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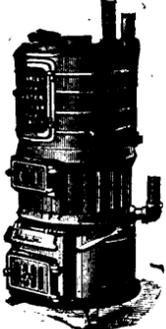
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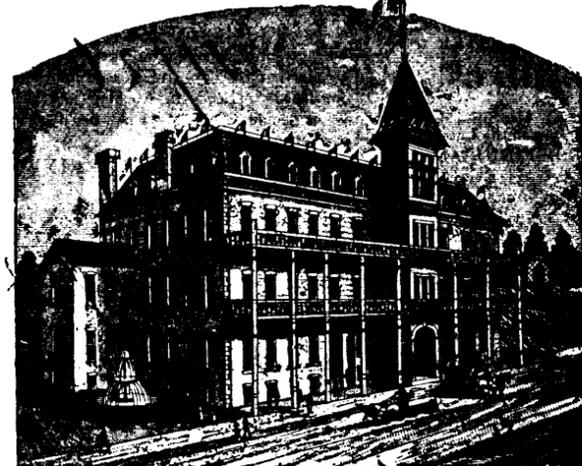


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PORTER at railroad: "Ten cents, sir, please, for carrying your bag." "I have no bag." "That's nothing to me. How can I help your not having a bag?"

Minard's Liniment Cures Disemper.

MAMMA (sternly): Don't you know that the great King Solomon said, "Spare the rod and spoil the child?" Bobby: But he didn't say that until he was growed up!

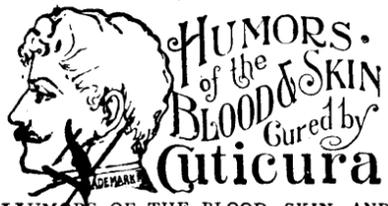
PATIENT: I am afraid something is the matter with my head, doctor. Doctor (examining patient's head): It is all imagination sir; there is nothing in it.

"A CONSTANTLY increasing sale with the same satisfactory results for which it was first noted," writes W. W. Branscombe, druggist, of Picton, of the noted blood and liver remedy—Burdock Blood Bitters.

"WHY so sad?" "I once wasted some money." "But why dwell on that now?" "Because now I need it."

EDITOR: What price have you put on that poem? Poet: A dollar and eighty cents a thousand feet; the same as the gas companies charge.

Minard's Liniment Cures Garget in Cows.



HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This strong language, but true, CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.
 Send for "How to Cure Skin Diseases."
 Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.
 Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.



THE HISTOGENETIC SYSTEM OF MEDICINE.

These MEDICINES are perfectly pure and tasteless, containing nothing of a poisonous nature whatever, and reach all

CHRONIC AND ACUTE DISEASES.

THEORY.

Rebuilding the diseased cells and tissues of the body with the same proximate principles and ferments, organic bodies, and so on, which are normally prepared in the body by the glands.

Testimony of Mrs. J. Fawcett.
 192 JOHN STREET,
 TORONTO, June 5, 1890.

I have been a great sufferer from a female weakness of long standing. I have been treated by several physicians, and also been under treatment in the Toronto General Hospital, but all failed to cure me. I saw a medical book explaining the Histogenetic System, and resolved to give it a trial. I consulted Dr. Rear, who prescribed these medicines, and assured me they would cure me. I had my doubts, but was determined to try once more. I took treatment for two weeks, and am utterly astonished at the result. I am nearly well, and no language can describe how thankful I am that my life is spared. This testimony is voluntary, and I give it hoping that hundreds of my sex may try the medicines and receive the same marvellous good that I have. They are good to take, and, unlike any medicine I ever took before, leave no bad effects.

Medical Examination and Consultation Free
 Consultation Rooms in charge of **DR. WILLIAM REAR.**

Valuable Medical Work explaining the System, free on application.

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JUNE 25th, 1890.

No. 26.

Notes of the Week.

DR. GIBSON, of Perth, at the annual breakfast of the Sabbath Alliance in Edinburgh, animadverted on the profanation of the Sabbath by the upper classes. Well-dressed crowds of people who had abundant opportunity of enjoying the fresh air every day in the week filled the streets and country roads on the afternoon and evening of the Sabbath, seeming as if they knew no better way of spending the Lord's Day than in thoughtless and idle strolling.

THE Rev. A. I. Burnside, of the Free Church, Stow, writing to Selkirk in reference to his resignation, says that for some years past he has had a deep and growing conviction of his personal unfitness to carry on the work of the ministry; and this feeling has lately been so strong that he is constrained to act upon it and frankly to give up the work. "What I do is done with feelings of deep regret, and is done in the best interests of my people, as well as with a regard to my own conscientious convictions, as to what is due to them, to the Church at large, and to myself as an honest man." The Presbytery will meet with the congregation before taking any steps in the matter.

A SUNDAY Rest Bill is being passed through the Legislatures of Germany, Austria, Hungary, and Italy, and France is expected speedily to follow. The *Spectator* comments on this striking unanimity in setting aside Sunday as a compulsory day of rest at a time when the strict Sabbatarian sentiment has everywhere been softened down. People, it says, will have it nowadays that Moses was not inspired, but where did he get that notion of giving up a seventh of the nation's time for labour, in order to secure to it a time for worship and thought? Our contemporary foresees the time in the near future when there will be two full days' rest in the week. Saturday is being whittled away, and the hours in each day's work are being carefully counted with a view to their reduction. Workingmen will prefer, thinks the *Spectator*, a nine hours' day, with the whole of Saturday as a holiday, to an eight hours' day, and a short half-day on Saturday.

THE whirligig of time, says the *Christian Leader*, has brought to Mr. Stanley ample revenge, if he feels any resentment against the arm-chair geographers and society grandees who treated him so contemptuously when he returned from his discovery of Livingstone—a really meritorious performance. Now he is the darling of society, honoured with invitations to Windsor, where he so delighted the Queen that she has ordered his portrait to be painted by Professor Angeli; and when the brilliant succession of metropolitan tributes are ended he will enter upon such a triumphal progress through the provincial cities, each making him a burgess, as no previous explorer ever received. His attack first upon the Quakers and then upon the Government seems to indicate that he is less capable of bearing the honours with which he is now surfeited than the abuse of which he was formerly the victim; and it is to be hoped that the gentle rebuke administered by Lord Salisbury will have the effect of pulling him up before he has provoked a reaction.

DR. PIERSON, before leaving Britain, along with Major Whittle had a farewell meeting at the Mildmay Hall, Mr. R. C. Morgan presiding. Dr. John Lowe, of Edinburgh, spoke of the success of Dr. Pierson's visit in uniting the churches for missionary effort, and said between 200 and 300 students have intimated their determination to devote their lives to foreign missionary work. Dr. Pierson intimated that the balance of subscriptions for expenses of his meetings, amounting to \$1,250, would be used by the committee to found a missionary scholarship in the Training Institute at Edinburgh. He would return in the autumn of 1892, when he was to deliver the Duff Missionary Lectures in Scotland and on October 2nd of that year, the centenary of William Carey's famous missionary sermon, he hoped to be present at the dedication of a missionary training

home at Kettering on the ground where the first missionary society was formed. He had spoken about 250 times during his present visit, and only one meeting had been interfered with by the weather.

THE liquor traffic and its effects upon foreign missions was the subject for consideration at a very large meeting promoted by the Free Church of Scotland Temperance Society, and held in the Synod Hall, Edinburgh. Rev. Dr. Bannerman, of Perth, presided. Rev. A. Turnbull, Established Church missionary, Darjeeling, said the Anglo-Indian rule made drinking fashionable in a country hitherto phenomenally abstemious. If the people of India, he said, had their own way the drink trade would soon cease. The trade was embittering people against everything English. Professor Lindsay, who recently visited the East, said they ought to get rid of the idea in India that an Englishman must be a brandy-drinker. Strong drink had an easier victim in the Hindu than in an Englishman, therefore he would never use intoxicating wine in the communion cup. Rev. W. Stuart, Kaffraria, said it was sad that Scotland should be better known in South Africa for its beer than for its Bible. Rev. J. J. Mackay, Glasgow, and Rev. W. Ross also spoke strongly against the drink traffic and its hindrance to mission work both at home and abroad.

THE *Christian Leader* remarks that the daily papers have been flooded of late with artfully constructed paragraphs from Roman Catholic organs designed to convey an impression that Rome is everywhere making extraordinary progress, and some Protestant journals, religious as well as secular, too readily accept these representations, with the implication that Protestantism is in a permanently declining condition, and that the papal Church is destined to resume its sway over the Christian world. While our own columns bear ample testimony every week to the fact that we regard Rome as a power to be constantly watched and counter-worked, we do not feel alarmed by the braggart statistics published from time to time by its emissaries. The chief danger at present arises from the conspiracy to secure control of education, in which the priests are aided by unprincipled politicians—in our own country, we regret to say, as well as in other lands. This evil seems likely to grow worse; but when it comes to a head the conspirators will find that the Protestant sentiment of the nations, instead of being dead, was only slumbering. The very efforts the papacy has been making to capture the schools will ultimately prove its ruin.

MR. CLOUSTON, Moderator of the Presbyterian Assembly of New South Wales, in his inaugural address expressed his belief that the reunion of Christendom would be effected very largely on the lines of the Presbyterian system. He therefore argued that it was all the more incumbent on the Church to consider well whether it is not unduly narrow in its doctrinal standards. In practice they were not narrow; but in certain matters that were not essential, such as the baptism of children, they shut the door against those whom Christ had admitted into His Church, so narrowing themselves into a mere sect. While not believing that Calvinism is dead, Mr. Clouston contended that there are many most excellent Christians who are Arminians, and expressed his belief that both might be right. He described a hill which forms a prominent feature in the north of Belfast city, with precipitous cliffs and an outline bold and rugged in the extreme; from the other side this hill appears a gentle declivity from summit to base. Two accurate observers describing it would differ in their representations by reason of their having viewed it from different points. So with the philosophy of the plan of salvation. Mr. Clouston's address was severely criticized by more than one speaker.

THE Free Church Presbytery of Kelso held a special meeting lately for the purpose of disposing the resignation of the Rev. John Skinner, who has been appointed to the chair of Hebrew and Apologetics in the Presbyterian College, London, in

room of the late Professor Elmslie. Mr. Skinner, who at a previous meeting had intimated his acceptance and tendered his resignation, addressed the Presbytery. He said that the appointment had not been of his own seeking. He had been too deeply impressed with the importance of the work of the chair to put himself forward in any way as being the fittest man for the place. It was moved by the Rev. A. M. Craig, Kelso, seconded by the Rev. A. S. Mactavish, Morebattle, and after being supported, unanimously agreed as follows: That the Presbytery accept Mr. Skinner's resignation, loose him from his present charge, and declare the church and congregation of Kelso North vacant from this date. The Presbytery, while regretting Mr. Skinner's removal from among them, rejoice that he has been called to occupy so high a position in a sister church, for which they consider him, by his unusual gifts, specially qualified, and wish him every success and token of the Divine blessing in his new sphere.

FOR about ten years the Presbyterian Church of England has provided for the wants of its sons and daughters in Cambridge by weekly services, at which most of the leading Presbyterian ministers of Scotland, England and Ireland, have at one time or another officiated, and on Thursday last they took the further step of laying the foundation-stone of a new church. The stone was laid by Sir George Bruce, to whose efforts in enlisting sympathy and raising money the cause there owes its existence. The Presbyterians of London were represented by Principal Dykes, Dr. Donald Fraser, Dr. McEwan, the Rev. Messrs. Moinet, McGaw, Swanson, D. Matheson, and Messrs. Turnbull, Galbraith, and others. A large number of members of the University were present at the ceremony, including Professor Macalister, Professor Adams, the now venerable discoverer of Uranus, and Dr. Lumby, Professor of Divinity. After the ceremony of laying the stone, speeches were delivered by the venerable promoter of the scheme, and by Professor Macalister, neatly; by Dr. Dykes, cannily; by Dr. Fraser, vigorously; by Dr. Lumby, sympathetically. The building is expected to be finished about the end of this year, when a minister will be called, and a permanent congregation formed. There is, however, a serious burden of debt still resting upon the church for in spite of the efforts of Sir George Bruce, who has championed the scheme, a considerable amount still remains unpaid. It is an interesting fact that the site of the church which is now being built is within a stone's throw of the place where the Presbyterians of Cambridge worshipped 300 years ago.

UNDER the caption of "Sir James Fergusson's Shipwreck at Malta," the *British Weekly* says: We congratulate our readers on the success already attained by the efforts of ourselves and a very few others to fix men's minds on the Maltese scandal. At the very last moment the Government has caved in—but in a characteristically shabby way, and in one which must rouse all Nonconformists. Sir James Fergusson has spoken twice on this subject in the House of Commons. On the first occasion he admitted that the Queen's Envoy had bound himself to declare invalid mixed marriages by Protestant ministers—but that, he suggested, was all right, for those thus celebrated in Malta had already been forbidden by the Canon Law. But the night before the House rose for Whitsunday, when pressed by Mr. Summers, he offered to introduce a clause into the Project of Law, exempting from the retrospective action of his invalidating Bill all marriages celebrated by the Church of England chaplains! That is to say, the children of Wesleyan marriages, and of those celebrated by the man who has been pastor of the Scotch congregation there for the last thirty years are to be declared illegitimate! We are mistaken if this does not rouse a vehement protest, within Parliament and without. Already it has been taken up by the Wesleyan Committee, and before the week has elapsed it is expected that the Free Church General Assembly will speak loudly in behalf of the common rights of international Europe. We have no doubt many members, English and Scottish, will be proud to present the petition of that influential body.

Our Contributors.

A NEW AND BURNING QUESTION.

BY KNOXIAN.

Our Methodist friends struck a question in one or two of their Conferences that will stand a little discussion outside of Methodist circles. It is not specially a Methodist question. The General Assembly may pass on it, though it is just as likely as not that the Supreme Court may pass by it with dignified and silent indifference. The question we allude to is that of

PRECEDENCE.

Soon after Confederation somebody drew up a Table of Precedence, which regulates the order in which distinguished Canadians must march past on great occasions, such as vice-regal receptions and other high affairs of that kind. According to this table the Governor-General heads the procession, and is followed by the Lieut.-Governors, Archbishops and bishops, the military, the judges of the Supreme Court, senators and members of the House of Commons and various other people more or less distinguished. As the Roman Catholic Church is the only one that has an archbishop, their man gets in near the head of the procession on state occasions, and the other denominations, with the exception of the Anglican, are left out in the cold, or have to straggle along in the rear. Dr. Douglas puts the matter in this way—

The Doctor expressed his indignation at the existence of this precedence, which emanated from Downing Street, on the basis of the union of Church and State, and was covertly manipulated so that the Roman Catholic clergy might have precedence, because there were in Canada archbishops in only one Church, and the consequence was that Romanism was first at the vice-regal residence, first at presentations in the city of Toronto, first in Halifax, and no Methodist or Presbyterian clergymen had any show unless they came as poor poodles in the train of the hierarchy. (Cheers.) If Methodists, Presbyterians, Congregationalists or Baptists dared to go to any public reception they must discredit their manhood and dishonour the Church to which they belonged.

Dr. Douglas is of the opinion that the Table of Precedence emanated from Downing Street, and was drawn up on State Church principles. Is the venerable Doctor quite certain that the offensive table was not drawn up by Mowat? Be that as it may, the table is a standing insult to every Protestant in the Dominion not an Anglican, who does not treat such matters with contempt. If Methodist, Presbyterian, Congregationalist and Baptist ministers cannot go to any public reception unless they march as "poor poodles in the train of the hierarchy," let them keep away from such shows and attend to their Master's business. How much does the real welfare of any Church depend on the place that its official head occupies in a state pageant at Ottawa? General Superintendent Carman describes Ottawa as a political Sodom. Would Abraham have contended for a prominent place among the Sodomites? Would Paul? Would Paul's Master? Lot pitched his tent toward Sodom, and after a time got a prominent place in the city, but he and his family paid dearly for all the honour they got by moving in Sodom society. How much would Methodism gain if Superintendent Carman walked side by side with the Archbishop of Quebec? Of what advantage would it be to Presbyterianism if Moderator Laing took the arm of Premier Mercier? Viewed from a practical standpoint, the whole thing is a screaming farce.

Theoretically our Methodist friends are right. The Table of Precedence is offensive. If noticed at all, it should be changed or abolished. There is no State Church in Canada and no denomination should have precedence. If the official heads of Protestant Churches cannot take part in state ceremonies without injuring their self-respect, they should maintain their self-respect by staying away. The Churches they represent would not lose anything if their official men took no part in such proceedings. Church prosperity does not depend on the order in which church officials march to salute a worldly dignitary who may perhaps have broken the Fourth Commandment by travelling on the preceding Sabbath. Still the Table of Precedence is offensive, and Protestants should not be annoyed by seeing a Catholic prelate thrust before them on every state occasion. The arrangement is all the more offensive if, as Dr. Douglas affirms, it was covertly made with a view to keeping the hierarchy in the foreground. These are not the times when it is politic or safe to assign representative Protestant ministers the place of "poodles" in any kind of a pageant, however unimportant the show may be.

Candidly, however, there is a little difficulty in arranging such matters to please everybody. Somebody must go first, and somebody must come last. There must be a front and a rear in every procession. How would it do to arrange the representatives of the different churches in a line and march them up abreast. General Middleton might take command. How would this plan work? Bring the Archbishops, General Superintendents, Moderators, Presidents and all the other clerical dignitaries to a starting point, give them a fair send-off, and let the dignitary who could make the best time get there first.

Perhaps these methods are not sufficiently intellectual. Supposing the official dignitaries be arranged in the order of their preaching power. Let the man who can preach the best sermon head the procession, and the poorest preacher bring up the rear. This arrangement would give the Presbyterians a good chance and keep the Anglicans and Catholics at the tail-end. How would it do to give first place to the best

speaker? Had that been the test last year the Presbyterian Church would have had precedence every time.

A competition in Homiletics might do very well. Let the man who can make the best sermon-plan in ten minutes take the lead. Were Brother Potts the head of the Methodist Church, Methodism would stand a good chance for precedence in a competition of this kind. Brother Potts is a great sermon-builder, and would run any of our men hard. A homiletic test would put the archbishop at the tail-end, with the Angli an bishop next.

How would an examination in Hebrew do?

It is all very well to smile at these methods of determining who should have the precedence. Tell us how you would arrange the matter yourself. Somebody must go first.

The most possible method is the one now in operation. The Catholics are put first simply because they are Catholics.

"PEOPLE WHO LIVE IN GLASS HOUSES."

BY R. D.

Is it not a fact that in this advanced and cultured age, that more mistakes and greater ones are made in manner of conducting the policy of the church than at any former epoch of the Christian world. True, those easy going individuals, who believe in non-denominationalism, will affect to cavil at the sternness and austerity of our Puritan ancestors, but let us give them the praise that is due them. They willingly drew the sword for their belief and feared not death in defending it, and would any of their critics do the same; I think not. While steel flashed and glittered at their assemblies, these were not places where men were religiously white-washed and their evil deeds condoned in conference.

Of all the errors perpetrated to-day, that of the unbrotherly treatment of strangers is often productive of the most harm. How often do we see them used in a way that is most contemptible. Let anyone go to one of our city churches and unless clothed in scarlet and fine linen the chances of obtaining a decent seat are few. Those of us who may not possess the above requisites for entrance into the charmed circles are allowed a choice of contracting pneumonia near the widely open door, or of gently but successfully dislocating our necks in a front seat trying almost vainly to see the pastor. Surely mere clothes ought not to be the insignia of a churchgoer. In this connection have you ever noticed how acutely the usher can estimate the value and judge of the cut of your clothes and how very nicely he graduates your sitting accordingly. Have you ever been told—and for no other reason than that you had on a rough tweed suit, that the gallery was the place for you? I have, and that in the city of Toronto.

It is a most interesting scientific sight to watch the blue blood of one of these noble ushers slowly congeal in their veins when some poorly but neatly dressed person ignores that broad hint about the gallery and insists on sitting in the centre of the church.

Again, how often is the decorum and sense of solemnity of the audience been startled by the conduct of and in the choir. In one of our churches, not so very long ago, the occupants of the several pews in the front only caught fragmentary portions of the sermon but heard in full the episodes of the entire week discussed with a vivacity which can only be excelled by the talk of a Woman's Suffrage meeting. Is a choir given seats in a prominent place to show what they have on and to show their want of respect for the edifice they are supposed to adorn, or is it to aid in the services? What think you?

Is there a church to-day in all Canada whose fair record has not been stained and scarred by the operations of some little narrow-minded clique? These few who so often rule an entire church in a way that makes an honest man grow sick. These are those select people who discuss every new arrival and assign to them their social position. They note the number of your servants, what season your hat was made in, and doubtless issue a circular as to the probable cost of your furniture, the prices of which would make a second-hand dealer go wild with joy. Unsociability is their natural element. Manliness, honesty and every other good quality goes by the board when they approach. They will receive you with open arms if you have made a lot of money in soap or in a distillery, but otherwise you are outside their social pale.

There is abroad in the land one of the strangest delusions that has ever had the nerve to appeal to the public for sympathy. I refer to those misguided weaklings who ape the strange doctrines of Christian science. These are they who believe themselves to be sinless and stainless, but think it no crime to slander their more honest neighbours when and wherever a chance avails them. They undoubtedly work miracles among themselves but never give any benefit to the public at large. They can cure everything but their own biased and unbalanced minds. Truly the serpent which entered into Eden was a more desirable creature than one of these.

One more person deserves a place here. I refer to that immaculate creature known as Mrs. Falseface, from whose shoulders the mantle of piety (?) descends in such heavy folds. Her husband is of the crank species and she to cover his mental deficiencies and ill manners airs herself as a martyr. While she addresses you, you are made to believe that the world don't contain many like you, but if you are wise you won't fix that idea too strongly in your head, for the moment you turn your back, your character, nay, your everything gets a scouring that would do credit to a steam laundry; you are heralded all over the place as no Christian although you

would not treat a dog the way this delectable creature and her dear (in company only) husband treat their children. Why should I say more. You, my friend, have been there as well as I.

A LETTER OF THANKS.

MR. EDITOR.—On the eve of my departure for India, the many friends I have met since I returned to Canada in September last would like to know what success has attended my appeals for more workers in Ahmednagar. With your permission I will report briefly. I have visited churches east as far as Montreal and west to Chatham, with the main object of finding recruits. A secondary one has been the collecting of funds necessary to sustain them in the field and to carry on their work. I have delivered since December 1st over eighty addresses in different places, with, I regret to say, little result in the way of raising funds. In fact I believe the impression prevails in some quarters that the American Board pays my railway fares as some congregations neglected to offer anything for expenses even.

Individuals, however, have paid and promised a few scholarships for our school, and something has been done to help the work for women. As one gentleman wrote me last night, "As a result of your appeal we have subscribed in our congregation the salary of a missionary but 'Ireland for the Irish' rules here, and we must pay it to some one connected with our own church." I am thankful for increased liberality in Foreign Mission work, but of course regret that the "machine" controls in religion as well as in politics. To those who have given us practical proof of their interest in the work in Ahmednagar, I now desire to convey my best thanks, and would ask them and others who may intend to contribute to send what they may wish to give to Mr. D. J. McIntyre, Lindsay, who will forward to me.

A meeting was held in Boston on Friday, June 13th, to bid farewell to thirty-one missionaries of the American Board, all now leaving for their respective fields. Of these, twenty-two were recently appointed and are going out for the first time. This is the first party this year and will be followed by several others as many more are under appointment and are to sail later on in the season. With us there are to sail from Montreal, June 24th, Miss Belle Nugent, of Lindsay, and Miss Jean P. Gordon, of London, Ont. We are to be followed in a couple of months by Rev. Corliss W. Lay, B.A., and Mrs. Lay. The ladies of the party are to engage in work for women with Mrs. Smith who will be relieved from the work of the school and college by Mr. Lay. Mr. and Mrs. Lay are Americans from Chicago.

Fare you well, dear sir, and fare you well, kind friends all. Give us a hand now and again. Remember the world does not move so fast out in India as it does here in Canada, and we have more than we can do to keep up with you at the speed you put on. Don't forget us entirely and we shall try to quicken our gait.

JAMES SMITH.

Canington, Ont., June 17, 1890.

PROBATIONERS' COMMITTEE.

MR. EDITOR, One of our Synods has adopted and ordered for transmission to the Assembly, an overture to abolish the Committee on Distribution of Probationers, on the ground that the scheme is difficult to work. Now I would like to ask if we are to abolish every scheme which is difficult to work, how many schemes would we have left? Is the Augmentation, the Home Mission, Aged and Infirm Ministers' Fund or any other scheme very easy to work? Have we all done our duty instinctively and cheerfully if not they ought to be abolished on the principles of the overture referred to above. My humble opinion is that the scheme under the direction of Dr. Laidlaw and his colleagues has served us well and is continually doing good in spite of the undeniable difficulties in the way and it would be almost a piece of sacrilege to touch the scheme which has done so much for probationers and vacancies. Let Presbyteries be loyal to the instructions of the Assembly which they could easily be and the difficulties would vanish. Two difficulties, however, would remain; first, the committee would still be unable to send every probationer to the best vacancy at once and to supply every vacancy with the best probationer the same day. My earnest wish and prayer is that the Assembly would be led to help the committee instead of discontinuing it. G. B.

May 23, 1890.

IN Constantinople, the city where Mohammedanism has so long held sway, there are now 145 Christian churches, fourteen of these being Protestant. In the very heart of the Turkish Empire Mohammedanism is thus being gradually undermined.

THE Rev. George Dana Boardman, early in his pastoral life, projected the plan of a weekly consecutive study of the whole Bible. In pursuance of this plan, he has gone through every part of it, from Genesis to Revelation. The lectures averaged in the delivery fifty minutes. Had a stenographer recorded each study *verbatim*, the lectures if printed would make sixty four duodecimo volumes of fresh exegetical matter. The title of these lectures have been printed as possible help to young pastors in their efforts to study the Bible systematically.

THE SIXTEENTH GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH IN CANADA.

FIFTH DAY.

Dr. Burns reported for the committee appointed to deal with the appeal sent from St. Andrew's Church, Perth. The finding was that the present site be retained, and that all parties study the things that make for peace. Dr. Thompson moved the adoption of the report, and it was seconded by Principal Grant, who thought the Assembly was under obligation to the committee for the able and patient way in which the case was attended to. The finding was unanimously agreed to, and the announcement was received with cordial applause.

The recommendations contained in the Foreign Mission report were then taken up for consideration. Mr. W. Mortimer Clark moved that a mission to the Jews in Jerusalem be established, and that a special committee be appointed for that purpose. Principal MacVicar spoke in support of the motion, giving several reasons why such a mission ought to be established. Funds for the institution of a mission to the Jews in Palestine have been provided. He then took up some objections that might be brought against the proposal. Dr. Burns also spoke with his wonted heartiness in support of the establishment of a Jewish Mission in Jerusalem. Principal Grant thought there should be no undue haste. It should be remembered that two of the branches of this Church previously had missions to the Jews, and both were failures. The money will go but a little way. A man specially fitted for the work is the first requisite. Might we not rather cooperate with the Free Church mission at Tibérias? He concluded by moving in amendment expressions of gratitude for the means provided and for Mr. Clark's efforts in advancing the movement, and proposing that a sub-committee of the Foreign Mission Committee be appointed to prosecute further enquiry. President Forest seconded the amendment. Mr. Clark replied, stating that the subject had been for four years before the Foreign Mission Committee, and that they had been hastening slowly.

Dr. Warden moved in further amendment that the matter be referred to Presbyteries and be reported on next year. The sum of money at the disposal of the Committee for this purpose is not sufficiently large to be a deciding factor. Dr. Warden asked why we had not made any provision for the evangelization of the Jews in the large cities of this Dominion. Dr. Reid and Professor McLaren made explanatory statements. Dr. Reid and Professor McLaren spoke in support of the motion.

Professor Gregg also gave explanations respecting the fund set aside for the purpose of establishing a Jewish Mission. Principal Caven supported the motion, though in most cases of importance it may be advisable to consult the Church through the Presbyteries, in this instance he did not deem it necessary. The mission, he thought, should be undertaken at once. Rev. D. J. Macdonnell thought that before a new mission is undertaken the Presbyteries ought to be consulted. Several members also spoke in support of the motion. Justice Taylor spoke in support of the amendment. Principal MacVicar replied.

Dr. Robertson proposed that the matter be remitted to a committee, and was supported by Dr. Warden. The amendment of Principal Grant was carried by a considerable majority.

Professor McLaren submitted a recommendation that a Convener of the Foreign Mission Committee, to give his whole time to the work, be appointed.

Principal Caven resumed the debate on the overture relating to the status of students, and how far that should be decided by Presbyteries. At present students have the option to take a university or a preparatory course. It is desirable that young men should avail themselves of the best educational facilities within their reach. He concluded by moving that a decision in accordance with the overture be adopted. Principal King seconded the motion. He thought that while Presbyteries should exercise their right, the decision of the best course for a student to take should be in the power of the College Senate. Rev. S. Acheson, Rev. A. Falconer, Rev. George Sutherland and Principal Grant then took part in the discussion.

Rev. Edward Grant, Stewiacke, gave in the report of the Aged and Infirm Ministers' Fund, Eastern Section.

The Committee report as follows: Receipts.—Balance on hand May 1, 1889, \$835.47; collections from congregations, \$951.90; rates from ministers, \$540.63; interest and dividends, \$1,278.85; donations, \$297.33. Total, \$3,904.18. Collections were received last year from 132 congregations, showing an increase of thirteen as compared with the year preceding, and rates were received from ninety-six ministers, showing a decrease of fourteen.

Eight ministers joined the fund during the year, and eight were removed from the list of contributors—two by becoming annuitants, three by death, and three by moving from the bounds of the Church. There are still 104 contributing members connected with the Fund.

Mr. Macdonald, Pictou, moved the adoption of the report, while expressing regret that the number of congregations contributing is still so few, and that all the ministers of the Church do not pay into the fund. In a few telling remarks he pled for a generous support of the scheme. He thought that laymen could do much to commend this scheme to the favourable consideration of the people. The motion was seconded by Mr. Morrison and agreed to.

Mr. J. K. Macdonald presented the report of the Committee, Western Section.

The Committee on the Aged and Infirm Ministers' Fund (Western Section) begs leave to submit its report for the year ending April 30, 1890. In doing so, while unwilling to repeat the somewhat chronic expression of regret which has appeared in previous reports, it may be permitted to say that in a Christian Church, which in many respects gives evidence of fair liberality, it is a cause of wonder that after all the attention that has been directed to the Fund, and the presentation of the special claims of those who are on it, a response commensurate with the needs has not yet been reached. No direct special appeal was made during the year on behalf of the ordinary fund, while at the same time the claims of that branch were not overlooked when presenting those of the Endowment. One reason for this is that it did not seem wise to press the two branches at the same time, and also it was felt that the thorough presentation of the claims of the ordinary fund during previous years should lead to favourable results without a special appeal just now. No improvement has resulted, but rather a small falling off in the contributions from congregations. Consequently the Committee was not able to do anything in the way of making up to the annuitants entitled to the full \$200, the \$20 short for the previous year, and owing to the funds not admitting of its being done, it has been found necessary to restrict the payments for the year now reported on, to the \$200 limit. This leaves a heavy accumulating debt against the Church in favour of those claimants on the Fund who have laboured longest in the work of the ministry. For is that all, for while ministers' rates and interest on capital have been absorbed in paying up the \$200 limit, the Fund is in debt; and if the moral debt is to be recognized, then there is due to the annuitants from the previous year \$895, and for the year now reported, \$865, or together, the sum of \$1,760, or thereabouts. The contributions from congregations were \$408.23 less than in the previous year. Ministers' rates were about equal, while there was an increase in interest of \$113.32. As to the door at which the responsibility lies, the

Committee does not now express an opinion. The receipts for the year were: Congregational collections and donations, \$8,983.73; Ministers' rates, \$1,581.70; interest, \$1,142.82; received from Hymnal Committee, \$550.35; investments repaid, \$2,700; balance, \$885.80. Total, \$15,844.40. Total amount received for the Endowment Fund, \$11,466.34.

THE ENDOWMENT FUND.

A vigorous effort has been made in the direction of securing the \$200,000; and though we are still far from having reached it, it may, considering all the circumstances, be said that a fair beginning has been made. The total subscriptions up to date, exclusive of the donations recently received, now amount to \$44,108. If the Church subscribes the \$200,000 for the Endowment Fund, Sir Donald Smith, Montreal, promises \$20,000.

Dr. Armstrong moved that the report be received and its recommendations adopted, and the special thanks of the Assembly be tendered to Mr. J. K. Macdonald for his valuable services in connection with the Aged and Infirm Ministers' Fund.

The time fixed for appointing the next meeting of Assembly having come, Principal Grant moved, and seconded by Rev. J. Mackie, and unanimously agreed to, that the General Assembly meet next year in St. Andrew's, Kingston, on the second Wednesday of June, 1891, at 7.30 p.m.

Dr. Armstrong, in a few forcible and eloquent remarks, urged the better support of the Fund.

Dr. Cochrane moved that the report be remitted for consideration to a committee to report.

Professor McLaren then presented the proposal of the appointment of a Convener of the Foreign Mission Committee, whose whole time and services shall be devoted to this department of the Church's work. He moved in accordance with the recommendation. He admitted that there was a prejudice against the multiplication of such agencies. But the work of the Committee has increased to such an extent that it can no longer be efficiently done by one whose regular duties necessarily engage the greater portion of his time. The present Convener and Secretary have intimated their wish to be relieved from the offices they now hold, as the work has become too heavy for them. Other churches with smaller fields than ours have found it necessary to adopt a proposal similar to that now submitted.

Principal Grant and Mr. Hamilton Cassels spoke in support of the proposed appointment, the latter seconding Professor McLaren's motion for the appointment of a paid Convener. Dr. Armstrong thought the time had hardly come for making such an appointment, and concluded by moving that the Foreign Mission Committee prepare a statement to be sent down to Presbyteries for the consideration of the Church, and that meantime a sum be apportioned for secretarial work.

Rev. George Bruce seconded the motion. Principal Caven and Dr. Reid spoke in favour of the motion. The hour of adjournment having come, a decision was deferred.

FRENCH EVANGELIZATION.

At the evening meeting Principal MacVicar in a brief but comprehensive address, presented the report of the French Evangelization Board. The report states that already there are wide-spread and marked symptoms among French Roman Catholics themselves of the bitter discontent with which they endure the heavy exactions of the Church. In the case of hundreds of thousands of the most intelligent of the people this movement from within takes the direction of demanding an entire separation between Church and State, the abolition of legalized tithes and church dues, the secularization of elementary education in the sense of setting it free from clerical control, the inspection by Government officers of all monastic or conventual institutions, and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes.

We may regard the advocates of this programme as the true party of progress, the patriots of the day, deserving of all possible encouragement. They are those among whom the light of truth from without is shining more and more clearly in spite of efforts to the contrary. They are also driven to these measures by a sense of oppression intensified by the undisguised boldness with which ecclesiastics have of late claimed jurisdiction in civil as well as religious matters, and the readiness with which civil rulers have yielded to this unjust and dangerous assertion of power.

The work of colportage has been prosecuted with vigour and success during the year. The great obstacle met by colporteurs in the prosecution of their work lies in the ability of many of the people to read for themselves the Word of God. In many districts, especially in the Province of Quebec, the children grow up in ignorance, unable either to read or write. To remedy this the Board seeks to plant mission schools wherever suitable openings are found. These are of very great benefit to the English Protestant population in those districts where they are numerically weak and unable to maintain a school of their own. Where the number of children is smaller than the Quebec School Law requires for the organization of dissentient school, the Board appoint a mission teacher and become responsible for the salary, and in districts where there are sufficient children to conform to the School Act, the Board sanction the appointment of a teacher and make a grant towards the salary. At present there are thirty-six schools in connection with the fields worked by the Board. The number attending these schools is 1,020, of whom 423 are the children of Roman Catholics. This department of the work is most encouraging, each succeeding year showing marked progress. The number of schools has trebled in the last eight or nine years, and the number of pupils has increased from 475 to upwards of 1,000.

Pointe-aux-Trembles schools make an excellent showing for the past year. The attendance last session was one hundred and forty-three, of whom ninety-six were in the boys' building, and forty-seven in the girls. The applications for admission numbered nearly three hundred. In no previous year in the history of the schools was there a brighter and more intelligent class of pupils. Their aptness and exemplary conduct were remarked upon by all of the numerous visitors to the schools during the winter. Not only is great care exercised in the selection of the pupils from the increasingly large number of French-Canadians applying for admission, but the policy of the Board in inducing the brightest among them to continue attending for three or four consecutive sessions is bearing manifest fruit. The schools are visited and examined monthly by a committee of the Board appointed for the purpose, and towards the end of the session written examinations are held on all the subjects taught during the year. A public closing examination took place in the last week of April, which was attended by a large number of ministers and other friends, who bore testimony to the efficiency of the schools, and the thoroughness of the teaching given, especially in Bible studies. A prayer meeting is maintained weekly by the boys and girls in their respective buildings. Three years ago a missionary society was established among the pupils, the members of which contributed last winter \$35 to the ordinary work of the Board, and \$50 towards the extension of the girls' building. From former pupils of the schools about \$400 was received eighteen months ago towards the furnishing of the boys' new building.

In September last, Mrs. Ross, of Brucefield, Ont., suggested a plan to raise money for the much needed work of the extension of the girls' school, so that accommodation might be provided for the large number of young women knocking at our doors whom we were unable to admit. This met with the cordial approval of the Montreal Woman's Missionary Society and of the Executive of the Board.

With great tact and energy Mrs. Ross prosecuted her plan through out the winter, expending upon it much time and thought and labour. She secured the co-operation of many Christian women in a number of the congregations of the Church, and though the full amount aimed at has not at the date of writing been secured, the sum of \$2,503.07 has been received as the result of her effort and appeal. This, added to the amount on hand a year ago, makes \$6,323.77 now available for the extension of the girls' building. In the confident hope that the full amount required will be forthcoming, the Board have resolved to go on with the work, so that the additional accommodation may be ready at the opening of the session in October next. The Board appreciate very highly Mrs. Ross' invaluable services, and desire to place upon record their cordial thanks and those of the Church for her self denying labour in this matter. They desire also to thank those who co-operated with her in the furtherance of the work.

In referring to the work carried on at Coligny Ladies' College, the report says: Immediately after the transfer of the property to the Board, the secretary proceeded to Europe for the purpose of engaging a lady principal for the college. Aided by the Rev. James Flack, a member of the Board on a visit to Britain, he visited various points on the continent of Europe, in the hope of securing a Christian lady whose vernacular was French. Not succeeding in this, they were fortunate in securing the services of Mrs. M. Crawford, of Waterloo, England, a lady possessing special qualifications for the position, with an intimate knowledge of French and German, and lengthened experience and success in teaching. It was the 10th of September before the Board was in a position even to announce that the college would be open this year, and it was not till the beginning of October that the teaching staff was secured and the college actually in operation. Yet notwithstanding these disadvantageous circumstances, the attendance of students has been large and the success far beyond the most sanguine expectation. The number on the roll for the present term is eighty-seven, of whom sixty-four are day pupils and twenty-three boarders. There is associated with Mrs. Crawford a staff of efficient Christian teachers, each of whom has helped to achieve the success attained.

Dr. Parsons in an eloquent speech moved the adoption of the report.

Dr. Burns seconded the motion for the reception of the report. He made a number of playful yet powerful references to the energetic protest of Drs. Cook and Weir against the acceptance of the \$60,000 by the Protestant Board of Quebec. Dr. Burns paid a fine tribute to the value of the services rendered by Drs. MacVicar and Warden in advancing the work of French Evangelization.

Rev. D. J. Macdonnell raised an objection to the sanctioning of the appointing a secretary without further consideration and he moved that its consideration be deferred. Dr. H. M. Parsons' motion was carried.

Principal MacVicar then spoke of the qualifications requisite for the discharge of the duties the proposed secretary would have to undertake. He moved that Rev. S. J. Taylor, of Moose Jaw, be appointed at a salary of \$1,600. Professor Bryce here bore testimony to the qualifications of Mr. Taylor, and seconded the motion for his appointment. Drs. Cochrane and Robertson both spoke highly of the work done by Mr. Taylor in the North-West. The motion was carried unanimously.

A memorial from the Presbytery of Quebec and a petition from Dr. Cook and others in support of the establishment of a French Protestant school in the city of Quebec were presented. It was moved by Dr. Warden, seconded by Dr. MacVicar and carried that these papers be remitted to the Board of French Evangelization.

It was agreed to hear Mr. Russell, a graduate of Manitoba College, appointed a missionary to Central India. He made a brief address on the moral and spiritual needs of the vast populations of India. He urged the efforts and the prayers of the Christian people of Canada on behalf of the labourers who have gone forth to the foreign field.

TEMPERANCE.

Rev. D. Stiles Fraser submitted the report on Temperance:

He stated that reports, which give evidence of much attention to the work, have been received from the Synods of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and Manitoba and North-West Territories. The Synod of the Maritime Provinces does not meet until October, but it always takes an advanced position on the question of Temperance, and adopts a strong report. Reports were forwarded by forty-one out of the forty-three home Presbyteries of our Church, and with few exceptions they were full and carefully prepared. Only the Presbyteries of Sarnia, Sydney and Newfoundland failed in this duty. All these reports show that returns were received from much more than the usual number of Sessions,—but why not from all? A recommendation of the Synod of Toronto and Kingston may help to remedy this defect. It is, "That in issuing papers for the use of Sessions the questions be printed without spaces between them; and that a large double page for answers be supplied, with spaces for the signatures of the Moderator and Clerk of Session, and also for the date on which the report was considered and adopted by the Session." The deliverance of the Assembly on this important subject has much weight; and as it is based on the information furnished by Sessions in their returns, it is important that every Session should do its share in helping to make that deliverance a fair representation of the mind of the whole Church.

The following is the deliverance and resolution with which the report concludes: This Assembly believes that the general traffic in intoxicating liquors is the source of terrible and enormous evils; that it blights the prospects, destroys the health and character, and runs the soul of the individual; that it mars the happiness, wastes the resources and degrades the life of the family; that it lowers the moral sentiment and endangers the peace and safety of society; that it greatly increases the number of the "lapsed masses," intensifies every evil, and fills the land with crime; that it not only hinders most seriously, and in many ways, but antagonizes the Church in her work of uplifting the race and winning souls for Christ, and that it is contrary to the teaching of Scripture and the spirit of the Christian religion.

Rev. J. C. Tibb moved the resolution for the acceptance of the report, thanking the Committee and especially the Convener for their labours. Mr. Tibb spoke in a calm and moderate spirit in support of the Temperance cause. Rev. N. McKay, of Chatham, N. B., thought that there was not much room for difference of opinion. We are not going to lower our testimony. No language is strong enough to describe the vileness of the liquor traffic. Ninety-nine per cent. of that traffic is used to minister to a vitiated appetite. It is an unholy thing and is entirely contrary to Scripture.

