

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Canada Presbyterian

Vol. 21.—No. 23.
Whole No. 1060.

Toronto, Wednesday, June 8th, 1892.

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

Books.

NEW AND RECENT BOOKS.

- The Book of Job.** New vol. Pulpit Commentary Series. . . . \$1 75
- The Epistles to the Thessalonians.** New vol. Expositor Bible Series. By Rev. James Denny, B.D. 1 50
- The Preacher and his Models** The Yale Lectures. By Rev. James Stalker, D.D. . . . 1 50
- The New Life.** Words of God for Young Disciples of Christ. By Rev. Andrew Murray, author of "Abide in Christ" 0 75
- Life and Ministry of C. H. Spurgeon.** Fifty illustrations. Cloth. By J. Page 0 50
- Cheap edition Life of John G. Patton.** Two vols. in one. Complete, cloth. 1 50
- New edition The Christian's Secret of a Happy Life.** By H. W. S. Paper, 30c. Cloth. . . 0 50
- John whom Jesus Loved.** By Rev. J. Culross, D.D. 0 90
- The Catacombs of Rome;** their Contents and Teachings. By B. Scott, F.R.S.A. Cloth. . . 0 90
- Family Prayers.** By Rev. Wm. Grey, M.A. Cloth 1 00
- A Capital Book for the Boys—Black Beauty; The Autobiography of a Horse.** By Miss A. Sewell. Illustrated, cloth. . . 0 70
- Many thousands of this clever and delightful book have been sold.

THE TORONTO
WILLARD TRACT DEPOSITORY
Corner Yonge and Temperance Sts
TORONTO.

Methodist Book and Publishing
House.

THE STORY OF ST. PAUL.

BY
CANON FARRAR, D.D., F.R.S.,
Archdeacon of Westminster.

The World's Greatest Living Religious Teacher and Most Fascinating Writer.

Illustrated with a number of Correct Maps, and a Vast Gallery of Superb Wood Engravings by the most Eminent Artists.

The author, who is acknowledged to be one of the most fascinating writers of the present day, spent years of study and travel in the preparation of this magnificent volume. In it each incident becomes a picturesque story of the most absorbing interest, and it will be read with greater interest than any romance ever written. Highly recommended by the press everywhere, by ministers of all denominations, by college presidents, by professors, by Sunday School superintendents, by teachers and men of influence, indeed all who have examined it carefully, declare it to be the best book of the kind ever written. Praises so hearty and universal, show that it is entirely free from sectarian bias, is honestly and lovingly wrought, and is admirably adapted for the use of all classes and all denominations.

650 pages, Gilt Edges. Size, 8½x10½x2 inches.
Extra Fine Cloth.
Design in Ink, Gold and Silver.

\$2.50.

WILLIAM BRIGGS,
Wesley Buildings, . . Toronto.

REMINGTON TYPEWRITER
GEORGE BENGOUGH,
10-12 Adelaide Street East,
TORONTO.
Telephone 1207.

Books.

COLTON'S NEW Missionary Map of the World (IN HEMISPHERES)

Shewing by means of different colours the prevailing Religions of the various countries, and giving the Chief Stations of all Protestant Missionary Societies, both British and American. The corners of the map are utilized by the insertion of the latest statistical tables of the population and religions of the world. The map is printed on strong cloth. Size 80x145. The publisher's price is \$20, but we have made arrangements by which we can supply it for

\$16.00 NETT.

Carriage paid to any part of the Dominion.

JOHN YOUNG

UPPER CANADA TRACT SOCIETY
109 YONGE STREET,
TORONTO.

NEW BOOKS.

Ethical Teachings in Old English Literature. By Prof. Thomas W. Hunt, of Princeton. 12mo, Cloth, 385 pp. Price, \$1.25. Post free.

This book contains 24 papers designed to emphasize the ethical and Christian element in Old English Literature. These papers are illustrated with typical selections from the book or writer under discussion. There are also appropriate introductory and concluding chapters, and a valuable appendix.

Charles Sumner: THE SCHOLAR IN POLITICS. Vol. VIII. of "American Reformers' Series. By A. H. Grimké (Author of "William Lloyd Garrison: The Abolitionist"). 12mo, Cloth. With Portrait. Price, \$1.50. Post Free.

The Miracles of Missions; Or, THE MODERN MARVELS IN THE HISTORY OF MISSIONARY ENTERPRISE. By Arthur T. Pierson, D.D. 12mo, 193 pp. Price, Cloth, \$1; Paper, 35 cents. Post Free.

FUNK & WAGNALLS COMPANY,
Publishers and Booksellers,
NEW YORK, LONDON, ENG.
11 RICHMOND ST. WEST, TORONTO.

MORAL AND RELIGIOUS ANECDOTES.

By NORMAN McLEOD, B.D.

CLOTH. POST FREE. \$1.50.

JAMES BAIN & SON,
PRESBYTERIAN BOOK ROOM,
TORONTO.

PRESBYTERIAN HEADQUARTERS S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & Co.,
Agents Presbyterian Board of Publication,
232 St. James Street, Montreal.

STAMPS WANTED.

Old Canadian, United States, Newfoundland, Nova Scotia, New Brunswick, British Columbia, and Foreign Stamps wanted, as used

25 TO 30 YEARS AGO.

Look up your old letters. For many of these I pay from \$2 to \$5 each. Address, with stamp, to

GEORGE A. LOWE,
346 SPADINA AVENUE, TORONTO.

MADEMOISELLE SIROIS. FRENCH.

AFTER THE BERLITZ METHOD.
Addressor enquire at residence.
92 ALEXANDER STREET, TORONTO.

Professional.

DR. L. L. PALMER,
SURGEON.
EYE, EAR, THROAT.
40 COLLEGE STREET,
TORONTO.

DR. PRICE-BROWN has removed from No. 10 to his new residence,
No. 37 CARLTON STREET,
TORONTO.

JOHN B. HALL, M.D., 326 and 328 Jarvis Street, HOMOEOPATHIST.
Specialties—Diseases of Children and Nervous Diseases of Women. Office Hours—11 a.m. to 12 m. and 4 p.m. to 6 p.m., Saturday afternoons excepted.

WM. R. GREGG,
ARCHITECT.
9 VICTORIA ST., TORONTO.
TELEPHONE 2356.

JOHNSTON & LARMOUR,
TORONTO
Clerical and Legal Robes and Gowns
2 ROSSIN BLOCK, TORONTO

FRED. W. FLETT,
Dispensing & Manufacturing Chemist.
482 QUEEN STREET WEST
Always Open Telephone 664.

DR. E. E. CULBERT,
DENTIST,
95 KING STREET EAST, TORONTO.
Associated with W.C. ADAMS, L.D.S.

A. H. HARRIS,
SURGEON DENTIST,
North-East corner Queen and Berkeley Sts.

JOHN WELLS,
DENTIST.
OFFICE—Over Dominion Bank, corner Spadina and College Streets.

C. V. SNELGROVE,
DENTAL SURGEON
105 CARLTON STREET, TORONTO.
Porcelain Crowns, Gold Crowns and Bridge Work a specialty.
Telephone No. 3031.

C. P. LENNOX, DENTIST,
Rooms A & B,
YONGE ST. ARCADE TORONTO
The new system of teeth without plates can be had at my office Gold Filling and Crowning warranted to stand Artificial teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence 40 Beaconsfield Avenue. Night call attended to at residence.

ROOFING.

SLATE, TILE AND FELT ROOFING.
Asphalt Roofing and Paving. Williams' Flat Slate Roof put on and guaranteed. The Best and Cheapest Roof for flat surfaces.

H. WILLIAMS & Co.,
ROOFERS AND PAVERS,
4 ADELAIDE STREET EAST,
TORONTO.

ROBERT HOME
MECHANICTION TAILOR
415 YONGE STREET, CORNER OF MCGILL STREET,
TORONTO

JOHN M. SELLEY,
PHOTOGRAPHER,
472 YONGE STREET, . . TORONTO.
A SPECIALTY IN CHILDREN'S PHOTOS
CRAYON ENLARGEMENTS.

KILGOUR BROTHERS,
Manufacturers and Printers
PAPER, PAPER BAGS, FLOUR SACKS
PAPER BOXES, FOLDING BOXES,
TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

KNOX LAUNDRY,
409 SPADINA AVENUE.
All Hand Work.
W. LARTER, Proprietor.

Miscellaneous.

HERBERT E. SIMPSON,
PHOTOGRAPHER
143 COLLEGE STREET,
3RD DOOR WEST OF AVENUE,
TORONTO.

SUCCESSOR TO LATE
NOTMAN & FRASER.

HAMILTON STEAMBOAT Co.,
Palace Clyde-built Steel Steamers

MACASSA AND MODJESKA,
TORONTO AND HAMILTON.
Leave Toronto, 11 a.m. and 5:30 p.m.
Leave Hamilton, 7:45 a.m. and 2:15 p.m.
Four trips each way after June 11.

J. B. GRIFFITH, F. ARMSTRONG,
Manager, Agent, Geddes' Wharf.

DOMINION LINE STEAMSHIPS.

LIVERPOOL SERVICE.

From Liverpool	Stamers.	From Montreal
May 13	Samia	June 1
May 19	Labrador	June 8
May 27	Oregon	June 15
June 3	Toronto	June 22
June 10	Dominion	June 29

Passengers embark after 8 o'clock evening previous to sailing date.
Saloons amidships, large and airy. Every attention paid to comfort of passengers.
Rates of Passage—First Cabin, \$40 to \$80; Second Cabin, \$30; Steerage, \$20.
Special discount to clergymen and their families.
For passage apply to any Agent of the Company, or

D. TORRANCE & Co.,
General Agents, Montreal.

CANADA SHIPPING CO. BEAVER LINE OF STEAMSHIPS

SAILING BETWEEN
MONTREAL - AND - LIVERPOOL,
NEW YORK - AND - LIVERPOOL.

From Montreal	Stamers.	From Liverpool
May 21	Lake Huron	June 8
" 28	Lake Superior	" 15
June 4	Lake Winnipeg	" 22
" 11	Lake Ontario	" 29
" 18	Lake Nipigon	July 6
" 25	Lake Huron	" 13

Saloon Tickets, Montreal to Liverpool, \$40 and \$50. Return Tickets, \$80 and \$90, according to Steamer and Accommodation. Steerage at low rates. For further particulars and to secure Berths, apply to

H. E. MURRAY, Gen. Manager,
1 Custom House Square, MONTREAL.
Or to the Local Agents in the different Towns and Cities.

STAINED GLASS WINDOWS

OF ALL KINDS
FROM THE OLD ESTABLISHED
HOUSE OF
JOSEPH McCAUSLAND & SON
76 KING STREET WEST,
TORONTO.

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

LESSONS IN PHRENOLOGY
Examinations Oral or Written.
MRS. MENDON,
237 McCaul Street.

Miscellaneous.

FOR THE
BEST PLANS,
BEST POLICIES and
BEST CLASSIFICATION
OF RISKS
APPLY TO

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY.

Ask for and read our circular entitled
"THE BETTER WAY."
Correspondence Solicited.
HON. G. W. ROSS, PRESIDENT.
H. SUTHERLAND, Manager
Head Office—Manning Arcade, Toronto, Ont.

TORONTO GENERAL SAFE DEPOSIT VAULTS

Cor. Yonge and Colborne Sts.
Capital \$1,000,000
Guarantee and Reserve
Funds \$150,000

Hon. Ed. Blake, Q.C., L.L.D., President
E. A. Meredith, L.L.D.
John Hoskin, Q.C., L.L.D., Vice-Presidents

Under the approval of the Ontario Government the Company is accepted by the High Court of Justice as a Trusts Company, and from its organization has been employed by the Court for the investment of Court Funds. The Company acts as EXECUTOR, ADMINISTRATOR, RECEIVER, COMMITTEE, GUARDIAN, TRUSTEE, ASSIGNEE, and in other fiduciary capacities, under direct or substitutionary appointment. The Company also acts as AGENT for EXECUTORS and TRUSTEES, and for the transaction of all financial business; invests money, at best rates, in first mortgage and other securities; issues and countersigns bonds and debentures; collects rents, interests, dividends, etc. It obviates the need of security for Administrations, and relieves individuals from responsibility as well as from onerous duties. The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR, MANAGER.

Toronto Savings and Loan Co.

46 KING ST. WEST, TORONTO.
Interest allowed on Savings Accounts at FOUR PER CENT. from day of deposit to day of withdrawal. Special rates on time deposits. Money to lend.
ROBT. JAFFRAY, A. E. AMES,
President, Manager.

ATLAS ASSURANCE Co., OF LONDON, ENGLAND

FOUNDED . . . 1808.
CAPITAL, . . . \$8,000,000.

Branch Manager for Canada:
MATTHEW C. HINSHAW, . . MONTREAL
WOOD & MACDONALD,
AGENTS FOR TORONTO,
56 KING STREET EAST.
Agents required in unrepresented towns.

STANDARD LIFE ASSURANCE COMPANY

ESTABLISHED 1825.
Total Assurances in Canada, \$12,211,668
Funds Invested in Canada, - \$ 6,200,000

W. M. RAMSAY, Manager,
MONTREAL.

GRATEFUL—COMFORTING EPPS'S (BREAKFAST)

COCOA
Needs only Boiling Water or Milk

COAL AND WOOD.



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

ENGRAVING FOR ALL ILLUSTRATIVE & ADVERTISING PURPOSES. J.L. JONES, WOOD ENGRAVER, 10 KING STREET EAST, TORONTO, CANADA

NEW & 2ND HAND ILLUSTRATED CATALOGUE FREE. MACHINERY H.W. PETRIE, TORONTO, CANADA

CAMPBELL'S QUININE WINE CURES—Dyspepsia, Low Spirits, Loss of Appetite, Painful Digestion, Malaria, and gives tone and vigour to the whole system.

YOUR NAME on 50000 Prizes, Envelopes, Gold Medals, Fancy Shells and Assortment of Cards (full size), 1 Album, 25 samples of new cards, stamps, Traces, etc., all for only 10 cents. UNKNOWN CARD CO., CADIZ, OHIO.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL, Offer for sale all Grades of Refined SUGARS AND SYRUPS

Of the well-known Brand of



Certificate of Strength and Purity.

CHEMICAL LABORATORY, Medical Faculty McGill University.

To the Canada Sugar Refining Company: GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.88 per cent. of pure sugar. It is practically as pure and good a sugar as can be manufactured. Yours truly, G. P. GIRDWOOD.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of

W. Baker & Co.'s

Breakfast Cocoa,

which is absolutely pure and soluble.

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

Sold by Grocers everywhere.

W. Baker & Co., Dorchester, Mass.

MINARD'S Liniment cures Distemper.



A Handy Thing

ON WASH DAY—half a cake of SURPRISE SOAP—"just fits the hand" and just takes the dirt out of clothing with astonishing ease and quickness—no waste—every particle does its share of the work. A handy thing to have around to handle the dirt;

makes it drop out of the clothing very quick. Why not try SURPRISE SOAP the "surprise way"? Your Grocer sells it. If not, ask him to get it.

READ THE DIRECTIONS ON THE WRAPPER.

St. Croix Soap Mfg. Co., St. Stephen, N.B.

Hereward Spencer & Co., CEYLON TEA MERCHANTS

63 1/2 KING ST. WEST.

TELEPHONE 1807.

AGENCIES:

- 453 1/2 Yonge Street. 489 Parliament Street. 278 College Street. 1422 Queen Street West. 199 Wilton Avenue. 363 Spadina Avenue.

CASTLE & SON 40 BLEURY STREET MONTREAL. CHURCH BELLS TUBULAR CHIMES. CHURCH FURNISHINGS MEMORIAL BRASSES. STAINED GLASS.

SYRUP OF FIGS.

FOR OLD AND YOUNG. Perfectly Harmless. Specially recommended for Constipation of Infants and Delicate Women.

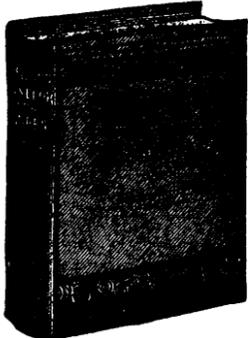
PRICE 50 CENTS.

FLETT & Co.,

Druggists, 482 Queen Street West, Toronto.

HOW TO GET WELL,

KEEP WELL AND LIVE LONG



Dr. DANELSON'S COUNSELOR WITH RECIPES.

A TRUSTY GUIDE FOR THE FAMILY. An illustrated book of nearly 800 pages, treating Physiology, Hygiene, Marriage, Medical Practice, etc. Describing all known diseases and ailments, and giving plain prescriptions for their cure with proper directions for home treatment.

The RECIPES are endorsed by eminent physicians and the medical press. Remedies are always given in a pleasant form, and the reasons for their use. It describes the best Washes, Liniments, Salves, Plasters, Infusions, Pills, Injections, Sprays, Syrups, Tonics, etc. These are valuable to the physician and nurse, making it a manual for reference.

The chapter upon POISONS is exhaustive and every poison appears in the index, so that the antidote can be readily and, if need be, hurriedly found.

18 pages upon MARRIAGE treat the subject historically, philosophically and physiologically. It should be read by everybody.

67 pages upon HYGIENE or the Preservation of Health; a chapter of inestimable value "Everybody wishes to be healthy, and everybody when they think of it at any rate, wishes to avoid such things as might bring disease and suffering."

80 pages are devoted to PHYSIOLOGY, giving an accurate and extensive description of the wonderful and mysterious working of the machinery within ourselves, correcting many popular errors, and marking vividly the stumbling blocks where most people, innocently or carelessly, begin to lose health. Truths are stated which to many will be surprising.

500 pages which follow present MEDICAL TREATMENT with Sensible and Scientific Methods of Cure.

Sent, postage paid, on receipt of \$1.

OXFORD PUBLISHING COMPANY

5 Jordan Street, Toronto.

Kennedy's Medical Discovery

Takes hold in this order:

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

DYSPERSIA FLOUR.

Also Special Diabetic Food and Barley Crystals. UNRIVALED IN AMERICA OR EUROPE. Circulars and Baking Samples Free. Write Farwell & Rhodes, Watertown, N.Y., U.S.A.

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS IN THE WORLD. PUREST BELL METAL, (COPPER AND TIN). Send for Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

CLINTON H. MENEELY BELL FOUNDRY, TROY, N.Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

BUCKEYE BELL FOUNDRY Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 50 yrs. The VANDUZEN & TIFT CO. Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N.Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages. NEVER FAILS.

SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, losing sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of NASAL BALM. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing FULFORD & CO., Brockville, Ont.

CATARRH

Sparkles.

HER ADORER: May I marry your daughter, sir? Her Father: What do you want to marry, for? You don't know when you are well off. Her Adorer: No, perhaps not; but I know when you're well off.

"O FOR THE WINGS OF A DOVE!"—Helen: Just listen to that soprano! What good would the "wings of a dove" do her? She must weigh 200 pounds. Jack: Probably she wants them to trim a hat with.

THE DREADED LA GRIPPE.—Following this scourge of humanity comes a train of evils in the shape of obstinate colds, coughs, lung troubles, etc. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and \$1 per bottle.

TRIVVET: Did they have a printed programme in the ancient Greek theatres? Dicer: I think not. Trivvet: I thought perhaps the jokes on this programme had come down from those times.

THE BIG SISTER'S INTENDED: Johnny, why do you hang around here so much? Johnny: I 'se waitin' to hear um jeweller whittle. Papa thaid he'd have to whittle for hith pay for thithta's 'gagement wing.

THE bye-elections have passed by and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiment between all people in Canada in pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public.

PRODUCTIVE OF HEAT.—Glanders: It is said that paper can be used effectively in keeping a person warm. Gazlay: That is very true. I remember a thirty-day note of mine once kept me in a sweat for a month.

DUSTY RHODES: During the first half of my life I followed the motto, "Excelsior." Farmer Peas-traw: Why did you give it up? Dusty Rhodes: I found that the whole world was stuffed with it.

SIRS,—For five years I suffered from lumbago and could get no relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it. JOHN DESHERDAN, Sandwich, Ont.

LANDLADY: Why did you bring your note-book to the table, Mr. Pertman? Mr. Pertman: I noticed that we are to have roast turkey for dinner. I wish to keep tally of the different ways it will be served before it finally passes from view.

LADY FRIEND: So you are going to graduate next month, Maud? Dear me! what a time of it you must have! I suppose you must be nearly fagged out? Maud: O dear no! mamma hires a dressmaker, and she does all the sewing. All I have to do is to try on, you know.

By constipation is meant irregular action of the bowels, often called costiveness, and commonly caused by dyspepsia, neglect, excess in eating or drinking, etc. It is a serious complaint, and not to be neglected under any circumstance, as it leads to impure blood, headache, debility, fevers, etc. A uniformly successful remedy is Burdock Blood Bitters, which, if faithfully tried, never fails to effect a prompt and lasting cure even in the worst cases. The following extract from a letter from Mr. Jas. M. Carson, Banff, N.-W.T., will speak for itself:—"I have been troubled with constipation and general debility, and was induced to use your B. B. B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

OUR OVERWORKED OFFICIALS.—A Government clerk, known to be passionately addicted to angling, entered the private office of his chief and said: "My sister is going to be married, sir, and I should like to—" "Just so. Well, I don't see any objection to your sister's marriage every now and then, only you might bring me a fish, you know."

GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczema, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this: save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

IMPERIAL



BAKING POWDER

PUREST, STRONGEST, BEST.

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

E. W. GILLET. Toronto, Ont.

A SICK LIVER

is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted; and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

To stimulate the Liver and other digestive organs to a normal condition and healthy activity, there is no better medicine than

RADWAY'S PILLS,

The most perfect, safe and reliable Cathartic that has ever been compounded—PURELY VEGETABLE, positively containing no Mercury or other deleterious substances; having all the beneficial preparations that Mercury is possessed of as a cathartic without the danger of any of its evil consequences, they have superseded Mercury, and have become the Pill of Modern Science. Elegantly coated and without taste, there is no difficulty in swallowing RADWAY'S PILLS; mild and gentle or thorough in their operation, according to the dose, they are the favourites of the present time. The letters of congratulations from thousands who have and still use them in preference to all other Pills, bear evidence of the good works which they continue doing in restoring health and renewing vitality, without the slightest chance of any harmful results whatever.

They cure all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Costiveness, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles, and all the derangements of the Internal Viscera.

25 CENTS A BOX.

Sold by Druggists.

DR. RADWAY & Co.,

419 ST JAMES ST., MONTREAL.

HOWARTH'S CARMINATIVE MIXTURE.

This Medicine is superior to any other for Disorders of the bowels of Infants, occasioned by Teething, or other causes.

Gives rest to Children and quiet nights to Mothers and Nurses.

Prepared according to the original formula of the late John Howarth. Manufactured and sold by

S. HOWARTH, DRUGGIST, 243 YONGE STREET

THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JUNE 24th, 1892.

No. 23.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M. A., Convener of the General Assembly of Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers 10 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd)
5 JORDAN ST., TORONTO.

Notes of the Week.

A SCOTTISH contemporary states that the Rev. Andrew Mearns was much taken aback recently by the visit of a stranger to his office, who left on his table several heavy brown paper bags with the simple remark: "Here's something for you." On opening them they were found to be full of gold—an offering of \$10,000 to work among the poor.

AN English contemporary states that *Le Bon Messenger*, the mission boat of the McAll Mission, has commenced its evangelizing voyage at Meaux, the old town of Bossuet, "l'aigle de Meaux." M. Reveillaud, the gifted evangelist, has opened the campaign, and much success has attended his meetings. Crowded audiences and great attention have been the encouraging tokens granted. The boat will spend some time in the Marne, visiting the accessible places, large and small.

THE Rev. H. Price Hughes, M.A., gave an address in St. James Hall, London, recently, on "Party Politics." It has been said that Christians ought not to take any part in politics, but that was a mischievous statement. Party politics in this country could never be raised out of the vulgar rut into which they sometimes fell unless Christian men—and women, too—took an active part in them. How was it that politicians whose goodness and sincerity was not doubted spent so large a portion of their speech in abuse of their opponents? The Speaker of the House of Commons had power to repress personalities there; why did not the chairman at political meetings use the same power?

AT the two-monthly meeting of the Irish Presbyterian Mission Board, held in Belfast, the Conveners of the several missions reported the funds of each mission in a more healthy state than they were at this time last year. The Foreign Mission especially found itself with a good balance to credit. The Conveners, Rev. W. Park, M.A., and Dr. Barkley, presented Mr. W. H. Gillespie, M.A., a licentiate of the Newry Presbytery, to the Board for service in India, and Mr. Gillespie was accordingly appointed to Gujarat. Dr. Barkley stated that Mrs. Fitzimons, widow of a Chinese missionary who died about a year ago, shortly after arriving in that country, was organizing a Sabbath school fund for maintaining another missionary in China, to be known as "the Children's Missionary." The Board sanctioned her undertaking, and instructed the Conveners to look out for a suitable man.

A SPECIAL contribution of Rev. John McNeill in the *Dundee Advertiser* concludes: Superficial hearers may imagine that he is deficient in culture and refinement. It is not so. Sacred things are not touched with a rude or too familiar hand. But he is too wise to sacrifice interest, power and influence to a pretence of shallow culture. Whether he is a classical scholar or no, others may judge; but he is an English scholar of no mean rank. He quotes Wordsworth and John Milton as if they were his constant companions. To the stately prose of John Milton he owes the sustained grandeur in which he displays his high commission to sinful men which he has received at the Throne of Grace. One can hear Shakespeare in every other sentence. Burns he quotes as he quotes the book of Proverbs; and the adroit manner in which he avoids entangling his argument in the toils of perplexity proves

his manifest acquaintance with systematic theology. Above all, he has mastered the finest book in the English language—the English Bible.

THE *Chicago Interior* says. It is a noble work which Trinity Church, New York, has undertaken in connection with its mission below Washington Square. The great religious corporation has purchased, it seems, two entire blocks there upon which it will plant not only a church, but a school and hospital, and many other beneficent institutions. But before the plan is fully determined, we would advise the trustees in charge to visit and inspect the great Armour Mission of Chicago. We have seen a good deal of kindly work in the cities of two continents, but nothing which for practical wisdom and spiritual success and self-perpetuating power equals this work so little known even to residents of Chicago. We hope this little paragraph will induce some to whom it may be an unknown land to visit it, and to see with their own eyes a veritable oasis whose fertility is bound to prove expansive.

THE Rev. James L. Blake, minister of Langton, near Duns, died recently after two days' illness from apoplexy. Arrangements had been made for the election of a colleague, and Mr. Blake was to have preached his farewell sermon on the following Sabbath. Mr. Blake was a native of Aberdeen, the eldest of five sons of the late Mr. James Blake, a well-known citizen of that town. Four of the sons became ministers, three of them in connection with the Free Church. Deceased was licensed in 1846, ordained at Stobo, Peebleshire, in 1850, and translated to Langton in 1867. He took great interest in philosophical studies, and was at one time a frequent contributor to magazines and editor of the *Missionary Record* of the Church. Mr. Blake, who was in his seventy-second year, was predeceased by his wife a short time ago. Their elder son is a minister of Temple, Mid-Lothian.

THERE were amusing pieces of by-play at the Presbyterian missionary meeting held recently in Exeter Hall, London. Dr. Pentecost, who was last on the list of speakers, said that if any one left before the end he would take it as a sign that they did not care for missions. A few minutes afterwards Dr. Pierson rose and solemnly walked out. "Dr. Pierson does care for missions," was the ready apology of his countryman; "he had to go." Dr. Pentecost amused the meeting by turning round and crying: "John Smith, you go to India for five months. Monro Gibson, you go to India for five months." He further asked all who were prepared to double their contributions to Foreign Missions to stand up. About half the audience rose. Dr. Pentecost suggested the true explanation of the stopping of the Exeter Hall clock. "At the meeting of the C.M.S.," he said, "they attempted to confine the speakers within fifteen minutes each. It so worried that old clock that it stopped." There was a hearty cheer, says the correspondent of the *British Weekly*, when the Rev. John Smith, a well-known figure on Edinburgh platforms, came forward to give a "special address." He pointed out that his own Church was seeing great days in mission work. Some years ago there was a large deficit, and candidates were not to be had; this year there is a large working balance, and the men are coming in in greater numbers than they can be employed. Mr. Smith has the *perseveridum ingenium*, and his enthusiasm was contagious. He said that generations, like individuals, have their great testing moments, and the missionary opportunity was the testing-stone of the nineteenth century.

THE appointment of a secretary for the English Congregational Union has occasioned not a little personal controversy. This has arisen out of the antagonism of Dr. Joseph Parker to the popular nominee, the Rev. W. T. Woods, of Clapton. A charge of plagiarism was brought against him. A discourse of his bore a resemblance to one by Principal Oswald Dykes on the same subject. Mr. Woods admitted in an explanation that he had read

Dr. Dykes' sermon and adopted some passages from it. He was elected secretary despite Dr. Parker's objections. In connection with this matter the *Christian Leader* says: Dr. Oswald Dykes has been dragged into the "sermon transference" discussion in a very unpleasant manner. When Mr. J. Guinness Rogers argued that too much ought not to be made of the similarities between sermons on the same text, he stated, as an instance of how it might be pushed too far, that a Presbyterian who burrows at the British Museum had written him to say that he had discovered a sermon by a Scotchman, one William Cruden, who was minister at Covent Garden last century, with passages akin to some parts of Dr. Dykes' sermon. This immensely tickled his audience as a humorous reduction of plagiarism-hunting to an absurdity. The reporters, as well as Dr. Parker, seem to have taken it seriously, and for a time it almost looked as if Dr. Dykes himself might prove to be a "conveyancing" preacher in spite of the ridiculousness of such an idea. Fortunately Dr. Dykes had never read William Cruden, and at once contradicted the bare possibility of his sermon being influenced by him; Mr. Rogers immediately denied having made any such imputation. And so the distinguished tutor of young preachers comes out of an unpleasant scrimmage as sound in pulpit practice as he is in theological teaching.

THE *Scotsman* publishes the forecast of the business of the forthcoming General Assemblies of the Established and Free Churches. Regarding the Established Assembly it says: The Assembly promises to be of special interest only in one or two directions. During the bygone year the general work of the Church seems to have been characterized by steady but uneventful progress, and the business likely to come before the House in connection with that general work will in all probability not evoke very much discussion. With regard to the Free Church Assembly it is said that the time and attention of the fathers and brethren are likely to be concentrated mainly on two subjects—the passing of the Declaratory Act, and the filling up of a vacant professorial chair. Last Assembly, it may be remembered, ordered the Declaratory Act to be sent down to Presbyteries, under the Barrier Act, for approval or disapproval. It is a matter of notoriety that the Act has given rise to a good deal of discussion in the inferior courts. As the result, it is understood that, so far, the Act has been approved by a majority of thirty-one Presbyteries, while some have yet to forward their returns. The topic next in importance, perhaps, is that relating to the appointment of a successor to the Rev. Principal Douglas in the Hebrew and Old Testament Exegesis Chair of the Glasgow College, this venerable divine having resigned. As to the Principalship, it is generally believed that Dr. Douglas will be requested to retain that position, but it seems doubtful whether he will, in all the circumstances, do so. Regarding the professorial vacancy, the names of no fewer than seventeen clergymen have been recommended by Presbyteries, including the Rev. G. A. Smith, Aberdeen; the Rev. Professor Harper, Melbourne; the Rev. Dr. Stalker, Glasgow; and the Rev. N. D. McLachlan, Dalkeith. The election, it is confidently predicted, will be between the son of the Church's Foreign Mission Secretary and the Australian Professor. There is only one other vacant professorial chair at this time, that of Evangelistic Theology in the Edinburgh College, caused by the resignation of the Rev. Professor Thomas Smith. The opinion is held that a successor will not be appointed this year, there being some preliminary questions to be first disposed of. Unlike the document submitted on the same subject to the United Presbyterian Church Synod the other day, the report to be presented on Disestablishment is said to be very brief, and to contain nothing of fresh interest. Consequently the debate is not expected to be of an outstanding character. The statement made by the Laymen's League will come before the Business Committee on the opening day of the Assembly, and it will be for them to decide whether the communication will be brought before the House.

Our Contributors.

THE GENERAL ASSEMBLY.

BY KNOXIAN

Viewed historically, or oratorically, or theologically, or scholastically, or socially, or from almost any other standpoint, the General Assembly is a body of men that no Canadian son of Calvin need be ashamed of. It may not have as much style as the Assembly of the Free Church of Scotland, nor as much ecclesiastical starch as the Old Kirk Assembly; it certainly has not as much humour as the Irish Assembly, nor has it as many specialists in various lines as the Assembly of the American Presbyterian Church, but still, on the whole, it is a good, sensible, fair minded court, always willing to do the right thing, but not always able to decide unanimously what the right thing is.

To say that the Assembly might be improved is but to say that it is human. We venture to suggest a few improvements founded on experience and observation. We have not much hope that all, or perhaps any, of them will be adopted, but this is a free country and one may make a suggestion whether it is adopted or not. To begin, we think it would be a great improvement if the General Assembly would

UNLOAD ITSELF

of a large portion of its business. An ordinary Assembly lasts seven or eight days of about ten working hours each. The court opens on Wednesday evening and usually closes on the Thursday or Friday of the following week, but there is little business done on the first evening and none on the Saturday afternoon. An average Assembly sits about seventy working hours. Now, will any man who knows anything about Assembly dockets say that it is possible to do the business with deliberation in seventy hours? After the court had been sitting four or five days last year there were seventy items on the docket. And be it remembered that Home Missions, Foreign Missions, and some of the other great branches of our work, take, and very properly take, an evening each, so that, after all, there is little time left for the hundred and one other things that have to be done. The remedy seems to be to turn a lot of the business over to the Synods. There is statesmanship enough in the Church to transfer a portion of the work with very little friction, and the transfer should be made as soon as possible. Apart altogether from the fact that the business before the Assembly ought to be *done*—not laid over until next year—the tone of the court would be greatly improved and its influence increased by less hurry and more calm deliberation. Account for it as you may, human nature distrusts hurried decisions. A decision given by the Assembly when two-thirds of the court are shouting "Vote, vote, vote," and a dozen members are standing on their tip toes with their dental formation displayed and their index fingers pointed towards the chair as they call "Moderator," may be right, but the mode of giving it does not inspire one with confidence. A Church court is not a public meeting, and its business ought to be transacted with deliberation, dignity and decorum. It does seriously lessen one's confidence in the supreme court if the business is done in such a way that when the Moderator says "Carried," half a dozen members immediately ask, What is carried?

STANDING COMMITTEES

For many years there has been more or less criticism about the *personnel* of the standing committees. And truth to say, there is some ground for adverse criticism. There is no good reason why the same men should sit on Mission Committee and College Boards for decades. We know one College Board on which some of the members have grown grey. Good men they are no doubt, but they are not by any means the only men in the college constituency that could take a hand in its management. It is seldom best to have the work of the Church done by a few, especially the same few. The fact that certain men look upon a seat on some of the College Boards or Mission Boards as a vested right shows the system, or rather lack of system, is bad. The fact that a man gets angry if his name happens to be dropped shows he was on too long. When any man, however good, considers himself indispensable to the Church his usefulness is gone.

To change all the members of a Mission or College Board each year would be ecclesiastical insanity, and might end in ecclesiastical suicide. Substantial continuity is absolutely necessary to success. There should always be some men, and not a few men, on, who have the run of the business. But there should also be some new blood. How would it do to have one-third the members retire each year as a matter of course. Three points would be gained by this arrangement. Members dropping out would not feel hurt because their outness came as a matter of course; new blood would be brought in every year, and the continuity of the Board would never be broken because two thirds of the old members always remained.

It is easy to say that this committee grievance is a small matter. We have always noticed that the men who call it small are on one or two committees themselves, and we have also noticed that if at any time their names happen to be dropped they consider *that* a tremendously large matter. Small or large, nothing ought to be done that unnecessarily rasps any hard working minister or good elder in the Church. We need all the work and all the money we can get from everybody.

Another improvement of considerable importance would

be for the Assembly to pay more respect to the findings of its own committees. Can anything be more absurd than to appoint a committee to do a certain work and then treat them as natural enemies when they tell you they have done it? The committee works hard for hours, gets to the bottom of the business, gets the thing into shape, presents its reports and then some member of the court, assumed to be both sane and at least partly sanctified, who knows nothing whatever of the matter, indulges in a tirade about "committeeism," whatever that may mean, and denounces the finding. Why in the name of common sense appoint a committee to do work if their work is necessarily bad?

Would it not save precious time if the Assembly conferred its attention mainly to spiritual work and gave up the habit of endorsing things. How much good has ever come from endorsing? The Assembly endorsed the Dunkin Act. Where is it now? The Assembly endorsed the Scott Act more than once. The very year after the last endorsement the people repealed the Act and nobody kicked harder than the Presbyterians of Huron and Bruce. The people don't care a fig for such resolutions. Why spend time in passing them?

Thanks to the good management of Principal Grant and the moderation of Principal King, and a few others, the Church was saved from an explosion in 1889 that might have left scars. What practical good came from the declamation and resolutions against the politicians who would not declare the Jesuit Estates Bill unconstitutional when they thought it was constitutional. The climax was reached soon after when the Assembly concerned itself about the order of precedence in State processions.

SOME INNOVATIONS.

Would it not be an improvement if members of Assembly stopped talking with their backs to their fellow-members, came forward to the platform and allowed the Moderator to announce their names?

Would it not be an improvement if the Assembly met in the forenoon and heard the Moderator's sermon, constituted and put through a lot of routine in the afternoon, and then began business in real earnest in the evening? Is there any clerical member of Assembly who would care to see his parishioners come to Church in the same mental condition as members of Assembly rush from boat or train to the opening exercises?

Would it not be an improvement if the Assembly met in May? In climates not nearly as hot as ours all the supreme courts meet in May.

TEN THOUSAND UNEVANGELIZED FRENCH VILLAGES.

LETTER FROM DR. M'ALL, PARIS.

We often write respecting our work in great cities, and busy centres of France. For once I should like to transport our American friends with me, to remote and more rural places, to which our work has penetrated. I feel sure that, like myself, they would return from such a visit with an overwhelming impression of the immense work, which, so to speak, lies waiting for the heart and hand of Christian labourers throughout this country.

Let me begin with an excursion made this week along with my esteemed colleague, the Rev. Dr. Loba, to Saint Gemme, one of our village stations, distant some twenty miles from Paris, the latter part by a wild forest road. This remote hamlet has all the characteristics of the utmost rusticity, and in it until within a few years nothing but the grossest Romanism, side by side with total irreligion, had been known. It is a very small place, not counting, I suppose, more than two hundred inhabitants. Monsieur Paul Passy, one of our voluntary helpers, a young Frenchman, whose father has a country house in the vicinity, formed the desire of introducing the Gospel into this darkest of dark places. At his own cost he built a small wooden room, just on the summit of the hill, and on the roof of which a flag was hoisted at the hours of meeting, to gather in the neighbours. Here he commenced earnest work, aided by my late beloved colleague, the Rev. G. T. Dodds, the Rev. C. E. Greig, and others. The peasants soon began to attend, and also to send their children to the juvenile service held during the week, because we had no one to send to them on the Sunday. I well remember how strange all seemed on the occasion of my own first visit. The Rev. J. C. Bracq, then helping me in Paris, accompanied me. The men wore their blouses, and, following the custom of the country, kept on their hats throughout the meeting. They had, however, already learned to take them off during prayer. The work has gradually gained firm hold, so much so, that a little congregation and church has been gathered, and regular worship has been added to our evangelistic meetings, under the auspices of the French Central Society of Evangelization, with which we always rejoice to co-operate. The wooden chapel, through which the wind used often to blow fiercely, in that exposed situation, has been exchanged for a humble but neat structure of brick, surmounted by a little belfry instead of the old flag. It will contain about 100 persons, besides a class-room or vestry adjoining. The peasants did their utmost to aid in the construction by their personal labours.

Last Tuesday we went over to Saint Gemme, for the festival of the "Christmas Tree." The little place was filled to its utmost capacity, a few having come up the hill from another of our stations in the village at its foot. In the centre was the tree, on one hand the villagers, a group which

would have told well as a photograph of rusticity; on the other, were ranged the scholars, as orderly and pleasant looking as any village children in America or England. Some of the hymns were sung by them alone, the rest by the assembly. If the harmony was not faultless, the heartiness left nothing to desire. Mrs. McAll tried to accommodate the music of the harmonium to their somewhat uncertain notions of time and tune. There is now a daily infant school in the place, taught by one of the peasant girls, who have been brought to the Saviour.

The young Reformed Church missionary, pastor of the district, Monsieur Secretan, who is greatly beloved by the people, with Dr. Loba, Monsieur Paul Passy (the founder and a colporteur aided me in the service. I have no words to tell what I felt in being there, amidst that Christian throng, when I reflect how, until the young squire's happy thought of a few years back, all had been total darkness in that lone village on the hill.

Here are two other recent scenes, also from villages, a few miles distant from Paris. The one was at Nanterre, celebrated for its annual festival a "La Rosière" whither we went, some weeks ago, to open a larger mission room in place of the former one which had become too small. There were fully 120 persons present, including the mission school children. One of the boys repeated accurately the Fiftieth Psalm. As at Saint Gemme we found ourselves surrounded by a group of rustic people, who gave evidence of their gratitude and joy, that we had brought to them the precious truth of Christ. And shortly before this, I had the pleasure of going to another populous village, Rueil, also on occasion of opening a larger mission hall. There, too, we found a most sympathetic audience of 130, including the mission scholars, who sang their hymns. At Rueil, a little church has been already formed, associated with our Baptist friends.

Our very latest village effort is being put forth at Alfortville, an extremely neglected and demoralized place, some six or seven miles from Paris. Two of our voluntary workers, young Englishmen, have gone to work courageously, opening a weekly meeting in an unused shop, preceded by a short service for the children. There in the uncouth "banlieue" of the great city, the pioneering work involves some self-sacrifice; prejudice and ill-will have to be encountered; but already the young men are welcomed by a little band of persons, ready to hear, and for whom the Gospel has a freshness of interest almost unknown in America or England.

I have sketched these scenes in order to call the attention of American and British friends to the immense field which lies waiting for Christian effort in this country. Here is the actual state of the case. To speak only of the rural population of France, there are probably not less than ten thousand villages in which the pure Gospel is totally unknown, in very many of which, it has never at any time been preached. If these places were searched through, it would be found that, in not a few of them, not a single copy of the Bible exists, unless, indeed, in the house of the priest, who carefully hides it from the people. Think of a community whose members have never had addressed to them an appeal of Divine love, not one of whom has ever had God's Book in his hand!

Is the case of these villages hopeless? Is it impossible to break in upon this state of ignorance, with the attendant prejudices and errors which have accumulated through untold centuries? Nothing could be more incorrect than to allege that these people have rejected the Gospel, so that the day of grace is over. You cannot say that of a man to whom the Divine message has, literally, never come. No wonder that, in such cases, the obstacles are formidable, and the demand great on patience and perseverance. But the villages concerning which I have written, and others in which a similar blessing has been experienced, offered no more facilities and presented no more promise than do thousands of others, in which nothing is as yet attempted. Will not Christians in more favoured lands, by their generous gifts, enable us and others to go forth to hundreds of Saint Gemmes and Nanterres, and Rueils and Alfortvilles, seeking in our Master's Name, and by the power of His Spirit, to transform the desert into the garden of the Lord? And will not young men and Christian ladies freely give themselves to strengthen our small missionary bands, so that we may compass the "very much land which remains to be possessed"?

A LETTER FROM ROME.

BY REV. LOUIS H. JORDAN, B.D.

So many topics suggest themselves, as I undertake this morning to fulfil my long-neglected promise, that the difficulty of making selection proves embarrassing. Perhaps my purpose shall be served, and all my pains be spared, if I take my themes at hazard as I need them.

ECHOES OF EASTER-TIDE.

A month ago the city was the rendezvous of strangers from every quarter of the globe. To the unequalled attractions which it is able to present to all seasons of the year, it is a unique centre of interest on every Easter occasion; and 1892 is likely to be remembered for some time as a date when its churches were unusually crowded with the curious and the devout. The very elaborate ceremonial by which the days of Holy Week were distinguished, shorn though that ceremonial is of much of its original splendour, constituted a spectacle at

once impressive and memorable. Regret could not but often mingle with our reverence, and our silence amid the mounting clouds of incense was no evidence of sympathy with what we heard or saw; nevertheless, through those sensible signs, the thoughts and aspirations of many were doubtless lifted heavenward.

THE LATE FATHER GAVAZZI.

There are hundreds of Canadians who will learn with pleasure that the memory of Gavazzi is cherished very affectionately in the land of his birth. The last time I saw the grand old man he was addressing impassioned words to an audience that thronged the seats and passage-way of Exeter Hall in London. The lines of care and protracted years had made furrows on his brow, and his long thick locks had become a heavy mass of silver; but the lion heart had lost none of its boldness, and the clear thrilling tones were resonant as ever. Only a few months later and the gates of Death had closed silently behind him! Several times while here I have passed the modest Italian Free Church, just across the Tiber from St. Peter's, and where Gavazzi often ministered. How startling the contrast between the two structures, emphasizing afresh the intrepid hero's courage! It is fitting, then, though in some respects surprising, that the city has just accepted as a gift a handsome marble bust of the preacher, and has consented that it shall be placed permanently in the Villa of the Janiculum.

OTHER SUGGESTIVE CONTRASTS.

Only twenty years ago the Pope was King in Rome, to-day he is almost never seen, and that peculiar reverence with which his Holiness used in public to be alluded to is also notably absent. Twenty years ago Rome's chief glory was centred in her antiquities: to-day a modern city is springing into existence which promises to be one of the most charming capitals in Europe. The crooked Tiber is gradually being enclosed between magnificent embankments; superb villas are rapidly being constructed; wide streets and generous boulevards are being opened up as rapidly as circumstances require it. Twenty years ago even the principal thoroughfares were only indifferently lighted; to-day the needful electric plant is all but completed, and before many months the beautiful cascades at Tivoli will be driving dynamos by which the distant metropolis will be brilliantly illuminated. Electric tramways are already running daily between the city and its suburbs. Twenty years ago another Light, the light of a pure knowledge of God's love as revealed to us in Christ Jesus, burned but dimly in this ancient city; to-day all Italy is open to evangelistic effort, and the knowledge of the Light of Life is being everywhere diffused by countless diverse agencies. Gospels are now offered for sale publicly at many of the railway stations, where they are bought in annually growing numbers. Twenty years ago Giordano Bruno was commonly regarded as a heretic who had met his righteous reward at the stake; to-day a bronze statue is upreared to him in one of the public squares of the city. Thus the things that are old, in Rome quite as much as elsewhere, are gradually passing away. May it not be hoped that, as in former centuries, it was the religion of Jesus Christ which raised Rome out of disaster and degradation and caused her to become the religious capital of the world, so in these latter days her divine Regenerator may be about to visit her again. The spirit of progress, which her citizens so largely exhibit, can achieve much; much likewise will be gained when the rights of the individual conscience have come to be universally recognized; but Italy shall have been truly emancipated only when she has embraced and professed the precepts of the Gospel. For those only are free whom the truth makes free—and these are free indeed!

THE FUTURE PALACE OF THE POPES.

Reference has been made to the change of sentiment with which the occupant of the Vatican is now properly regarded. Those judge rashly, however, who conclude that some day he may change his place of residence. The Pope will never leave Rome, unless he has to leave it under compulsion. The vast sums of money that the Roman Catholics are annually expending in this city, in the erection and adorning of churches and in providing other equipment needful for the strengthening and enlarging of their influence, leave us in no doubt as to their hopes and purposes touching the future. The Popes are cunning craftsmen. They are now busily entrenching themselves in Rome, for it is there they mean to stay.

REMINISCENCES OF SHELLEY.

During this year many will recall the name and fame of Shelley. A few weeks ago I stood beside his grave in the crowded foreign cemetery, which the municipality has very properly provided. Not far off lie the remains of Keats, a kindred spirit of like brief and troubled life. Each was a master of expression, and each has written words that can scarcely be suffered to die. When we go northward to Leghorn we shall certainly be on the watch for those familiar spots—in forest, and sky, and sea—of which Shelley has spoken in his delightful recollections.

POPULAR PROMENADE LECTURES.

Visitors to Rome soon become acquainted with the names of Dr. Russell Forbes and Signor Spadoni. Both of these gentlemen, during the height of the season, devote their mornings and afternoons to conducting those who may wish it over the Forum, the Colosseum, the Palatine Hill, the Baths of Caracalla, and other extensive ruins, where the explanations of a guide book are often involved and even confusing. On several occasions we availed ourselves with much profit of the

help thus afforded, and found that it added greatly to the enjoyment of visits paid subsequently to each of these interesting localities.

FLEETING FAMILIAR FACES.

Mark Twain, whom we sometimes met last winter in Berlin, seemed thoroughly to relish his renewed sojourn in the capital. Rev. J. B. Sier, until lately of New Brunswick, crossed our pathway one day in the Piazza di Spagna; he had just completed a successful tour of Palestine. I regret that it was not my good fortune to see either Principal Caven or Rev. Mr. Hamilton whilst those travellers were passing through the city. As soon as I knew they were here I called at their hotel, but there I learned that they had gone the previous day to Florence. Yet it turned out that we had been living, I know not for how long, under roofs that were distant from each other scarcely fifty yards!

Rome, May, 1892.

A LAYMAN'S IMPRESSIONS.

MR. EDITOR,—If not considered intrusive, I would like to mention in your paper some few things which I feel impressed the Assembly should endeavour to do at its coming meeting. First in point of importance I think is to take measures to have the Assembly for the future on the best possible basis, and thus be a likely means in doing most good in accomplishing the end for which it exists. I would therefore suggest the appointing of a committee of seven, eminent for wisdom and experience, to consider the following matter and any other that might be suggested to their minds and report to next Assembly, with recommendations for future action:—

First. What is the most correct system or principle of representation for Church courts to adopt, and the main purpose for which they exist viewed in the light of the New Testament as revealed to us by precept and example and the teaching of the Spirit, and the best suited for the present needs of a sinful world?

Second. Could the number of schemes and standing committees be reduced or modified, so as to be equally advantageous to those most interested, and beneficial to the whole Church?

Third. Would it tend to facilitate business at the Assembly, and upon the whole be wise to have the *Record*—good as it is—enlarged and its scope extended, so as to give more minute details of congregational work and progress in general, and also be a means of communication between the members under the eye or guidance of the Moderator?

If seven such men considered these matters each in his quiet home, and committed his views to writing, and send them to the Convener who would have them printed and a copy sent to each member of committee for perusal, the Convener after having perused them might commit to writing what he considered the report and recommendation should be. This would be a reasonable business-like way of doing the thing. One meeting of the committee would be all that was needed, and perhaps not even that. I feel satisfied if this were done it might prevent many overtures in the near future, the granting of desires and satisfying aspiration after more efficient work through the multiplying of more machinery. Have we not already too much Church machinery, and much work laid out for the Assembly to do which could and perhaps should be done by the individual, if each member would only be more conscientious and careful in doing his daily and hourly duties as they come to hand? For example, why should there be a standing committee on Temperance, the chief end of which is to prevent drunkenness and what leads to it, and not have one on Covetousness and other glaring sins and what leads to them. Drunkenness is not a very common sin amongst our members nowadays, but who will say that covetousness is not, so much so that many are not only covetous apparently in heart, but as a consequence their votes and actions are for injustice to be exalted and legalized robbery practised daily to such an extent that our people are being demoralized, their consciences seared and blunted and the moral turpitude so great that we are a byword among the nations, as well as a disgrace to every right-thinking man amongst ourselves. Let us be thankful we have a standing committee not on covetousness alone; let us see that we keep it efficient. We have committees on the State of Religion and Mission Work, all the others are aids or thought to be, to one or other, but whether all the means are adapted to that end is open to question. Another example. Is it really necessary to have the Widows and Orphans of ministers and the Aged and Infirm. Ministers' Funds continued as they are? Could the end not be gained better by seeing that each minister take advantage of some life assurance or insurance society having at least one policy payable at death and another at a certain age, or an annuity after a certain given time—if the salaries are not sufficient to allow paying the premiums, let them be increased—and until that can be done satisfactorily, let the funds be devoted to paying the premiums. I don't see why this could not be accomplished and good results expected.

There are two other small matters that should be improved upon, viz., First. By resolution cease wasting time by formally calling the roll. Second. Appoint, say, three good business men to devise some proper way of getting accommodation for members when doing the Church's work, without billeting the whole company or individuals who may

be willing enough, but find it inconvenient or unsuitable to entertain. Then there is the matter which I referred to in your issue of the 11th April, viz., to petition the various Parliaments to abolish all essentially unjust licenses, duties, tariffs or monopolies as being at variance with the Divine laws, and to frame the laws so as to allow us and others the privilege of paying what is needful for government purposes, without being compelled to pay to others that to which they have no just claim, and as a consequence doing the receivers no real good but moral harm, and the others much injury, and how much no one can tell. The other suggestion I made at the same time I do not repeat, believing that the Assembly would be unanimous in adopting it if put to a vote; wouldn't the 1st of July be an appropriate day?

Our country is evidently approaching a crisis. Surely the Churches could do much more than they have done to guide affairs into the right channel. We have a noble heritage in Canada when one thinks of her resources in field, forest, mine, fisheries, etc., of her political system of government so excellent, of her educational and religious institutions so good and numerous. With such a band of admirable teachers and Godly ministers of Jesus Christ, with such an army of worshippers of the true God, what could we not do in the world for the elevation of the race? We have a Free Church, we have a pretty Free State, but we have not Free Commerce. This one sin of slavery of commerce is apparently sufficient almost to ruin the country and degrade its inhabitants. Is not this ruin and degradation caused by our sending so many Godless men to Parliament, and as advisers of the Sovereign. To be in the high position of a Minister of the Crown and an adviser of Her Majesty's Representative is no place for a Godless man. A Godly man will do honour in the lowest sphere as well as in the highest, but the other is out of place anywhere on earth.

In conclusion allow me to thank you for making these impressions known to so many of our brothers and sisters, and to congratulate our brothers who will be present as representatives of Assembly at Montreal upon their position as members of a court of God's House. As one who is interested, although not present in body, in what will be said and done (would that they could devise some way of making better known to all who are and should be interested), and to express the hope that much good will result not only to the Church, but to our country as a whole, and that it may soon emerge and come safe through its present ordeal, purified and elevated and so made fit to be a worthy member among the nations of the earth, and that our beloved part of the Church may at least be incidentally roused from its slumber and quickened. Methinks we have heard the murmurings of distant thunder in one of our Synods, when describing certain actions as being done for a purpose and yet done as if by chain lightning. Chain lightning is no hap-hazard thing. Would that the full thunder was also heard. The sooner the better, if in God's own good time and way.

Let me conclude by repeating some jewels from our Royal Old Charter. "Thy commandment is exceeding broad," "Open Thou mine eyes that I may behold wondrous things out of Thy law," "Acknowledge the Lord in all thy ways and He will direct thy paths," "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, thy saving health among all nations." A LAY MEMBER OF 1891.

MISSIONARIES FOR INDIA WANTED.

MR. EDITOR,—I was directed by the Foreign Mission Committee (Western Division) to ask you to insert in THE PRESBYTERIAN the following statement. The requirements of our Mission in India are such that the Church will be under the necessity of sending out at an early day at least two additional labourers. The pressure upon the present staff is greater than we are justified in asking them to bear. Both male and female missionaries require additional help. The Committee will therefore be glad to receive applications from ministers of our Church who may contemplate foreign mission work. Preference will be given to such applicants as have had some experience of teaching. Applications to be addressed to Mr. H. Cassels, Toronto, Convener of Foreign Mission Committee. I am, etc., D. D. McLEOD, Secretary F. M. C.

MITES.

There are some people who get weary of their life's work and become disheartened, because they are kept all the time doing little things. They see here and there a man or woman doing great things, and their lives seem very unimportant in comparison. They long to be doing great deeds. They think God does not care much for the little they do. To all such the blessed Master says. "He that is faithful in that which is least," is the faithful man. Whosoever does his lowly, humble work well and faithfully, day by day, and hour by hour, is pleasing God just as well as he who does great things. And nothing is small in God's sight which is done for love to Him.

Great men came from far with their wealthy offerings for the temple treasury. There were gifts of gold and gifts of silver. The very smallest offering that day was the gift of the poor widow, who came, sandal shod, wearing tattered garments, and bearing on her face the stamp of hard grinding poverty. Her gift was so small that it would hardly be counted among the great gold and silver coins that were poured into the treasury.

But Jesus sat by and watched how men cast in, and He said that she had done more than they all. Her gift pleased him most.—Forward.

Pastor and People.

GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing that cannot be, This weary, disappointing day, that dawns, my friend, for thee; Be comforted; God knoweth best, the God whose name is Love, Whose tender care is evermore our passing lives above. He sends thee disappointment? Well, then, take it from His hand, Shall God's appointment seem less good than what thyself had planned?

'Twas in thy mind to go abroad? He bids thee stay at home? Oh! happy home; thrice happy if to thy guest He come. 'Twas in thy mind thy friend to see. The Lord says, 'Nay, not yet.' Be confident; the meeting time thy Lord will not forget. 'Twas in thy mind to work for Him. His will is, "Child! sit still"; And surely 'tis thy blessedness to mind the Master's will. Accept thy disappointment, friend, thy gift from God's own hand. Shall God's appointment seem less good than what thyself had planned?

So, day by day and step by step, sustain thy failing strength, From strength to strength, indeed, go on through all the journey's length.

God bids thee tarry now and then, forbear the weak complaint; God's leisure brings the weary rest, and cordial gives the faint. God bids thee labour, and the place is thick with thorn and brier; But He will share the hardest task, until He calls thee higher. So take each disappointment, friend; 'tis at thy Lord's command! Shall God's appointment seem less good than what thyself had planned?

—Margaret F. Saugster.

PRAYER AND WORK FOR MORAL REFORMATION.

On a recent Sabbath the Rev. Dr. R. J. Ludlow, of St. Pauls Church, Hamilton, preached the annual sermon for the Hamilton Royal Templars. He chose for his text Isaiah lviii. 6, and spoke as follows:—

If the Lord could accept all the homage paid to Him in the form of public worship on this or any other Sabbath Day, and if He could answer all the petitions presented to Him in the thousands of thousands of prayers that are offered throughout the world, the kingdom of God should come with power before the end of the week. But the Lord cannot accept all the homage paid Him, and cannot answer all the petitions that are presented to Him. He has evidently as little regard for much of the homage of His professing worshippers now as He had for the homage of those who were known as His people in Isaiah's time. His word to them was, "To what purpose is the multitude of your sacrifices unto Me? saith the Lord, I am full of the burnt-offerings of rams, and the fat of red beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me, I am weary to bear them. And when ye spread forth your hands I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—(Isaiah i. 11-17). "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Worshippers of God need not expect their homage to be accepted and their prayers answered if while worshipping they are winking at wrong doing. In every Christian community there are heinous sins sanctioned by society, and covered by the cloak of old custom, as respectable ways of seeking pleasure or acquiring wealth. So inwoven are these sins with the whole texture of modern civilization that they seem to many to form an essential part of it. If they are regarded as evils at all they are looked upon as necessary evils. It is thought that a man cannot take his place as a member of a civilized community without either committing some of these sins himself or winking at the commission of them in others. Some Christian people who hold this doctrine and practise it are very zealous worshippers. They often pray earnestly for the revival of religion, and wonder why God does not answer their prayers. They think some other person is not zealous and prayerful enough, or that there must be something wrong somewhere, as there certainly is. There is iniquity in the hearts of those zealous worshippers themselves, and in the hearts of many others in the community who bear the Christian name, and therefore the Lord will not hear His people's prayers. There are a thousand Achans in the camp, therefore the Lord will not lend His countenance to His people, though they claim to be fighting in His name. To each of God's servants in the community there is addressed this message: "Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgression and the house of Jacob their sins. Yet seek they Me daily, and delight to know My ways, as a nation that did righteousness and forsook not the ordinance of their God. They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul and Thou takest no knowledge?" Here is the answer. "Behold in the day of your fast ye had pleasure and exact all your labours."—

(Isaiah lviii. 1-3.) There are many public forms of wrong-doing for which every member of the community must be held responsible; but to-day I will deal with only one—the traffic in strong drink. I mean the traffic in strong drink as it is carried on in our own country. I do not hold with some good people that it is a sin to manufacture a single ounce of alcoholic liquor, or that it is a sin to buy or sell stimulating liquors in any quantity, or to use it for any purpose whatsoever. In my present arrangement of the liquor traffic of our country I will assume that a small quantity of alcohol in the form of spirituous liquor may be needed for mechanical purposes. I will also take it for granted that a small quantity is also needed for medicinal purposes, though I am aware that many do not admit this. I am willing to concede that small quantities of alcoholic liquids may be required for other legitimate purposes, and I believe that proper provision should be made by the Government of the country for procuring as much of these stimulants as may be actually necessary. But while granting all this, I hold that the manufacture and sale of intoxicating drinks as at present carried on, either under license from the Government, or without such license, is an iniquitous traffic.

I do not say that no one can buy or sell or use any quantity of wine or strong drink under the present regulations without committing a sin, but I hold most firmly that these regulations themselves are sinful, and that the carrying out of them in the vast majority of cases is still more sinful. If the Government authorized only the manufacture of as much alcoholic liquor as is actually essential, and gave no man liberty to sell it as a source of personal gain, but placed a salaried officer in charge of the dispensing of it in every community under proper restrictions, and at the actual cost to the Government of making and dispensing it, but never allowing any one to take up the business of dealing in it as a profit and as a source of personal gain, I believe that the lovers of temperance and truth would have little cause for complaint. But as it is, what do we find? We find that since intoxicating drink is a poisonous stimulant, the use of it as a beverage even in small quantities creates an appetite for it. We find next that the use of it as a beverage is not a necessity. The number of people who never use it, and do well without it, is a practical proof of this. And they are not a class by themselves—persons of peculiar temperament. They are people of all races, creeds and characters. They are to be found in all countries and in all kinds of climate. They belong to all classes morally and socially—Christian and pagan, intelligent and ignorant, high and low, rich and poor, vigorous and feeble. There are men and women of all these classes who never use intoxicating drinks as a beverage and never miss them; on the contrary, they enjoy themselves vastly better because of their abstinence. This is proof enough that the use of intoxicating drinks is not a necessity. We find, further, that the free and needless use of these stimulants is fraught with incalculable danger. Danger to health, danger to reputation, danger to morals, danger to spiritual life, danger to mental vigour, danger to success in secular pursuits, danger to domestic happiness, danger to every interest that man counts valuable or holds dear; and not in the case of persons of a certain class or a certain temperament only, but in the case of people of all ranks, classes and conditions; for what is true of the varied conditions of the people who prosper by abstaining from the use of intoxicating drinks, is equally true of the varied conditions of the multitudes who are ruined through the unnecessary use of such drinks.

Now all these facts are well known to our law-makers. Yet, what do they do? Arrange for the manufacture of only as much of these poisonous stimulants as, on the most liberal estimate, is actually necessary? Oh, no! Arrange for the dispensing of this dangerous article in such a way as will never make it an object to the dispenser to dispose of it in large quantities? By no means. On the contrary our rulers regard the manufacture and sale of this unnecessary and dreadfully dangerous article as a legitimate source of revenue. It is true that far more than all the revenue that is reaped from giving private individuals license to engage in the manufacture and sale of it for their personal advantage is needed to meet the damage which the traffic causes the country. But still, as if under an infatuating spell, our legislators license in every community as many persons to sell this poison as can demoralize the community sufficiently to enable every license-holder to live and make gain at the expense of the welfare of the community and of every interest that should be dear to those from whom he reaps his profit. Then our legislators license as many manufacturers of this poison as may be necessary to supply the enormous demand which their licensed agents succeed in creating. If our legislators studied not to restrict the traffic in intoxicating drinks, but to make it as flourishing a business as possible, and as remunerative as possible to every one who engages in it, except the poor victims from whose empty pockets, wasted lives, and ruined homes both the personal gain and the Government revenue must in large part come, they could not adopt a better plan than the system at present in operation. Will anyone say that this is not an iniquitous traffic? Will anyone say that our rulers are morally guiltless in enacting such regulations? or that those who stoop to make gain for themselves by taking advantage of these enactments are innocent at the bar of conscience. Conscientious persons who find themselves so situated that they appear to have a willing connection with this traffic, grieve over it, and get out

of their unhappy position as soon as they can, and the common sense of the community commends their conduct. How could it be otherwise? Everyone knows that complicity with the liquor traffic is inconsistent with self-respect and with love for what is pure and good. Could I be a preacher of the Gospel and the proprietor of a saloon? Dare any minister or elder or deacon or class-leader or Sabbath school superintendent go into the saloon business and expect to retain the respect of the community, not to say the approval of the Christian Church? It were an absurdity to think of such a thing. This of itself should be enough to condemn the whole business, from the action of the Government in legalizing it down to the little hole-and-corner saloon which empties the Government's poison into homes which otherwise might have been happy. I hold that the blood of souls is on the skirts of human Governments in this matter, and that the money that is realized from this death-dealing traffic is the price of blood.

What is the duty of all Christian people with reference to this traffic? What must every God fearing man in the country do in order that his hands may be clean and that his prayers be not hindered? He must see that his own hands are clean. He must keep clear of all connection with this traffic. He must never let or lease his property for the propagation of it. He must have no fellowship with these unfruitful works of darkness, but rather reprove them. He must be the foe of the saloon and do what he can to secure the constant decrease of the number of places where intoxicating drink is sold. He must enquire into the principles and practices of men who seek his vote, whether for a position in Municipal, Provincial or Dominion legislation, and to keep his hands and his conscience clean by supporting only those who will seek to wipe out this part of our country's disgrace. If any of us have sinned in failing to do this in the past, let us do so no more. Preaching and praying and fasting and abstinence will amount to nothing if we send men to represent us whom we know to be in favour of perpetuating the present traffic. We may berate them as being guilty of all sorts of sin when we read their enactments, but we must remember that we sent them to represent us. If we sent them, knowing their character and views, they are our true representatives and the Lord sees them to be so. It is impossible to cheat God. To pray to-day and to poison the streams of life in the community to-morrow does not deceive Him. In His sight the prayer itself is poisoned. It is unworthy of being presented to Him. He cannot accept it. The Christian Church will never be the power in the world which God has ordained it to be until its membership awake to the absurdity of praying on Sabbath and winking at wickedness in high places and low places all the rest of the week. Christian people may get together and fast as long and as often as they please, but if their own hands are full of blood the Lord will not hear them. It is hard for us to see ourselves as others see us, and it is impossible for professing Christians to see themselves as the Lord sees them. If they could I am convinced that they would find that they bear a closer resemblance to the hypocritical Pharisees of our Saviour's time than to any other class, except, perhaps the devout yet deluded worshippers of Isaiah's day.

Our rulers have laid a heavy burden upon our country—or rather we have placed the yoke upon our own necks, for our legislators have only acted for us. That yoke is sorely oppressing many a heart and many a home. It is a yoke that is galling the necks of God's own people, for they have to bear their end of it. It is bound upon individuals upon communities, upon the Church, and upon the whole country by bands of wickedness, and it is made the more grievous by the fact that it is only one of many yokes of iniquity which are at present to be borne.

The Order represented here to-day is a praying organization and a fasting organization. It is more—it is a working organization. You are aiming at the very result I have outlined as the end to be kept in view, only that you, perhaps, go much further than I have gone. I congratulate you on the remarkable growth of your Society. From a membership of about 1,000 in this Province seven years ago, I understand that your Order (the Royal Templars of Temperance) has grown to be 15,000 strong, or, including the other provinces of the Dominion, 30,000, with some 1,200 members in this city alone. The dismissing of mere entertainment as a prominent feature of your meetings, and the substituting of religious services and direct Christian effort has no doubt had much to do with your past success. The attention given to the circulation of pure literature and valuable information in your monthly newspaper, and now also in your new weekly, has been an important factor in promoting your growth and strength. Still greater things may be expected in the future. The day is not far distant when your efforts will be crowned with a very large measure of success. The absurd legislation of the present will not be the legislation of next century. If not our children, our children's children will look back and pity us for having lived in such a benighted age. Already there are cheering signs of the tottering of the present traffic in intoxicating drink. When its supporters are found acting on the defensive and entrenching themselves behind legal technicalities in order to evade defeat, it is a cheering sign. They are beginning to feel the weakness of their position and may soon be routed before a bold and united charge. One of the most hopeful indications we have ever seen in our city was the recent threat to make martyrs of some of your prominent members. If your Order has begun to be so powerful that its officers and friends are singled out as the objects of attack by the advocates of the liquor traffic, you know of a surety that you have begun to make your influence felt. One or two martyrs now would ensure your success in the near future. Keep right on as members of the Church who believe in doing something more than fasting. There are many other members of the Church who are engaged in the same work in other ways. Let all move on together under the leadership of the Great Captain, who, from His high throne, is sending down to all His companies this word: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

Our Young Folks.

MY POWERS.

I have two hands, a right and left,
And fingers, ten in number;
Out of the palms' end they are cleft,
With naught their use to cumber.

Two eyes to see, two ears to hear
All sights and sounds whatever;
A tongue to speak good words of cheer
But lies and bad words never.

A heart and brain to feel and judge,
Two feet, which none may fetter;
These powers I'll use without a grudge,
To make the world grow better.

FOR CHRIST.

Many years ago, in a certain quarter of the French capital, there stood a beautiful Protestant church. At a little distance, seen against a clear sky, with its sharply-defined gray walls and its slender spires, it resembled more a beautiful etching than a real house of worship. But house of worship it was, in deed as well as in name, and, Sunday by Sunday, hundreds knelt upon its tessellated floors, attracted thither, not by beauty of service or building, but to hear the Gospel of faith, love, work, and, above all, charity, as it fell from the lips of the eloquent pastor, as if straight from the throne of God.

One Sabbath morning, as the people were assembling, two little children passed that way and stopped, gazing in at the open door. They were poorly clad, and almost bare-foot, but they possessed that refinement of face and manner which marked a difference between them and ordinary beggar children. Evidently they were children of well-educated and, at one time, well-to-do parents, though their little faces looked starved and pinched enough as, all unconscious of the picture they were making, they stood outside the great church door, and watched the people passing and repassing. The eldest, a boy of perhaps seven, held his little sister tightly clasped by the hand, and there was something chivalrous and, at the same time, pathetic in the careful manner in which he helped her over rough places in the pavement, and up the broad stone steps.

For a moment they stood silent. Then the little girl said:—

"If you please, Francois, why do so many of the people stop at the door and slip something into the little box?"

"I know not, Elise," said the boy. "We will go nearer and see."

So they went closer and watched the people dropping various small coins into the box placed outside the church door to receive contributions for the poor.

"What is it, Francois?" asked the little girl again, tugging impatiently at the hand she held.

The boy shook his head.
"I do not know. The letters spell 'For Christ,' and the box is like a post box; perhaps—but I cannot say, Elise. Come, let us go, it is so very cold here."

"O Francois, does it mean that whatever one slips into the box goes to the dear Christ, just as mamma used to write a letter and put it in the box at the corner? Perhaps, if we wrote a tiny letter, and told the good Lord how cold and hungry we are, since He has taken pappa and mamma, He would hear us. You know we have asked Him, Francois, and He hasn't sent any one to care for us yet, and it is so cold, and we are hungry and tired. Say, do you think He would get our letter, my brother?"

"Perhaps," muttered the boy, sadly, and walked on in silence.

But that evening, about twilight, an observer might have seen him return, slip a crumpled bit of paper into the box, and hastily retrace his steps. The paper read, scrawled in a childish hand:—

DEAR CHRIST, — We are cold and hungry, and, unless Thou help us, we shall die of the hunger. Please send us a little money, even a very little; enough to buy Elise a roll, will suffice, dear Lord.

FRANCOIS.

Rue Des Enfants.

A fortnight after, the good pastor was announced to preach a great sermon on Faith. Crowds gathered and filled every seat, and even the aisles of the great church. The organ had ceased, and the crowd waited expectant.

The door opened and the good pastor mounted the pulpit, but not alone. He led by the hand a little boy and a tiny, golden-haired girl.

"My brethren," he said, "I come to speak to you of faith, and I bring you an example more powerful than any words of mine."

Then he went on to tell of the orphanage and poverty of the two children; how the eldest had cared for the younger, at the same time running errands and picking up a sou here and there to keep them alive; how they had wandered past the church, seen the box at the door, and penned the letter, which the sexton had found and brought to him. "Said not our Lord truly, brethren, 'Of such is the kingdom of heaven?' And know ye not that inasmuch as ye do it to these, ye do it unto Him?"

There were few dry eyes in the great church when the minister ended, and from that day till the Sabbath when, as a young man, he stood again in that pulpit, has Francois ever doubted that his letter was heard and answered.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove incalculable help to them oft-times when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:—

Not to tease boys and girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady, who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and, above all, never lie about anything they have done.

To make up their minds not to learn to smoke, chew or drink, remembering that these things cannot be unlearned, and they are terrible drawbacks to good men, and necessities to bad ones.

THE STREAM THAT NEVER DRIES UP.

I was once stopping at a village on the Welsh coast, where the people had to bring all the water from a well.

"Is this well ever dry?" enquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side; it was within reach of every child's pitcher; it was enough for every empty vessel. The small birds came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to that stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

AFTER THE GRIP

And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigour so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

A HEALTHY AND DELICIOUS BEVERAGE.

Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C Alfred Chouillou, Montreal, and get free samples with directions.

FITS—All Fits stopped free by Dr Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

C. C. RICHARDS & Co.

Gents, I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in forty-eight hours could use my leg again as well as ever. JOSHUA WYNAUGHT.
Bridgewater, N.S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

BAD DRINKING-WATER.—Travellers suffer greatly from the different kinds of water they are compelled to drink, as nothing is so likely to bring on an attack of Diarrhoea as change of drinking water. PERRY DAVIS' PAIN-KILLER is the only safe, quick and sure cure for Diarrhoea, Cramps and Cholera Morbus, and the valise of every traveller should contain a bottle of the mixture, which he can procure at any reputable drug-store; 25c. for a large bottle.

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 19, 1892

REVIEW.

(P. i, ii, six, xxiii, lxxviii, ciii, Dan. i, ii, iii, vi.

GOLDEN TEXT.—Thy Word is a lamp unto my feet and a light unto my path—Psalm cxix. 105.

THE WAY OF THE RIGHTEOUS.—The righteous man is blessed. He does not associate with the wicked as companions; neither does he conform to their ways. His delight is in God's law, which he makes his study. Like a tree planted by a river, he flourishes and produces the fruits of righteousness. The wicked are like the chaff that the wind drives hither and thither. They have no stability here. They fail in the judgment and in the end they perish—Psalm i.

THE KING IN ZION.—The Psalm opens with a picture of the hostility of heathen nations to the kingdom of Christ. They consult together for its destruction. They imagine a vain thing. They are determined to rebel against the just rule of the Messiah. The Lord who sitteth in the heavens derides their impotent attempts. He has set His king on the holy hill of Zion. The universality of Christ's kingdom is assured by divine decree, and its enemies will be overthrown. The Psalm closes with the exhortation that all rulers should be reconciled to God. All who put their trust in Him are blessed.—Psalm ii.

GOD'S WORKS AND WORD.—There are two great and blessed revelations of God—Nature and Redemption. The starry heavens, the glowing sun that show the infinite power and wisdom of God, and the law of God, revealed in Scripture that unfolds the infinite righteousness, mercy and love of God for man's salvation. The Word of God is adapted to man's need, and by accepting its teaching and guidance he will be saved from the power and condemnation of sin and will be made acceptable through the Redeemer—Psalm xix.

THE LORD MY SHEPHERD.—The Good Shepherd watches over His flock. He provides for them the green pastures and the still waters. Christ leads His children in the paths of righteousness, and shields and comforts them as they pass through the valley of the shadow of death. He makes abundant provision for them even in adverse circumstances, and they are assured of a blessed dwelling place in the house of the Lord for ever—Psalm xxiii.

THE PRAYER OF THE PENITENT.—The penitent soul makes humble and heartfelt confession of personal sin and pleads earnestly for forgiveness. As a part of the confession there is the acknowledgment of possessing a sinful nature, and a longing for cleansing from the defilement of sin. It is God that for Christ's sake forgives sin and sanctifies the soul. The true penitent longs for the restoration of God's favour and the indwelling presence of the Spirit. Then by precept and example he will bring others to Christ.—Psalm li.

DELIGHT IN GOD'S HOUSE.—The Psalmist, recognizing the loveliness of God's service in the sanctuary, gives expression to the strength of his desire for its enjoyment. The birds find places for their nests within the tabernacle enclosure, and he envies their nearness to God's altars. They that dwell in God's house are blessed and they delight in the holy exercises. They receive strength and encouragement for the journey of life, and finally reach the heavenly Zion. He concludes with a prayer that he might be accepted of God, expressing his willingness to occupy the humblest position in connection with the sanctuary and his confidence in God's protection and readiness to bestow the best blessings.—Psalm lxxxiv.

A SONG OF PRAISE.—The Psalmist calls upon his soul and all that is within him to praise God for the many and precious spiritual benefits he bestows; for His goodness to His people in the past; for the forgiveness of sin; His faithfulness to His covenant and the enduring nature of His righteous government.—Psalm ciii.

DANIEL AND HIS COMPANIONS.—Some of the young Hebrew captives in Babylon had met with favour in the king's household. They were boys of great promise, and it was the king's purpose to train them for his service. They were faithful to the religious principles in which they had been carefully trained. These principles, they were resolved, should be put into practice. They made up their mind that they would not conform to heathen usages. They would not partake of the food and wine furnished from the royal table. He had found favour with the officer who had charge of the youths. To him Daniel made the proposition that he and his companions should be permitted for a time to live on the simplest fare, and at the end of the experiment let the result determine. So healthy and well favoured did the young lads appear that their wish was granted. God gave them wisdom; their temperate lives were conducive to their advancement. They rose to positions of eminence and trust.—Daniel i. 5-21.

NEBUCHADNEZZAR'S DREAM.—The king of Babylon had a wonderful dream, which greatly troubled him. The incidents in the dream were forgotten, but the impressions produced by it remained. The wise men were unable to recall the dream, and the king in his rage doomed them to death. Daniel and his friends met together and united in prayer. God answered their prayer and Daniel went to the king and told him the vanished dream, and explained to him its meaning, showing the successive kingdoms that were to arise, and that the kingdom of God, symbolized by the stone cut out of the mountain without hands, would fill the whole earth and be of perpetual duration. The king, grateful to Daniel, raised him to the highest position in the kingdom, and at Daniel's request appointed his companions to exalted offices.—Daniel ii. 36-49.

THE FIERY FURNACE.—The Hebrews who had been exalted to positions of eminence and responsibility had incurred the hatred and envy of their Chaldean rivals, who devised a wicked scheme, by which they thought the Hebrews would be destroyed. A great image had been set up in the plain of Dura. At a given signal all were to fall down and worship the image. The Hebrews stood erect. They resolved that they should not incur the guilt of idolatry. They had been watched. The king was told and they were taken and cast into the fiery furnace. While they were being thrust in, so intense was the heat that the men who put them in were killed by the flames. The Hebrews were preserved, and the king saw them, accompanied by one like the Son of God. They came out of the fiery trial unhurt.—Daniel iii. 13-25.

THE DEN OF LIONS.—Envy and hatred pursued Daniel and his exile companions. Another attempt was made to compass his ruin. Their exemplary piety had been noticed. The king was foolishly persuaded to issue a decree that for thirty days no one should ask a favour of God or man, except from king Darius. The decree made no impression on Daniel. He continued to pray as he had been in the habit of regularly doing. He was accused, and though the king regretted what had been done, he did not alter the decree, and Daniel was cast into the den of lions. The king was restless and could not sleep. Early in the morning he went to the place where the lions were confined and there he found Daniel alive and unhurt. The king ordered his deliverance, and that the men who had plotted against him should be cast in among the lions. This was done and these men instantly perished. Then the king issued a proclamation that all men should honour the living God, whose kingdom was to stand for ever. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."—Daniel vi. 16-28.

NOW READY.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS—Frontispiece—Photogravure Portrait of Rev. Thos. Ward, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTavish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministers' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

MAILED FREE ON RECEIPT OF 25 CENTS.

PRESBYTERIAN PRINTING AND PUBLISHING CO., LIMITED
5 Jordan Street, Toronto.

INTERNATIONAL LESSON SCHEMES

Specially prepared for Presbyterian Sabbath Schools for 1892. Mailed, pre paid, at 50 cents per 100 copies. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO.,
5 Jordan Street, Toronto.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

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

The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 8th, 1892.

A MAN is never in a much worse position than when he has to defend his conduct by saying that he was drunk. Still for the sake of our country we could hope that the member of the Dominion Parliament who sang "Nearer My God to Thee" during the recent all-night sitting was under the influence of liquor. Such blasphemy shocks everybody of good taste, not to speak of Christianity, but there are worse people in the Dominion than the legislator who thus outraged common decency. We mean the electors who send such men to Parliament.

A CONTEMPORARY observes that seeing he has no D.D., Mr. McTavish's new title is as good as any he can have. The degree of D.D. would certainly have not been amiss. The Premier knows the Evidences of Christianity quite as well as any minister who has recently been made a D.D., and perhaps a little better. He is a sound Presbyterian, and could no doubt make an argument in favour of Presbyterian polity that few D.D.'s could equal. Besides there is a high precedent. Bismarck is a D.D. The most pronounced Tory in Ontario would probably say that the Ontario Premier would make a better Doctor in Divinity than Bismarck. Our colleges go to Germany for many things. One of them might follow this precedent.

THE American Assembly that has just closed its sittings at Portland was in several respects a remarkable body. There was not an ex-Moderator in it. Old ecclesiastical leaders are irreverently called "wheel-horses" by our neighbours. There was surely a "wheel-horse" in Portland. Of about six hundred members only twelve were members of last year's Assembly. Neither Princeton nor Union had a Professor on the floor. And yet the business was perhaps done better than if the court had been crowded with "wheel-horses," "friends of Princeton," "friends of Union," and specialists of various kinds. As Principal Grant occasionally observes, "the General Assembly is greater than any man in it." It is a pity all the members do not make that estimate of themselves and the court.

THE Assembly of the American Presbyterian Church is wrestling with the Briggs case. The Free Church of Scotland has a good deal of trouble with alleged heresy in one or two of the colleges. Other members of the Presbyterian family have their troubles. Ours is perhaps the only member of the family in the world that has nothing on hand but plain straight work. We have a thousand Home Mission stations, and supplying these stations is much better work than trying professors for heresy. We have a good Foreign Mission

interest, and sending men and women to the regions beyond and raising money to sustain them is as good work as God ever gives His people to do. Most of our numerous colleges are full of students, and what better work can the Church have than training well-equipped ministers of the Gospel? We might at any time have our burning questions, but that is no reason why we should meet them half-way. God is now giving us plenty of work and ample opportunity to do it. Let it be done gratefully, unitedly, vigorously.

AS we go to press, members of Assembly from every point between Cape Breton and Vancouver are gathering in Montreal. The feeling of the Church at the close of another ecclesiastical year should be one of profound gratitude to Almighty God. The past year has been one of peace and substantial prosperity. The reports will, we understand, show that nearly all the schemes are in a fairly prosperous condition. The old common place "more might have been done" is not worth discussing. Of course more might have been done, and much less might easily have been done. If all the members and adherents of the Church had been perfect or nearly so they would no doubt have done and given much more, but if perfect they would not be here. We must deal with men and conditions as we find them. On the whole and judged by human standards the Church is doing fairly well. Thousands of noble men and women from the Atlantic to the Pacific have worked hard and given liberally. We prefer to judge the Church by them, not by the people who oppose, and protest, and wrangle, and dodge when there is work to be done or money to be raised. The Church has some people who might help her by joining some of the other denominations, but she has thousands of noble self-sacrificing men and women.

THE following recommendations made by the committee in co-operation with other Churches to the American Assembly, and unanimously adopted, are well worthy of consideration in Canada. It so seldom happens that "union" committees of any kind do anything practical that this deliverance strikes one as a rare and worthy exception:—

First, That where doubt may exist as to the propriety of the organization of a new Church, such organization shall not be effected until after conference with other local Churches and with the Board of Home Missions.

Second, Where Churches have been assisted by the Board for several years, and show little prospect of growth and self-support, the Board be urged to suspend further appropriations pending a conference between itself and the Home Mission Committee of that Presbytery.

Third, That Presbyteries be enjoined to exercise the utmost care alike in the selection of new fields and of the men who are to occupy them; that new work be undertaken only when it gives promise of decided growth.

Fourth, We recommend a joint conference of the executive officers of the allied denominations, to be held at some time in the near future, for the purpose of devising some plan for future operations in the general line of the facts and principles herein given.

Fifth, We recommend that the committee be continued for such further work as increasing knowledge and the necessities of the case may seem to make advisable.

For Canadian purposes we would add a sixth: That where mission stations are within two or three miles of each other a conference be held between a committee of the Home Mission Board and the Presbytery with a view to union.

PEOPLE who think that nothing new can be said on the temperance question have been given a genuine surprise by an old Torontonian, at present an Episcopal clergyman of high standing in New York. Dr. Rainsford's theory is that all good men should join in an earnest effort to reform the saloon. Most clergymen think, and we heartily endorse their views, that the right reform for the saloon is to reform it out of existence. Dr. Rainsford, however, is of the opinion that the saloon has come to stay in New York, and the right thing is to have it conducted by good men who will manage the business in an orderly, decent sort of way, and sell nothing very strong. We have not the slightest confidence in Dr. Rainsford's theory, and we cannot help wondering that a man in his position should suggest such a plan, but at the same time we have no respect for the conduct of many who will be found loudly condemning him. Have the advocates of any other plan had such brilliant success that they can afford to speak contemptuously of Dr. Rainsford's proposal? Has high license, or prohibition, or local option, or any other system done so much that its

friends can sneer at anybody who is in earnest, even if some of his methods are almost unthinkable. The root idea of Dr. Rainsford's theory is a good one. Manifestly he is trying to find a substitute for the saloon, and in doing so he simply substitutes one kind of saloon for another. There is not any doubt that coffee houses, properly managed, comfortable, cosy places, in which men of moderate means could rest, sip coffee, lemonade, or any harmless drink, chat and read the papers, would do more to undermine the influence of the saloon than sulphurous abuse of saloon keepers.

THE GENERAL ASSEMBLY.

THE General Assembly that meets to-night in Crescent Street Presbyterian Church, Montreal, will be a matter of interest from one side of this continent to the other. Not that anxiety is felt concerning any of the questions so far as known to be brought before the Supreme Court of the Church lest heated discussion may arise, or that undesirable results may follow, but the kindly interest that the great body of the people have in the prosperity and well-being of the Church to which they belong may be advanced. The year that has passed has been one of quiet and progressive work in all departments of Christian activity coming within the range of the Church's influence. The measure of that progress will be better understood when the reports of the various committees have been presented and disposed of. It will be doubtless seen that faithful work has been done in all departments and that results in some measure commensurate with the efforts expended have been realized.

It is matter for congratulation that while other branches of the Presbyterian Church have been more or less agitated by exciting questions, the Canadian Church has providentially been permitted during the past year to pursue the even tenor of its way. Our neighbours across the border have been disturbed by the continuance of the Briggs case which as yet is being far from ended. The difficulty arising out of the relation of Union Seminary, New York, has not yet been adjusted, and divergent views between members of the General Assembly and the directors of that institution continue to prevail. The difficulty is not insurmountable, and will no doubt reach amicable settlement in time. Harmony, however, will not be restored until a final disposition of the Briggs case has been made. That serious matter will continue to agitate the American Church for a long time to come. It goes back again to the Presbytery of New York for trial and adjudication. Whatever decision is reached by that court of primary jurisdiction can hardly be expected to be conclusive. If the teaching of Dr. Briggs is condemned, then he and his friends will doubtless carry it through all possible stages of appeal. Should a majority of his Presbytery absolve him from the charge of erroneous teaching then those who regard with apprehension and distrust the views to which he has committed himself will be certain to appeal to the higher courts until an end is reached. Meanwhile the agitation will continue, and lines of cleavage will become more distinctly marked. The whole case will be kept steadily before the public gaze and discussion, becoming heated as it is prolonged, will possibly tend to greater disturbance, rather than to calm and deliberate judgment. Those who desire to see the Church earnestly engaged in the furtherance of the Gospel rather than in fierce polemics cannot but regret the occurrence of such agitation. It is, however, no longer a matter of choice. When these questions are forced upon the consideration of the Church they have to be frankly and squarely met, not in the narrow and bitter spirit of the heated partisan, but in the broader, larger and more comprehensive spirit of the Christian who realizes his responsibility to God and to truth. The great principle that ought to underlie all Christian activity, as it ought to be the basis of individual Christian life, is a sincere desire for the advancement of God's glory, a motive that, in the strife for mastery and temporary triumph, it is feared is too much overlooked.

Questions of such a nature, however, do not at present appear likely to emerge in the Canadian Church. All the more then ought the time and attention of the General Assembly to be concentrated on the proper work of the Church, that such measures may be devised, and administration so arranged that the interest of the people may be deepened, their liberality more freely evoked, and, above all, that a fuller and healthier glow of spirit-

ual life may pulsate in every congregation and mission station throughout the Church. The great work of Home and Foreign Missions, French Evangelization, Sabbath school instruction in all its branches, Temperance, Sabbath Observance and last, but by no means least, the State of Religion and the work of training candidates for the holy ministry ought to receive the best and most intelligent care of all the commissioners to the General Assembly. The idea frequently expressed by writers in our correspondence columns that much of the work by which the proceedings of the Assembly are congested might very properly be assigned to the district Synods is worthy of serious consideration. Whether members are prepared to bring it under the notice of the present Assembly or not, it is at all events a subject on which many interested in the efficient discharge of duty might ponder over, and in due time mature proposals for the improvement of the methods in which the regular work of the Church may best be carried on.

THE SCOTTISH ASSEMBLIES.

THE Church of Scotland keeps up several time honoured usages which the other Presbyterian Churches do not follow. One of these is the State procession from the ancient palace of Holyrood, where the Queen's representative to the Assembly, the Marquis of Tweeddale, has his headquarters for the time the Assembly sits. The Moderator, the principal officers of the Assembly, and the municipal dignitaries join in the procession and amid a throng of onlookers wend their way to the historic Church of St. Giles where the Moderator preaches the Assembly sermon. The Assembly procession is one of the pageants that annually attracts the attention of the people in the Scottish capital. The other Churches dispense with this relic of bygone days and quietly assemble in the places set apart for their annual meetings where without fanfaronade they settle down to business. The retiring Moderator of the Church of Scotland, the Rev. Dr. Macgregor, preached an able and comprehensive discourse, which evidences the deep interest that Church takes in the disestablishment question now agitating the entire Scottish community. Dr. Macgregor's sermon bore directly on that subject. The view he takes is that the Established Church has been a dominant factor in the greatness and prosperity of the country, and believing that the continuance of endowments was for the nation's good, they have a solemn duty for which they were answerable to God of finding out how best they could save these blessings for posterity. He expressed his belief that it was necessary "that by a broad and statesman-like view of the existing conditions, by a timely concession to the prejudices, and a generous estimate of the claims of others, it might avert the dangers by which they were surrounded and so hand down the blessings which they inherited from their forefathers to future generations." He went on to say that the precious "heritage could be preserved but in one way—by removing at every cost and sacrifice the barriers, sentimental or real, which prevented their co-heirs from sharing their privileges with them, and by affording them every reasonable facility for so doing." This is virtually the solution the Laymen's League suggests of the question that is now more urgently than ever pressing for definite and final settlement. It suggests the opening of the door for the other Churches to come in and share with them the blessings of State connection. The levelling up process, however, finds but little favour with the people in the other Churches who regard endowments as a barrier to the union of Scottish Presbyterianism. It is likely that the agitation will go on until the goal of disestablishment is reached.

The new Moderator is the Rev. Professor Charteris, D.D., of Edinburgh University, a man eminent in the Church for his scholarly attainments and for the active part he has taken in the life and work of the Church. Many subjects of general interest were considered in the established Assembly. A motion for an extension of lay representation was discussed and has been remitted to the Presbyteries for their consideration. The Free and United Presbyterian Churches have come to an understanding that it would be advantageous to have one hymnal for all the Churches instead of as at present having a separate one for the three denominations. Whatever tends to bring the different branches into closer harmony is surely worthy of consideration, and the Praise Committee of the Church of Scotland, having been communicated with, has been authorized by the Assembly

to confer with the corresponding committees of the other Churches on the subject.

Another question of great practical interest came up with the presentation by Rev. Dr. Marshall Lang of the Commission on the Religious Condition of the People. The condition of agricultural labourers in Scotland had been fully enquired into and suggestions made for the moral, social and religious improvement of farm labourers. The state of crowded cities was also investigated. In presenting the report Dr. Lang declared that

The primary question was not the non-churchgoing, but the non-going Church. If the Church of Christ was not precipitating itself in the fulness of a great enthusiasm upon the world, judgment must go out against it; but he believed that, on the whole, there never was a time when the work of the Church was being done more efficiently and earnestly. They were still reminded, however, that one great want was worship and work attractive, powerful and effectual. The people were being educated, and would not be put off with a slovenly, ill-got-up, and ill-rendered service. The attraction they wanted was bright, earnest worship, prayer that spoke from the heart to the heart, praise that was bathed in dews of heavenly moisture, a sermon not too academic, not rough, not coarse, but speaking straight down from the living soul of a man into the souls of men.

In the Free Church Assembly Professor W. G. Blaikie, D.D., was chosen to fill the Moderator's chair. Dr. Blaikie is well known in Canada and the United States. For a considerable time he was editor of the *Sunday Magazine*, and is still a frequent contributor to religious periodicals. He is also widely known because of his intimate connection with the Pan Presbyterian Alliance, and is expected at the forthcoming meeting in Toronto. The general estimate in his own Church, as well as beyond it, is that he is worthy of the distinction bestowed upon him. In his opening address—a much more elaborate affair than we in Canada are accustomed to—Dr. Blaikie devoted the main part of it to a *resumé* of the history of the Free Church, in view of next year being the jubilee of its formation. The most significant passage was that in which he suggested that

There was a falling away from the deep, spiritual, earnest, evangelical spirit that marked the Church fifty years ago. It was not pleasant to think they had lost ground, but if they had they should frankly and humbly own it. Taking the Church as a whole, there was not the same spiritual power in the great body of the ministry and the same ready response on the part of the people. As to the views held by many touching the authority of Holy Scripture, and the theories of what was called the higher criticism, he partly agreed and partly disagreed with those who ascribed any diminution that might be in the life of the Church to that cause. He was convinced that there was a real and most serious difficulty connected with the old view of the history of the Jewish ritual, which could not be ignored, which must be investigated; and if only the investigation were conducted in a right spirit, he did not see how they could have anything to fear. There could be no doubt that the trend of opinion among believing critics was towards some change, but there was an immense difference between modification and revolution. If they were to stop all discussion and nail the Church down to traditional views in every particular, they would prepare the way in the course of time for a tremendous reaction, for a great rush of rationalism which would simply overwhelm them.

Much interest was taken in the subject of Jewish and of Foreign Missions. That interest was all the more keen from the fact that the Rev. James Wells had visited the East and was able to impart much useful information and to speak encouragingly about the future prospects of the work. Another pleasing feature in connection with the consideration of this subject was the presence of Dr. Alison, Convener of the Church of Scotland Foreign Mission Committee, who had also made an extended tour among the mission fields in the East. Dr. Alison paid a high tribute to the efficiency and success of the Free Church Missions he had the opportunity of visiting. This pleasant interchange between the two Assemblies was warmly appreciated.

There were several questions dealt with by the Free Assembly on which considerable feeling was manifested. The Declaratory Act, having been approved of by a majority of Presbyteries, was passed, though not without strenuous opposition from some who are disposed to dread all change. Another matter that developed warm discussion was the disposal of a call to a brilliant young preacher, Rev. Hugh Black, to become assistant and successor to Dr. Whyte, of Edinburgh. He has been remarkably successful in his present charge, Sherwood, Paisley. His Presbytery had refused to translate him, and Edinburgh Presbytery appealed from the decision. After able arguments on both sides it was resolved by a large majority that he be permitted to remain in his present charge. Deep interest was felt in the appointments to Glasgow College. Principal Douglas was persuaded to remain Principal, and the Rev. G. A. Smith, of Aberdeen, was elected Professor of Hebrew over Principal Harper, of Melbourne, by a majority of 108. Though there were marked differences of opinion, an excellent spirit seemed to pervade the Assembly.

Books and Magazines.

Our excellent contemporary, the *Canadian Baptist*, gives as a supplement a "map of the Churches within the bounds of the Baptist Convention of Ontario and Quebec." It is large and distinct, showing neat, careful and accurate workmanship.

THE KOREAN REPOSITORY (Seoul, Korea) for April has a number of interesting papers on subjects connected with the land in which it is published. Several of the writers are careful to verify their statements by footnotes in the hieroglyphic characters used by Chinese. They may confirm the statements in the text, but average westerners cannot be sure of that.

ST. NICHOLAS. (New York: The Century Co.)—The pages of this attractive and popular monthly are filled with papers lucidly and interestingly written on a variety of subjects of timely interest to the readers for whom it is specially designed. The numerous illustrations are worthy of the artists who designed them and the magazine in which they appear.

THE METHODIST MAGAZINE (Toronto: William Briggs.)—"India: its Palaces, its Temples and its Peoples," "Through Colorado," by the editor, "The story of the Dominion," by J. I. MacLaren, LL.D., Q.C.; "Jesus Christ and the Masses," by Hugh Price Hughes; "Dr. Samuel G. Howe," by Rev. A. B. Coutice, B.D.; "Recreations in Astronomy," by Bishop Warren, D.D.; "The Deaconess Work," by Bishop Ninde, and other papers, show that this ably-conducted magazine is worthy of even a higher place in public regard than it now occupies.

THE RELIGIOUS REVIEW OF REVIEWS. Edited by Canon Fleming, chaplain in ordinary to the Queen. (London.)—This vigorously conducted English Church monthly has a great variety of articles on important religious, moral and social questions. It does not steer clear of exciting political questions, for in the May number there is a strong paper on "The Church and the Coming General Election," and it treats of Disestablishment from a Church of England point of view. There are good papers on "The Church Missionary Society," and on educational questions. There are a number of extracts from the notable magazine and review articles of the month. Sermons, religious and philanthropic work receive due attention and the chief books of the month receive notice.

THE *Illustrated London News* has completed the first half century of its existence. It has issued a jubilee number which contains much that is exceedingly interesting. It tells the story of its origin, the disaster on Lake Superior in which its energetic and enterprising founder met his death, and gives an account of many of the distinguished artists and men of letters who have been, and who now are, connected with its staff. It tells the story of its success with becoming modesty and good taste, and makes brief reference to the American and Australian editions it now publishes. What lends a peculiar charm to the jubilee number is the reproduction of some of the earlier illustrations from the pencils of Sir George Harvey, John Leech, and others, and the excellent portraits of artists and contributors both of bygone and present days.

THE CENTURY. (New York: The Century Co.)—The June number fittingly gives as a frontispiece a finely engraved portrait of the late Roswell Smith, president of the Century Company, and an appreciative sketch of his business career and philanthropic work, from the pen of Dr. Washington Gladston. Dr. Albert Shaw, who is an authority on municipal reform, writes an admirable paper on Budapest, which is copiously illustrated. These illustrations cannot be objected to on artistic grounds, but the general reader might not unreasonably desire a little more distinctness; they do not seem sufficiently vivid. A variety of attractive papers appear in the number. Among them may be specified the fourth by Edmund Clarence Stedman on "The Nature and Elements of Poetry," "Mount Etna Revisited," "Early Political Caricature in America," "Land of the Living Cliff Dwellers." In lighter vein we have "The Chosen Valley," "The Naulahka," the commencement of a new serial, "The Chatelaine of La Trinité," by Henry B. Fuller, several good short stories and meritorious poems.

KNOX COLLEGE MONTHLY. (Toronto: The J. E. Bryant Co.)—We cordially welcome the reappearance of this excellent academic magazine. Under its new management it gives evidence of undiminished vitality. A cordial fraternal salutation is extended to Brother Turnbull on beginning his responsible labours in connection with the *Monthly*. He opens the number with a paper on "Human Completeness: its Sources." Rev. R. S. G. Anderson, of St. Helens, pays a fine tribute to the memory of Principal Cairns, under whom he studied, and Dr. Robert Campbell, of Montreal, renders a like service to the memory and worth of the late Dr. Donald Fraser. "Christian Endeavour" is able discussed by Rev. R. D. Fraser, M.A., of Bowmanville, and Charles H. Cooke, B.A., of Smith's Falls. There is an able and elaborate review of "Ellinwood's Oriental Religions and Christianity," by Professor R. Y. Thomson. Considerable space and attention are bestowed on College affairs. The *Monthly* has a mission and it fulfils it.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The June *Atlantic* opens with a noteworthy article on "The Education of the Negro," by Dr. William T. Harris, Commissioner of Education, which is enriched with comments by eminent Southern gentlemen. There is another instalment of the "Emerson-Thoreau Correspondence," written at the time Mr. Emerson was in Europe, and abounding in passages delightfully characteristic of both writers. Agrippina, a fortunate and aristocratic cat, is the subject of a charming and very bright essay by Agnes Repplier. Janet Ross contributes a very interesting paper of reminiscences of her grandfather, John Austin, one of the greatest of English writers on jurisprudence, and an associate of Mill, Brougham, etc. Ernest Francisco Fenollosa, from long personal acquaintance, writes comparing "Chinese and Japanese Traits." W. H. Bishop contributes a second chapter of interesting experiences of "An American at Home in Europe," these experiences covering southern France, Algiers and Spain. Olive Thorne Miller furnishes another bright bird story, this time about "The Witching Wren." In "The Discovery of a New Stellar System" Arthur Searle describes the results of observations on the star Algol and its variations of light. Miss Preston and Miss Dodge continue their admirable account of "Private Life in ancient Rome." Mr. Crawford furnishes two additional chapters of "Don Orsino." There are poems by Mrs. Julia C. R. Dorr and Mrs. Moulton. An essay on Walt Whitman speaks of him very justly and discriminatingly both as a man and a poet. Reviews and short descriptions of new books and the Contributors' Club conclude a very good number of the *Atlantic*.

Choice Literature.

MILLERBY MESH

"Oh, fellows, look at the shoes!"

"Hey, shoes, come back with that boy!"

"Hasn't he sweet little feet?"

"Cinderella's slippers!"

"I'll tell you what they are," said Oliver Clemmens, pushing his way to the front of the laughing, jeering crowd. "They are the famous Seven-League Boots we have all read about."

A wild shout went up "Seven-League Boots! Seven-League Boots!"

It was three o'clock, and the bell in the cupola of the Millerby schoolhouse was ringing its last strokes as the boys, some thirty five or forty in number, poured out upon the road with the pell-mell hurry and confusion which boys the world over seem to think proper on such occasions. On most other days there would have been games of marbles, left over from recess, to be finished, balls to be flung from hand to hand, quarrels to be settled, with an accompaniment of whistling, singing and scuffling. But this afternoon the greater portion of the scholars gathered in a dense cluster near the schoolyard gate around some object which appeared to be of general interest. It was nothing more nor less than a boy about thirteen years old.

He was a newcomer, both in the village and at the school. He was tall for his age, but very slender, and apparently not in the best of health. His face was intelligent though pale, and the small, delicate features, large, timid, brown eyes, and the hair, worn in long curls falling upon the collar of his jacket, gave him a very girlish look. There was something very girlish, too, in his soft voice and in his movements. He had a curious way of speaking slow, serious and dignified, using none of the words and phrases peculiar to boys of his age.

He had not attempted to make friends among his class mates. On the contrary, he kept entirely by himself, answering those who addressed him politely, but showing plainly that he did not desire their acquaintance. He came and went to and from school alone. He joined in none of the games at recess; and, to the scorn and amazement of the boys, it was discovered that he knew nothing of base ball, hare and hounds or hopscotch; that he could not shoot marbles, spin tops or fly kites; and that the very idea of sparring or wrestling seemed to horrify him.

On the other hand, Zimri Plumb—the boys thought the name as queer as its owner—proved himself by far the best scholar in Millerby school. At the end of the first week he went to the head of the class, taking the place hitherto occupied by Oliver Clemmens. Oliver had held the position so long that he had come to consider it as his right. He was very proud of it, and his acknowledged superiority had made him a little overbearing. Great, therefore, was his chagrin when the new boy—"that girl," "that guy," the laughing-stock of the whole school—reduced him to the second rank, as easily, it seemed to him, as he would have triumphed over a little fellow in one of the lower classes. It is true the victor took his success very quietly, but his very modesty was galling to Oliver's pride. It was surely no small thing to have beaten him! And the next best thing to winning yourself is to compel your opponent to confess that you gave him a hard struggle. The fact is, however, that poor Zimri could have done nothing at that moment that would not have appeared hateful in Oliver's eyes.

The defeat of their favourite only served to deepen the dislike which Zimri's shyness and odd ways had already aroused among the boys, and they lost no opportunity of making him feel their ill will. Zimri's father had rented a small, ruinous cottage on the outskirts of Millerby, and here he and his son lived alone together. Mr Plumb seemed almost as shy and reserved as the boy. He appeared to know no one in the neighbourhood, and no one ever visited him. Sometimes in the early morning a tall, thin old man, clad in rusty black garments, might be seen pacing slowly and with bent shoulders about the little garden of the cottage, supporting himself upon Zimri's arm.

They were evidently very poor. Zimri's clothing, though always neatly brushed, was patched and darned in a curious fashion; and it was more than suspected that he had done it himself. His jacket was much too small for him, while his trousers were as much too large—there were those who asserted that they had once belonged to his father. Boys, without being cruel at heart, are often very thoughtless, and Zimri's oddly-assorted attire formed an inexhaustible source of amusement among his school-fellows. And it must be admitted that among the well-dressed scholars of Millerby school he did certainly present a remarkable figure.

It so happened that on the day of Zimri's triumph over Oliver, the former appeared in a pair of very large, loose old shoes, unquestionably his father's. Of that, at least, there could be no doubt. They were very carefully polished, but a rent in one of them had been clumsily stitched up; they were very much wrinkled and run down at the heel, and altogether they were the oddest, saddest, shabbiest pair of shoes that ever covered a boy's feet. As he shuffled along with his short, girlish steps, it would have been difficult for his best friend to have refrained from laughing, and, as we have seen, Zimri had no friends.

The boys had been quick to detect these absurd shoes, and as quick to use them as a means of punishing their wearer for his triumph over Oliver. On his part Zimri was not blind to the smiles and pointing fingers during recitation hours, and when school was over he endeavoured to steal quietly away unobserved. But he was not allowed to escape so easily. His young tormentors gathered around him, barring his way and flinging taunts and jeers at him like a swarm of particularly spiteful wasps, but it was Oliver Clemmens, burning with his recent humiliation, whose mockery stung keenest.

"Seven-League Boots! Seven-League Boots!"

Wild with shame and terror, Zimri tried to push through the laughing, shouting crowd; but he was hustled against the fence at the roadside, where he cowed, casting frightened appealing glances from one sneering face to another. He was not actually hurt. Indeed, when one of the smaller lads squared off at him, with a pretence of offering him battle, Oliver thrust the make-believe challenger aside.

"What!" he said, with curling lip, "strike a girl? For shame, Teddy!"

The tears filled Zimri's soft, brown eyes. "Why do you all hate me? What have I done that you should persecute me?"

Oliver thrust his hands into his pockets, threw back his head and laughed. "Persecute you!" he replied, fixing his eyes upon the unfortunate shoes, which in the boy's crouching attitude seemed larger, more clumsy and more absurd than ever. "You don't understand, my dear fellow. It is admiration! That's why we have stopped you here, you know. We want to feast our eyes upon you—especially the shoes."

There was a general shout at these words.

"Seven-League Boots! Seven-League Boots!"

"Yes," said Oliver, deliberately, "we feel that we ought to be proud of having among us, at the head of the school," here he frowned angrily, "the possessor of the original and only Seven-League Boots."

Zimri seemed to find a little courage at last. He straightened himself up, and with a flushed cheek and steady voice, answered—

"You are cruel and cowardly—all you boys against one. Because my father is very poor and cannot give me good clothing, because it is necessary that I should get an education to support him—and I must not lose a day—and I have no better shoes—oh, it is shameful!"

He burst into a tempest of sobs, and, dropping his books, rested his face on his arm against the fence, with his back to his tormentors. There was a dead silence in the crowd. Some of the larger boys looked at each other doubtfully, while one or two of the smaller ones began to sniff in sympathy. Oliver himself appeared very uncomfortable. He hesitated for a moment, then, going up to Zimri, he gathered the fallen books together and placed them under the sobbing lad's arm.

"Come," he exclaimed, with mingled pity and scorn, "don't be a baby. Of course you can't help about the shoes, though they are funny, you know. There; go home, now. Nobody will bother you. One of these days, when you and I are alone, I will make it all right with you."

Zimri raised his tear-stained face, took the books, and, holding his head down, shuffled away without a word. One of the boys—a big, stupid fellow—having already recovered from his momentary fit of remorse, stooped down and picked up a pebble. Oliver saw the act and turned upon him angrily—

"If you throw that stone, Mellen," he said, "you will have to fight me."

Mellen dropped the pebble in haste and sheepishly sneaked off.

The day following these events was Saturday, and there being no school, Oliver Clemmens resolved to go fishing in Millerby Pond, a small sheet of water, half a mile distant from the village. At the northern end of the pond, and not far from the road leading into the town, there was a spot which had gained an evil reputation in the neighbourhood. It was a narrow gully, hardly four feet wide, between high, grassy banks, whose bottom consisted of a sort of sandy mire, always wet and soft, yet appearing to the eye as firm as the sea-beach at low tide. It was, in fact, a dangerous quicksand. If a stone or stick were thrown upon it the smooth grayish-black surface would seem to open and suck down the object, whatever it might be, swiftly and without a sound.

There were many ugly stories afloat about "Millerby Mesh," as it was called by the people in the vicinity. One farmer asserted that a favourite cow had fallen into the "Mesh," and had been swallowed up, in spite of all his efforts to save her. Another had lost a dog in the same way. There was also a terrible tradition of a man who, being ignorant of the character of the place, had trusted himself upon the treacherous sand, and had been drawn down and suffocated before help could reach him. This was many years ago, however, and so far as the boys of the neighbourhood were concerned, at any rate, Millerby Mesh was regarded merely as a curiosity; and they were in the habit of leaping across it at the narrowest point without the slightest thought of danger.

Oliver Clemmens, with his rod over his shoulder, walked rapidly along the road toward the pond, intending to take the usual short cut across the Mesh. As he turned a corner and came in sight of the water, he almost ran into another boy who, with his head bent over a book, was approaching from the opposite direction.

"What!" exclaimed Oliver, stopping short, "is it you, Zimri Plumb?"

Zimri closed his book, and stood looking at Oliver without speaking and in evident alarm. His pale face flushed deeply, and his eyes had the scared expression of those of a hunted hare.

"Well," continued Oliver, in some contempt, "can't you answer a civil question?"

"Yes," said Zimri in a low voice: "it is I. What do you want with me?"

"Look here," replied Oliver, resting his rod against the rail fence beside the road, "you think I treated you shabbily yesterday, don't you?"

"I do," said Zimri in the same tone. "You insulted me and led the other boys to do the same, though I had never meant you any harm."

"Didn't you take my place at the head of the class?" asked Oliver, indignantly.

"But didn't I win it fairly?"

"Well, yes," admitted his rival, reluctantly: "I suppose you did. But what do you mean by keeping away from us all and treating us as if we were not good enough to associate with?"

"Were you very anxious to have me for a friend?" Oliver hung his head a little, while Zimri went on with increasing excitement. "Would you have been willing to be seen walking with me? Were you not the first to nickname me 'girl,' 'prig,' 'rag-doll,' and only yesterday did you not set all the school shouting 'Seven-League Boots at me? You know all this is true?"

Oliver's face was very red; he bit his lips, thrust his hands into his pockets, took them out again, and altogether seemed very uncomfortable.

"What is my fault?" continued Zimri, bitterly, "only that my father has not as much money as yours. Do you

think I don't know how I appear to you and the other boys? Sometimes I am so ashamed of my queer, shabby clothing, that I make up my mind I will never go out again where anyone can see me. Then, when I remember how much my father has had to bear, I am ashamed of myself for being ashamed. But I don't care how much you laugh," he exclaimed, passionately, "I will get an education to support my father in his old age."

Oliver had never felt so utterly miserable in his life. "But but," he stammered, "you don't play—you don't know any games. You see?"

"I have never had any chance," replied Zimri. "I know I am queer and unlike other boys."

"Look here," exclaimed Oliver, after a painful pause. "We boys have been all wrong about this, and I worse than any. I told you yesterday that I would make it all right with you. Come, Zimri, shake hands, and then let us go over into this lot, where we shall be out of sight, and settle it together."

"Settle it," said Zimri, enquiringly "How? What do you mean?"

"Why fight, of course," replied Oliver. "I may be a little stronger, but you are taller, so that makes it even. No matter who wins it will fix the thing, and we shall be friends always afterward."

"Fight!" said Zimri, shrinking back. "Why should we fight? What good can it do for us to hurt each other? Besides, I don't know how."

All of Oliver's good intention, his remorse for the injustice he had done, his sympathy for this odd boy, changed into mere contempt at once.

"You're a coward, after all," he retorted, picking up his rod and turning away. Zimri made no reply; but with a burning face and trembling hand he opened his book and went on with his reading.

In great scorn and indignation, yet with a troublesome feeling that somehow he was all in the wrong, Oliver climbed the fence and proceeded toward the fishing-ground. Whether it was because of his excited state of mind, or that his foot caught in a tuft of long grass, when he made the customary leap across Millerby Mesh, instead of landing well up on the opposite bank, he struck near the bottom, and in an instant found himself buried to the ankles in the quicksand.

At first he felt nothing but rage and disgust. With a tremendous effort he drew one foot out of the slimy mixture of sand and mud, only to sink the other nearly to the knee. He seemed to be grasped by a giant hand which pulled him downward with irresistible power. He had heard the stories told of Millerby Mesh, but he had never really believed them. And now he knew they were all true. He was being engulfed, swallowed up in the horrible, quaking stuff! It was like a ghastly nightmare.

He could no longer move either foot. He was sinking, sinking! slowly, but surely. He could see the black, bubbling ooze creeping upward. The terrified boy uttered a wild cry:—

"Help! help!"

His voice, sounding strange and unnatural in his own ears, echoed among the trees and rocks. All his blood seemed beating and throbbing in his brain. There was a red mist before his eyes, a cold sweat covered his forehead. Again he shouted, and once more the strange, piercing echoes came back to him. A thrush, swaying to and fro on a bare bush near by, broke into song. In some far-off meadow the reapers were sharpening their scythes with a sweet, bell-like note. He was forgotten; no one knew, no one cared.

Oliver was brave by nature—but oh, to die thus, without a chance to fight for his life, in the grip of that stealthy, silent, merciless sand!

"Help! help!"

What was that? Yes, an answering shout, and the crashing footsteps of some one breaking through the undergrowth. In another instant Zimri Plumb stood upon the bank above the imperilled boy's head, wringing his hands and shedding tears.

"What shall I do? Oh, what shall I do?"

"Here, catch hold of the rod and pull for your life," was Oliver's sharp response.

Zimri obeyed, and tugged with all his strength, with no result except very nearly to plunge into the Mesh himself. Finally, with a renewed and desperate effort, the slender rod broke in their grasp.

"No use," gasped Oliver. "Run for some one. Hurry! hurry!"

"But it will be too late," groaned Zimri, the tears running down his cheeks. Then he clapped his hand to his forehead, gave a smothered cry, and darted away—not toward the village, but in the opposite direction.

"Coward!" hissed Oliver between his teeth. "He has left me to die."

But he had hardly uttered the words when Zimri came tearing back, carrying upon his shoulder a long and heavy fence rail. Without wasting breath to utter a word, he thrust the rail across the gully, so that either end rested upon the solid bank, passing just in front of Oliver's chest.

"Throw your arms over it," he panted.

Oliver obeyed; but he was growing very weak, and evidently could not long maintain his hold. "No good," he muttered; "I am slipping."

Zimri tore off his jacket, unbuttoned his suspenders, and, crawling out upon the narrow rail, bound the sinking boy's arms and shoulders fast to the support.

"There," he said, scrambling back to the bank, "you are safe for the present. Now keep up your courage. I am going for help."

"You're a brick, Zimri," murmured Oliver, in a feeble voice.

When the rescuing party, guided by Zimri Plumb, and carrying shovels, ropes and planks, arrived at the scene of the disaster, Oliver had fainted, but remained securely lashed to the rail by Zimri's suspenders. It took two hours of desperate digging to extricate the boy from the sand, which slid back nearly as fast as it was shovelled out. But at length, very white, and still insensible, he was lifted up by strong arms and laid upon the bank.

Three days later, when Oliver Clemmens had recovered from the effects of his terrible experience, Mr. Clemmens announced his intention of going with him to visit Zimri and his father. When they reached the little cottage Mr. Plumb and his son were walking slowly about the garden.

As they entered the gate what was Oliver's surprise to

see his father start forward with an exclamation of pleasure, and grasp Mr. Plumb's hand.

"My dear old friend," he cried; "don't you remember your old college-mate?"

"Clemmens, is it you?" responded Zimri's father in a broken voice. "I thought all the world had forgotten me."

"I lost sight of you when you went out west," said Mr. Clemmens, heartily. "You have had many troubles, old friend. But now that your boy has brought us together again by saving my son's life—well, we won't talk about that now; but, first of all, you and Zimri are coming first of all, you and Zimri are coming home with us, and afterward we shall see, eh, Oliver?"

Through Mr. Clemmens' influence, Professor Plumb obtained an excellent position. Zimri and Oliver have gone to college together, and where you find one you will find the other not far distant; for they are known as "The Inseparables."—*Charles Lotin Hildreth, in the Independent*

THE MISSIONARY WORLD.

AMONG THE GREAT HINDOO SHRINES.

Far down in the extreme south of India, among the Tamil-speaking natives, are the largest and finest Hindoo temples in the world. Benares is the sacred city of the Hindoo, and contains thousands of their places of worship; but none of them can approach these southern buildings in size and splendour.

After a very rough night, spent in crossing from Colombo, on the Island of Ceylon, to Tuticorin, the comfortable lounging coaches on the train en route for Madura are very enjoyable; and the pleasure is much enhanced by the sights afforded from the open windows. The cars glide past fields of rice and hemp, jute and indigo, plenty of graceful pumpas grass waving in the bright sunlight, acacia-trees in full bloom and fine hedges of large aloes on each side of the track. The ride is through a flat and fertile country, with low hills in the distance.

The Prince of Travancore, with his harem and suite, was on the train on which the water rode, and at every station was surrounded by a crowd of curious and picturesque natives. At Madura the royal party alighted, the ladies resplendent with jewels of many colours, and were met by a band playing "God Save the Queen,"—for this is an English country now, and you hear our own familiar tongue spoken everywhere.

At Madura is one of the finest temples, built in honour of Minakshi, the wife of Siva, the third person in the Hindoo triad. The Choultry, which serves as an entrance to the temple, is a splendid granite hall built by the munificent rajah Trimal Naik, in the seventeenth century at the cost of a million sterling. It is three hundred and thirty-three feet by eighty-two feet, and rests on a hundred and twenty-eight stone pillars, handsomely, although rudely, carved. The great pagoda, or temple, covers twenty acres of ground, with nine finely-carved and gorgeously-covered towers. But these towers are among the wonders of India, where there is so much that is strange and marvellous. They rise from the roof of the temple some twelve or fourteen storeys high, tapering towards the top, carved in beautiful and fantastic designs with innumerable niches, in which sit or stand some of the many gods of the Hindoo pantheon. Every square inch is carved, and the whole is brilliantly coloured. As seen under the marvellous skies of India, it is indeed a sight to be long remembered.

In the centre of the temple, surrounded by long, pillared alcoves, in which sit more gods, and overshadowed by the wonderful towers, is the "Tank of the Golden Lotus," so called from the golden bench on which candidates for degrees used to sit. The tank is an inseparable adjunct to all Hindoo temples; at least, water in some way they must have for their numerous ablutions and religious ceremonies.

Madura is a very old place, and the remains of the Hindoo university founded about A.D. 500 still exist. Trimal Naik's palace is one of the sights of the town. It is stuccoed, and in the Saracenic style, with handsome pillars and coloured roof. In the great dome, ninety feet across, the judge holds court where the rajah used to sleep. Once, so tradition runs, a robber made a hole in the ceiling of the palace, and came down a rope, while all were sleeping, and carried off many valuable jewels. He was discovered, and, instead of being punished, was rewarded for his cleverness.

Outside the palace is "Trimal Naik's Tank"—a lake with a pretty temple in the centre of it. Walking through the grounds, and in and out of the temples, is an elephant with the holy mark on his forehead, picking up coins from the ground when any are thrown him. There is quite a prosperous American mission at Madura, numbering some seven thousand converts, and with a normal school attached. A pleasant day was spent at the mission, breakfasting with Mr. and Mrs. Jones, and Miss Swift, principal of the girls' high school. Many of the pupils were away on a vacation, but those at home were bright, intelligent-looking girls. Mr. Herrick and Mr. and Mrs. Washburn, from the Parsamully boys' school, only two miles away, were also with us. Dinner was taken at Dr. Root's hospitable home, and many of our American vegetables were eaten and enjoyed, although it was middle of winter. The mission houses are very comfortable, and all the inmates seem happy; but, of course, they must encounter numerous privations and disagreeable things.

Tanjore is another interesting place, standing on a plain, inside two forts, one six miles around, containing a great fourteen-storey pagoda, two hundred feet high and eighty-two feet square, with wonderfully carved and coloured towers, like those at Madura. The natives tell you that it is three thousand years old, but it really only dates back to the eleventh century. Among the carvings and gods on one of the towers is a European with a wideawake hat on. It was prophesied three thousand years ago, the Hindoos say, that such men would at some time conquer India. In the courtyard of the temple, under a stone canopy supported by pillars, and standing on a stone platform, all finely carved, is a sacred stone bull, about fourteen feet high, in a recumbent position, carved out of the solid black granite, and decorated with strings of bells cut in the rock. This temple is sacred to Siva and Ganesha, the elephant-headed god, his first son. Fine carvings and many paintings adorn the temple walls.

The church at the tank was built by Christian Friedrich Schwartz, one of the most energetic and successful missionaries of the eighteenth century, and who did so much to make

the name and character of Europe respected and trusted in India. He founded the mission here, and was the tutor of the Rajah Serfojee. The latter was an extraordinary man in many respects, a poet and a musician, and spoke both English and French. He had the sculptor Flaxman make a statue of Schwartz in marble, representing his death-bed, which adorns the church he founded. Schwartz is buried in a second church at Manamootoo, outside the fort. A marble statue of the rajah adorns his palace, which is an interesting place, with picturesque audience halls and finely coloured columns. Here are shown the last rajah's clothing and fittings, and here still reside eleven of his widows. Vast rice-fields cover the delta of the river Cauvery, near here, the waters of which are navigated by boats made of basketwork and leather. At Trichinopoly is Schwartz's first mission church. Here, too, Bishop Heber was drowned in 1826, being seized with paralysis while bathing in a tank just after preaching in St. Johns Church, and holding a confirmation in Tamil in Schwartz's mission church. He lies buried in St. Johns Church.

The fort of Trichinopoly is on a granite rock two hundred feet above the Cauvery, and reached by some eight hundred steps cut in the rock, and painted in stripes of red and white. Here is another temple in honour of Siva, who is a very important part of the Hindoo triad,—holding his place by fear, his name signifying "The Destroyer." From the top of the rock is a fine view of the town, the hills, and the Cauvery and Coloroon Rivers. Trichinopoly won much renown in the wars between Lord Clive and the French in 1751-52.

Two of the most famous Hindoo temples are on the island of Seringham, between the Cauvery and the Coloroon Rivers, just outside the town. One of them stands in the centre of a vast space composed of seven square enclosures, three hundred and fifty feet from each other, so that the outer one extends nine hundred and sixty by eight hundred and twenty-five yards. Each enclosure has high gate towers in the middle of each side, carved and coloured like those at Madura and Tanjore. In a gold dome in the centre is the god Vishnu, the second person of the Hindoo triad. A walk extends around the top of the building, affording marvellous views of the palm-trees and hills in the distance, and near at hand the wonderful towers, shining dome, and enclosures of the temple. The temple is a wealthy one, and its jewels and treasures of gold are only to be seen by an order from the collector, sent the day before to prepare the way. The visit is most interesting and entertaining. One is received at the entrance by a most dignified man, one of the high priests in charge, and presented with a lime as a mark of courtesy. On being ushered into the courtyard two temple elephants meet the visitor, having the sacred Vishnu mark on their foreheads, shaking their big trunks, and begging as well as they can for some coins for the service of the temple. Then one is escorted to an open space in the centre of the court, which is roped off to keep away the common crowd, and seated on chairs, while obliging attendants draw forth from boxes and bundles the glittering treasures. The jewels are truly magnificent—a dazzling profusion of diamonds, sapphires, emeralds and rubies of immense size, both cut and uncut; long ropes of fine pearls, moonstones, and turquoises, until one is fairly satiated with precious stones. Then follow ornaments and vases for the temple service, some of great size and all of pure gold; a golden umbrella studded with jewels, to hold over the god's head when he is taken out in solemn procession; and many other things both beautiful and costly. After inspecting the treasures, wreaths of the sweet-smelling temple flowers are hung over the visitor's shoulders as a mark of what they call "temple respect," and bouquets of the same are placed in the hands. Then the whole procession starts to show the temple—a motley crowd of Hindoo men, women, and children, guides, priests, sacred elephants, and a good-sized band of music, all to escort some two or three American travellers, who feel entirely out of place in the midst of so much ceremony and display.

Outside of the temple is one of the cars of the terrible god Juggernaut, before which hundreds of devotees, it is said, used to prostrate themselves as the god was pulled along the street, and allow the heavy car to be hauled over their bodies, often maiming and killing themselves by the operation, but resting happy in the thought that by so doing they obtained a sure passage to heaven. This ceremony has been stopped by order of the British Government, although it is still occasionally done in out-of-the-way provinces. So greatly do these people need the Gospel of Christ!—*Harriet M. Ogden Nevins, in Sunday School Times.*

A TRENTON MIRACLE.

A REMARKABLE CURE IN A CASE PRONOUNCED HOPELESS.—AN ESTIMABLE YOUNG LADY RAISED FROM A DEATH-BED AFTER BEING GIVEN UP BY SEVERAL DOCTORS.—A SIMPLE STATEMENT OF FACTS.

Trenton Courier.

At intervals during the past year the proprietor of the *Courier* has been publishing newspaper reports of miraculous cures occurring in various parts of Canada and the United States. Perhaps among the most notable of these were the cases of Mr. John Marshall, of Hamilton, Ont.; Mr. C. B. Northrop, of Detroit, Mich., and Mr. Charles A. Quant, of Galway, N.Y. Mr. Marshall's case was more prominently fixed in the public mind by reason of the fact that after being pronounced incurable by a number of eminent physicians he was paid the \$1,000 disability claim allowed by the Royal Templars of Temperance, and some months afterward was announced his almost miraculous restoration to health and active life. The case of Mr. Northrop created equally as profound a sensation in Detroit, where he is one of the best known merchants in the city. Mr. Northrop was looked upon as a helpless invalid, and could only give the most desultory attention to his business on days when he could be wheeled to the store in an invalid's chair. In his case the same simple (yet wonderful) remedy that had cured Mr. Marshall restored Mr. Northrop to a life of active usefulness. The case of Mr. Charles Quant is perhaps the most marvellous of all, inasmuch as he was not only perfectly helpless, but had had treatment in one of New York's best hospitals, under such eminent medical scientists as Professor Ware and Dr. Starr, and in Albany by Professor H. H. Hub, only to be sent out as

incurable and looked upon as one who had but a few months before death would put an end to his sufferings. Again the same remedy which restored Mr. Marshall and Mr. Northrop was resorted to, with the same remarkable results, and to-day Mr. Quant, restored to health, anticipates a long life of usefulness. The remedy which has succeeded, where the best physicians had failed, is Dr. Williams' Pink Pills for Pale People—and a name that is now a familiar household word throughout the continent and a remedy that apparently stands without a rival in the annals of medical science. Having published, among others, the cases above alluded to, the curiosity of the publisher of the *Courier* was aroused, and he determined to ascertain if any one around Trenton had been benefited by the use of Pink Pills. In conversation with Mr. A. W. Hawley, druggist, he was told that the sale of Pink Pills was remarkable, and steadily increasing. And Mr. Hawley gave the names of a number within his own observation who had been benefited by the use of this remedy. Among others Miss Emma Fleming, granddaughter of Mr. Robert Young. It was stated that Miss Fleming had been raised from what was supposed to be her death-bed after all other remedies and physicians had failed, by the use of Dr. Williams' Pink Pills. This statement was so startling that the *Courier* determined to investigate it further, and if true set the facts before the public for the benefit of other sufferers. Mr. Robert Young, grandfather of the young lady, was first seen, and in a reply to an enquiry said it was a miracle the manner in which these pills had restored his granddaughter. As a last resort, and with a prayer in his heart, he had purchased a box of Pink Pills at Mr. Spaulsbury's drug store, and so much good resulted that the remedy was continued until his granddaughter was as well as ever she had been. Miss Fleming's aunt was next seen, and she corroborated what had already been told the *Courier*, giving as well some additional particulars. Miss Fleming was next seen, and we must confess to being surprised, and at first somewhat incredulous, that this young lady in the bloom of womanhood and health was the person whom we wanted to interview. Miss Fleming, however, soon convinced us that it was she who was so miraculously saved from death, and cheerfully consented to give a statement of her case. Her father, she said, was for years miller under Mr. Spence, and afterwards at Gordon's Mills, near Trenton and is now miller at Union. Three years ago Miss Fleming's mother died of consumption. Up to four years ago Miss Fleming stated that she had enjoyed good health, but taking a severe cold then she had not had a well day since, until she began the use of Dr. Williams' Pink Pills last December. She was reduced in weight to 90 pounds, but now weighs 111 pounds; a gain of 21 pounds. She consulted a number of doctors and took their remedies, but never obtained more than temporary relief. A physician at Newmarket whom she consulted said she was going into a decline, and that he could do nothing for her. Her Trenton physician said that a sudden cold would go to her lungs, and he had no hope of her ever getting better. She felt very miserable, strength continually failing, suffered so much distress from food that she had no desire for it and lost all appetite. She kept continually growing worse until last fall she was not able to stand without support, and gave up all efforts to help herself. In December she was taken with inflammation of the bowels, and Dr. Moran was called in. He gave her medicine that relieved her and cured the inflammation but her strength was gone, and she had to be lifted in and out of bed, and could not sit in a chair at all. She had taken her bed, expecting never to rise again, and this was the opinion of all her friends. It was at this juncture that her grandfather, having read in the *Courier* of the wonderful cures effected by Dr. Williams' Pink Pills, and as a last resort purchased a box, and urged his granddaughter to take them. Miss Fleming had been before this recommended by a friend in Toronto to try Pink Pills, but declared she had no faith in them. Now, however, to please her friends she consented to take the Pink Pills; on the seventh day after beginning the use of Pink Pills, she was able to walk down stairs, and has not gone back to a sick bed since. The effect upon her system was truly marvellous. Her appetite was gone, strength gone, prostrate upon her supposed death-bed, in seven days she was able to walk down stairs, feeling renewed strength and a better appetite than ever before. Miss Fleming continued the use of Pink Pills, daily gaining health and strength, until she was able to take part in the household duties without the least injurious effect. Miss Fleming still continues to take one pill after each meal, and now feels as well as she ever did in her life. She feels truly grateful for what this great remedy has done for her, and only a sense of gratitude enables her to overcome her modest scruples in giving this testimony to the wonderful virtues of Dr. Williams' Pink Pills for Pale People.

Miss Fleming has recommended Pink Pills to a number of lady friends who say they are doing them much good.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature.

These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or the hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The best that money. science and 26 years experience can produce is

Cleveland's

Baking Powder. It does the most work and the best work. Cake made with it keeps moist and fresh.

"German Syrup"

A Cough and Croup Medicine.

For children a medicine should be also lutely reliable. A mother must be able to pin her faith to it as to her Bible. It must contain nothing violent, uncertain or dangerous. It must be standard in material and manufacture. It must be plain and simple to administer; easy and pleasant to take. The child must like it. It must be prompt in action, giving immediate relief, as children's troubles come quick, grow fast, and end fatally or otherwise in a very short time. It must not only relieve quick but bring them around quick, as children chafe and fret and spoil their constitutions under long confinement. It must do its work in moderate doses. A large quantity of medicine in a child is not desirable. It must not interfere with the child's spirits, appetite or general health. These things suit old as well as young folks, and make Boschee's German Syrup the favorite family medicine.



Off in the silly night When Cholera struck around me, "Pain Killer" saved my life. Not wakened those around me.

Most OLD PEOPLE are friends of Perry Davis' PAIN KILLER

and often its very best friends, because for many years they have found it a friend in need. It is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache. To get rid of any such pains before they become aches, use PAIN KILLER.

Buy it right now. Keep it near you. Use it promptly. For sale everywhere. IT KILLS PAIN.

Ministers and Churches.

THE First Presbyterian and Zion congregations, Vancouver are both building new churches.

THE Rev. D. A. McKae, of Nanaimo, is the only member of the Presbytery of Columbia who goes to the General Assembly this year.

THE Rev. J. M. Macleod, of Zion Church, Vancouver, who has been seriously ill, has so far recovered as to be able to resume his duties.

THE Rev Professor F. Beattie, of the Columbia Presbyterian Seminary, South Carolina, has paid a brief visit to Ontario. He left last week for Stanton, Virginia.

THE young people of St. Andrews Church, Victoria, of which Rev. P. McF. McLeod, is pastor, are about to erect a mission school house at Oak Bay, a suburb of the city.

A UNANIMOUS call has been extended by the congregation of Chilliwack, B. C., to Rev. Alex. Logan, of Acadia Mines, N.S. It is understood that Mr. Logan will accept.

THE Rev. D. McKae, of St. Pauls, Victoria, and Rev. J. W. Macmillan, of Vancouver, are attending the meeting of the General Assembly of the United States at Portland, Oregon.

THE Rev. J. W. Macmillan, who has been labouring in Mount Pleasant, a suburb of Vancouver, for some time, has been formally inducted as pastor of the congregation in that place.

THE Presbytery of Columbia, which now includes twenty-five ministers, has agreed to recommend a division into three Presbyteries, to be named Kamloops, Westminster and Vancouver Island. These will form one Synod to be known as the Synod of British Columbia. It is expected the approaching General Assembly will authorize the division.

ON Sabbath, the 20th May, the first anniversary of the opening of Westminster Church was observed, the service in the morning being conducted by Rev. S. H. Kellogg, D.D., and in the evening by Rev. D. I. Macdonnell, B.D. Since the removal of the old Charles Street congregation to their new church on Hloor street they have been greatly prospered.

THE Rev. Dr. Campbell of Collingwood, who is to succeed the late Rev. D. Frazer in the pastorate of the First Presbyterian Church, Victoria, is to be inducted on the 22nd of June. Rev. I. K. Smith, D. D., who has been filling the pulpit for some months, has gone to New Westminster to take the Rev. T. Scouler's place in St. Andrews, while the latter pays a visit to Scotland.

It has now been decided to erect an entirely new building on the site of the present First Presbyterian (Rev. W. J. Clark's) Church, London. The site, overlooking the park, is the finest in the city. On looking into the matter thoroughly it was seen that the proposed alterations in the old building would have been costly, and probably unsatisfactory in the end. The decision to erect a new building is regarded as the wise course.

AN instalment of \$1,000 on account of the debt on St. Andrews Church, Vancouver, and \$500 for interest, being about to fall due, Rev. E. D. McLaren, the pastor, made an appeal to the congregation to raise the amount by a special collection, and thus obviate the necessity of passing round the subscription list. The collection was made on Sunday, May 15, and more than the amount asked for was placed on the plate. This commendable way of paying Church debts has been adopted in a number of places with success.

ON the evening of the 27th ult. the Collingwood congregation held a meeting to bid farewell to their popular pastor, who with his family, is about to remove to Victoria, B. C., where he is to be inducted on the 22nd instant into the pastoral charge of First Presbyterian Church. The Doctor was presented with a beautiful address accompanied with a purse of \$218 in gold as an expression of the high esteem in which he is held by his congregation. He carries with him across the Rockies the good wishes not only of his own congregation but of all the citizens of Collingwood.

THE Rev. A. B. Winchester, the recently appointed missionary to the Chinese in Victoria, B. C., is on the ground and has been making the necessary arrangements for entering upon his work. He has gone to San Francisco for a few days to enquire into the methods adopted there, and to obtain the services of a native helper. Some difficulty has been found in securing suitable premises, as there is a great prejudice against the Chinese, and many landlords absolutely refuse to rent their premises for mission purposes. But that there is a great mission work to be done goes without saying, for there are over three thousand Chinese in Victoria, and the immorality which prevails among them is appalling.

A YEAR ago, on its formation, Stewarton Presbyterian Church, Ottawa, called to the pastorate Rev. Robert E. Knowles, B.A., who had just graduated, and he was duly ordained and inducted by the Presbytery of Ottawa. It is gratifying to learn that the Church has made such excellent progress under its able and popular minister that the Session and managers have recognized his labours by unanimously increasing his salary from \$1,000 to \$1,200 per annum. Mr. Knowles is one of the bright young men of the Church, and is rapidly making a name as a preacher and an earnest devoted pastor, while his genial manner has completely won the hearts of his people.

ONE of the most intelligent audiences ever gathered in the Egmondville church greeted Rev. Dr. McMullen, of Knox Church, Woodstock, on Monday evening, 3rd ult., on the occasion of his lecture, "Variations of Scepticism," in aid of the auxiliary of the Woman's Foreign Missionary Society. The pastor, Rev. George Needham, B.A., occupied the chair, and after a short programme of musical selections introduced the speaker. The lecture was evidently prepared with that care which distinguishes the rev. gen-

tleman, and the fallacies of the different phases of scepticism clearly exposed. A silver collection at the door made a neat addition to the funds of the Society.

THE literary and musical entertainment in the Presbyterian church, St. George, which has taken the place of the old fashioned tea-meeting, on the night of the Queen's Birthday, was alike successful and enjoyable, the church being filled. The pastor is Rev. W. S. McTavish, who is discharging his duties with great acceptance. The programme began and closed with music by the choir, the ladies who took part by singing solos and duets of great sweetness and taste being Mrs. Murray and Miss Youngs, of Woodstock, who are visiting St. George, and Miss Henderson, of Troy, who cleverly rendered several recitations; Rev. Mr. Bowers, the Methodist pastor, delivered a short but excellent address, and Rev. Mr. Haddow, of Milton, sang solos and gave two recitations, all of which were greatly enjoyed by the audience. Mr. Haddow had a large share of the work to do, but did it heartily and well. Mr. A. F. Pate, of the Dundas Banner, was in the chair, and while in the village was the guest of W. B. Wood, M.P., the popular representative for North Brant.

THE return of Principal Caven, accompanied by Rev. W. A. Wilson, M.A., and Mrs. Wilson, on furlough from Central India, was made the occasion of a very pleasant and enjoyable social in the lecture-room of St. James Square Church, Toronto, on the evening of Wednesday last. The Rev. Dr. Kellogg, with his accustomed geniality and tact, presided, and on behalf of the congregation tendered to the guests of the evening a cordial welcome. To this Dr. Caven responded in terms through which a vein of airy pleasantry ran. He made a feeling and graceful reference to the approaching severance of the pastoral tie by the departure of the Rev. Dr. Kellogg for India, where he is to engage in the work of Bible translation and revision. The Principal took care to avoid specific reference to his recent travels, as it would be difficult for him to know where to begin, and, possibly more difficult still, to know where to leave off. Mr. Wilson heartily acknowledged the kindly welcome extended to him and to his wife, and spoke earnestly on the discouragements, the prospects and the duty of Foreign Mission work. During the evening the choir, with fine effect, sang some choice music, and Miss Lay delighted her audience with a brilliantly-rendered sacred solo. It is needless to add that the ladies, to whom had been confided the task of providing refreshments, discharged their duties in a manner that left nothing to be desired.

THE Winnipeg Free Press says: A meeting of the congregation of the Augustine Presbyterian Church, Fort Rouge, was held recently, when the question of building an addition to the church was considered. An adjournment had been made for the purpose of discovering by a canvass for funds the degree of desire exhibited by the congregation for the erection of some addition to the building. The committee appointed at the former meeting reported that they had secured pledges to the amount of \$1,100 but that the canvass was not yet completed; they asked to be continued for a couple of weeks longer, in order that they might secure the names of those not yet interviewed who might be expected to contribute. A small additional committee was appointed to consider plans and estimates for the proposed addition; and the meeting was adjourned for two weeks to give the committees time to complete their work. The congregation felt considerably encouraged by the success of the canvassing committee; and, as soon as the report was received, were unanimously in favour of going on with the addition to the building. The meeting was very hearty and unanimous one; and the subscriptions were considered very liberal, especially seeing that it is not very long since the original building was erected. Although nothing was decided upon in regard to the proposed extension, it is expected to provide not only for increased congregations on Sundays, but also, what is very much needed, a larger room for the infant class of the Sabbath school. The question of making an excavation under the building for furnace purposes will also be considered.

THE Toronto Auxiliary of the Canadian McAll Association met as usual in the library of the Y. M. C. A. on Thursday, June 2, Mrs. Edward Blake presiding. The treasurer reports \$140.62 in hand. Mrs. William B. McMutch gave an interesting address on "Preparation," Mrs. Long read some extracts from a letter of Dr. Gettaband's treating of the medical branch of McAll Mission work; Miss Brodie gave a vocal solo, and then Miss M. Carty read selections from the report of the ninth annual meeting of the American McAll Association, held in New York City on April 26 and 27. There came about one hundred delegates from the seventy-five auxiliaries scattered over the country from Maine to Kentucky and Florida. The total receipts of the Association for the year were \$42,200.67. Of this the auxiliaries contributed \$35,531. All has been appropriated to the mission work, as the expenses are provided for out of a special fund. A despatch from Dr. McAll, stating that there was a deficit of \$2,400 now that the yearly account has been made out having been read, a delegate from Orange pledged \$300 in the name of the Orange Auxiliary; Philadelphia, \$200; Plainfield, \$100, and Norwich, Conn., and Pittsfield \$100 each, and before the meeting closed the entire sum was pledged, and the request of a lady who asked permission to cable to Dr. McAll readily granted. Dr. Chamberlain said the able literature which has been prepared should be sent forth with liberal hand, so that a current of wise enthusiasm may flow from the centres of the work to each individual who thus gains knowledge of it. Mrs. Dr. Gordon, Boston; Rev. S. Anderson, Paris, and the Rev. H. S. Rainsford, so well known in Toronto, addressed the evening meeting.

PRESBYTERY OF TORONTO. This Presbytery met in the lecture room of St. Andrews Church

on Tuesday, May 31, at ten a.m., Rev. Walter Reid, of Weston, Moderator. The following Commissioners to the General Assembly resigned their commissions, viz., Revs. W. A. Martin and H. A. Reid were appointed in their place; also, resignations were received from Messrs. Lindsay, McKinlay and Principal Kirkland, elders, and Messrs. A. Herron, W. Adamson, and R. Kilgour were appointed in their place, with Mr. G. C. Robb as an alternate. On learning of the severe affliction through which Rev. W. A. Martin is passing, the Presbytery expressed its deep sympathy with him, and led in prayer by Dr. Parsons, united in asking for him sustaining grace and a speedy recovery. An extract Minute of Synod was read giving permission to the Presbytery to take up public probationary trials for license Messrs. A. Jamieson, N. Lindsay, J. K. Arnott and W. A. Wyllie. Messrs. W. H. Grant and J. S. Davidson were retransferred from the Presbytery of London to this Presbytery for license. Messrs. W. H. Grant, N. Lindsay and J. S. Davidson appeared before Presbytery asking to be taken on probationary trials for license at this meeting. The trial discourses were heard, and afterwards these candidates were examined in all the subjects prescribed. In each case the trials were cordially sustained, and these candidates were thereupon duly licensed to preach the Gospel, wheresoever called in His providence may call them to labour. Rev. J. Bryant presented a certificate from the Presbytery of Barrie, and asked to be received by this Presbytery as a minister without charge residing within its bounds. The matter was referred to a committee, who reported favourably, and Mr. Bryant's name was accordingly added, as requested. The Rev. Alexander Miller of the Presbytery of Dumfriesshire, Scotland, presented a certificate and papers, and asked to be received as a minister of the Presbyterian Church in Canada. On a committee report it was agreed to make application in terms of the request to the ensuing General Assembly, for permission to receive Mr. Miller as a minister of the Canada Presbyterian Church. The following resolution in reference to the death of the Hon. Alexander Mackenzie was unanimously adopted by the Presbytery, "Whereas it has pleased God to call to Himself, after years of ill health, incurred in the service of his country, the Hon. Alexander Mackenzie, ex-Premier of the Dominion of Canada, the Presbytery, while expressing its profound sorrow on account of his death, records with gratitude to God its high appreciation of the great gifts and valuable services of the deceased statesman. His vast fund of varied and accurate knowledge, his indefatigable industry, his vigilant supervision of all interests committed to his keeping, and his unswerving fidelity to principle in all his transactions were of incalculable benefit to the public service, and remain as a heritage to the country fitted to raise and sustain through his memory the standard of political morality to such an eminence as may help to prevent the term 'politics' from suggesting the idea of a scramble for self and power, instead of a love of honour and probity in those living in the presence of the fierce light of public opinion and rightfully expected to be true to its trust as well as to furnish an example in conduct worthy of the nation's imitation. The career of Mr. Mackenzie demonstrates that eminent Christian character and the most valuable political service are not incompatible, and that true influence has a far-reaching and justly enviable sway for good independent of a man's being in or out of office. Mr. Mackenzie's virtues and gifts reflect honour upon the Christian Church, of which he was a devoted member, and upon our country, of which he was a distinguished and incorruptible citizen. The Presbytery would extend their deep sympathy to the bereaved widow and family, and in doing so would venture to assure them of its conviction that in mourning the loss of one so dear to them and to us all, we sorrow not for him as those who have to

Exhaustion

HORSFORD'S ACID PHOSPHATE

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

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

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

Descriptive pamphlet free. RUMFORD CHEMICAL WORKS, Providence R.I. Beware of Substitutes and Imitations.

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

hope." Presbytery adjourned to meet again on Tuesday, the 5th day of July next.—R. C. THIBB, *Anti. Pres. Clerk.*

PRESBYTERY OF HAMILTON.—This Presbytery met on May 17, Messrs. Robertson, McIntyre and Shearer, ministers, and Messrs. Cowper and Lawrence, elders, having resigned their commissions to the General Assembly, Messrs. Abraham, McCaug and J. G. Murray were appointed in their stead. The scheme of the Home Mission Committee for the supply of vacancies was approved. Mr. L. McLachlan's trials for license were heard; and it was resolved to ordain him as a missionary for at least one year, at Hagersville on the 31st day of May, at 1:40 p.m. Sanction was given to build a church costing about \$2,200 at International Bridge.—**JOHN LAING, Pres. Clerk.**

PRESBYTERY OF PARIS.—This Presbytery met at Chesterfield on May 31 for the ordination and induction of Mr. H. Johnston, B.D., into the pastoral charge of that congregation, Rev. J. S. Hardie presiding as Moderator. The trial discourses and examinations of Mr. Johnston having been sustained, the ordination sermon was delivered by Mr. W. K. Shearer. The Moderator then put the prescribed questions to Mr. Johnston. Dr. Cochrane led in the ordination and induction prayer. Mr. Cockburn gave the charge to the pastor, and Mr. