toronto, leading in prayer and all joining in singing the hymn, "Unto the hills do I lift up my longing eyes." Mrs. Ewart, president, and Mrs. Fraser, Lancaster, conducted devotional exercises.

Mrs. Ewart, in her usual kindly manner, gave all a hearty welcome and spoke very encouragingly to those who had been working through the year. Before sitting down she asked to be allowed to read a letter from Mrs. Harris in behalf of her family, thanking the different Auxiliaries and Societies for their sympathetic messages in reference to their recent bereavement.

After singing the hymn, "Jesus Thou joy of loving hearts," the reports of the Presbyterian Societies were read, most of them showing greater interest and earnestness in the work, larger desires to advance, better methods of working, more direct giving, and not so much by socials, etc. However, there has been one thing to be regretted, some of the Mission Bands having merged into Christian Endeavour Societies. While being in sympathy with these Societies, the officers of the W. F. M. S. do not like to feel that the Foreign Mission work is set aside in this way. They strongly urged the members to be faithful to their own work. Miss Haight read a number of letters of greeting from sister societies in the United States, all breathing a friendly tone and showing that the same noble work is being carried on by them. Miss McMaster, Montreal, and Mrs. Edward Blake, representing the McAll Association, and others also spoke cheery words of encouragement.

The afternoon session was opened with devotional exercises by Mrs. Rogers, Gananoque. The annual reports were then presented, Mrs. Harvie, foreign secretary, stating that they had experienced both joy and sorrow. Reference was made to the death of Miss Harris, Miss Rodgers' resignation and Dr. Beatty's ill health and slow improvement. Then the missionaries in Honan have suffered greatly from the hostility of the natives. In all their letters the main thing was to keep praying for them. The boarding school at Indore has been finished and at present has fourteen girl inmates.

Mrs. Shortreed gave the Home report, showing encouraging and gratifying increase of membership and new societies organized; also giving many instances of how Auxiliaries can continue working under all circumstances. A very interesting feature was a letter from the Auxiliary in Indore Presbytery, having a membership of thirteen and evidently working hard. They had an offering of about \$15, and asked to be allowed to dispose of it themselves, as they could know and see so much better how to use it. Their greeting was John x. 11. There was also a pleasant report from the Buleah Sioux Reserve Auxiliary, which meets every week, and is composed of Christian Indian women, who hold their meetings and do bead work, and sell it for the benefit of missions.

The work all through has been greatly blessed, and gives fresh courage for the ensuing year. Mrs. Jeffrey had many acknowledgments from our missionaries, thanking the societies for goods sent out, also telling how they were appreciated.

The publication report, given by Mrs. Telfer, showed a decided advance on former years, the issue now being 9,165 copies monthly, an increase of nearly 2,000 on last year.

The financial statement shows a total of \$39,141.10, including a balance of \$1,479.81 from last year.

After adopting these reports, a quartette of young ladies sang, very sweetly, "Abiding Rest."

Business from last year caused quite a discussion, such as the revision of constitutions for Mission Bands, and amendments taking up much time. Dr. Beatty was on the platform, but suffering from a severe cold could not speak. The ladies, however, gave her a standing welcome. Prayer by Mrs. Ball, London, for native Christians brought the afternoon meeting to a close, and the ladies adjourned to the lecture-rooms, where an enjoyable reception was held in a cosily-furnished room, the ladies of Westminster receiving. They had provided a very delightful tea, which was appreciated by all who participated.

The Presbytery of Toronto being in session, Rev. Mr. Neil tendered to the members a cordial invitation to tea, a number of whom accepted.

The public meeting in the church in the evening of Tuesday was an evidence of the deep interest taken in the proceedings of the Society. Before the hour of meeting every part of the large, commodious and comfortable building was occupied. Many were seated in the aisles and a few had only standing room, while quite a number turned away when they saw the crowded state of the church. Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, presided. The opening exercises were led by Rev. Dr. Wardrope, Moderator of the General Assembly. The first speaker was the Rev. Professor McLaren, who presented to the large audience the salient features of the reports submitted in the afternoon, and showed by a comparative statement the steady growth of the women's movement, and concluded with a fervent address of encouragement to the delegates and a call for greater activity on the part of the Church. Collection, \$156.

The Rev. J. Currie, a missionary of the Congregational Church, home on furlough from his field of labour in sub-equatorial Africa, gave a graphic delineation of the condition and customs of the people among whom he labours. He spoke of

# Exhaustion

## HORSFORD'S ACID PHOSPHATE,

A wonderful remedy of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says:

"I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free.

RUMFORD CHEMICAL WORKS, Providence, R.I.

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

the valuable services lady missionaries can render in the foreign field.

The Rev. Dr. Kellogg made an impromptu speech, having been called on to speak only after entering the church. He gave some of the reasons for his acceptance of the call addressed to him from India. He did not propose to leave because he did not like Toronto, nor because he had not a sufficient field of usefulness; neither was it because he felt uncomfortable in St. James Square Church. He had a tolerably wide experience, but he did not know of a more desirable congregation. He was leaving because the needs of the Indian field and the claims of the special work he was asked to do were irresistible. He showed by a few pertinent illustrations that revision of the Hindu Old Testament and the Urdu New Testament was urgently necessary, and that the free circulation of the Scriptures among the natives of India would be a powerful means of bringing them to a knowledge of the Gospel. He also gave several indications of the hopeful state of mind among the educated classes in relation to Christianity.

The closing speech was by the Rev. A. Gandier of Brampton, who delivered an earnest and impressive address taking for his theme the motto of the Society, "The World for Christ," and this he also inverted into "Christ for the World." The difficulties and discouragements in the work of the world's evangelization were enumerated and strong condemnation was meted out to the opium traffic in India and China and the drink and slave traffic in Africa. He concluded with cheering and encouraging counsels to those engaged in the work of carrying out the divine command to "Go into all the world and preach the Gospel to every creature."

Wednesday morning the business was principally Board work. The election of officers resulted as follows: Mrs. Thomas Ewart, president; Mrs. McLaren, first vice-president; Mrs. Kirkland, second vice president; Mrs. G. H. Robinson, third vice president; Mrs. C. Hamilton, fourth vice-president; Mrs. Harvie, foreign secretary; Mrs. Shortreed, home secretary; Mrs. Playfair, recording secretary; Miss Haight, corresponding secretary; Mrs. Jeffrey, secretary of supplies; Mrs. Telfer, secretary of publications; Mrs. MacLennan, treasurer; Mrs. Fraser, Parkdale, Mrs. Carlyle, Mrs. Caven, and Miss Bethune, officers of the Society, executive committee; Mrs. McRae, Guelph; Mrs. Smellie, Fergus; Mrs. Ross, Kingston; Mrs. Thorburn, Ottawa; Mrs. Ball, Vanneck; Mrs. Playfair, Mrs. MacLennan and Mrs. Kirkland, Toronto, nominating committee.

A devotional meeting was held for an hour led by Mrs. D. J. Macdonnell, and then the other business was finished.

The afternoon was more general. After arranging for the disposal of the money, Mrs. McQueen, Hamilton, dedicated it, in a very earnest and devout prayer.

New business occasioned considerable discussion; a few wished to abolish the Juvenile Mission Bands thinking that they spoiled the Sabbath school giving; however it was voted on, and it was resolved to retain them; other matters were left for the Board for decision. Mrs. Harvie moved a resolution to be sent to Mr. and Mrs. Harris, expressive of sympathy with them in their recent bereavement, which was seconded by Mrs. Byers, Gananoque, and carried. Mrs. G. H. Robinson moved that the meetings be held hereafter on the third Wednesday and Thursday of April, and as Dr. Reid particularly desires it, the ladies decided to have it so in the future, as the Church Treasurer's books have to be closed on the 6th May.

The next annual meeting was voted on. The choice lay between Brockville and London, the former receiving 162 and the latter 184, and accordingly London was decided on as the place for holding the next annual meeting.

Dr. Beatty was present, and spoke a few words, though she was evidently suffering. She described her hospital work and gave some interesting details concerning it. Votes of thanks were passed to Dr. Reid for his valuable services, to the railway companies, the trustees, and the choir of Westminster Church and to those who had so kindly entertained delegates. After prayer by Mrs. McCalla, St. Catharines, the meetings were ended, every one being delighted with the sixteenth annual meeting of the Woman's Foreign Missionary Society.

THE address of the Rev. J. W. Pehman is Elk-horn, Manitoba.

MORE than forty catechists will leave for the Home Mission Fields of the Presbyterian Synod of the Maritime Provinces in the course of a day or two.

WE are glad to find that Rev. Mr. Meikle and family, after their sojourn in the sunny South, have returned to the city. He will be found in his former home, 25 Oxford Street.

AT a meeting of the Alberton congregation, held on Tuesday week, a very hearty and unanimous call was given to the Rev. John McClung, at present supplying the Presbyterian pulpit there.

GALIC-SPEAKING ministers or probationers, eligible for call to the congregation of Mosa, are directed to correspond with the Rev. Alexander Henderson, Appin postoffice, Presbytery of London.

ALL correspondence in connection with Home Mission work in the Presbytery of Chatham for June, July and August, should be addressed to Rev. W. Fleming, Essex, in the absence of Rev. Dr. Battisby.

THE Rev. D. McGillivray has declined the call presented to him from Carberry and Virden, Manitoba. Both these charges, in bright and busy towns on the main line of the C.P.R., afford fine fields for eligible clergymen in the East who may be desirous of locating in the West.

A CLERICAL error crept into the report of the Whitby Presbytery published last week of the commissioners to the Assembly. The following is the correct list: Messrs. Kippan, Fraser, McLaren and Chisholm, ministers, and Messrs. Henry, Bal-lagh, Ormiston and Nesbit, elders.

THE Pittsburgh Times says: The Rev. Alexander Jackson, of Galt, Ont., who made so many friends a few years ago while pastor of a South Side Presbyterian Church, is in Pittsburgh with Mrs. Jackson visiting old parishioners. There is talk in certain quarters of the possibility of a call to him by the First Church.

THE new building for Cookes Church congregation, corner Queen and Mutual Streets, will be opened (D.V.) for public worship on Sabbath, 15th May, 1892. The Rev. John Hall, D.D., of New York, will preach at 11 a. m. and 3 p. m. Rev. John Potts, D.D., at 7 p. m. Rev. Professor Gregg, Rev. Dr. Reid, Rev. Dr. Thomas, Rev. John Burton, B.D., and Rev. Professor McLaren will assist at the services on Monday evening, May 16, at 8 o'clock. Rev. Dr. Hall will lecture in the church, subject, "A Live Congregation." Rev. John Potts, D.D., chairman. Collections will be taken at all the services in aid of the Building Fund.

ON Wednesday evening, the 4th inst., in St. Andrews Lecture-room, Gananoque, after prayer-meeting, Mr. Gillies, on behalf of the Young Ladies' Mission Band, presented Mrs. Gracey with a life membership in the Woman's Foreign Missionary Society. This handsome gift was made by the Mission Band to its president as a mark of their esteem, and also to commemorate the fourteenth anniversary of Mr. and Mrs. Gracey's connection with the congregation. The presentation was a complete surprise to Mrs. Gracey, and both she and Mr. Gracey expressed their high appreciation of such a worthy gift.

IN preaching on Paul's vision of the man of Macedonia on Sabbath last Rev. Dr. Kellogg took occasion to refer to the call he has received and accepted to engage in mission work in India. The urgency of the call was made strikingly plain by quotations from letters addressed to him by missionary brethren now in the field. His immediate work will be Bible revision in the chief languages of Northern India, the preparation of Christian literature for native readers and engaging in evangelistic work, for which the openings at present are unprecedentedly inviting. The regret at the near prospect of losing the ministrations of Dr. Kellogg in St. James Square is deep and general.

THE Ingersoll Sun says: Rev. Ghosn B. Howie, the blind Oriental preacher, occupied the pulpit of Charles Street Church last Sunday at both services. The attendance was large even though the weather was decidedly wet. The church was crowded at the evening service. He has acquired considerable control of the English language, and his discourse dealt chiefly with Bible scenes and events in Jewish life. He addressed a large audience in the Templars' hall in the evening after half-past eight, and was listened to with close attention. He is quite an entertaining speaker, and being a member of the Royal Templar Order, he has been engaged by the local council to give a lecture and entertainment in the Templars' hall this (Wednesday) evening at 8 o'clock. Admission, ten cents. He is accompanied by his wife, who is a refined looking English lady, a native of Yorkshire, who assists him in his entertainments.

THE Winnipeg Free Press says: Rev. Principal King, of Manitoba College, gave his closing lecture on "The Teachings of Christ" in Grace Church parlours on Saturday afternoon week. Considering the weather, the attendance of ladies was large, and the discussion of the subject, "The Kingdom of Heaven as Taught in the Gospels," was concluded. Dr. King, in reply to a request conveyed to him during the week by a committee of ladies, to the effect that he should give them his lectures for publication, stated at the close that while he could not but feel gratified by the appreciation of his lectures which this request bespoke, yet he did not see his way clear to comply with the request at present. He would, however, take into his serious consideration the propriety of giving them to the press at some future period. Before the ladies separated a vote of thanks to Dr. King was moved by Mrs. Parker, seconded by a few well-chosen words. The motion was seconded by Mrs. H. H. Smith, and passed by a standing vote. The desire was expressed that Dr. King should resume a course of lectures at another convenient time.

THE annual examination of the well-known mission schools at Pointe-aux-Trembles took place on Friday week. There was a large attendance of visitors from Montreal and neighbourhood. The Rev. Dr. Warden presided. The several classes were examined in reading, arithmetic, grammar, geography, mathematics, Latin and Greek, and acquitted themselves well, reflecting great credit on Principal Bourgoin and his efficient staff of teachers. The examination on Scripture history and on the leading doctrines of the Bible was especially creditable, evincing marked familiarity with the Word of God on the part of the pupils. At the close of the examination addresses were delivered by Professor Coussirat, Rev. Messrs. Lefleur and Fleck, all of whom congratulated the teachers and pupils on the prosperous state of the institution. Tea was served in the dining-hall of the boys' school, after which the dormitories, etc., were inspected by the visitors. The attendance this session numbered 188, the largest in the history of the schools. About sixty of these are members of the Church, twenty having professed Christ for the first time this session. The Mission is fortunate in having the services of the Rev. J. Bourgoin as Principal of the boys' school and Miss Vessot as Directress of the girls' school. These are ably assisted by Messrs. Wotier and Abram and Misses Roy, McOuat and Savard. Besides the ordinary branches music is taught and several piano duets were rendered during the examination exercises, which were much admired, as was the hearty singing of several hymns by the pupils. The Presbyterian Church, says the Montreal Witness, is to be congratulated on the efficiency of its Mission schools at Pointe-aux-Trembles.

THE Toronto Auxiliary Canadian McAll Association held its monthly meeting on Thursday, 5th inst., in the Y. M. C. A. Library, Mrs. Edward Blake presiding. The treasurer's report

showed a balance on hand of \$136.97. Mrs. Blake spoke of the pleasure she had enjoyed in being present at the Presbyterian Woman's Foreign Missionary meeting held in Westminster Church, seeing the large gatherings, hearing the encouraging words and knowing the good work being done by the Society. McAll literature to the value of \$10 had been sold during the days of meeting. A cheque for \$100 from Mrs. Redpath, Montreal, had been sent Mrs. Blake for the McAll "mission boat." Miss Ogden read from Dr. Loba's letter: "Too much cannot be said of the personal character of both Mons. Roberts at Toulouse and Mons. Dureleman at Rochefort and La Rochelle. They are both most devoted men and doing all that any one within the limitations of time and strength can do. Dr. Benham says the hall at Rochefort will seat 100. On the Sunday and Wednesday evenings this is filled with an attentive and appreciative audience. About ten or fifteen attend a prayer-meeting on Saturday evening, when both men and women pray earnestly. A Salvation Army convert who had been a very hard drinker while in the Zouaves, brought back from the very gates of death, has consecrated the life spared to the service of God; he is now an earnest Christian worker and a zealous temperance advocate. Mons. Dureleman goes twice a week to La Rochelle on a bicycle. We are told of two young women who were turned out of their own home by their parents for attending the meetings. Mons. Richard, a public functionary, held in much esteem, assisted them to go to a seaside resort to recruit the health and strength lost during the time of trial and difficulty. This so touched the hearts of the parents that they not only received the girls back, but now attend the meetings themselves. The mission at La Rochelle is deeply indebted to Mons. Richmond and his family, who not only labour in the hall, but entertain Mons. Dureleman and the friends who visit the mission.

PRESBYTERY OF TORONTO.—This Presbytery met in the lecture-room of St. Andrews Church on Tuesday, May 3, at ten o'clock a. m., Rev. Walter Reid, of Weston, Moderator. Mr. Burns reported having moderated in a call from Deer Park in favour of Mr. James H. White, a licentiate of the Free Church of Scotland, and commissioned by the Colonial Committee of that Church to Canada. The call was very hearty and unanimous, signed by ninety-three out of 106 members and seventy-four adherents. The call, with a guarantee of stipend, was laid upon the table, and after commissioners from the congregation of Deer Park had been heard, was placed in the hands of Mr. White, who signified his acceptance. It was then agreed to meet at Deer Park Church on Thursday, May 19, inst., at two in the afternoon, to hear the trial discourses of Mr. White, and these being sustained, to proceed at three o'clock to his public ordination and induction to the pastoral charge of Deer Park congregation, Toronto. Mr. Nichol, of Unionville, will preach, Mr. W. Reid, Moderator, will preside and address the minister, and Mr. Burns will address the congregation. Mr. Macdonnell now introduced Mr. Mousseau, of Grenville, Quebec, who briefly addressed the Presbytery in reference to his work. Mr. Mousseau is a native French Canadian, who only began the study of English two years ago in order that he might preach to some families of Scotch Presbyterians living near his parish, and who were destitute of Gospel ordinances. It was chiefly in behalf of these that Mr. Mousseau was pleading. Speaking English with remarkable fluency and correctness for a two years' study, Mr. Mousseau made a strong plea in behalf of his people, and will be heard in several of the Churches in the Presbytery before returning to his charge. A request was made in behalf of Mr. E. O. Eshoo, a native of Persia, who has been studying in Knox College during the past winter, that Presbytery make application to the General Assembly to give Mr. Eshoo the standing of a second year Theological student, and after hearing several in favour of the application Presbytery cordially consented to do so. A request was presented from the congregation of College Street, Toronto, asking permission to borrow \$35,000 to consolidate the church debt and to erect a new school-room, to which the Presbytery acceded, expressing pleasure at the prosperity evidenced by the request. On requests being preferred, it was agreed that at the special meeting of Presbytery, to be held in Deer Park Church on Thursday, 19th inst., Messrs. T. R. Scott and W. A. Wyllie, with any others making suitable application, shall be taken on public trials for license. Mr. W. H. Johnston appeared before the Presbytery asking to be taken on trial for license, and on these trials being sustained, was duly licensed by the Presbytery to preach the Gospel. A petition, presented by Rev. Thomas Goldsmith, in reference to his claim upon the Aged and Infirm Ministers' Fund, it was agreed to transmit simpliciter to the General Assembly. Dr. McTavish presented the report upon the Scheme of Presbyterial visitation submitted at the last meeting of Presbytery. By this Scheme the Presbytery is divided into three districts. In each district the members of Presbytery are visitors, and all visitation is arranged by a central committee of three, one of whom presides at each meeting. It is the intention to visit each congregation within the bounds of Presbytery once every year. The Scheme will be printed and a copy put into the hands of each member of Presbytery. Mr. Stuart presented an admirable report from the Sabbath School Committee, in which the following recommendations were submitted and received the support of the Presbytery, viz.: That the use of the Home Study Leaflet be commended; that the use of the Shorter Catechism be strongly urged; that the Schemes of the Church be pressed upon the attention of our Sabbath schools. A committee was appointed to draft a resolution in regard to the death of the Hon. Alexander Mackenzie, and report at the next meeting. Mr. Turnbull and Mr. E. A. MacLaurin were appointed to represent Presbytery on the Synod's Committee on Bills and Overtures.—R. C. TIBB, Ass't Pres. Clerk.

# Dyspepsia

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

**Distress After Eating**

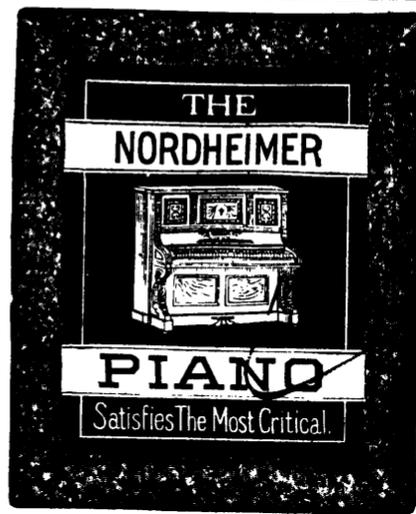
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla,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

**Sick Headache**

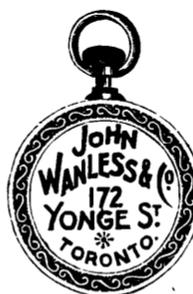
**Heart-burn**

**Sour Stomach**

**Hood's Sarsaparilla**  
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**100 Doses One Dollar**



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Jewelers and Engravers.

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THAT LIGHTS A BIG ROOM  
LIKE SUNSHINE.



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THE PITTSBURGH MAMMOTH.

A Lamp for store, or hall, or church, or other public place. A Lamp that almost takes care of itself, except, of course, that it has to be kept supplied with oil; and that's the Pittsburgh, both mammoth and family sizes. Better have the primer that tells all about them both; we'll send it if you drop us a line.

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TORONTO AND WINNIPEG.



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THERE IS HOPE FOR THE DYSPYPTIC IN THE USE OF

Diamond Vera Cura

PURIFIES THE BREATH REGULATES THE BOWELS NO PURGATIVE A SUBSTITUTE FOR TOBACCO

CURES

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Office of Dr. J. Guernsey, 225 Fifth Ave. New York, October 22, 1891.

ADAMS & SONS CO. Physiology teaches that a certain amount of saliva secreted by the salivary glands of the mouth, and mixing with the food before it enters the stomach, is essential to digestion. The chewing of your Tutti-Frutti before or after a meal, especially when combined with so valuable a digestive as Adams' Pepsin, not only increases the flow of gastric juice, but also material to its strength, so to ensure a perfect digestion at the same time correcting any odor of the breath which may be present.

Sold by all Druggists and Confectioners in Packages, or for box of 100, in a separate box which will be sent by mail, postage paid, on address on receipt of 25 cents.

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I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the severest case. Because others have failed in no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give EXPRESS and POST-OFFICE.

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MINARD'S Liniment is the Hair Restorer.

British and Foreign.

THE personality of Principal Cairns has been returned at between \$45,000 and \$50,000.

MR. JOHN HURCHISON, R.S.A., Edinburgh, is engaged on a colossal statue of John Knox.

THERE is a talk in Edinburgh of amalgamating Free St. Johns and Cowgatehead congregations.

THE Bishop of Treves is writing an account of the "miracles" performed by the "holy coat."

EDINBURGH Town Council has resolved by twenty-three to eleven to petition in favour of the Local Veto Bill.

AMONG next winter's lecturers at the Edinburgh Literary Institute will be the Bishop of Ripon and Archdeacon Farrar.

DR. SAMUEL COX, of the Expositor, is lying in a serious condition at Hastings; there is little hope of his recovery.

THE Rev. Robert Blair, D.D., Cambuslang, has been elected almost unanimously minister of St. Johns, Edinburgh.

THE Rev. T. V. McIlveen, M.A., assistant, Gorbals, Glasgow, has been elected minister of the Middle Parish, Perth.

LORD PLUNKET, Archbishop of Dublin, has invited the Irish Presbyterian General Assembly to a garden party in June.

THE Rev. Andrew Goodall has been ordained to Braehead Church, Kilmarnock, in succession to Rev. R. McLean, now of Inchinnan.

ABOUT a hundred Ulster ministers, chiefly Presbyterian, are to address meetings during May in England and Scotland against Home Rule.

THE Pope has expressed his high satisfaction at the success of the exhibition of the "holy coat" at Treves, and his thanks for the Peter's pence collected.

THE Heriot Trust, Edinburgh, on the motion of Professor Laurie, has resolved to expand \$2,250 a year in bursaries in order to promote the university education of women.

THE Rev. John A. Hutton, M.A., lately assistant to Rev. R. Cameron, of Cambridge Street Church, Glasgow, has been ordained to the pastorate of the Church at Alyth.

MISS CAMPBELL, sister of Rev. A. J. Campbell, of the Free Church, Barry, has been appointed lady superintendent of the young women's training school at Blythwood, South Africa.

THE Rev. Lancaster McAnally, Chaplain in Ordinary to the Queen at Hampton Court Palace, was burned in effigy by some soldiers of the Royal Horse Guards stationed at Hampton Court.

CRESCENT Church, Belfast, which had reduced its building debt from \$40,000 to \$4,000, held an Easter fair to clear off the balance. President Hamilton, of Queen's College, opened the proceedings.

THE foundation-stone of the new church for Second Saintfield was laid, the Moderator of the Assembly, Rev. Professor Murphy, Rev. Dr. Lynd, Rev. J. Dewar and others taking part in the ceremony.

THE Rev. Dr. Andrew Thomson, of Broughton Place Church, Edinburgh, will be proposed for the principalship of the United Presbyterian College, and it is expected that his election will be unopposed.

DR. ANGUS, the President of the Regent's Park Baptist College, London, has intimated his intention to resign. He was earnestly requested to continue his valuable help until a successor has been secured.

THE Sabbath School Society of Belfast, now thirty years at work, has held its annual meeting and reports a year of successful and encouraging effort. It has circulated over 800,000 publications of various kinds.

THE Rev. John Whyte, senior pastor of Moyness Church, celebrated his jubilee lately. Mr. Whyte was presented with a handsome gold watch and a purse of sovereigns from his congregation, and several addresses from various societies.

FIFE and Kinross Free Church Synod has adopted an overture asking the Assembly to instruct the Sustentation Fund Committee to aim at raising all stipends below \$1,000 before increasing those above that sum.

MRS. WATT, of Tanoa, writing from that island, says: The thing that, above all others, has given an impetus to our reading classes has been the distribution of the New Testament. The books have been received with joy at various stations over the island.

At the capping of Rev. Newman Hall in Edinburgh University, when the degree of D.D. was conferred on him, it was mentioned that one of his tracts had attained a circulation of 2,500,000, and that he had refused a similar degree from two American universities.

THE death took place in Edinburgh recently of Rev. John Wilson, of Liff and Benvic. Born in Aberdeen in 1840, he was licensed in 1864, and immediately afterwards became assistant to Rev. Dr. Macleod, of the Barony, Glasgow. In 1869 he was presented to his first and only charge.

PROF. C. P. CASPARI, the well-known orthodox theologian and Oriental scholar, is dead. He was born at Dessau in 1814, and educated at Leipzig, Berlin and Koenigsberg. In 1847 he became a member of the theological faculty at Christiania. He translated the Psalms into Norwegian, and published works on Isaiah, Micah and Daniel.

THE late Mr. Alexander Allan, of Glasgow, subscribed \$2,750 to the building fund of the new West U.P. church in Peebles. It is to cost \$15,500, most of which will be in hand when the price of the present church shall have been added to the proceeds of a recent bazaar. Mr. Alexander R. Watson, of New Zealand, a former member of the congregation, is providing all the seating.

MINARD'S Liniment cures la grippe.

CURE YOUR COUGH

With Ayer's Cherry Pectoral—the most prompt and effective remedy for all diseases of the throat and lungs. It cures bronchitis and croup, relieves asthma, removes hoarseness, promotes expectoration, soothes and heals the inflamed mucous membrane, and induces repose. If taken in the first stages of consumption, Ayer's Cherry Pectoral prevents further progress of the disease, and even at a later period, it relieves many of the distressing symptoms. Mrs. L. I. Cloud, Benton, Ark., writes: "I have been a life-long sufferer from weak lungs, and, till I used Ayer's Cherry Pectoral, was scarcely ever free from a cough. This medicine always relieves my cough and strengthens my lungs, as no other medicine ever did. I have induced many of my acquaintances to use the Pectoral in throat and lung troubles, and it always proved beneficial, particularly so in the case of my son-in-law, Mr. Z. A. Snow, of this place, who was cured of a severe cough by its use."

"In the winter of 1885 I took a severe cold, which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort, I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. I am never without this medicine."—G. W. Youker, Salem, N. J.

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Advertisement for Prof. W.T. Baer's Electric Belt Co. featuring a large illustration of a man wearing an electric belt. Text includes: 'CHALLENGES ALL ELECTRIC BELT CO'S IN CANADA COMBINED TO PRODUCE A LIKE LIST OF HOME TESTIMONIALS.', 'NO VINEGAR OR ACID USED', 'SEND FOR LIST ILLUSTRATED BOOK & JOURNAL FREE', 'Address all Letters to W. T. BAER & CO, Windsor, Ont.', 'SALES ROOM— 167 Queen W. Toronto, Ont.', 'COMBINED BELT & SUSPENSORY ONLY \$5— CERTAIN CURE'.

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THOS. HOLLOWAY'S Establishment, 87 New Oxford St., London And sold by all Medicine Vendors throughout the World. N.B. Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Household Hints.

PARSNIPS FRIED IN BATTER.—Make any good fritter butter; slice steamed or boiled parsnips in squares or short triangles, about a-half inch thick. Dip them in the batter and fry in deep lard, drain and serve.

CINNAMON COOKIES.—One egg, one cupful of sugar, one cupful of molasses, one-half cupful of lard, one spoonful each of soda, vinegar and cinnamon. Roll thin and bake quickly.

ROLL JELLY CAKE.—Four eggs, one cupful of sugar, one cupful of flour, one teaspoonful of baking powder, a pinch of salt; mix all together and pour into a large tin. When baked spread jelly on and roll it.

GINGER SNAPS.—One cupful of molasses, one egg, one-half cupful of sugar, one cupful of lard, one small spoonful of ginger and one of soda, and flour to work up quite stiff. Roll thin and bake in a moderate oven.

BUTTERED SHRIMPS.—Chop the shrimps coarsely. Put them into a saucepan with a piece of butter, a little cayenne and sufficient beaten eggs to thicken the mixture. Simmer, stirring one way. When hot and sufficiently thick, serve on slices of buttered toast.

THE ONION.—Baked onions are less common than other primitive forms and they are very palatable. It is convenient to parboil them first, and then bake three-quarters of an hour in a good oven. Serve with salted and peppered cream poured over them if you would know their best condition.

DRILL PEACH PIE.—Stew peaches until perfectly soft, mash fine and add, for two pies, half a teacupful of sweet cream and one teacupful sugar. Bake with two crusts; or omit cream and add half a teacupful of boiling water and butter size of a hickory nut. Canned cherries, canned peaches and canned plums make delicious pies, and many like pies made of canned berries.

CLAM SOUP.—Chop the clams, strain the liquor and add to the meat, adding one quart of water to every dozen large, plump clams. Let the whole simmer, but not boil, for one and a-half hours. By this time it should resemble a thick broth. Season to taste with butter, salt and pepper, pour in a tureen and send to table with dice of thoroughly toasted, buttered bread.

STEAMED CLAMS.—Wash the clams very clean, and steam till they open; then serve immediately with melted butter which has been seasoned with salt, pepper and chopped parsley. There is always a pleasant suggestion of sea air when there are steamed clams for luncheon or tea. Of course, small round clams must be personally selected for steaming, or the order at the door to the fish-monger must be imperative, for big, tough clams are a grievous disappointment.

STUFFED ONIONS.—To stuff onions, take any kind of chopped meat and rich sauce. Mix with this meat the raw onion that has been excavated; season, heat to boiling and fill the shells. Strew buttered bread crumbs on top and bake three-quarters of an hour for large onions, half an hour for small onions. Another stuffing, preferred by some, is to fill the shells with bread crumbs and the raw onion, moistened slightly with cream, and to pour cream around the onions after they are baked.

RUSSIAN SALAD.—Take equal quantities of as many boiled vegetables as you can get, cut them in fancy shapes, and set them in a border mould with stiff aspic jelly. When this has set, turn out the salad, fill the centre space with some of the same vegetables, a few sliced olives and three or four filleted anchovies cut up. All these should be mixed with mayonnaise sauce, to which a little melted (but not hot) aspic has been added, and the top may be appropriately ornamented with sprays of chervil, cress and other green-coloured garnish.

Should you at any time be suffering from toothache, try GIBBONS' TOOTH PAIN GUM; it cures instantly. All Druggists keep it. Price 5c.

HAD 53 BOILS. SUFFERED SEVERELY.



Mr. H. M. Lockwood, of Lindsay, Ont., whose portrait is shown above, is a well known Railway employee, and has lived in Lindsay for the past three years.

Mr. Lockwood was born and brought up in Hastings County, where he has many friends who will be glad to hear of his recovery from the trying complaint which afflicted him so severely. Mr. Lockwood writes as follows:

"I was terribly afflicted with boils, having no less than 53 in eight months during that time I tried many remedies without relief, Doctors' medicine did not relieve me, in fact I could not get rid of them at all until I began using B.B.B. It completely cured me, and I have not had a boil since taking the first bottle. I write this to induce those afflicted with boils to try B.B.B. and get cured, for I am confident that but for Burdock Blood Bitters I would still have had those terrible boils, which show plainly the complete blood cleansing properties of this medicine, because everything else that I tried failed.

A friend of mine who also suffered from boils, took one bottle by my advice and thanks to B.B.B. his boils all disappeared."

Yours truly, H. M. LOCKWOOD, Lindsay, Ont.

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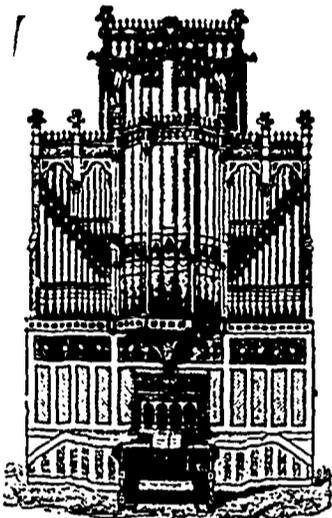
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RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For the Cure of all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Coarctation, Complaints Peculiar to Females, Pains in the Back, Dragging Feeling, etc., Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all Derangements of the Internal Viscera.

INDYSPEPSIA.

Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

PERFECT DIGESTION

Will be accomplished by taking Radway's Pills. By so doing Dyspepsia, Headache, Weak Stomach, Biliousness, will be avoided, the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

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Household Hints.

BAKED PARSNIPS.—Scrape or pare the parsnips, and, if large, cut them in quarters; lay them on a flat baking-dish; add a little water, dredge with flour and salt; bake till soft and slightly browned. A little butter may be put on the top just before serving.

SHRIMP PUFFS.—Mince them rather fine, add a little butter, salt and curry powder enough to season. Make a paste of flour and water, roll very thin, cut in three-inch squares. Put on each a little of the shrimp mixture, wet the edges and fold over into tri-cornered shape, pressing the edges tightly together. Fry in boiling fat till light brown and send to table on a hot napkin.

SALADS.

Salad is the generic name given to the flowers, leaves, vegetables, fruits and roots that, seasoned with condiments, come as relishes to our table. They have no nutritive qualities and supply no waste, but their abundant juices are dilutants of animal food and serve as correctives and purifiers of the entire system. It is one of the laws of nature to supply at the right season what we need, not only for sustenance, but for the continuance of perfect health. In the early spring we long for something cool and refreshing, something to help us tone down the heating and strong diet of the winter. Nature suggests salads for the purpose by producing them before any other vegetable. Raw vegetables are not always easily assimilated by the action of the gastric juices; sometimes fermentation occurs—a result neither pleasant nor even comfortable. So the wisdom of man originated sautes to stimulate the digestive organs—all condiments assisting digestion, and olive oil, more than the others, preventing fermentation.

Lettuce is the most popular of all salads. It was eaten by the Hebrews at the Feast of the Passover, and has been eaten ever since, as it probably was before, with the spring lamb. In days of old it was served as a first course, as it was supposed to excite the appetite, but now custom has it to follow the roast. If the hostess is not keen about having many courses, and if the palate is consulted, it is really nicest eaten with the roast. The good juice of the meat accords with the sauces and improves the lettuce, which is, although healthful, rather tasteless. If served alone, it comes between the dinner proper and the sweetmeats and puddings, and, with its acid sauce, the richness of the preceding dishes disappears and the palate is prepared for the desserts.

Until ready for service, lettuce should be kept fresh by sprinkling the heads and standing the stems in water. Care should be taken not to crush or bruise the leaves, and any that are so injured should be rejected from the dish. On the crispness of the leaves depends the beauty and taste of the vegetable. Lettuce has no odour, and, when young, little taste, but as it grows older it acquires an acrid and rather bitter one. The leaves must be carefully separated—broken apart, not cut—then washed carefully in cool water, to remove any dirt and insects, and shaken lightly to free from water. As the vegetable contains large quantities of water and some mucilage, it becomes slimy if left submerged in water. Pile the leaves lightly in a deep bowl, or arrange a number of little cups by placing several small, pale, inside leaves within a larger green one. If this be done, a spoonful of sauce can be put in each cup. The serving should be from a large flat dish.

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MARRIED.

At the Manse, Cornwall, on Wednesday evening, 27th ult., by the Rev. James Hastie, Hugh J. Kennedy, of Martintown, to Miss Lily E. McIntosh, of the same place.

At the residence of the bride's father, 4 McGregor street, Montreal, on Thursday, April 28, 1892, by the Rev. Dr. Barclay, P. W. McLagan to Florence E., eldest daughter of Wm. Stewart, all of Montreal.

On April 28 by the Rev. Dr. Campbell, Andrew M. Elliott to Frances E. Brown, all of Montreal.

At St. Andrews Church, Wind-or, by the Rev. Mr. Gray, William J. Hynes, of Toronto, to Mary, sixth daughter of John Sutherland, of Kirkfield, Ont.

On May 3, at the residence of Dr. McWilliam, Drayton, Ont., by Rev. H. Edmison, M.A., assisted by Rev. Dr. Sexton, Mary, daughter of W. S. Sutherland, Esq., of Glenallan, to H. Becker, M.D., of Port Elgin. No cards.

At the residence of the bride's father, by the Rev. John Morrison, Duncan Buchanan, farmer, Osprey, to Jane, second eldest daughter of Mr. Alexander Buchanan, farmer, Egremont.

On Wednesday, May 4, at the residence of the bride's mother, 122 Huron street, by the Rev. A. Maclean, uncle of the bride, assisted by the Rev. Dr. Kellogg, Robert Urquhart McPherson, B.A., J.L.B., of Osgoode Hall, barrister-at-law, to Margaret Vickson, eldest daughter of Mrs. A. M. Cowan, and granddaughter of the late Rev. Walter Inglis, of Ayr, Ontario. No cards.

DIED.

On the 17th ult., Miss Jennie McDonald, daughter of the late Alex. McDonald (Elder), 14th Lochiel, aged 22 years.

At 474 Dufferin Avenue, London, Ont., on the morning of the 7th April, after a lingering illness, Sarah A., daughter of the late Robert Bates, of Quebec, and sister of Mrs. Alexander Hossack, Little River Road, Quebec.

On May 1, 1892, Peter Nicholson, contractor, Montreal, in his 71st year.

At Cobourg, Monday, May 2, John Sutherland, Esq., town clerk, aged 76 years.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, on Tuesday, May 31, at 11 a.m.

**BROCKVILLE.** At Brockville, second Tuesday in July, at 2.30 p.m.

**BRUCE.**—At Chesley, July 12, at 2 p.m.

**GLENGARRY.**—At Alexandria, on July 12, at 1 p.m.

**GUELPH.**—In Chalmers Church, Guelph, on Tuesday, May 17, at 10.30 a.m.

**HAMILTON.**—In Knox Church, Hamilton, on Tuesday, May 17, at 9.30 a.m.

**LINDSAY.**—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.

**LONDON.**—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m.

**MONTREAL.**—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m.

**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, June 28, at 10 a.m.

**PETERBOROUGH.**—In St. Andrews Church, Peterborough, July 5, at 9 a.m.

**REGINA.**—At Round Lake, on second Wednesday in July, at 11 a.m.

**SARNIA.**—At Sarnia, first Wednesday in July, at 10 a.m.

**SAUGHEM.**—In Knox Church, Harrison, on Tuesday, July 12, at 10 a.m.

**TORONTO.**—In St. Andrews Church West, on third Monday in May, at 10 a.m.

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**Wednesday, 25th May, 1892,**

for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison and London Asylum, as noted:—

**Asylum for Insane, Toronto.**—Hard coal, 1,000 tons large egg size, 125 tons stove size, 75 tons nut size; 450 tons soft coal.

**Mimico Branch Asylum.**—Hard coal, 2,350 tons large egg size, 150 tons stove size.

**Asylum for Insane, London.**—Hard coal, 2,300 tons large egg size, 350 tons stove size, 100 tons chestnut size; 75 tons soft coal. Of the 2,300 tons, 600 tons are not required till January, 1893.

**Asylum for Insane, Kingston.**—Hard coal, 2,000 tons large egg size, 100 tons small egg size, 10 tons chestnut size; 5 tons soft lump.

**Asylum for Insane, Hamilton.**—Main building.—Hard coal, 1,700 tons small egg size, 133 tons stove size, 37 tons chestnut size; soft coal, 500 tons Reynoldsville, 200 tons do at pump house, 45 tons Briar Hill for grates.

**Asylum for Insane, Orillia.**—Hard coal, 2,000 tons large egg size.

**Central Prison.**—Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next, 600 tons Streetsville screenings.

**Institution for the Deaf and Dumb, Belleville.**—Hard coal, 650 tons large egg size; 95 tons small egg size; 15 tons stove size; 30 tons No. 4 for cooking.

**Institution for the Blind, Bradford.**—Hard coal, 400 tons egg size; 150 tons stove size; 10 tons chestnut size; 5 tons soft coal for grates.

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