Mr. D. J. Macdonnell submitted an amendment. He considered the report presented a great improvement on that given in last year, but still the deliverance contained expressions to which many of us cannot assent. Justice Taylor seconded the amendment, and the Assembly adjourned.

SIXTH DAY.

Dr. Campbell reported on behalf of the Committee. The report was to the effect that Mr. Charbonnel be not admitted to the full ministry of this Church. He explained that while the deliverance of Assembly of 1889 left freedom of action yet in all the circumstances it is thought expedient that Mr. Charbonnel's application be not granted. After discussion in which Dr. Gregg, Mr. D. J. Macdonnell, President Forest, Mr. A. Stevenson, Dr. Cochrane, Principal Caven, Professor McLaren, Mr. George Hay, Mr. Sutherland, Principal Grant, Rev. T. Sedgwick, Rev. F. M. Dewey, Principal McKnight, Rev. J. B. Edmondson took part, President Forest moved an amendment to the effect that it is unnecessary to give any deliverance on the marriage with deceased wife's sister question in the

meantime. Rev. George Bruce seconded the amendment. Principal Caven then moved that the deliverance be remitted to the committee to make it more definite. Professor Gregg and Principal Caven's amendment was carried. Dr. Gregg desired to be relieved from serving on the Committee. To this the Assembly declined to assent. Dr. Reid dissented from the finding.

It was agreed to resume consideration of the Foreign Mission report. When the proposal to appoint a paid secretary was taken up, Rev. Neil McKay supported Dr. Armstrong's amendment. Rev. Joseph Hugg and Professor McLaren briefly replied and the vote was taken on Dr. Armstrong's amendment, when seventy votes were cast for the amendment and ninety-six against. Rev. George Bruce moved in further amendment that the matter be remitted to the Foreign Mission Committee to reconsider and report. Rev. Mr. Gunn seconded the amendment, the object being to secure a distinct understanding and harmony between the eastern and western sections. The vote having been taken the amendment was lost. The original motion was then carried. Principal Grant moved to the effect that a name be submitted and that the Committee consider the relation should sustain to the entire Church. In addition to Dr. Grant's motion it was suggested that there be eight members of Assembly added to the Committee.

Dr. Reid stated that he had received a communication.

Drs. Laylor and Mathews, representing the Alliance of Reformed Churches, were welcomed to the platform.

Dr. Cochrane presented the report of Brantford Ladies College. There are seventy eight students enrolled. The arrangements under the new management are highly satisfactory. The teaching staff has been carefully selected and is rendering most valuable services. All important branches of a modern education are efficiently taught. There are many special advantages enjoyed by the students of this well-equipped institution. Students are prepared for matriculation at Toronto and Queen's universities. Reasonable rates are made for the daughters of ministers. The people of Brantford have provided bursaries and scholarships. He concluded by expressing the hope that all the ladies' colleges connected with the Presbyterian Church should receive the encouragement and support of the people.

Principal Grant moved the reception and adoption of the report, and the satisfaction of the Assembly at the thorough equipment of this institution and commencing it to the continued confidence and support of the Church. Dr. Grant spoke cordially in support of the motion and Dr. Thompson briefly seconded the same, stating that it impressed those connected with the management that it was necessary to have Dr. Cochrane once more at the head of the institution. Dr. Thompson spoke in commendatory terms of Rev. J. C. Tibb who has been appointed to a lectureship.

Rev. P. M. Morrison presented the report of the Committee to nominate standing committees. With a few slight alterations the nominations of the Committee were ratified. A discussion arose as to whether those who are not members in full communion should be appointed on standing committees. There was considerable diversity of opinion on the subject, but after a vote a decided majority preferred that the names remain as proposed.

Dr. Waters, of Newark, N.J., who came as a representative from the Reformed Church in America, was then called on to address the Assembly. It is nine years since he was a member of Assembly. Time has dealt gently with him. Dr. Waters made a playful allusion to Principal Caven's connection with the Equal Rights movement. He perceived that this Assembly preserved its continuity. It is a good thing to bring forward the young men as well, that they be trained in the work of the Church. He might talk about manifest destiny, but he wouldn't. The man who piloted the American Assembly through its peculiar difficulties into smooth water received an important part of his education in Toronto. In the administration of ordinances they have certain simple forms of ritual. He gave interesting details respecting the Reformed Church. No professor in that Church has a place on the floor of their Synods. They have strong churches. There are 540 ministers and 501 churches. There are missions in India, in China, and in Japan. The Home Mission is conducted much the same as here, but they have a paid secretary. There is a time coming when men will have to be appointed to do the work that is growing too great to be conducted as it is now. He concluded by conveying the fraternal greetings of the Reformed Church to the Assembly.

Rev. Dr. Chambers, secretary of the Alliance of Reformed Churches, next addressed the Assembly. He spoke of the interest taken in the work of the Alliance and the efficiency of the services rendered by the representatives of the Canadian Church. The work and purpose of the Alliance were briefly explained. It is not legislative. The greatest forces in this world are moral. By conference, counsel, prayer and thought the Alliance has already affected a work that could not otherwise have been done. The spirit of union in the foreign mission fields has been largely developed and strengthened by the efforts of the Alliance. There are tendencies in theological opinion that call upon us to stand fast by the truth that has been contended for in Holland by the Huguenots of France and in the green hills of Scotland. Let us be steadfast and unyielding in the truth that has been revealed to us by the Great Head of the Church.

Rev. Dr. G. D. Mathews, secretary of the Reformed Alliance, desired to reach the sentiments to which Dr. Waters gave expression. He thanked God for the work done by the Canadian Church. It is the object of the Alliance to bring the Presbyterian and Reformed Church throughout the world together, and thus bring out the fact of the real unity that exists in that Church. The political and social power of Rome is due to its outward unity. Where Dr. Mathews now resides he says he feels the power of the Churchly spirit. There is a meaning in the terms churchmen and Dissenters. He told of the visit of the deputation to the anti-slavery conference at Brussels. The Alliance represents 80,000,000. They have about 1,000 paid agents on the African continent. The Belgian minister of foreign affairs admitted that such a constituency had a right to be represented at the conference. The deputation to Brussels remonstrated against the terrible extent and demoralizing effects of the liquor traffic in Africa. The Church union that is at present feasible and practical is in the lines along which we are now working. He concluded by stating that the meeting of the council in Toronto in September, 1892, will be a most important one.

Rev. J. Greenfield, of Stornoway, represented the Free Church of Scotland. Mr. Greenfield having a number of years ago been connected with the Canadian Church, he made several feeling references to the changes that had taken place since he last attended the Canadian Assembly. He conveyed the cordial greetings of the Free Church of Scotland. He also referred to the important work that has been done in connection with the foreign mission work by the ladies.

The Moderator then conveyed the thanks of the Assembly to the delegates from other churches who had now addressed the Court. Professor McLaren reported for the Foreign Mission Committee. Its chief feature is that Dr. Morton, of Trinidad, be corresponded with with a view to his appointment as secretary, and that for the year arrangements continue as they have been.

SABBATH OBSERVANCE

Dr. Armstrong presented the report of the Committee on Sabbath Observance. The various synodical reports state that Sabbath visiting, driving, etc., running of railway trains, excursions, railway construction. In British Columbia post-offices, railway excursions, open shops, Sunday newspapers. On the whole, though this is a Sabbath-keeping land, much still remains to be done. Efforts have been made to suppress some of the evils by petitioning Parliament. Only one of the presbyteries, Maitland, took up the matter thoroughly. At Niagara Falls, vigorous efforts were made to repress Sabbath desecration, Rev. Mr. Murly taking an active part. Reference was

made to the action of the Duke of Connaught in travelling on the Sabbath. It is desirable to use the press to elevate public opinion on the Sabbath question. It is also desirable that parliamentary representatives be interviewed. Dr. Armstrong referred to the suggestions made by the various Synods and presbyteries to the Committee and to the proposed legislation in the Dominion Parliament introduced by Mr. John Charlton, M.P., and Dr. Weldon, M.P., and concluded by urging concerted and energetic action in support of the measure to be again introduced next session. The following recommendations were adopted by the Assembly: 1. That the ministers of our Church be careful to bring before the congregations the nature and sanctities of the Sabbath as they have opportunity, and that at least one sermon during the year be devoted to the subject. 2. That parents in their home instruction and teachers in the Sabbath schools take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day. 3. That the ministers and members of our Church, and especially those on our various Sabbath Observance Committees, seek, as they have opportunity, to use the press in influencing public opinion to right views on Sabbath observance. 4. That the Assembly records its approval of the effort now being made to obtain from Parliament a Sabbath law for the whole Dominion, recommends presbyteries and kirk sessions to take action in support of it by petition or any other way that may be deemed efficient and that the Assembly again forward to Parliament a petition in favour of such legislation. 5. That the Assembly expresses its gratification at the cordial co-operation of all the Protestant denominations as manifested in the Lord's Day Alliance of Canada and appoints as its representatives in the Alliance the members of its Sabbath Observance Committee.

Rev. George Bruce moved the reception of the report, and cordially commends the subject of Sabbath Observance to the favourable attention, and extend the thanks of the Assembly to the Convener and Committee. He emphasized the fact that we had reached a crisis on this question. We need advancement in the better observance of the Sabbath, or we will lose much that we now possess. Dr. Armstrong has been abundant in his labours to prevent the growing desecration. We must act accordingly with Sabbath Alliance. We have great difficulty in applying the Sabbath law in the Province of New Brunswick. There should be united Christian influence to secure the passage of the Bill that was brought before the Dominion Parliament last session. Reference was made to the earnest desire of labour organizations to have the Sabbath as a day of rest. It was significant that at the labour congress called by the Emperor of Germany there was entire unanimity as to the necessity of securing the Lord's Day as a day of rest. Rev. Walter M. Roger said he believed the Church was not fully aware of the extent of the evil to which Sabbath desecration had attained. The late trading on Saturday is answerable for great neglect of the Sabbath. It is exercising a demoralizing effect. Sabbath work on railways is increasing. Many are working seven days in the week.

SABBATH SCHOOLS.

Rev. T. F. Fotheringham presented the report of the Committee on Sabbath Schools. As on previous occasions, returns are not so complete as could be desired, but still sufficiently complete to give a tolerably accurate view of the work being done. With one exception there is marked progress in every department of the work. The report states that, as far as your Committee can learn, the forty-one Presbyteries which have reported contain 1,688 Sabbath schools, but there is reason to suspect that this is not a complete enumeration. Allowing thirty for the two unreported Presbyteries, we have a probable total of 1,718, an increase of nineteen over last year. Returns have been received from 1,437 (eighty-four per cent.), leaving 281 which have resisted the repeated appeals of Presbyterial Conveners. The number which reported last year was 1,652, or 97.8 per cent of the whole. There are, therefore, 215 schools reporting for 1888, but not for 1889. Notwithstanding this deficiency, your Committee are able to give a very complete estimate of the numerical strength and general efficiency of our Sunday school army. Officers and teachers—1,399 schools (or 81.4 per cent. of the whole) report that the total number of their officers and teachers is 14,371. Allowing a proportionate number, say 1,003, or one-third of the average quota to each, for the 319 unreported schools, we obtain a total of 15,434, or 583 more than last year. Scholars.—1,404 schools (81.7 per cent.) report the total number of scholars on the roll as 129,715. Seeing that nearly all the larger schools are included in our statistical returns, and that many of those which did not respond are amongst the smallest and least prosperous, we cannot assume that each of the remaining 314 contains more than one-third of the average number of scholars. This estimate would give us 139,135 as the total number under instruction in our Sabbath schools—6,927 more than last year, an increase of more than five per cent. The average number of scholars to each teacher is eleven. This includes primary and Bible classes, which are usually large. Probably the actual average in ordinary classes would not be more than eight. In 746 schools (43.4 per cent.) there is a total increase of 12,739 scholars. Allowing, as before, for the 281 schools not heard from, we may set the number of new names placed upon our class rolls at 12,582. Attendance. 1,350 schools (78.6 per cent.) report that the average attendance of scholars is 82,099, or 61.1 per cent. of the total number on their rolls, and 1,203 (70 per cent.) report an average attendance of officers and teachers of 10,255, or 79.9 per cent. The combined average attendance of officers, teachers and scholars is 67.4 per cent., an increase of 7.3 per cent. over last year.

Rev. John McEwan moved that the report be received, and the Assembly proceed at once to consider the recommendations contained in it.

SEVENTH DAY.

Memorials were presented in favour of arbitration in settlement of international differences instead of war; of prison reform, and that the ministers devote one service during the year to present the claims of missions to the Jews.

Rev. D. M. Gordon presented the drafts of the loyal addresses, the first was to the Queen and the second to the Governor-General. The addresses were adopted and ordered to be transmitted.

Rev. L. McNeil presented the report of the Committee to consider the applications for leave to retire from the active duties of the ministry and to have their names placed on the list of annuitants on the Aged and Infirm Ministers' Fund. The following were reported on and the applications on their behalf by their respective Presbyteries granted: Rev. Messrs. George Christie, W. A. Johnston, I. S. Crombie, Archibald Currie, D. Gordon, Geo. Bremner, Robert Wallace, A. Waddell, Dr. A. McLelland, A. A. Drummond, and Alexander Ross, who applied for leave to retire temporarily not to be placed on the Fund, but that his name be retained in the roll of his Presbytery, that of Lindsay. A memorial from Rev. Andrew Wilson, Toronto, was read to the Assembly, giving strong reasons in support of his application to be placed on the list of recipients of benefit from the Aged and Infirm Ministers' Fund. Professor McLaren spoke in high terms of Mr. Wilson's services. He moved that his case be referred to the favourable consideration of the Aged and Infirm Minister's Fund. Principal MacVicar spoke in similar terms. Dr. Reid admitted the peculiar claims of Mr. Wilson but it is matter of consequence that the regulations of the Fund should be as strictly observed as possible. Principal Grant, Mr. McMaster, Dr. Macdonald, Dr. Parsons, Dr. Warden, Rev. Wm. Burns, Rev. J. McMechan spoke on the subject.

Rev. D. J. Macdonald moved in amendment that Mr. Wilson's name be placed on the list of annuitants, Dr. R. L. Burns seconded the amendment and claimed that Mr. Wilson's petition ought to be considered on its own merits. Dr. Gregg and Rev. E. Scott also spoke. Dr. McLaren's amendment was carried. Several members entered their dissent from the finding of the Assembly.

STATISTICS.

Dr. Torrance presented the report of the Committee on Statistics. From the admirable report submitted the following items are gleaned.

Collecting the numbers which have thus been presented, and adding nine from "Delayed returns," there are 1,920 churches and connected stations reported, against 1,837 in the preceding year, being an increase of eighty-three. The total increase of the sitting accommodation in churches and stations constituting pastoral charges is 19,030, the sum total for 1888 having been, including delayed returns, 435,177, and 454,207 for 1889. The increase in 1888, compared with 1887, was 8,460; and thus there have been added in the two years, 27,490. The number of pastoral charges is 795, some of these including those over which ordained missionaries have been appointed. There are 385 mission stations, or groups of stations; some Presbyteries reporting their stations separately, and some the groups. During the year 1889 there were added to the Church represented by this Assembly 11,302 on their own profession. In 1888 the number was 11,832, which gives a decrease of 530 in the one year as compared with the other. In 1888 there were 119,985 attending Sabbath school and Bible class, and in 1889, including delayed returns in both instances, 124,310, being an increase of 4,325. According to the returns received there were 157,990 members in full communion, some of them in the promise of youth and, it may be, the weakness of the beginnings of spiritual life; others in the vigour of manhood, physically and spiritually, and others who had passed three score years and ten and even four score years; and not a few of them, perhaps, gone since the returns were made from the Church on earth, to the Church in heaven. Last year the number was 152,013, showing an increase of 5,977. The whole number of removals in 1888 was 10,279, which, compared with the whole number, 9,777, by death, discipline and certificate, in 1889, gives a decrease of 502. Baptism was administered to 10,605 infants, being an increase of 515; and to 1,004 adults, being an increase of sixty-five on the preceding year. In 1888 there were reported 350 Missionary Associations and two Ladies' Aid Societies, and in the year covered by this report 331 indicating a falling off in these organizations. But let it not be inferred that there is any diminution of missionary spirit and activity, for figures afterwards to be produced prove the contrary. There has been an increase of forty in the number of Women's Foreign Missionary Societies. Those for 1888 were 402, and those for 1889 were 502, with two Ladies' Aid. The total amount of stipend received from all sources is reported as \$777,199. In the year 1888 it was \$744,672, an increase of \$32,527. Of this sum the Synod of the Maritime Provinces raised \$158,907, an increase on the preceding year of \$9,396, that of Montreal and Ottawa, \$124,808, a decrease of \$14,241, to be accounted for in part if not in whole by the omission of Lanark and Renfrew; that of Toronto and Kingston, \$223,175, an increase of \$10,542; that of Hamilton and London, \$176,519, an increase of \$4,175; and that of Manitoba and the North-West Territories, \$88,880, an increase of \$18,611. In the Delayed Returns the amount sums up to \$4,910, a decrease of \$1,956. Total increase, \$48,724; total decrease, \$16,197. The payments for all purposes aggregated \$2,054,951, made up as follows: (1) For all congregational purposes; \$1,040,814; (2) Schemes of the Church, \$288,117; (3) Synod and Presbytery Fund, \$8,020; (4) for other religious and for benevolent purposes, \$110,487; total, \$2,047,438. But \$7,500 are entered in the column for all purposes salaries of Professors in Manitoba College—raising the sum found by adding that column to \$2,054,938, while there is another entry of \$13 in the same column which does not appear in any of the previous ones, from which the aggregate is collected. The contributions for all purposes in 1888 were \$1,942,723, which shows an increase in 1889 of \$112,228. Even from these imperfect statistics it must be evident that our Church has a very wide field for operation open to her; that the prospects are most encouraging, and that she may look forward to days not far distant, when one or all of these stations shall grow to become independent and self-sustaining pastoral charges. It should be the effort of Presbyterians to nourish them till they attain this standing.

Principal Grant moved the adoption of the report. He thought that in connection with the forthcoming Dominion census the able Convener of the Church's Statistical Committee should be engaged. There is a discrepancy between the Presbyterian population reported in the census and the number returned in the statistical report of the Church. Dr. Grant thought that the British method of taking the census would be preferable to that hitherto pursued. Perhaps five is too small a number to represent the average number in a family, and perhaps the Presbyterian Church is not doing all it can to care for all who belong to it. There is, however, a most gratifying increase in all the departments of the work of the Church. The Church has been both increased and consolidated. Rev. A. B. Baird in a few appropriate remarks seconded the adoption of the report. Dr. Warden spoke in high terms of the valuable services rendered by Dr. Torrance and thought that the Presbyteries should give close attention to the statistical report. Several members discussed the report.

Dr. Campbell reported for the committee appointed to consider the application of Mr. Charbonnel. The committee consider that the decision of Assembly in 1889 leaves liberty of thought and action in relation to marriage with a deceased wife's sister. The committee, however, do not report in favour of Mr. Charbonnel's application to be received. He moved the adoption.

Professor Gregg claimed that the motion is incompetent. The action of 1888 was not sustained by a majority of presbyteries. The committee in bringing in this report have travelled beyond their commission in dealing with the general question. The Moderator ruled that Dr. Campbell's motion was in order. Dr. Gregg appealed to the House. The Chair was sustained. Dr. Gregg then wished to have his dissent recorded. He then proceeded to address the Assembly holding that liberty of action was not sustained by a majority of presbyteries. It would be an injustice to many ministers and elders to pass the resolution. It would virtually impose on them the violation of their ordination vows. No other church had adopted anything like the resolution now proposed. Mr. Caven had said in a speech that the weight of learning was on his side. Rationalism may be that side but not the orthodox. Quoting from THE CANADA PRESBYTERIAN he besought the Assembly not "to let the tiger loose."

Dr. McLaren moved that the further consideration of the question be deferred till next Assembly.

Dr. Campbell moved that the second part of the report be adopted. President Forest gave notice of motion of an overture to be sent down to Presbyteries, in order to secure a final settlement of the question of marriage with a deceased wife's sister.

The consideration of the Temperance report was again resumed. Mr. Walter Paul spoke in defence of the report and the deliverance suggested. He was of opinion that there can be no discrimination between those engaged in the traffic. All were alike culpable. Liquor procured in the most respectable places is just as injurious as that dispensed by the lowest. Perhaps there is more evil done in the high-class establishments than in any others. There are great temptations in these to young men. Mr. Paul made a racy and telling speech. Mr. McMaster thought that it was unfortunate that there should be any division of opinion while we are endeavouring to combat a gigantic evil. There might be some verbal modifications in the deliverance.

Dr. Macdonald thought that the evils of the traffic could not be described in too strong terms, but the Assembly should not go beyond what is strictly true. Rev. Mr. McKay, of Richmond; Rev. J. McAlpine, Mr. Hamilton Cassels, Rev. Henry Crawford, Rev. L. McNeil, Principal Grant concurred. Rev. Dr. Stiles Fraser replied in strong and vigorous terms in defence of the deliverance

presented in the report. Rev. Robert Moodie, Dr. Moore, Rev. Mr. Gunn also spoke. The vote was taken, and 32 voted for the amendment and 142 against. Principal Grant in a racy address proposed another amendment to the effect that the deliberance be not concurred in, but that the Assembly proceed to consider the resolutions proposed in the report. Rev. William T. Herridge seconded Principal Grant's amendment. Rev. Thomas Bennet, Rev. E. Scott and Dr. Burns took part in the debate. The amendment was then voted on, when 27 voted for it and 143 against.

Rev. D. J. Macdonnell moved that the words "and that it is contrary to the teaching of Scripture and the spirit of the Christian religion" be omitted. Forty-two voted for the amendment and 156 against. The main motion was then put, and carried almost unanimously that the Assembly concur in the deliberance:—

The following resolutions amid a running fire of criticism, were adopted:—

1. That the faithful preaching and teaching of the Gospel is the first and essential element in the work of building up a temperate, prosperous and godly nation. 2. That the office-bearers and members of the Church be urged to practise and inculcate total abstinence as the only absolutely safe course to be followed. 3. That recommendation IV., adopted by last Assembly, be repeated, viz., "In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the Sessions of the Church the duty of securing, as far as possible, the pure 'fruit of the vine' for use in the Sacrament of the Supper." 4. That all available means be used to secure in all our public schools the teaching of the effects of alcohol on health and morals. 5. That the importance of "moral suasion" in promoting the temperance reform be emphasized, and that its continued and increased use be recommended. 6. That, inasmuch as many are, through the influences of the liquor traffic, hardened to the appeals of the Gospel, and the arguments of "moral suasion," and are made indifferent to the true interests of their fellow-men, or the welfare of their country, it is necessary, in order to protect the young, the weak and unwary from temptation and ruin, and to restrain the lawless, to invoke the aid of the law, so as "to reduce, and, if possible, extinguish these evils by wise legislation." 7. That whilst the restrictive and prohibitory features of existing liquor laws are gratefully acknowledged and should be persistently utilized, it is the conviction of this Assembly that no legislation short of prohibition rigidly enforced by the proper civil authorities, will ever be sufficient to free our land from the terrible evils of intemperance, and that it is the duty of the Dominion Parliament to enact such a law. 8. Whereas, The Assemblies of 1888 and 1889 instructed their Committee on Temperance to "take all proper measures to secure the co-operation of the other churches of the Dominion" in petitioning the Dominion Parliament in favour of prohibition; and whereas, The Committee of 1889 has, in obedience to these instructions, taken such measures, and is now, with the co-operation of a similar committee of the Methodist Church of Canada, engaged in carrying out these instructions; it is therefore resolved, That this Assembly approves of the action taken, and hereby authorizes the Committee on Temperance for 1890 to continue the negotiations thus entered into with other churches, and, if the results warrant it, to have petitions presented to Parliament in 1891, or as soon thereafter as practicable. 9. That the Assembly gratefully recognizes the good work done by the various temperance organizations, and a large portion of the press, in training the young and educating the public in the principles of total abstinence and prohibition, and recommends office-bearers and members of the Church to give them due sympathy, encouragement and support. 10. That the instructions of last year to the Committee to prepare a simple constitution for congregational societies be renewed.

CIVIL AND RELIGIOUS RIGHTS.

Principal MacVicar now moved that the recommendations of the Committee for the Defence of Civil and Religious Rights be adopted. They are as follows:—

The following are some of the objects which the Committee think the Church ought to aim at furthering by all legitimate means: 1. The complete separation of Church and State—each to be independent in its own sphere—a free Church in a free State. The mutual rights of each to be respected, but neither to invade the prerogative of the other. 2. The abolition of all grants from the public exchequer for ecclesiastical or sectarian purposes. 3. The abolition of compulsory tithes and other ecclesiastical dues. 4. The providing of elementary education by the State; and, while recognizing the propriety of giving instruction in the truths held in common by Christians, in no case shall money raised by taxation be devoted to the propagation of peculiar religious dogmas or denominational views. 5. The re-organization of the Council of Public Instruction in the Province of Quebec in such a manner as to secure the educational rights of the minority. 6. The abrogation of the offensive clauses in the Order of Precedence for the Dominion, which recognize certain ecclesiastics and utterly ignore the great Protestant Churches, which represent the majority of the people of Canada.

The fourth resolution gave rise to an animated debate. Rev. T. Sedgwick spoke strongly against interference with Separate Schools, while Rev. D. J. Macdonnell defended the resolution as it stands in the report. It would be a beautiful thing to see the children, Protestant and Roman Catholic, of our schools unite in public worship and in the Apostles' Creed. Dr. Macdonald seconded Mr. Sedgwick's amendment. Principal Caven held that the Assembly had nothing to do with party policy. He held, nevertheless, that when questions of religion and morality come up, the Church should have no fear in dealing with them. He held as strongly as any a belief in the religious character and obligations of the State. He would vote for this resolution because it does bear on religion. Separate Schools will not be accepted as a finality in Ontario. If we accept the principles, then you are bound to apply them. The Church of Rome has a perfect right to teach her children, but it must not be at the public expense. The same principle would apply to our own Indian schools in the North-West. We ought to look into this question. We must not hamper ourselves. Dr. King said it is a question whether it is prudent to raise the question. He had no doubt of the principle. There is a distinction that should not be overlooked. The treaty Indians of the North-West are the wards of the Government. The Government has taken the lands of these people. They are bound to maintain, clothe and educate them. While the present method may have its difficulties, there does not appear to be a better. Principal Grant thought we are indebted to Mr. Sedgwick for raising this question. The resolution was free from ambiguity. He believed that there should be home rule in education. The other provinces have the right. He had no fear that the minority would suffer. He held that education should be religious. The Separate Schools are not now what they were when first established. Mr. Dewdney stated frankly that by co-operating with the Church in the education of the Indians, they were doing the best that could be done. Principal Grant suggested that the whole subject be remitted to the Committee to report on an early day to next General Assembly. Professor Hart explained the character of the state-aided Indian schools in the North-West.

Next day when the consideration of this subject was resumed Dr. McLaren addressed the Assembly. He objected to an abstract resolution decreeing complete separation between Church and State, which would apply to Indian schools for example. He did not forget that he was brought up in a theological school which considered connection between Church and State lawful. He thought the whole Church would be a unit against the aggressions of ultramontaniam or any infringement of their civil and religious rights. He moved, in amendment to the motion for the adoption of clause four, a resolution which reads: "That without proceeding further with the consideration of the recommendations in the report, this Assembly, hav-

ing regard to the importance and far-reaching character of the principles it embodies and the different senses in which several of them appear to commend themselves to members of the court, re-appoints its Committee on Civil and Religious Rights, with instructions to take such action as may seem to them called for to resist any assaults which may be made from any quarter upon these rights, and to consider (1) what practical action may require to be taken by this Church in concert with other Protestant Churches to resist the aggressions of ultramontaniam; and (2) should they consider it necessary to formulate any abstract principles for the guidance of the Church to have regard for the historic position of this section of the Church, and to set forth such principles in terms which will indicate clearly their practical bearings and to report to the next General Assembly." Rev. T. Sedgwick and Dr. Macdonald withdrew their amendment in favour of Dr. McLaren's. Mr. F. H. Chrysler, Q.C., of Ottawa, seconded Dr. McLaren's amendment. He disputed that it was within the province of the Church to recommend a line of conduct indicated in some of the resolutions in the report. He took the ground that their duties as citizens were apart from their duty as members of the Church, and to adopt other ideas would be to adopt the practices of a Church they condemned. Dr. Caven made a reference to what he said last night regarding endowed Indian schools in the North-West. His knowledge was not sufficient to speak exactly on the subject, but what he had said was that if the relations were such and such then he condemned it. He had the greatest doubts still both with regard to the arrangement as to Indian schools and the assistance received from the Government of India. He wanted to hold himself perfectly free of the whole matter. Mr. Wilkie, of India, explained that they were doing work for the Government of India at the request of that Government. Principal MacVicar explained that he had no objection to accepting Dr. McLaren's amendment, provided that it was understood that the first three clauses stood as passed and that the amendment reversed nothing, but simply deferred the matter for further consideration. He explained the constitution of the Quebec Council of Public Instruction. Principal Grant objected to a federal body like the Assembly interfering with the educational system of a particular province. Dr. MacVicar did not press clause five and it was not adopted. On clause six, respecting the order of precedence, Dr. Caven said the only reason he thought it worth while to take notice of such a contemptible affair was that it implied a lower status for the Presbyterian Church and people than for other churches and their people. Principal Grant thought they could afford to leave this matter alone. Attention had already been called to it by the Methodist Church, and that was quite enough. Dr. McLaren's motion was carried unanimously.

Principal Caven submitted the following report of the Committee on Christian Union: The following communication was addressed by the Rev. Provost Body, Secretary of the Committee of the Church of England on Christian Union, to the Rev. Dr. Reid, and by him transmitted to the Convener of the Committee of the General Assembly: "I have been requested by the Committee on Christian Union, appointed at the last Session of the Provincial Synod of the Presbyterian Church in Canada the following resolution, adopted by the Provincial Synod: 'Resolved, that a joint Committee of both houses on Christian Union be appointed to hold itself in readiness to confer with similar committees that may be appointed by other Christian bodies for this purpose, upon the preliminary basis embodied in the Lambeth Resolutions.' I believe that I am correct in transmitting this to yourself, as the Chief Clerk of the Assembly, for its communication to that body at its next meeting."

After a few explanatory remarks he made the following motion which after brief speeches by several members was adopted unanimously:—

The General Assembly receives the report of the Committee and calls attention to the facts that its Committee on Union was first appointed when the following resolution, adopted by the Provincial Synod of the Church of England, was communicated to it: "That a committee of this house be appointed to confer with any similar committee appointed to represent other Christian bodies for the purpose of ascertaining whether there is any possibility of honourable union with such bodies"; and, also, that at a conference held in April of last year, between its committee and similar committees of the Anglican and Methodist bodies an earnest desire for closer relations than hitherto existed was manifested and a frank interchange of views took place.

The General Assembly expresses its earnest desire for the more perfect fellowship of all who hold to one Head, even Christ; so that as there is and must be essential unity in the Redeemer's mystical body, there may be the more complete manifestation of that unity and the Church freed from the distractions of division may be the better prepared for the great work which her Lord has appointed her to do in the world.

The Assembly re-appoints the Committee on Union with instruction to hold itself in readiness to meet with any similar committees which have been or may be appointed by the other churches, and to report to next Assembly.

With reference to the preliminary basis of union embodied in the Lambeth resolutions, it is necessary to distinguish between a basis on which negotiations looking towards union may begin and an adequate basis such as may finally be adopted, and in re-appointing its committee the General Assembly deems it well to say that the Nicene Creed, while adhered to by the Church universal, cannot well be regarded as the sufficient statement of the Christian faith, while the historic episcopate is accepted by us in harmony with the teachings of the New Testament regarding the office-bearers (or offices) of the Christian Church.

Should conference with the committees of negotiating churches make it manifest that incorporate union cannot at present be obtained, the General Assembly authorizes its committee to consider the question of establishing "such relations" with the other churches "as may prepare the way for fuller organic union hereafter," as suggested by the Lambeth resolutions.

The General Assembly prays that the divine blessing may rest upon all holy endeavours to bring the disciples of Christ more closely together in the unity of the faith.

This was seconded by Dr. Burns. The names of Rev. George Bruce, of St. John, N.B., and Rev. D. J. Macdonnell, Toronto, were added to the committee.

According to resolution the first business of the morning was the reception of the report of the Committee on the Application of Students, for status in their theological studies. It was presented by Rev. D. J. Macdonnell and the following students were received and their place in the course proper to each was assigned: Messrs. Oswald, John Garrioch, Hector McLennan, D. C. Stinson, John Hosie, Samuel Polson, Archibald Matheson, Jonas Johansen, James Rattray, and John Henry Courtney.

An overture from Synod of Manitoba was read respecting missions to Chinamen in British Columbia, of whom there are between 5,000 and 6,000. The overture prays for the establishment of such a mission. Dr. Moore thought the overture should be laid on the table. Dr. Robertson moved that the overture be received and transmitted to the Foreign Mission Committee, and the Committee be instructed to take such steps as are practicable for the establishment of a Mission to the Chinese in British Columbia. He read extracts from a letter from the Convener of Home Mission Committee of the Presbytery of British Columbia. He also related several interesting facts showing the encouraging nature of the work that might be done in so promising a field. Professor Hart seconded Dr. Robertson's motion. Dr. Armstrong said that unless there were serious objections, this was evidently a Providential call to which we should listen. Rev. D. J. Macdonnell also supported the motion. Dr. Moore gave explanations why he did not think the Committee in a position to at present under-

take this work. As the Methodist Church has a mission on the Pacific coast their is no necessity for interfering with their work. He concluded by moving an amendment that the overture be transmitted to the Foreign Mission Committee. Dr. King thought an endeavour ought to be made to Christianize the Chinese residents on the Pacific coast. These Chinese show remarkable aptitude and we should not neglect the opportunities presented to us. Rev. Mr. Herridge spoke in support of the motion. Principal Grant stated that the Honan Mission imposes no financial responsibility on the Foreign Mission Committee. The Foreign Mission Committee is short of funds. That Committee has resolved to undertake a mission to the Indians in British Columbia. The overture was simply remitted to the Foreign Mission Committee. Dr. Warden moved that a sub-committee shall obtain an estimate of the cost of the proposed Jewish Mission. Agreed.

Dr. James presented the report on the State of Religion, which showed many points of interest and recorded encouraging progress. The recommendation relating to the Christian Endeavour movement gave rise to an interesting discussion. The general sentiment was favourable to the movement, and it was equally pronounced that all congregations should be amenable and under the guidance of the kirk session. A resolution expressing this was adopted.

An overture from the Presbytery of Indore setting forth the desirability of union among the Presbyterian missions in India was read. That Presbytery prays that the General Assembly grant leave to them to enter the proposed union. Rev. J. Wilkie spoke lucidly and persuasively in support of the overture. He moved that the overture be received and adopted, and Principal Grant seconded. Dr. McLaren thought that the overture should be received. The questions involved in the proposal are grave. He moved that the overture be received and remitted to the Foreign Mission Committee. Principal Grant would assure Mr. Wilkie of the entire sympathy of the Assembly with the object sought in the overture.

Dr. Thompson presented the report of the Committee on the Reception of Ministers, and after consideration the following were received: G. Waddell Black, from the English Presbyterian Church; D. C. Jones, B.A., from the American Presbyterian Church; John Sutherland, from the Australian Church; Alexander McGee, from the Irish Presbyterian Church. The Presbytery of Winnipeg was empowered to employ Mr. Charles Way, and the application of Rev. Andrew Dowsley, who has gone to British Columbia, will be considered at next Assembly.

At the evening session an overture from the Synod of Manitoba and a protest and petition of the late trustees of the Nisbet Academy, Prince Albert, against the action of the Synod were read, and their consideration occupied a large part of the evening. The result was that the action of the Synod was justifiable in the circumstances and it was resolved to send a deputation to Prince Albert.

Mr. J. K. Macdonald presented the report of the Aged and Infirm Ministers' Fund.

Finding it impossible to conclude the business before the Assembly on Thursday evening, it was found necessary to sit again on Friday. Once more the Deceased Wife's Sister question was before the house. This time it was disposed of as follows: Principal Forest moved, seconded by Rev. Dr. Moore, that discipline shall not be exercised in regard to marriage with a deceased wife's sister or deceased wife's niece, which resolution was ordered to be sent to Presbyteries in terms of the Barrier Act.

The report of Dr. Caven on Systematic Benevolence was read and a committee appointed.

The report of the Committee on the Widows' and Orphans' Fund was read. The total receipts were \$30,851.42, and the payments, including \$12,206 annuities and \$11,278 new investments, were \$24,394.42, leaving a balance of \$6,457. The fund includes investments and cash in hand amounting to a total of \$117,468.52. While the receipts from interest have grown, the collections and ministers' rates are both less than before. The total number of annuitants is seventy-three, and the annuities paid exceed those of last year by \$862. The Committee urges that all ministers on their settlement should become contributors to the fund. In the Eastern Section the total receipts were \$5,177.70, and the expenditure \$3,505, leaving a balance of \$1,672.70 to be added to capital. The total assets of the fund on April 30, 1890, were \$77,853.75, being an increase of \$2,508.06 over last year. The total number of annuitants is twenty widows and twenty-two orphans, whose annuities amount to \$3,070.50.

Messrs. E. H. Bronson, Ottawa, W. E. Roxborough, Norwood, and J. Leys, Toronto, were added to the Home Mission Committee.

An overture from the Synod of Manitoba was read, setting forth that the moral training of the youth of the country is of the greatest importance, both to the Church and to the State; that the reverent use of the Holy Scriptures in the Public schools is an invaluable element of such training; that the moral religious character of the teachers is of great moment in this connection; and having reason to believe that sufficient weight is not attached to these considerations, the memorialists asked the Assembly to take such action as would lead to co-operation with other bodies in securing such use of the Bible in the Public schools as the laws in operation in the several provinces will allow. Principal King dwelt on the importance of this subject, but, owing to the late period of the session, merely moved that the overture be laid on the table till next Assembly.

Rev. James Cumberland, of Stella, presented the report of the Committee on Church Architecture. Designs are to be called for from architects in Canada for churches of all descriptions, the sums of \$75, \$50 and \$25 to be given as premiums for the three best designs, not as a recompense, but as an acknowledgment of assistance. A book of designs and a pamphlet is to be published by the Committee. The Ontario Association of Architects has undertaken to conduct the competition. The proposal was adopted.

A memorial from the Synod of Manitoba regarding the membership, involving the standing of one member, was laid on the table.

A communication from the Woman's Christian Temperance Union of Montreal directing attention to the use of intoxicating wine in the sacrament was ordered to be acknowledged.

An overture was read from the Synods of Hamilton and London recommending that no person be employed by the Home Mission Committee unless recommended by Presbyteries, and also defining the class who should be eligible for employment. This overture was referred to the Home Mission Committee to report to next Assembly.

An overture was presented from the United States General Assembly, asking co-operation in petitioning the governments of the earth in behalf of peace. It was stated that a conference would take place in July, 1891, to which the Assembly was invited to send a delegate. A motion referring the matter to a committee, consisting of Rev. Dr. Laing, Rev. Dr. Reid, Rev. Dr. Fraser and Principal Grant, was adopted.

A petition was read from the Montreal Society for the Protection of Women and Children, asking for aid in procuring certain further amendments to the criminal law.

A communication from the Prisoners' Aid Association was received. The object was approved, the special committee of last year on the subject re-appointed, and the following added to it: Rev. Dr. Parsons, Rev. D. J. Macdonnell, Mr. R. Kilgour, and Mr. Hamilton Cassels.

A memorial in relation to education in Quebec was referred to the Committee on Civil and Religious Rights.

A communication from ladies of Toronto interested in the conversion of the Jews was, on motion, received. It was resolved to give a commission to Rev. Messrs. Patterson and Frizzell, of Toronto, to represent the Church in Canada at the forthcoming jubilee of the Irish Presbyterian Church.

After the usual votes of thanks cordially passed and a brief but appropriate address from the Moderator, the proceedings of the Sixteenth General Assembly were closed with the benediction.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 25th, 1890.

Presbyterian Lesson Schemes for 1890.

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WAS it Burke who said that, though loyal to his Majesty's person, he would not bow down to his man servant, his maid servant, his ox or his ass? One is likely to recall that sentence when the order of precedence at Ottawa is referred to.

THE General Assembly that adjourned last week will be chiefly remembered as the one that laid almost everything important over until next year. Can it be possible that the veteran statesman at Ottawa, sometimes called "Old To-Morrow," exercised his well-known magnetic powers upon the Fathers and Brethren?

PRINCIPAL FOREST is reported to have said that the General Assembly made a laughing stock of itself on the Deceased Wife's Sister question. Mr. J. J. Maclaren, Q.C., made the same complimentary remark about the action of the Toronto Conference—of which he is a member—on some other question. Many outsiders who have been reading the reports will probably agree with these learned gentlemen.

PRINCIPAL GRANT thinks that the relations of Church and State, Separate Schools and similar questions are to occupy the courts of the Church for the next ten years. If so, would it not be well to arrange for two meetings of Assembly each year, one to be devoted to the spiritual work of the Church and the other to semi-political questions? There is scarcely time at one meeting of Assembly to do justice to both Church and State.

THE time has undoubtedly come when the great schemes of the Church should be worked by salaried officials. Call the official a secretary or a Convener or any name you please. A rose smells just as sweet by any other name. What the Church needs and must have if her interests are not to suffer is a competent official who can devote his whole time and energy to the working of each scheme. Home Mission work, Foreign Mission work and French Evangelization should have each a specialist who can devote his whole time and labour to his specialty. It is absurd—it is unjust to ask a pastor who has heavy pastoral work and responsibilities to give a large portion of his time to work that rightly belongs to the whole Church. Would any of those esteemed brethren who protest against a salaried officer undertake the work themselves? The financial objection has nothing in it for the simple reason that a suitable official could make the arrangement pay.

It would be a good thing if some plan were devised for putting the reports on the principal schemes of the Church into the hands of every office-bearer in the Church. A vast amount of labour is expended in preparing these reports. They contain just the facts that the people should know. A man who puts a dollar into the Home or Foreign Mission Fund or any other fund has a perfect right to know what is done with that dollar, and the Church should make it as easy as possible for him to find out. The Minutes go into the hands of ministers and elders, and the reports and statistics are all there, but all the people of the Church are not ministers and elders. Surely an arrangement could be made by which Conveners of committees could send a certain number of their reports to each con-

gregation for distribution among the office-bearers, the members of missionary societies and others doing mission work. But what is the use in expecting anything practical as long as the deceased wife's sister lives.

OPINIONS will differ but we think it was unfortunate that the General Assembly said anything about the contemptible Table of Precedence and specially unfortunate that the little said appeared in a grave report on Civil and Religious Liberty. The order of precedence is at most a straw showing the way the wind blows and General Assemblies are not supposed to concern themselves about straws. What do the stalwart Presbyterians of Canada care about the Table of Precedence or the slunkiey who drew it up? Let the Archbishop of Quebec march side by side with General Middleton if he wants to do so. Let any bishop that pleases take the arm of the member for Lincoln. The Presbyterians of Canada don't want to see their Moderator in any such company. The Table of Precedence excited a good deal of ridicule when it was published twenty odd years ago. It has seldom been heard of since and we think it was unfortunate that such a contemptible thing should have been put side by side with grave and important matters in the Supreme Court. Silent and freezing contempt is in our opinion the proper treatment for the Table of Precedence.

REFERRING to the fact that the decision of the American Assembly did not satisfy radical revisionists the *New York Evangelist* says:—

It is true that it was quite within the power of the majority to push things to the utmost. But such a use of their power would have been the extreme of unwisdom. It might have secured what some would have called a victory. But in grave discussions like these, there is something better than victory, viz. an adjustment in which, instead of victory on one side and defeat on the other, justice is done to both sides, as each has its proper share, that is, its share according to its proportion of numbers, in the final settlement. If this is to be counted a victory, it is one in which (if we may use such an expression) both sides are victorious. It is a victory which leaves no sting behind it, and of which the end must be in the interests that are supreme—the interests of Truth and Peace.

These are wise words and they apply to many disputes as well as to the question of revision. Parties too often come before our church courts and make it painfully manifest that what they are contending for is victory rather than justice. In such cases the best decision is an adjustment in the interests of truth and peace that gives substantial justice to both sides but a victory to neither. A victory of one minister over another, or of one elder over another, or of one member over another that he perhaps sat down at the Lord's table with the Sabbath before, is the sourest kind of triumph—a triumph that can be enjoyed by none but a small-souled, spiteful litigant.

ANIMATED DEBATES.

THOUGH the proceedings of the General Assembly were what several thought unduly protracted they were by no means devoid of interest. As usually happens matters were taken leisurely, and there was no disposition to curb the free and full flow of forensic oratory during the first few days. When, however, the conviction came home to members that speech was long and time was fleeting there was less patience, and during the closing days it was evident that it was well-nigh exhausted. If a speaker, however great the respect entertained for him might be, ventured to talk irrelevantly, or amplify his meaning with unnecessary verbiage, the floor would become vocal with monitions that it was time to stop. Even although there is nothing in the Rules of Procedure bearing on this time-honoured and universally diffused but on the whole salutary practice, it is rarely applied unjustly or unreasonably. It seems to be one of the inalienable rights of the unwritten constitution of the Assembly, and is not without its uses.

The debating power was well sustained. There were one or two questions that afforded scope for thorough discussion. The Assembly is not at all times in a strictly judicial or deliberative mood, yet the predominating spirit is one of fairness. It will not willingly or consciously refuse courtesy to any one who is entitled to a respectful hearing. The hasty impulse, and keen feeling that occasionally throw common sense and the dry, white light of reason into the shade are but momentary. The quick response to popular sentiment which so many members are ready to give may offer a slight temptation to a speaker now and again to indulge in a little more florid style of address than his sound

sense and habitual good taste would altogether approve. Justice, however, compels the statement that personal convictions are too sacred, the sense of honour and uprightness is too strong, and above all devotion to Him who is the truth is so deep that there is no place for the ecclesiastical demagogue in the Assembly.

The members of Assembly being intelligent men with warm human sympathies and most of them in close touch with the people cannot be expected to discuss questions in which the members of the Church throughout the Dominion take a deep interest, and are necessarily divided in opinion with the calm stoicism to be looked for on the judicial bench. They are human, not fossilized pedants. So when exciting questions come up for consideration a certain amount of heat is necessarily engendered. When men feel deeply they are impelled to speak strongly. In none of the keenest discussions were the bounds of propriety passed, all were within the range of Christian courtesy.

There were several subjects whose discussion elicited a considerable degree of feeling. The first rose out of a paragraph in the Home Mission report relating to the conference between the Home and Foreign Mission Committees at which the proposal to enlist the interest of the Woman's Foreign Missionary Society in Home Mission work was considered. The last named organization has resolved to continue its operations strictly on the lines for which it was instituted. If all concerned were not very discreet it is evident that friction might result, and a state of feeling be developed that all who value harmony and unity of spirit would deplore. The discussion in the Assembly, though quite in order, was animated and indicated that there is an amount of latent heat that had better be directed into channels of practical activity, rather than it should gender strife and stir up rancour. Of this, however, there is little danger, because in all the committees there is sufficient largeness of heart and charitable feeling to avert any irritation that a temporary divergence of opinion might occasion. It has only to be remembered that the work of Gospel extension is the same throughout the world. There need be no strife between home and foreign fields. Both are of such extent and so urgent are their respective claims that the only rivalry that there is room for is the mutual stimulus to excel in doing the best possible in the respective spheres of labour. A great responsibility would rest on whoever seeks to antagonize the work carried on by the two Committees.

Another question which called forth considerable warmth of feeling was the somewhat antiquated one—the deceased wife's sister. Its introduction in this Assembly was in a measure accidental. A minister who had formed such a relationship made application for admission into the Presbyterian Church. When his case was under consideration the fact was incidentally mentioned and this brought on in a measure a discussion of the general question. The decision on this question reached two years ago is evidently ambiguous, or at least is by many so regarded, and those who hold that the matter is left to the individual conscience claim that liberty of thought necessarily implies liberty of action. Some of those who take this view manifested a degree of impatience that was hardly expected. Professor Gregg, who has unwaveringly opposed any change of attitude on this vexed question, has been thoroughly consistent throughout. The growing desire for toleration has not in the slightest degree induced him to waver. In the debate he maintained that the decision of 1888 has not received the constitutional sanction of the Church, inasmuch as a majority of presbyteries have not expressed their approval of a change, to which he is as firmly opposed now as when the subject first found its way into the General Assembly. At every stage he has opposed it with all the argumentative power and fervour at his command. Perhaps the finest incident of the whole debate was the manly and generous disclaimer that, while he had spoken with warmth because he felt deeply, he had no intention to wound the feelings of those who differed from him on this question. The committee that had the matter under consideration, in their report bearing on the general aspect of the subject, stated what they believed to be the intention of the deliverance of two years since, and it seemed to express the sentiments of the majority, but it is only fair to say that it met with strenuous opposition. A year hence it will reach a new stage. A resolution was come to that what was virtually the decision of the Assembly in 1888 be sent down to presbyteries in terms of the Barrier Act and reported on next year. Once more the presbyteries will have an opportunity of reviewing the oft-repeated

arguments for and against with which so many are now familiar.

The Temperance question was this year again a subject of comparatively brief but animated discussion. The new Convener of the Temperance Committee, Rev. D. Stiles Fraser, did his work well, and in a most excellent spirit. There was an earnest endeavour to avoid all cause of antagonism. The effort was not altogether successful, and those who are not prepared to go the full length that some of the temperance advocates are disposed to go spoke with all their accustomed clearness to a house that apparently had but little sympathy with their position. On this question, however, feeling is always strong, and calm debate is hardly possible.

Still another question excited a lively interest. The report of the committee appointed last year to deal with the defence of civil and religious rights occasioned some excellent speaking. Here again the waves of feeling began to rise. The attitude of Principal Caven has throughout been calm and consistent. He has maintained his equilibrium. Never with his consent or encouragement has the Equal Rights movement assumed a political aspect. Beyond question, however, it has been so utilized, and it has to a large extent entered the region of practical politics, and though the leaders in the movement in the Assembly steered clear of party entanglement, there were those who could not tread the maze so circumspectly. The motion disposing of the question for the present, so far as the Assembly is concerned, though not exactly what the leaders of the Equal Rights movement might desire, will, we venture to think, be generally acceptable to the Church at large. The comparatively brief discussion made it manifest that unanimity of opinion on certain aspects of Church and State relations has not yet been attained. In the circumstances, therefore, Dr. McLaren's motion will meet with general commendation.

These questions of general interest necessarily encroached on the time of the Assembly, and left too limited opportunities for the consideration of other questions of great importance to the Church and the community. On the whole, however, the Assembly of 1890 did its work carefully, conscientiously and well.

THE FOREIGN MISSION REPORT.

NO part of the Church's work has shown more rapid growth and expansion than that of Foreign Missions. The Committee in charge of it is a united band, and animated by a large measure of enthusiasm in the important interests committed to its charge. Professor McLaren, for several years Convener of the Committee, has been an earnest and consistent advocate of Gospel extension in all lands. His clear and well-balanced judgment has been of great value to the Committee, to the Church at large, and to the various foreign mission fields in which the Church is interested. Dr. McLaren continues to be one of the valued members of the Committee, which has still the benefit of his services. The present Convener, Dr. Wardrope, has also for long been an honoured member of the Foreign Mission Committee, and has occupied with great acceptance the position of Convener. He also is characterized by fervent devotion to the great and important work for which the Committee exists. That Committee, as a whole, is made up of representative men, several of whom have devoted much valuable time to promote its work. So much has that work multiplied with the extension of the Foreign Missions of the Church that it has become far too onerous for anyone to undertake it as subsidiary to other duties having claims upon him. The work itself is liable to suffer, and devotion to it cannot but interfere with other important duties. A minister in a pastoral charge cannot, in justice to his strictly ministerial work, give the time and thought necessary to the efficient discharge of the duties that devolve upon the Convener. The Secretary, with ever increasing correspondence demanding prompt attention, has inevitably to make such sacrifices as few have it in their power to do. Hence the proposal to secure the entire services of one in every way competent to undertake the work. It was the evident intention of some to make an appointment at once, but the Assembly with commendable caution deemed it expedient in this matter to hasten slowly.

In order to obtain the assent and cordial approval of the Church, it is better to wait until full information can be had in the congregations of the necessity and utility of such an appointment. All intimately acquainted with the present conditions of the work and the circumstances of the case are convinced that the proposal is as wise as it is necessary, but there are many to whom the proposal

is entirely new and unexpected. They have to be made aware of the facts and their consent obtained before the contemplated change is made. It is not advisable that an important step be taken without the general acquiescence of the people. There is no doubt when the proposal is carefully examined and its necessity demonstrated, as can easily be done, that it will receive the general commendation and support of all throughout the Church who are interested in the successful prosecution of Foreign Missions. It is easy for those who are intimately conversant with the work of the Committee and are ardent in their desire to spread the gospel among the heathen to conclude at once that it is necessary to obtain the services of one who can give his whole time, heart and soul to the duties of the office to which he is to be appointed. It is necessary to move the multitudes as well, and this takes time. The delay, however, will in all likelihood be but short. The resolution come to requires time to carry out, and the interval between this and the next Assembly is none too long to perfect the negotiations and arrangements the step renders necessary. Of the beloved brother, Dr. Morton of Trinidad, whose name has been proposed, there is entire unanimity of opinion. From his personal character, great devotion and lengthened service in practical work in the foreign mission field, and his reputed business habits and tact, he unites in himself rare qualifications for doing efficiently the work of foreign mission Secretary.

Though the office is a new one in the Canadian Church its institution is no mere experiment. Other churches, some of them not even as large and with less extensive foreign mission fields have been convinced of the need of having one,—some of them have several,—who can devote his whole time to the duties of his office. Not one has ever felt convinced that such an appointment is a mistake. On the other hand all are certain that a return to partial and gratuitous volunteer service would work injuriously to the best interests of their foreign missionary operations. A foreign mission Secretary requires to be appointed. It is not the creation of an office for the sake of appointing a man to fill it. It is an urgent necessity that the work may be efficiently done. It is moreover an office that will be no sinecure. At the same time it is needful that the Church should have time to think the matter over.

Another important proposal submitted by the Committee is the establishment of a mission to the Jews. For this purpose a considerable sum of money has been set apart. The field of labour is a most interesting one, since it is proposed that it be in Palestine and it is suggested that it should be in Jerusalem. Here again there is a little delay in order that the proposed scheme may be wisely considered and fuller information obtained. Considerations are not wanting to justify the course which the Assembly adopted. By another year more definite knowledge will be in possession of the Church and the people will be in a better position to give their assent than could be the case at present. Few will be found to question the importance of missionary effort among a people so interesting as the Jews. The impression that missions to them are specially discouraging is now all but removed. The history and the present influence of this remarkable people entitle them to sympathy. A Jewish mission by the Canadian Church deserves careful consideration.

The brethren in the Presbytery of Columbia naturally take an interest in the 7,000 or 8,000 Chinese in the western province of the Dominion. They are desirous that a special mission to them be established. The proposal has much to commend it. There is, to say the least, an apparent incongruity in sending missionaries to China and leaving thousands of the people of that country who come to our shores neglected. The proposal is remitted to the Foreign Mission Committee and will doubtless receive the attention that its importance demands.

What may be styled Foreign Mission evening in the Assembly was one of great interest. The meeting was inspiring and the addresses were well sustained and worthy of the occasion. The Rev. K. J. Grant, from Trinidad, Rev. John Wilkie, from Indore, and Rev. Hugh Mackay, of Round Lake, gave most interesting details of their work, and each took a most encouraging and hopeful view of his respective field of labour. No less interesting were the few words spoken by Mr. Russell, a graduate of Manitoba College, who is soon to reinforce the missionary staff in Central India. The report submitted to the Assembly is full of details admirably presented, giving a complete view of the Foreign Mission work supported by the prayers, the sympathies and contributions of the Canadian Church. May God prosper it!

Books and Magazines.

AMONG the illustrated articles in *Harper's Young People* for June 17 is a sketch entitled "Jacob and Esau," written by the eminent Presbyterian divine, Rev. Dr. Paxton, of New York.

It is now definitely announced by the Scribners that Mr. Stanley's new book, "In Darkest Africa," will be published on the 28th inst., simultaneously in the United States, England, Germany and other countries.

WILL CARLETON is reported as having recently said: "Other writers of verse have laid great stress on the artistic faculty which many of them have possessed in an eminent degree, but with me the aim has always been first and last to reach the heart of the people, and to say those things which should both entertain and make better. I hope I have not altogether failed in my efforts. I would rather appeal to the heart of a man than to his intellect."

THE CENTURY. (New York: The Century Co.)—The bound volume of the *Century* from November, 1889, to April, 1890, has been recently received. It makes a very handsome appearance. The contents are most interesting as they are rich, varied and original. No reader who has looked at the *Century's* illustrations needs to be told that in this department it has reached the highest development of artistic excellence.

FRANK SEWALL will contribute an article to the July number of *Harper's Magazine* on "Giosue Carducci and the Hellenic Reaction in Italy." Carducci, who is a professor at the University of Bologna, occupies, without a formal coronation, the position of poet-laureate of Italy, and is regarded as the leader of the recent revival in Italian literature. Mr. Sewall's article contains translations of several of Carducci's most characteristic poems.

ROBERT LOUIS STEVENSON writes to Robert Bonner's *Sons* from Sydney, New South Wales, that his health has greatly improved, that he is in good writing condition, and that he is at work on his story for the *New York Ledger*, which he hopes to complete within a reasonable time. Mr. Stevenson likes the story very much himself, and has become deeply interested in the fascinating plot which he is weaving. He says: "It has something of a Monte Christo flavour, being the tale of an abominable crime and a singular vengeance. I have great hopes of the tale; the incidents are strange, and so are the characters." This has the true Stevenson flavour, and smacks of "Hyde and Jekyll." The public will await the appearance of this story with eagerness and great expectations.

FOLLOWING in the line of the large English publishers who have opened agencies to the United States, comes the announcement that the Religious Tract Society of London are also about to establish a Depository in this country. Mr. Fleming H. Revell (New York & Chicago) has been appointed sole agent for the Society, and will supply both the wholesale and retail trade from both points. The publications of the Religious Tract Society are by no means confined to "tracts." On the other hand they are among the largest publishers in Great Britain of fine illustrated gift books, works of travel, science, healthy fiction and popular juveniles, as well as most valuable theological and devotional volumes. Owing to the somewhat conservative policy of this Society in the past, their valuable issues have not been known in this country except to a very limited extent, but in literary worth and attractive style of production, they are second to none.

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THE Rev. Dr. Cochrane, Brantford, the indefatigable pastor, writer, educationist and ecclesiastic, in a friendly note speaks thus of the "Tercentenary of England's Victory over Spain and the Armada," by the Rev. Mr. Little. It is seldom that we find so much, connected with any one great historical event, comprised into such small compass, as has been done by Mr. Little, in his book on the Spanish Armada. Every page bears evidence of careful research and admirable condensation, and, in addition, has graphic and vivid portraits of the men, and the daring valour they exhibited, in this great crisis in British history. I hardly need to add my high opinion of the volume to the many already published, but express the hope, that its circulation in Christian families, and especially among the youth of our evangelical churches, may be in proportion to its merits. Its appearance is exceedingly timely in view of the insidious inroads made upon our Protestantism and liberty."

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—A monthly magazine for parents and teachers, began its third year with the issue of May, 1890. The encouragement received and the success attained have been more than anticipated by the most enthusiastic. Among the plans to make the *Kindergarten* more valuable are: Special botany lessons adapted to children from three to eight years of age; nursery occupations for children under four; Kindergarten Sunday school lessons for the entire year; discussions and practical lessons on handicraft and Story and correct presentation of drawing, music and Delsarte. The constant cry in the Kindergarten—home and Sunday school—is stories—stories which are alive, which illustrate some truth; stories which have the staying qualities of Grimm, minus the objectionable untruths. Every effort will be made to supply that need. Typical lessons, kindergarten occupations, systematic science lessons, etc., will be continued. Is not all this too valuable for any mother or teacher to do without? The publishers make the following announcements: The reading pages are to be increased from time to time. Each volume hereafter will begin with September, omitting July and August. May and June, 1890, will be included in Vol. II.

Choice Literature.

THE LOVERS OF MADEIRA.

The island of Madeira is one of the world's paradises. Earth contains no fairer spot, nor is there anywhere any climate more soft and genial. Once on a time it was my lot to pass seven or eight months in that lovely isle; and as I look back to those days of roving and idling among the valleys and graves of that magical isle, where the trade wind from the sea ever cools the air and wafts the murmur of the surf on the shore at the foot of the mighty cliffs, they seem to have been literally days in a land of dreams.

In one of my cruises around the island I arrived one evening at the charming village of Machico, which lies at the bottom of a sheltered cove. The sun was setting and threw a mantle of gold over the landscape. In the purple shadow of the hills nestled the thatched cottages of the fishermen and peasants, and the mellow ring of the chapel bell floated on the calm evening air.

We drew the boat on the beach and my men found me a comfortable room for the night near the water where the music of the sea could soothe to healthful slumber. As we were preparing the evening meal a fisherman's boy brought some red mullets just out of the sea. After a capital meal I strolled to the water side where there was an old fort. The muzzles of the rusty cannon were overgrown with spiders' webs, a circumstance which seemed to add to the peacefulness of the scene. And there I reflected on the legend which had given the name of Machico to that spot. Centuries had come and gone since the day when Roger Machim had landed there; but I seemed to see him there, with his lady love under the dense shade of the primeval forest, and their ship riding in the bay, the first, perhaps, which had ever been there since the creation of the world.

It was way back in the reign of King Henry the Seventh, of England, in the fifteenth century that those things happened of which I am writing. Anna d'Arfet, or Dorset, as some call her name, was the daughter of a titled gentleman whose manor was in the south of England, near the sea. She was attractive and beautiful, and of a romantic turn of mind. Ladies who fall in love with men below their station may be supposed to have more sentiment than love of fortune and display. Among the retainers of her father was a youth named Roger Machim. From all accounts he was handsome and chivalrous in his bearing, but of a family inferior to hers. Therefore when her parents discovered that Roger loved their daughter and that she ardently returned his affection, they at once frowned on his suit and sternly forbade the lovers to meet. The haughty parents had other plans and more ambitious schemes for their daughter. Roger was dismissed with disdain, and ordered to keep his distance from the castle.

Love laughs at locks and keys, it is said by those who seem to know something about it. At any rate it proved so in this case. By the means of a trusty friend Machim contrived to communicate with his lady love. I have no opinion to express as to her conduct in corresponding with him after the express commands of her parents, because I am not acquainted with all the circumstances, and the history does not give her age. It is sufficient to know that a busy correspondence was secretly carried on which resulted in a plan for her elopement. Judging from the grim and determined character of the lady's father, Machim was convinced that it would be useless for them merely to fly to some other part of England. Sooner or later they would be discovered, and he would be slain, while the lady would be forcibly carried home to end her days in despair.

It was, therefore, decided to fly to the coast and there take ship for France. Anna confided the secret to one of her maids, who succeeded in winning a trusty family servant to the lady's cause. Without such aid it would have been well-nigh impossible to put the plan into execution. It is a sad and serious undertaking for a young woman to forsake her home, perhaps forever; it was doubly so in those olden times, when the means of travel were difficult, and to go to France was more hazardous than it is now to go to the ends of the earth.

But having once decided the lady did not hesitate. Her lover, with horses saddled and bridled, was waiting in a little wood hard by. It was dead of night when Anna d'Arfet, with her maid, stole softly down the dark staircase and through the winding corridors to the postern gate, where the old servant was waiting to turn the lock. They stepped forth into the cloudy, windy night, and crossed the moat and the drawbridge. Then the lady paused an instant and took a last look at the battlements of her father's house. At that moment a dismal owl on a turret gave a mournful hoot, like the note of a fateful doom. The lady shuddered, dashed a tear from her eyes, drew the mantle about her, and fled forever from her home.

Roger Machim was waiting in the wood with his attendants. Lightly she sprang on her horse, and then the cry was "To spur and away!"

Bristol was the nearest port. The record does not say whether Machim chartered a ship expressly for this voyage, or engaged passage on one that was about to sail. At any rate the ship was their waiting, and set sail as soon as the lovers arrived. She was very different from the ships we now use, and was what they called a galley. She had a very high bow and stern, towering far above the water, and tapering toward the top. This made the galley look top-heavy; but she was very broad at the water-line and was deep; qualities which made her sea-worthy. The cabin was a small, stuffy apartment, without staterooms or berths. The beds were spread on the deck. The entire ship reeked with the smell of tar and pitch and of mouldy biscuit, and salt fish and spirits. But perhaps people who went to sea in those days had stronger stomachs than they have now; at any rate, this was the only way they had of taking a voyage; the ships slow and the comforts none. It was little consolation to those who were tossed in such a tub as that to know that the stern was profusely decorated with gilded carvings or that a rank tallow taper was ever burning before the picture of the Virgin Mary at one end of the cabin.

The galley had three short masts and three sails on yards hoisted from the deck, and she had an abundance of long streamers. The captain and crew were coarse but picturesque figures, heavily bearded and brown with fighting the rough sea. They knew the way to France, or Holland, or Spain, although rarely sailing as far as Spain; and of aught south of

it they knew little if anything, and absolutely nothing of what was westward. America had not yet been discovered, and the Atlantic was to them a vast, vague mystery.

To the poor lady, flying from home, and now for the first time on the sea, everything was so sad and strange and wild. Although they told her that in three or four days at farthest they hoped to land in sunny France, yet her heart was full of fears and many a time she longed to be once more safe in the home she had left behind. But the die was cast. Even if they had been willing to return for her sake the winds were now contrary, and there was nothing to do but to keep on.

But it soon became a question whether they should be able even to reach France. It was now the season of storms, the wild month of October verging on winter, and the clumsy little galley was but ill-fitted to battle with head winds and storms. It needed no barometer to tell the crew and passengers of the galley that heavy weather had set in for good. The white gulls darted swiftly round the ship over the foaming crests, the stormy petrels followed in the wake and hour by hour the surges and angry green swelled higher and higher and tossed the little ship like an egg-shell, now toward the leaden sky and now with a swift rush into the watery abyss.

Yes, it began to be a question at last not whether they should reach France, but whether they would ever again see land or make a port.

Day after day the galley scudded under a rag of canvas before the furious, howling northeaster, rolling her gunwales under and shipping tons of water that threatened to send her to the bottom. Every timber creaked and groaned, and every man on board vowed candles to the Virgin or promised to do penance at the first shrine to which they should come, if only heaven would bring them safe to land. They had no charts of the regions toward which they were heading. One day through the mist the high coast of Spain was seen off Cape Finisterre. Then they knew they were across the Bay of Biscay, and began to hope the fury of the storm might slacken. Never in all their experience had the bold captain and his pilots encountered such weather. But the storm continued and still the galley sped southward; the winds grew warmer and the skies more blue, but the wind held and the surges seemed higher than ever. One of these surges swept off the captain and several of the crew.

At last the wind moderated, and the sea began to grow more peaceful. Every one was exhausted to the last degree; they knew not where they were, and their best navigator had been lost. While they were debating what course to take, a sharp-sighted old salt at the mast-head shout "Land ho!"

Every one sprang on deck. It was a surprise to every one on board, for no one had ever seen or even heard of land in that quarter. Poor Anna d'Arfet crept out from her couch and, leaning on the arm of Roger, gazed wistfully at the gray form which rose like a mist above the sea. A mass of clouds brooded over the summit of the lofty mountains, which gradually took shape as the galley drifted toward this unknown land. Passing around a long, lofty, rocky cape the ship came under the tremendous precipices of this newly-discovered coast, and her crew gazed amazed on the dense forests which grew to the water's edge, and the cataracts which, as if from the clouds, dropped to the sea.

But lovely and grand as was this sublime solitude, and pleasant as it was to see land once more, yet Roger Machim was not without fear; for the new land might be peopled by savages and cannibals, or monsters, such as disturbed the imagination of the men of those days; and his conscience smote him, as if he felt that Providence had brought a punishment on them all for leading that fair young girl from her English home.

The galley dropped anchor at the entrance of an enchanting, retired cove, called from that time Machico, after Roger Machim. The water was deep and beautifully blue and clear; it was like molten turquoise. The bottom of the ship could be distinctly seen from the surface as she floated there, and it looked for all the world as if it were made of solid turquoise; the fish that darted under the keel also looked like turquoise fish. Never on the coast of England had they seen any such lovely effects in the water as one sees at Madeira. Tenderly they assisted the sick and careworn lady over the ship's side into the boat, and rowed her ashore. She was, perhaps, the first woman who had stepped foot on that most witching of all the isles of the sea. They were, perhaps, the first human beings who ever trod on the yellow sands of that solitary paradise.

A clearing was soon made amid the forests that came to the shore, and a tent was soon spread out of an old sail. All were exhausted with anxiety, hardship and despair. But at last they seemed to have found a haven of repose where they could rest, gather strength and collect provisions to enable them once more to set sail for sunny France. They soon found that there were no savages, that in fact they were the only souls in that insular solitude, and that neither wild beasts nor poisonous reptiles were there to disturb them.

Anna d'Arfet, with her maid and Roger Machim, remained on shore with part of the crew; the rest of the crew kept on board to look after the ship. Everything promised well, and all went merry as a marriage bell. It seemed as if the lovers had found an ideal haven for their retreat, such as the poets sing of in their romantic dreams. Generally it is like that the year round at Madeira. But the fates seemed against poor Anna and her devoted lover, and the season seems to have been unusually inclement. On the third day after anchoring at Machico their hopes were sadly dashed when they saw another storm gathering and heard the wind moaning among the woods and rolling great rollers on the shore.

When the men on board of the galley saw the peril in which they were they slipped the cable and ran out to sea, hoping to come back with the return of fair weather; but they never returned, nor was the galley ever heard of again.

It is easy to imagine the terror and despair which came upon the fugitives left on the solitary island when they saw their ship driven to sea. The lady immediately began to droop again. In vain poor Roger attempted to cheer her with hopes that the galley would yet come back and take them home again. She saw too well in the wan face and lustreless eyes of her lover that he had no hope of leaving this island of exile. And there she died with his name on her lips. Scarcely had they laid her away in a grave a little removed from the shore than poor Roger Machim also yielded to his doom. His heart was broken, and in two days more the survivors folded his hands on his breast and laid him beside Anna d'Arfet.

After waiting long in vain for the galley to return the three or four sailors who were left on the island fitted up the small

ship's boat left with them, and started on the desperate undertaking of finding a way home, at least by falling in the track of some ship. The wind wafted them to the coast of Africa. There they were picked up by a Moorish corsair, which was cruising to attack Christian ships. These English sailors, on arriving at a port, were thrown into prison where a number of other Christian captives were already lingering in chains. Among them were some Portuguese mariners, who learned from the English captives of the island which they had discovered in so unexpected a way. After years the Portuguese mariners were ransomed and returned to Portugal. At Lisbon they met Zarco, a brave navigator at that port. To him they related the strange story learned from the English sailors. It was a period of discovery, and the Portuguese were among the foremost in leading the search for new lands. Zarco at once fitted out a ship and found the island of Roger Machim, which he took possession of for the King of Portugal, and called the island Madeira, because of its remarkable verdure. A chapel was built over the grave of Anna d'Arfet and Roger Machim, which still stands at Machico. The discovery of the island of Madeira has been of great use to the world; and thus we see again illustrated in its history the great fact—that man proposes but God disposes.—S. G. W. Benjamin in *The Independent*.

THE SONG OF THE LAURENTIDES.

Here from the dawn of creation,
Shot from the womb of the earth,
Waiting the sound of a nation
Noble and strong from its birth;
Winters and summers unnumbered
Passed us with ceaseless refrain,
Wakened us not as we slumbered,
Swept to their shadowy main—

Sandalled our feet with their roses,
Girdled our loins with their snows,
Robed us with fir that encloses
Limbs in their matchless repose;
Storms gathered round us and thundered,
Bolts at our helplessness hurled—
Firmly we stood, as we wondered,
Here from the birth of the world.

Calmly we gaze on the river
Forced through the gorge in a spray,
Chafing, with ceaseless endeavour,
Granite foundations away;
Spread in a crystal beneath us
Mirroring features our own,
Crowned with the clouds that enwreath us,
Tint blending tint into tone.

Fires assailed us with passion,
Scorched in their withering might—
Heard we the hoary pines crash on
The brow of some far distant height;
Soon came the summers renewing,
Grass-blade and leaf on the plain,
And, all our nakedness viewing,
Clothed us with verdure again.

Races of savages hunted,
Fought by the swift-flowing tide,
The riddle of life here confronted,
Lived to their knowledge and died;
Fell, as the leaves in November,
Where ere the north wind hath blown,
Burnt to the crisp of an ember,
After the summer is flown.

Here we are resting, reposing,
Till our long life day is done,
And, all his secrets disclosing,
Time says the victory's won;
Here we shall be when the angel
Summons the dead to arise,
Peals out the last great Evangel,
Down through the slopes of the skies.

—K. L. Jones, in *The Week*.

THE plush, velvet, and silk hangings must go. Seats must be covered with smooth leather that can be washed off, carpets give place to rugs, to be shaken in the open air at the end of every trip—better still, abolished for hard wood floors; the curtain abomination must make way for screens of wood or leather, the blankets of invalids' beds be subjected to steam at a high temperature, mattresses covered with oiled silk, or rubber cloth that may be washed off, and, above all things, invalids provided with separate compartments shut off from the rest of the car, with the same care which is taken to exclude the far less offensive or dangerous smoke of tobacco; cuspidors half filled with water, and consumptive travellers provided with sputum cups which may be emptied from the car. It is not necessary here that the sole and only danger lies in the sputum. The destruction of the sputum abolishes the disease. When the patient learns that he protects himself in this way as much as others—protects himself from auto-infection, from the infection of the sound part of his own lungs—he will not protest against such measures.—Dr. I. W. Whitaker in *the American Lancet*.

A MODEL RAILWAY.

The Burlington Route C. B. & Q. R. R. operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons but loses none.

THE MISSIONARY WORLD.

THE SITUATION IN AFRICA.

At the north the French Government is strengthening its position and extending its control into Algeria and the adjacent countries. By means of artesian wells portions of the northern edge of the Desert of Sahara have been irrigated and made inhabitable. Railroads have already been constructed and are being extended, and so the desert is being made to blossom. These and other measures promise that the time will come when the great African desert, like the great American desert, shall be reduced to very narrow limits.

The larger openings in other parts of the continent have withdrawn the attention of the world to an extent from Senegambia and Liberia; but the developments in the Niger basin are of exceeding interest. The Royal Niger Company, which has the control of the trade, has placed a tax of fifty per cent. on imported liquors. They have done this in the interest of legitimate commerce, which is greatly injured by the demoralizing effects of the rum traffic; and they are using their influence with those who have control of other sections of the west coast to secure a uniform measure of restriction on the importation of alcoholic liquors. The railroad from Senegambia which has been projected into the interior, when built will open a large section of the western Soudan to commerce.

In the Cameroons country the Germans are taking active steps to develop and improve their newly-acquired territories. Eastward is the largest tract of unexplored country in Africa. Expeditions have already penetrated this tract to some distance, and others are pushing forward; so that it is probable we shall soon have some definite knowledge of the vast area lying between the Cameroons on the west and the Mobange affluent of the Congo on the east. It is to be regretted that the German occupation has not been favourable to the missions of other nations, but the German missionary societies are showing much vigour in taking up and carrying on the work for the natives.

In the Congo region, we find, perhaps, the greatest centre of development and promise. The French are acting vigorously in the exploration of the large and attractive territory which has fallen to their share to the north and west of the Congo, and the French Evangelical Missionary Society as well as the Roman Catholics are engaged in the missionary work. The Portuguese seem to be doing little in an official way to open up their territory; but its natural advantages are attracting explorers and traders. The Congo Free State is by far the most influential factor in the future of the Congo valley. The surveys for the railroad from the navigable waters of the lower Congo to Stanley Pool, at the head of Livingstone Falls, are completed and a practicable way is found at some distance south of the river, avoiding the numerous ravines which make the present route of travel so difficult.

There are already ten or eleven steamers on the Upper Congo, with head-quarters at Stanley Pool. Two of these are missionary vessels belonging to the English and American Baptists, who have interesting and successful missions in the valley. One belongs to the French Colonial Government and the others are about equally divided between the Free State and commercial companies—English, Dutch and American. Companies have recently been formed for establishing general stores on the Congo, where everything required for life in Africa may be purchased, and also for conducting a regular transport service between the lower Congo and Stanley Pool, pending the construction of the railroad. In the Upper Congo valley the natives are realizing the benefits of the improved facilities for commerce, and are bringing the products of that immensely rich territory to the trading stations in increasing quantities. The officers of the State are continuing the exploration of the territory, and every fresh expedition reveals new riches in products and people.

Of Cape Colony there is nothing recent demanding special attention; but among the Boers, or descendants of the Dutch settlers, there is a growing religious interest, which not only benefits them, but affects most beneficially their treatment of the natives, which has hitherto been generally oppressive and cruel. The missions of the American Board in Zululand are progressing most encouragingly, while those to the north of Limpopo have been hindered by wars among the native tribes. To the north of the Zambesi, in the region of Lake Nyassa, is found at present a very sad state of affairs. The Arab slave dealers, exasperated by the influence of the Scottish Free Church missions and the African Lakes Company against their traffic, have begun an open warfare upon them and the native territories under their influence. The missionary work has been brought to a practical standstill, and the lives of the missionaries and Christians put in jeopardy. The prospect has been dark; but hope appears in the fact that the Sultan of Zanzibar, through the influence of the European consuls, has sequestered the property of these warlike Arabs and called them to account for their acts. It is to be hoped that this will put an end to a state of things which has been most deplorable, both in its influence on mission work and in the devastation and depopulation of large sections of territory.

To the north of this we come to the territory over which Germany has assumed a protectorate. In its general features it is comparatively well known. While not a desert by any means, it has not the fertility of the Congo valley or the Soudan, and is of importance as lying in the route to the great lakes. The Germans are doing much to develop their acquisition, and German missionary societies have already sent seventeen missionaries to this field since it became German

territory. It is also the field of the London Society's mission in eastern equatorial Africa, and of several stations of the Church Missionary Society south of Victoria Nyanza.

North-east of the German territory we come to a section of country which has, until recently, attracted but little attention. Lying between the old routes to the great lakes and the desert land of the Somalis, mountainous, and under the practical control of the fierce Masai tribe, early explorers sought more attractive fields and easier routes. This country, lying south-east of Victoria Nyanza, however, affords the shortest route to that largest body of fresh water on the globe, with the territory around it and the vast and fertile country about the upper waters of the Nile. It is a fact the importance of which has not been recognized that in the partition of the Dark Continent this vastly important section has fallen to an English company, who propose to develop there a State on the same principles as the Congo Free State. These two States, founded on principles of morality and equity in dealing with the natives, will undoubtedly ultimately join their borders west of Victoria Nyanza, and so make a zone of freedom and advanced civilization across Africa.

When these territories on the east coast are brought more fully under management by the German and English Governments the slave trade, which is now ravaging the districts about Lake Tanganyika, will necessarily cease, the arbitrary power of the King of Uganda will be checked, and the fertile and populous regions of the Upper Nile will be made accessible. Very recently an agreement has been made between the English, German and French Governments to send armed vessels to the east coast of Africa for the purpose of suppressing the slave trade. The country of the Somalis and Gallas is almost a desert, and will not attract the attention of the civilized world to a large extent until other and more productive portions of Africa are somewhat fully developed.

About the Red Sea the Italian Government is seeking to establish at least a port; but it is still a question whether the extremely torrid climate of that section will allow them to hold their position. It is probable that Abyssinia will continue for a long period as at present—a kingdom shut up in its own territory, with little influence outside. Egypt may be regarded as definitely settled in a policy of enlightenment and civilization, not so much, perhaps, from preference as from outside and controlling influences, which are certain in time to extend to the Egyptian and eastern central Soudan, with their fertile and populous territories.

DANGER IN WUCHANG, CHINA.

Riots and rumours of riots are the order of the day in China. This is due to the progress China is making, the spread of the Christian religion chiefly, the presence of foreigners, and the adoption of western ideas and methods. The old empire is about to rejuvenate, and it cannot go through this process without great throes. The strife is and will be a bitter one. Never has a "country cry" been more widespread and thorough in any other land than here. "China for the Chinese" is the motto. This cry, as in other countries, is often made in bigoted ignorance, and instead of "bettering" a people often greatly hinders advance. It is unmistakably so here. The idea is that native belief and ideas and methods are better than any that barbarians from beyond the four seas can give the empire of the Tsins. These continued disturbances are really a good sign, although it is a little too unpleasant and dangerous to be about when the "good sign" is being shown.

Wuchang is the capital of Hupeh Province, which has a population equal to more than a third of that of the United States. This city is one of the most important in the empire and has a population of about a million, including the cities of Hankow and Hanyang, which are joined to it much as Brooklyn and Jersey City are to New York. Only missionaries reside in the city, and against them it was thought to stir up trouble. Proclamations, cartoons, tracts and books were written and circulated by the hundred-weight. Vile poetry was circulated, and boys and men were singing it through all the streets and lanes. The universal cries were, "Kill the foreigners," "exterminate the foreign devils." The most revolting cartoons were put about. In Chinese for God, the Supreme Being, many terms are used; but one, and perhaps the best known, is Tien Chü, which means the Heavenly Lord; the sound Chü is also translated a pig, by pronouncing it with a slightly different sound. One who had not studied Chinese would probably be unable to differentiate the sounds. In the latter case the translation would be heavenly pig, or hog. In one of the cartoons a foreign and Chinese Christian were bowing down in worship to the "heavenly pig," and in another, printed on big paper and stuck up everywhere, was a pig nailed to the cross and worshippers bowing down at its feet. The proclamation gave the missionaries three days to leave; all who had not gone at that time were to be murdered and their houses and property burned. The native converts to Christianity were to be bound hand and foot and thrown into the river.

The missionaries were not slow to remonstrate with the officials, and a feeble proclamation, rather encouraging the thing than otherwise, was put out by the magistrate. The missionaries went over to Hankow in a body and saw the consuls, of whom there were some seven, including English, American, Russian, French, and three others. A meeting was called and strong despatches sent in to the viceroy by all the consuls, the secretaries being kept up late into the night to get the Chinese drafts into the viceroy's hands without delay. The consular despatches in English were forwarded at once to the viceroy, to whom it would be translated by his interpreter. The British consul said he thought to cable direct to Lord Salisbury; in the meantime the consuls communicated with Peking. This united and very strong action on the part of the consular body brought the Chinese "to time," and the affair was nipped in the bud. So, happily, what might have been a dreadful tragedy was averted. We seem to live, as it were, on the edge of a volcano here which may break out anywhere and at any time. Many a storm will yet blow before this empire gets peace.—*Rev. Edward S. Little.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 6, 1890.

LAWFUL WORK ON THE SABBATH.

Luke 13: 10-17

GOLDEN TEXT.—Wherefore it is lawful to do well on the Sabbath days.—Matt. xii. 12.

INTRODUCTORY.

[The report of the General Assembly proceedings occupied a considerable portion of space last week, and as June 29 is review day in the Sabbath schools it was deemed expedient to omit the Lesson for that day. The ordinary course is now resumed.]

The interesting incident here narrated is thought to have occurred in Perea, a district east of the Jordan, where Jesus sojourned for a time while on His last journey to Jerusalem.

I. A Miraculous Cure on the Sabbath Day.—We have frequent references in the New Testament to the fact that Jesus was regular in His attendance on public worship. In His personal example there is a strong reason for our attention to the duty resting upon us of waiting upon God in ordinances. It is a blessed privilege as well as a duty to take part in the public worship of God. It was Christ's custom then to engage in the weekly services of the synagogue on the Sabbath Day. These services were somewhat different in form from the regular services in Christian churches, though the same in spirit. They were presided over by a ruler of the synagogue. The Scriptures were read, God was praised, prayers were offered and addresses were delivered chiefly by rabbis and other religious teachers. Jesus often spoke to the congregations assembled in the synagogue. This was the case in the present instance. What He said on this particular day is not recorded, but the incident that occurred and the comments made upon it have been preserved for our instruction. In the audience that day there was one worshipper whose case was specially interesting. If people then were as ready to plead excuses for absenting themselves from the public Sabbath services as they are now, this poor, decrepit woman had one she might reasonably plead. Instead of making her infirmity an excuse for the neglect of duty, she was in her place at the service. It is the weary and heavy-laden that Jesus invites. In His Father's house there is rest and comfort. There the lessons of faith, patience and hope are taught. What was the peculiar character of this woman's affliction cannot now be determined. It is described as a spirit of infirmity. Her body was so bent that she could not stand upright. Later in this narrative Jesus speaks of her as one "whom Satan hath bound." Her disease was one of long standing. She had been afflicted for eighteen years. No doubt all that medical treatment could do had been tried, but tried in vain. It is the usual condition of Christ's miracles of healing that the subjects of them should be possessed of faith in Him. Though it is not here expressly stated that this woman had that saving grace, it is nevertheless clearly implied. She went to the synagogue. It is not an unwarranted inference that love to God took her there, and when the cure was effected she glorified God. The reference also to the fact that she was "a daughter of Abraham" might lead to the supposition that she belonged to the spiritual family of the Father of the Faithful. Here, as in so many other instances, the merciful and compassionate character of Jesus is apparent. He saw this poor afflicted, helpless woman, and called her. With a divine word He pronounces her cured. "Woman, thou art loosed from thine infirmity." He then laid His hands upon her. He can communicate divine power and healing virtue with a word, a look or a touch of the hand. Like all His works, this cure was perfect. It was not a gradual process, but an instantaneous act. "She was made straight, and glorified God."

II. Jesus Charged with Sabbath-Breaking.—Such a devout recognition of Christ's divine power, one would think, should have made a profound impression on all who witnessed it. Most of those present were so impressed, but not all. The ruler of the synagogue was indignant at what he imagined or pretended to imagine, was a profanation of the sacred day. The Jewish rabbis from age to age multiplied their interpretations of God's law till men's minds were confused and the divine law so obscured by human opinion that its meaning and purpose were in many instances completely lost sight of. Many of the spiritual teachers had become mere pedants, and the people were the victims of superstition. The indignant ruler of the synagogue scolded the people. How different from Jesus! There were six working days. Why come on the Sabbath for healing? This he does not say to the woman, neither does he address himself to Jesus, but hopes to hit both by his general remarks and the angry tone in which most probably they were spoken. This ruler of the synagogue, blinded though he was by his jealousy of the impressions produced on the people by the words and works of Jesus, could not deny that a miracle had been wrought. The woman would be well known in the community. The ruler as well as the others could not help knowing that she had been long and severely afflicted. She had been cured before their eyes. The fact of the miracle they could not deny. To evade its force the ruler accuses Jesus of Sabbath-breaking.

III. Christ's Interpretation of the Sabbath Law.—If the ruler's words were indefinite and addressed to no one in particular, Jesus turns His attention directly to the ruler. There were times also when Jesus was indignant, and the strong words He uses here shows that He could not regard the ruler's rebuke with unconcern. For the poor afflicted woman this official had no pity, for her wonderful deliverance no praise. But worse yet remains. Jesus never uses the language of exaggeration. His words always mean what they say. A man may accuse a fellow-man with hypocrisy, and yet be mistaken. Christ in this can make no mistake. The word descriptive of the man is an awful one, but when He who knows what is in man applies it to any one, it is both just and true, but when one knowingly teaches error, or pretends to be religiously what he is not, then his sin is greater and his character is despicable. It was customary, as it was permissible, under the Mosaic law, and it was a duty as well, to do what was necessary and also what was merciful on the Sabbath. To attend to the necessary wants of the lower animals was the duty of all, but here was an act of compassion and mercy to a poor, afflicted woman, who had claims on their affection and sympathy. She was a daughter of Abraham. She had been bound by Satan, and her infirmity had lasted for eighteen long weary years, and yet this spiritual ruler stands ready indignantly to condemn the intervention of divine power that set her free. The result of Christ's appeal to the better nature of His hearers was to carry conviction to their minds. His adversaries were convinced that they were wrong. Whether they repented of their mistaken judgment or not, they felt that they had judged foolishly. They were ashamed. The people, whose impulses are more readily stirred, and are disposed to be more candid, "rejoiced for all the glorious things that were done by Him."

PRACTICAL SUGGESTIONS.

The Sabbath is God's gift to man for his benefit and for God's glory.

It is lawful to do well on the Sabbath, and at all times.

Christ's work is deliverance—deliverance from sin and its consequences, deliverance from the bonds of Satan.

Christ unmasks hypocrisy. He sees through all disguises. Christ's mighty work will be a theme of eternal praise.

Ministers and Churches.

THE Rev. Mr. Allen, Presbyterian, Newburg, has been called to Newcastle.

THE Knox Church, Galt, mission band have decided to disband and form a Young People's Society of Christian Endeavour.

THE Rev. Dr. Sexton, of Dunkirk, N.Y., preached to large congregations in Knox Church, St. Catharines, on Sunday, June 15.

THE Rev. Mr. Mackenzie, of Owego, New York, occupied the pulpit of West Presbyterian Church with great acceptance last Sabbath.

THE Rev. Dr. McTavish has been presented with a well filled purse by his Toronto congregation on the occasion of his departure for a trip to Europe in company with Mrs. McTavish.

DURING the absence of Rev. R. P. McKay, of Parkdale, interim Moderator of West Church, Denison Avenue, Toronto, the Rev. D. J. Macdonnell will perform the duties pertaining to the office.

THE Rev. J. F. Smith, missionary in Corea, China, has sent to Kingston an order for boots. While on a recent tour of six weeks he treated 1,350 patients and performed 105 surgical operations.

BEFORE the Rev. H. Gracey left Gananoque for the General Assembly, he was presented on behalf of St. Andrew's congregation with a check for \$100, as a token of esteem and good will.

THE Union Church Sabbath afternoon services organized by summer residents at Kew Beach and vicinity were begun for the season on Sabbath last. There was a large congregation present.

A TORONTO contingent of ministerial brethren, Rev. Messrs. R. P. McKay, John Neil, Dr. McTavish, William Frizzell and William Patterson sail this week by the *State of Nebraska* for Europe.

THE Rev. John Neil preached an appropriate and instructive sermon to the Sons of Scotland, from Psalm cxxxvii. 5, on the afternoon of Sabbath last. The collection was for the benefit of the Protestant Orphan's Home.

THE session board of St. James' Presbyterian Church, London, have selected Rev. Mr. Talling, who has just graduated at Toronto, as their choice for pastor in succession to Rev. D. McGillivray and a congregational meeting to extend him a call will be held on June 30.

THE Rev. C. J. Hastings, a recent graduate of the Presbyterian College, Montreal, has recently received a unanimous call from the united congregations of Constable and Westville, N.Y. He was ordained and inducted at Constable by the Champlain Presbytery on the 17th inst.

THE Minden *Echo* says: The Sunday school of St. Paul's Presbyterian Church, Peterborough, have presented Brown's Station Sunday school with a handsome library, containing over fifty volumes, worth \$10. This will be very acceptable, as the school has been recently started and promises to do well.

PROFESSOR GREGG requests us to state that in reports given of his speech on the marriage question he is erroneously represented as saying that the Rev. Mr. Chambers was condemned for marrying a man to his deceased wife's sister, whereas he said that Mr. Chambers had condemned the conduct of another minister for celebrating this marriage.

IN the French Presbyterian Church, Ottawa, Sabbath week, Rev. Charles Tanner, St. Andrew's Church, Levis, occupied the pulpit, and preached a very eloquent and impressive sermon on the text, "Thou art Peter, and upon this rock I will build My church." The attendance was large. In the evening the pastor, Rev. Mr. Renaud, preached.

THE Rev. J. B. McLaren, of Aylmer, occupied the pulpit of Knox Church, Guelph, preaching a sermon on "The Judgment." Mr. McLaren, says the *Messenger*, is a fluent and forcible speaker, and handled his subject in a masterly manner, showing deep thought and sound reasoning, while in his application in reference to the Judgment Day the picture was vividly drawn and all exhorted to prepare to meet the Judge and receive a welcome to the mansion above.

THE Rev. G. D. Mathews, D.D., Secretary of the Alliance of Reformed Churches, popularly known as the Pan-Presbyterian Council, will be in Toronto this week with reference to the meeting of the Alliance in this city in 1892. The Toronto council will meet with Dr. Mathews in Knox Church Lecture Room on the evening of Friday 27th inst. at eight o'clock. All ministers and elders are cordially invited to be present.

THE Chalmers' Church, Toronto, Sunday school, enjoyed a pleasant outing on Saturday last. The pupils and their friends made up a large party and went to Burlington Beach where they spent the day very agreeably, and returned with the *Mascot* on her last trip in the evening. The Rev. J. Mutch accompanied the excursion. The fine boats on the Hamilton line are very popular and deservedly so. They keep good time, are admirably managed and the best of order is maintained.

THE Lindsay *Post* says: Last Sunday evening week the volunteers, under command of Col. Deacon, attended divine service at St. Andrew's Church, where a practical, eloquent and spirit-stirring sermon was delivered by Rev. Mr. Johnston, the popular pastor, to a congregation that crowded the large building to the very doors, a large number being unable to obtain admittance. His text was from Exodus, xvii. 15: "And Moses built an altar and called the name of it 'Jehovah Nissi.'"

THE Fifth Avenue Presbyterian Church, New York, of which the Rev. Dr. John Hall is pastor, has made a splendid record for the past year. Its membership in April of this year was 2,312, an increase of 137 during the year. There were 1,584 Sunday school scholars, including 67 Chinese. During the year the church lost 230 members, who went to form the Chalmers' Presbyterian Church, and the total contributions amounted to \$167,351, of which \$33,925 was for congregational purposes.

THE *Meadow Mirror* says: Owing to the absence of the pastor there was a service of praise in the Meadow Presbyterian Church last Sunday morning. There was a large attendance of members and adherents, and also quite a number from the other churches of the town. The selections of the choir were very appropriate and well rendered. During the service the elders of the church, Messrs. P. Christie, W. Carnahan and J. Clark lead in prayer, and Mr. Clark read several suitable passages of Scripture.

THE Rev. Alexander Henderson, Convener of the London Presbytery's Home Mission Committee, writes: The following are the vacancies in the London Presbytery with the respective Moderators or corresponding elders with whom probationers should communicate during the current quarter: St. James, London, Mr. Neil McNeil; London, Ailsa Craig and Carlisle, Rev. W. S. Ball, Vanneck, P. O.; Hyde Park and Komoka, Rev. F. Ballantyne, Ivan, P. O.; Tempe and South Delaware, Rev. R. McIntyre, Delaware, or Mr. Colin Campbell, Southwold.

FOR some time past the in. r. of St. John's Presbyterian Church, corner of Bolton Avenue and Gerrard Street, has been undergoing extensive alterations and repairs to secure increased accommodation for the growing congregation which, under the faithful pastorate of Rev. J. McP. Scott, continues to flourish. The old pews have been taken out and have been replaced by others more elaborate and comfortable. The walls and ceilings were repainted and frescoed. These alterations were completed last week and the re-opening services took place last Sunday. During the morning Rev. S. H. Kellogg, D.D., conducted the services, and in the evening Rev. D. J. Macdonnell preached an appropriate sermon. Collections in aid of the building fund were taken up.

THE handsome little building on Locke Street, Hamilton, known as the Presbyterian Mission Church was crowded with an appreciative congregation on Sabbath week, the occasion being the last sermon by the talented and popular young minister, Rev. W. J. Clark. He took for his text John xv. 22: "This is my commandment, that ye love one another, even as I have loved you." The preacher enlarged on the faithfulness, patience, long suffering and helpfulness of Christ's nature and life, urging those present to become professed Christians as a great help to their work in connection with the church which they were trying to establish in that part of the city.

THE Smith's Falls *News* says: Last Sunday week Rev. Mr. Grant, of St. Andrew's Church, Almonte, asked for a plate collection of \$2,000 to pay off a portion of the debt that has been for a long time hanging over the church and manse. At the lecture on Monday night he announced that there had been received over \$1,000, and he was quite hopeful of receiving the full \$2,000 when all the congregation is heard from. It is rumored that the St. Andrew's people will shortly build a handsome church, that will eclipse anything in these parts. Why not? No congregation in the Ottawa valley out of the city of Ottawa is abler. All they want to accomplish it is a united and harmonious effort.

THE Rev. Robt. Henderson was ordained and inducted recently as pastor of Bayfield and Bethany congregations. The services were most interesting and impressive, a large number of clergymen from a distance taking part. The congregation was the largest ever assembled in St. Andrew's Church. In the evening a very successful tea meeting was held in the town hall, when a large number were present and a most excellent programme of speeches, choruses, duets and solos was presented. The choirs of Bayfield and Bethany rendered choice music, and the solos of Miss Hilda Moorhouse and Miss Connell drew forth hearty applause and appreciative comments. Misses Gairdner, Morgan and McPhail were accompanists. Proceeds upwards of \$52.

MR. W. M. SOUTER, who went out with Rev. J. Hudson Taylor, of the China Inland Mission, in September 1888, is dead. He had acquired a fair knowledge of the Chinese language during residence at the Mission Home at Gan-K'ing, and was on the way last November to commence active missionary work with his Canadian associates in the Province of Kiang-Si, when he was seized with an attack of pleurisy, from the effects of which he never recovered. He had competent medical aid and every kind attention during his illness, but all was of no avail. His death, says the *Hamilton Times*, will be deeply regretted by very many friends in this city. Previous to his departure for China he had been for some time studying for the ministry of the Presbyterian Church, and was highly recommended by the Presbytery.

THE *Patriot*, Charlottetown, P.E.I., says: The Rev. Dr. McLeod and Mrs. McLeod have received a kindly welcome after their wedding tour. The *New Glasgow Chronicle* says: Rev. Dr. and Mrs. McLeod who have just returned from their visit to New York and Saratoga, have been kindly remembered by their people at Thornburn. First came a beautiful mantel clock, with congratulations from friends, then an address of welcome from the session to Dr. McLeod, and a most comfortable easy chair for the study. Later came a handsome lamp for Mrs. McLeod and other tokens of love and esteem from the ladies of the sewing circle. These evidences of regard and true affection on the part of their congregation increases the happiness of both pastor and people, and also welcome Mrs. McLeod into her new home and congregation.

THE new Presbyterian church at Glencoe which has been building for more than a year was opened on June 1st. The Rev. Principal MacVicar, of Montreal, preached morning and evening, and the Rev. W. H. Butt (Methodist) at three o'clock. On Monday evening Dr. MacVicar lectured on "Social Discontent." The opening services were continued on the following Sabbath when the Rev. Dr. McMullen of Woodstock preached morning and evening and the Rev. W. R. Sutherland at three o'clock. A tea-meeting held on Monday evening was addressed by Dr. McMullen, Mr. Sutherland, of Napier, and the Rev. Mr. Wilson, of Dutton. The various meetings were largely attended. On the first Sabbath an overflow meeting was held in the lecture hall of the church when the Rev. A. Henderson, of Appin, preached. The cost of the church is in the neighbourhood of \$12,000.

A VERY successful social and musical entertainment was held lately at the Locke Street mission of the MacNab Street Church, Hamilton. Mr. J. C. McKeand, the worthy and painstaking superintendent, who occupied the chair, gave a short resume of the history of the mission and necessity of increased accommodation. The addition to the building cost, with necessary seats, etc., about \$700, all of which had been subscribed and the greater portion of it paid in. A friend in Barton sent fifty dollars, and the Hon. James McMillan, senator for the State of Michigan and who was brought up in this city, and belonged to MacNab Street Church, sent \$100. The young men of the Bible class in the school by an entertainment which they got up a short time ago contributed the sum of twenty-eight dollars. It is the intention of those residing in the locality to take steps at once to form themselves into a congregation; as the city is growing very much in the south west, increased church accommodation is a necessity.

THE *Warton Echo* says: The week of services in the Presbyterian church in which the pastor was assisted by the Rev. D. A. McLean, of Kemble, was closed on Friday evening by a very interesting and impressive service. After a sermon by Rev. Mr. McLean the session of the church met, the parents of two of the families of the congregation took their seats before the session and, professing their faith, asked baptism for their children according to the divine covenant. The sacrament of baptism was therefore administered to these households. Three of the adult young people of the congregation came before the session and, making their own profession of faith, were baptized and received into full communion with the Church. Then sixteen other persons came forward and were received by the session as communicants. On the Sabbath the sacrament of the Lord's supper was observed. Two other young people were received by the session on Monday morning, making an addition of twenty-one new members to the church, seventeen of whom came to the communion for the first time. Such a consecration to Christ made a deep impression on those who witnessed it, and the communion service was marked by a hush of reverence, by hearts thankful to God for what had taken place and by eyes filled with tears. It may be said that the Divine Spirit working through the Word has made the Gospel "the power of God unto salvation" in this church.

THE congregational meeting of the members of Erskine Church, Hamilton, to select a pastor from among those who have supplied the pulpit during the past few months was largely attended, and a lively interest taken in the proceedings from first to last. Rev. S. Lyle, B.D., acted as Moderator, and carefully explained the law and procedure of the Presbyterian Church in regard to the matter of calling a pastor. Mr. W. Brown, clerk of the session, acted as Secretary. After debating the matter fully and freely for considerable time a vote was called for, when it was found that the meeting was largely in favour of Dr. Campbell. A motion was then put and carried that the selection of Dr. Campbell be made unanimous. The *Hamilton Times* says: Rev. Dr. Campbell is a clear and forcible speaker and his discourses give evidence of close study, deep thought and a firm grasp of evangelical truth. The reverend gentleman has also the reputation of being very successful in his ministry in the fields he has hitherto occupied, his present charge in Collingwood being in a very prosperous condition. Erskine Church is to be congratulated on the choice she has made, and it is to be hoped that Dr. Campbell will see his way clear to accept the call that has been so heartily tendered. Rev. S. Lyle, B.D., and Mr. M. Turnbull, Chairman of the Board of Manage-

ment of the Church, were appointed to appear before the Barrie Presbytery and further the call on behalf of Erskine Church. The stipend offered is \$1,200 a year.

THE baccalaureate sermon to the members of the graduating class of Brantford Ladies' College, the oldest Presbyterian ladies' college in the Dominion, was preached on Sabbath last in Zion Church by the Rev. Dr. Cochrane, governor of the college. There was a full congregation. His subject was, What is Truth? based upon Proverbs xxiii., 23, "Buy the truth and sell it not." The discourse abounded in wise counsels and inspiring thoughts. The seven graduates, who sat immediately in front of the pulpit, were addressed at the close in fitting and solemn terms. The closing exercises of the college this year are attended with unusual interest. Friends and patrons of the institution have come in great numbers to be present on this interesting occasion. On Thursday evening last elocutionary readings were given, under the direction of Miss Hart, to a delighted audience, and on Friday evening the seven graduates of the year were received by the Alumni Society at their annual conversation. The college grounds were brilliantly lighted up and presented a scene of rare beauty to the crowds of invited guests. On Monday evening the annual concert took place, and on Tuesday evening the session closed by the conferring of degrees and presentation of medals and prizes in Zion Church. The competition for these has been exceedingly keen, and the result had been looked forward to with unusual interest. Dr. Cochrane presided on the occasion, and the Rev. Dr. Laing, Moderator of the General Assembly; Mr. Wm. Patterson, M.P., and other prominent gentlemen took part. The college, under Miss Lee, the efficient lady principal, has, during the year, reached a high standing of scholarship.

THE first annual commencement of the Presbyterian Ladies' College took place Friday evening of last week. A musical programme prepared under the direction of Mr. Edward Fisher, musical director, was of more than usual merit and excellence, showing an order of talent which would have been creditable to professionals. The success which has attended the new college is somewhat phenomenal judging from the high order of work done by the students and the dignity which characterized the proceedings of the evening. Principal Macintyre presided, and he was surrounded on the platform by members of the staff all in their academic robes, the Rev. John Stenhouse, M.A., B.Sc., science master; W. H. Fraser, B.A., lecturer in French; Miss C. Alice Cameron, B.A., Professor in Classics, and also Mr. Edward Fisher, musical director; Gu sepe Dinelli, Signor F. d'Auria, Miss Jeanie Banks, Oakwood; Miss Abbie Kellogg, Leadville, Col., and Miss Helen Shortreed, Toronto, are the first names associated with the honours of the institution, having received honour certificates which entitle them to their diplomas when issued. Dr. Macintyre made the gratifying statement that the accommodations had been so completely taxed during the year that a contract for an additional building had been let, and that work would commence immediately, to be completed before the college opened on September 5th. While the college provides for elementary work, it at the same time prepares students for university examinations. A class of ten students entered upon the work during the session and from the attainments and practical experience of the staff this phase of the work is sure to meet with great success.

A MOST interesting series of Normal Sessions for Sabbath school workers has just been brought to a close in Winnipeg. The meetings were held in the lecture room of Grace Church every Tuesday evening for five successive weeks, and the sessions lasted about two hours. The attendance averaged three hundred, and was thoroughly representative. The leading schools in turn provided chairman and music. The instructors were Rev. Alexander Grant, D. McIntyre, B.A., superintendent city schools; D. J. Goggin, B.A., principal normal schools; Rev. Dr. Bryce, Manitoba College, and E. A. Garratt, of the collegiate department. Their respective subjects were: "The Preparation of the Lesson," "Attention," "The Teacher and the Class," "The Teacher outside the Class," and "Primary Class Organization and Illustration." Every subject was handled in an intelligent and practical manner and followed by animated discussions. It is safe to say that no meetings held in Winnipeg in the interests of Sabbath school work have encouraged and helped teachers as these have done. Rev. J. J. Roy, of St. George's Episcopal Church, who presided at the last meeting, expressed himself deeply indebted to the course for valuable suggestions and new ideas. It will be interesting to friends in the east to know that Sabbath school work is in a healthy condition in this new province. In every small settlement schools are organized and operated at least during the summer months. In the cities and towns many schools are equipped with every modern convenience and have a force of workers capable and progressive. The interest has been kept up during the past ten years by a few earnest, devoted men and women in the different centres and by the persistent and patient efforts of the Manitoba Sabbath school Association. This organization in the face of many discouragements arranged for a convention almost every year. Two years ago Mr. W. Reynolds accepted an invitation to attend the annual convention and his timely suggestions led to the formation of many local associations.

THE London *Advertiser* says: A very interesting social meeting of the teachers, officers and friends in connection with the North Presbyterian Sabbath school was held recently at the residence of the superintendent, Mr. James Gordon, 305 Richmond Street, to bid farewell to Miss Jean Gordon who is leaving here next week for her work in connection with the American Board of Foreign Missions in Southern India. Miss Gordon has been one of the active workers in the North Presbyterian Sabbath school since it was organized, and the announcement of her intention to join the mission staff of the American Board at Ahmednagar, India, has been a matter of much interest to her friends and associates in this city, and the large gathering of her friends on Monday evening was an evidence of how much Miss Gordon has endeared herself to all who have been associated with her. On behalf of the Sabbath school, a kindly worded address was read by Mr. Gordon, the superintendent, and the presentation of a lady's beautiful lavender pot. A very fine copy of the latest edition of Bagster's Bible was also presented to Miss Gordon by Miss Eliza Douglass, on behalf of the circle of King's Daughters, with which she has been associated. Miss Gordon replied in a few simple, earnest words of thanks for the kind words spoken and the token of regard for her she had received, reviewing her work with her friends in London and the way she had been led to give her herself to the work in the foreign mission field and encouraging others to give themselves to the good work in the Master's service. Short addresses were given by Rev. Mr. McKenzie, of Knox College, who occupied the pulpit of St. Andrew's Church Sabbath week, on the encouraging features of the foreign work, and by Rev. Mr. Gordon, on the history and needs of the work. Vocal and instrumental music by Mr. and Mrs. Nelles, Miss Evans, Miss Bessie Evans and Mr. Evans, Miss Kate Gordon, Miss Maggie Gilmour and a very fine selection from Miss Gray were greatly enjoyed; and after all had partaken of refreshments, and many hearty good-byes had been spoken to Miss Gordon, one of the pleasantest gatherings held in connection with the North Presbyterian Sabbath school separated. Miss Gordon sails for London, Eng., where she will remain a short time before resuming her journey to India. The King's Messengers Foreign Mission Band of St. Andrew's Church and their friends also assembled to bid farewell and Godspeed to their second vice-president, Miss Jean Gordon, who leaves for India to engage in mission work. Miss J. Gourlay, president, occupied the chair and addresses were delivered by Mrs. Roger and Rev. James Gordon. Miss MacIntosh, on behalf of the band, presented Miss Gordon with a beautiful travelling alarm clock and an affectionate address, to which she replied, giving a brief outline of her expected work in the far East.

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Of this window, the following Testimonial from the Pastor of St. Andrew's Church, a gentleman whose familiar acquaintance with painted glass windows from eminent British firms entitles his criticism to be one of value:—

ST. ANDREW'S MANSE, KINGSTON, ONT., February 25th, 1890.

MESSRS. CASTLE & SON—I certify, with pleasure, that the large window placed in St. Andrew's Church of this city, by the ladies of the congregation, has given perfect satisfaction, and won the admiration of all. The design, which was original, "St. Andrew introducing certain Greeks to Christ," has been executed with great skill and truth. The grouping of figures is most artistic and effective. The tracery is a wealth of varied beauty. The colouring is deep and rich and harmonious; the whole work reflects the highest credit on your firm, contrasting as it does, most favourably, with British work familiar to me. The above is the opinion of the general public here, and not merely my own.

Yours sincerely,
J. MACKIE, Pastor St. Andrew's Presbyterian Church.

How a man with no surplus estate, but still enough money to pay the premium on a life insurance policy, can refuse to do it, and then look his children in the face and say his prayers at night on going to bed, expecting them to be answered, is a mystery to me that I have never yet been able to fathom.—TALMAGE.

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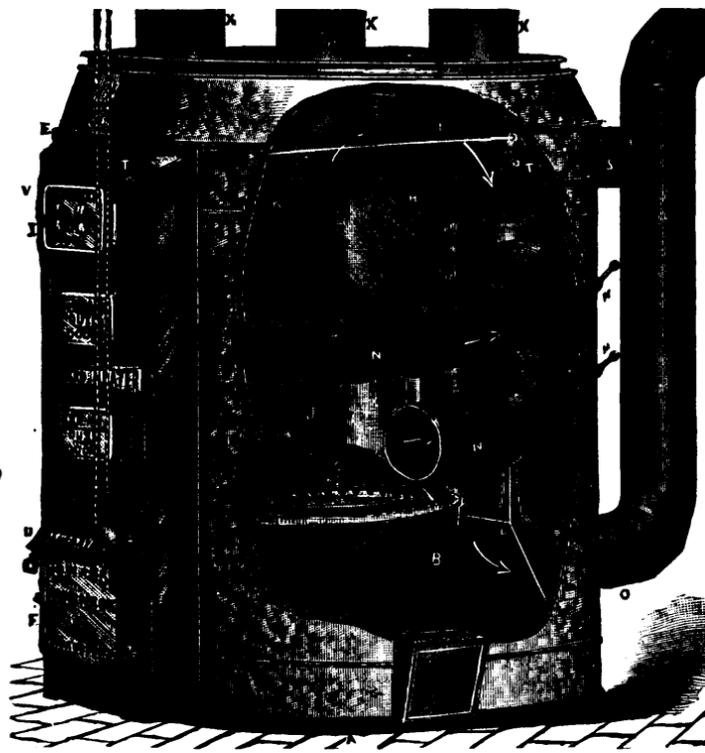
Read the following extract from the last Annual Report:

Cash income for year 1889.....	\$ 02,680 53
Expenditure (including payments to policy holders of \$59,906.94).....	161,687 23
Assets (including uncalled guarantee fund).....	1,063,250 49
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HEALTH HINTS.

HOW TO FURNISH.—We may lay it down as a safe rule not to overfurnish, to have nothing that is not good and useful, to eschew collections of worthless bric-a-brac and China, together with cheap fans stuck into all sorts of possible and impossible positions, and bits of drapery hanging where they can be of no use, and only serve to catch dust. Every room in our homes should look as though it were constantly occupied. Pretty etchings and pleasant pictures should adorn the walls; large-subject pictures are, as a rule, unsuitable for private dwellings. Let handsome cabinets stand in prominent places, bearing good specimens of pottery, china, metal-work, etc. Bowls or vases of flowers should enliven the room, and books must have their places in handsome book shelves. Chairs should be solid yet elegant; tables are meant for use, and must stand firmly on their legs. Tasteful decorations should be applied more or less to all furniture, but we must be on the lookout to check the weakness that comes from over-elegance, and, above all, let us beware of the "depraved follies of the Louis XV. period." Have nothing in your houses which you do not know to be useful or believe to be beautiful. Rest content with little if necessary, but have that little of the very best you can afford. The English are essentially a practical people, and our houses should express the lives we lead. It is absurd for an English home to imitate the palaces of the Borgias or the style of Louis XV., what may suit one country and one people is ridiculous in another, and under different rules of life. So, let us be consistent and make our homes, so to speak, the reflection of ourselves. Let us take Nature as our model in our decorative art, "for this is the root of the matter; as anything made by man's hands must be either beautiful or ugly—beautiful, if it is in accord with Nature, and helps her; ugly, if it is discordant with Nature, and thwarts her." If we do this, although at times the prospects of art may look gloomy, let us remember that art grew through "one long tragedy of hope and fear, joy and trouble." "This," says Mr. Morris, "was the growth of art; like all growth it was good and fruitful for a while; like all fruitful growth it grew into decay; like all decay of what was once fruitful, it will grow into something new."

Woman's World.

A TRIED CURE FOR INSOMNIA.—Every night, at an early bed-time, take a five-grain pill of asafetida—be careful to take no strong medicine after three o'clock in the afternoon; half-an-hour before getting into bed take a hot foot-bath. Let the water be as hot as can be borne at first, and add a little very hot water as it cools. Be sure to keep well covered up and to have the feet in the water for a full half-hour. A month of this treatment, under the most adverse circumstances, completely cured the insomnia of a friend, who had run the entire gamut of narcotics, stimulants, eating before retiring, and tiring himself out.—*Ladies' Home Journal.*

A HINT FOR THE HOUSEHOLD.

It is to be supposed that every lady would be quick to adopt any suggestion from science which would tend to lessen her labour and to ensure unvarying success in all matters pertaining to the culinary department.

For about a century cream of tartar and soda have been used for leavening purposes, and if pure nothing but a pure cream of tartar baking powder can be a satisfactory substitute for them. Now-a-days, however, so much adulteration is practised by unscrupulous manufacturers that it is very difficult to purchase, in small quantities, cream of tartar which is pure and of uniform strength.

Many housekeepers are puzzled to know why they succeed one day and fail the next, though using the same ingredients. Frequent failures in cooking result not so much from lack of care on the part of the housekeeper as from the fact that the materials used are more or less adulterated.

An honestly made, perfectly pure cream of tartar baking powder like Cleveland's never fails to make delicious bread, light and flaky biscuit and wholesome food. There are, to be sure, many adulterated baking powders in the market, but a simple test can always detect the adulteration, and again, the manufacturers of Cleveland's baking powder, having nothing to conceal, publish all the ingredients entering into the composition of their powder. This is a very important fact, and should have great weight with housekeepers.

5/152

Good morning

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THE GREAT ENGLISH REMEDY

OF PURELY VEGETABLE INGREDIENTS
—AND WITHOUT MERCURY, USED
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These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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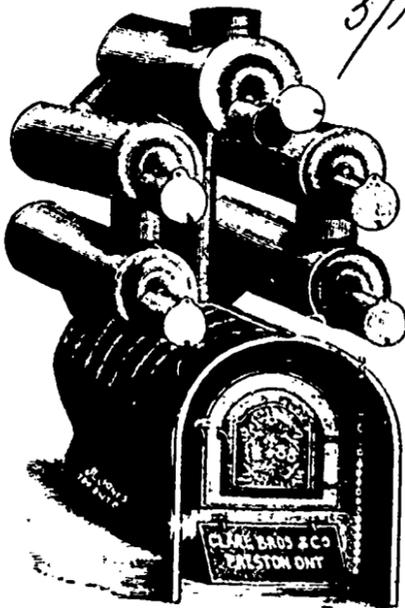
5/13

LADIES, THIS CONCERNS YOU.

Besides being good looking, you like to be considered, and generally are, wise in all things that you do. But in purchasing you sometimes make a mistake, and go for Quantity instead of Quality. Now, if you will buy

"SUNLIGHT" SOAP,

you will find that while it may cost a trifle more than ordinary Soaps, it is WORTH A GREAT DEAL MORE, because it is made of different material; because you can use it for every purpose of the household with perfect safety—because it requires no washing powders; because it will go further; do what no other Soap can do; give better results, and please you more. Just try it (we don't care how) and you will agree that while every Soap is called the best, "Sunlight" is the best of them all.



5/13

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COAL AND WOOD FURNACES,
As well as Combination Heaters, Registers, etc.
227 Mention this paper.

EXERCISE OUT-DOORS.—From an acorn weighing a few grains a tree will grow for a hundred years or more, not only throwing off many pounds of leaves each year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed, when the twig becomes a tree, bearing luscious fruit, there will be very nearly the same amount of earth. From careful experiments made by different scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and very little from the earth; and, notably, all vegetation becomes sickly unless it is exposed to the sunshine. Wood and coal are but condensed sunshine, which contains three important elements, equally essential to both vegetable and animal life—magnesia, lime and iron. It is the iron in the blood which gives the durability necessary to bodily vigour, while the magnesia is important to many of the tissues. True it is, that the more persons are out of doors the more healthy, the more vigorous they are, and the longer they will live. Every human being ought to have an hour or two of sunshine at noon in winter, and in the early forenoon in summer.

A FREE TRIP TO EUROPE.

The publishers of *The Canadian Queen* will give a free trip to Europe to the person sending them the largest number of words constructed from letters contained in the name of their well known Magazine "THE CANADIAN QUEEN." Additional prizes consisting of Silver Tea Sets, Gold Watches, China Dinner Sets, Portiere Curtains, Silk Dresses, Mantel Clocks, and many other useful and valuable articles will also be awarded in order of merit.

Webster's Unabridged Dictionary to be used as authority in deciding the contest.

This is a popular plan of introducing a popular publication. Every one sending a list of not less than ten words will receive a present. Inclose thirteen 2 cent stamps for Illustrated Catalogue of presents and three months' trial subscription to *The Queen*. Address—*The Canadian Queen*, Toronto, Ont.



*To Every Gentleman and Lady
I'm very pleased to recommend
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Sunlight Soap
1890.*

BEAUTIFUL WOMEN.

THEIR INFLUENCE ON LONDON SOCIETY.

[From the London Saturday Journal.]

"The tendency of the present day is the laxity of conversation permitted by many ladies of society in their male friends. This evil has been of very rapid growth, and has spread in many cases from the married women even to the girls, who think they can thus make themselves as agreeable to the men as their successful rivals. This, to a great extent, is attributable to the rage for beautiful women which is dominating London society, as well as elsewhere throughout the world. A woman, if she is extremely lovely, can always get an introduction, and is sure to be a star in society. This rage for beauty has been a grievous bane in London society for a long time, and has been a great source of annoyance to many women who felt themselves shelved and neglected by the men in favour of fashionable beauties.

"Society has lately advanced a step further, and the beauties of London society, whose faces are their fortunes, are now becoming more numerous. Many women with brilliant minds and goddess-like forms have been neglected and passed by unnoticed for the women who could only claim a beautiful face.

"Most women of intellect and fine figure have felt these charms to be sufficient, and have neglected their faces. The result has been an army of women with almost hideous faces, caused by blotches, redness, roughness of the skin, pimples, disgusting blackheads, liver spots and other imperfections which the professional beauty has with such acumen been careful to either cure or prevent.

"Mrs. Langtry, Adelini Patti, Clara Louise Kellogg, Mrs. James Brown Potter, Mme. Modjeska, Fanny Davenport, and Helen Dauray thoroughly understand the importance among woman's attractions of a perfect complexion. They have tried every imaginable remedy, and have unanimously agreed on one—the one used by all the professional beauties. It is a well-known fact to every thoughtful woman that any imperfection of the face suggests uncleanness to men, and recent confessions made by men of the world all reveal the fact that they have been absolutely disgusted with women because of imperfections on their faces."

NOTE.—The Recamier Preparations are the remedies referred to in the above article. WHAT THE RECAMIER PREPARATIONS ARE, AND WHY THEY ARE TO BE USED.

Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white, and as soft as an infant's.

Recamier Baln is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

Recamier Soap is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all injurious ingredients, and contain neither Lead, Bismuth, nor Arsenic, as attested to after a searching analysis by such eminent scientists as

HENRY A. MOTT, PH.D., LL.D., Member of the London, Paris, Berlin and American Chemical Societies.

THOS. B. STILLMAN, M.Sc., Ph.D., Professor of Chemistry of the Stevens Institute of Technology.

PETER T. AUSTEN, Ph.D., F.C.S., Professor of General and Applied Chemistry, Rutgers College and New Jersey State Scientific School.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul St., Montreal, and 50 Wellington St. East, Toronto. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50. Recamier Balm, \$1.50. Recamier Moth and Freckle Lotion, \$1.50. Recamier Soap, scented, 50c.; unscented, 25c. Recamier Powder, large boxes, \$1.00. Small boxes, 50c.

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For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NEURALGIC DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, 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.

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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, FOUL STOMACH, BILIOUSNESS will be avoided, and 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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Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper

action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints, it acts like a charm.

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All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ANOTHER NEW LIST OF HOME REFERENCES:

GEO. NICHOLSON, Zephyr, Ont., rheumatism 18 years, after two days resumed work in the harvest field. HENRY WHITE, Markham, Ont., rheumatism, shoulders and knees, cured after doctoring ten years. WM. DRINKWATER, V.S., Dutton, Ont., a martyr to rheumatism, cured in three weeks. MRS. MCKAY, Ailsa Craig, Ont., sciatica 15 years, no pain from the first day. JAS. MANSFIELD, Saskatchewan, N.W.T., piles and complete prostration completely cured. JAS. STOEY, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair; a walking advertisement for us—70 years old. W. J. GOULD, Bathurst St., City, after laying off 3 weeks went to work wore Butterfly Belt 4 days—sciatica. GEO. H. BAILEY, Yarmouth, Ont., a cripple from rheumatism, liver and kidney, completely cured in one month. MRS. WALTER LYNN, Port Talbot, Ont., not able to work for two years, cured in one month, lame back and liver complaint. JOSIAH FENNEL, 287 Queen St. East, for 6 weeks could not write a letter, went to work on the sixth day—neuralgia. S. FLOYD, 119 1/2 Portland St., cured against his will, liver and kidney trouble. FLORENCE O'NEILL, Pakenham, neuralgia, cured in four days, doctors could do nothing more for her. MISS FLORE McDONALD, 21 Wilton Ave., reports a lump drawn from her wrist. RICHARD FLOOD, 40 Stewart St., tried everything for catarrh, Actina cured him. L. D. GORD, Berlin, Ont., cheerfully recommends Actina for catarrh. J. R. JOHNSON, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured biliousness and dyspepsia. SENATOR A. E. BOTSFORD, Sackville, N.B., says Actina is good for defective eye-sight. THOMAS GUTHRIE, Argyle, Man., received more good from our Butterfly Belt and Suspensory than from the medicine he paid for in twelve years.



"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50" writes J. McG. Says S. M. C. "For general debility your Belt and Suspensory are cheap at any price." H. S., Fleetwood, a wreck mentally and physically, cause nightly emissions, perfectly cured. Many more such testimonials on file.

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To Remove Deadly Poisons, Make the Weak Strong, and Raise the Sick, is Wonderful. But to hear people who claimed good health declare that

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Had Transformed them, Raised them to Heights of Strength, Pleasure and Joy in Life never before experienced, is

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Doctors may pronounce your case incurable. Do not despair, as the

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Cancers, Tumors, Consumption

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Miscellaneous.

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For the cure of Obesity, Biliousness, Indigestion, Flatulency, Headache, and all the ailments which attend the accumulation of fat in the system.

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Is absolutely pure and it is soluble.

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CURE

Impure Blood, Dyspepsia, Liver Complaints, Biliousness, Kidney Complaint, Scrofula.

Regulates the Stomach, Liver, Bowels and Blood. Cures Constipation, Headache, Female Complaints, General Debility and all broken down conditions of the system.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

June 17th, by Rev. W. Graham, at the residence of the bride's father, Rev. F. C. Simpson, Presbyterian Minister, Melb urne, Ontario, to Agnes, daughter of William Duff, Esq., M.L.A., Carbonar, Newfoundland.

At the residence of the bride's mother, 45 West avenue south, Hamilton, on Thursday, June 14th, by Rev. R. J. Laing, LL.D., Lyman Lee, Barrister at Law, to Georgie, youngest daughter of the late George Patton. No cards.

On the 11th inst., at Warton, by Rev. G. A. Youmans, Mr. John Welsh, of the township of Sullivan, Co. of Grey, to Miss Clara Morris, of Anabel.

DIED.

At Orangeville, on the 13th June, James Pattulo, aged 83.

MEETINGS OF PRESBYTERY.

BARRIE - At Barrie, Tuesday, 29th July, at 11 a.m.

BRANDON - At Portage la Prairie, on the 3rd Monday in July at 1 p.m.

BURR - In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.

CHATHAM - In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.

COLUMBIA - In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.

GLENNHARR - At Alexandria, 2nd Tuesday in July, at 11 a.m.

GUELPH - In Knox Church, Guelph, on Tuesday, 15th July, at 10 a.m.

HERON - In Heron, on July 8, at 11 a.m.

KINGSTON - In John Street Church, Belleville, Tuesday, July 8, at 7:30 p.m.

LINDSAY - In Lindsay, Tuesday, 26th August, at 10 a.m.

LONDON - First Presbyterian Church, London, July 8, at 7:30 p.m.

MAITLAND - At Wingham, Tuesday, July 8, at 11:15 a.m.

MINNEDONA - At Neepawa, on Wednesday, July 26, at 2 p.m.

ORANGEVILLE - St. Andrew's Church, Orangeville, Tuesday, July 8, at 10 to 11 a.m.

PATERBORO - In Port Hope, on the 8th July, at 9:30 a.m.

REGINA - At Mooseomin, on the 2nd Tuesday in July.

SARNIA - In St. Andrew's Church, Sarnia, on the 1st Wednesday in July, at 1 p.m.

SAGINAW - In Knox Church, Harriston, on the 8th July, at 10 a.m.

STRATFORD - In Knox Church, Stratford, on Tuesday, July 8, at 10:30 a.m.

TORONTO - In St. Andrew's Church West, on July 8, at 10 a.m.

WINNIPEG - In Knox Church, Winnipeg, on Tuesday, July 22, at 7:30 p.m.

TO CONTRACTORS.

Sealed Tenders, addressed to the undersigned, endorsed "Tenders for Work" will be received until noon, on **MONDAY, JUNE 30th INSTANT.** For the following works:-

At the Aylmer, for **ROBMAN'S** Sewer, for the construction of a new boiler house and coal water tank, new steam boilers and additional pipes and hydrants for fire protection. At the **AYLMER** for **EDUCATION**, four steam boilers, and steam-heating apparatus for the main front building. **EDUCATION**, three steam boilers. **ALBANY DISTRICT**, construction of fences to 200 yards, Sault Ste. Marie.

Plans and specifications for the above works can be seen at this Department, the Aylmer at London, and at the Sault Ste. Marie, where forms of tender can also be procured. Each tender for the boiler house and steam boilers at London, and for the works at Sault Ste. Marie, must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works, Ontario, for the sum of \$1,000, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender when called upon to do so. Where tender is not accepted the cheque will be returned. The bona-fide signatures of two sureties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner.

Department of Public Works, Ont., Toronto, June 14th, 1890.

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"LARDINE"

Is the best known and most reliable Machine Oil in the Dominion. Farmers, Threshers, and Mill Owners will find it decidedly to their advantage to insist upon getting the "Genuine Lardine" when they ask for it, owing to so much inferior oil being sold under the same name by unscrupulous dealers. We are the sole manufacturers of the "Genuine Lardine." Every barrel branded.

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Miscellaneous.

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

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Miscellaneous.

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PERFECT NUTRIMENT FOR INFANTS CHILDREN AND INVALIDS

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Celebrated Pure White Bread.

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Standard and Granulated Oatmeal

OF THE BEST QUALITY.

Selected White Oats only used. Shipment via C.P.R. or G.T.R. Quotations and Samples sent promptly on application.

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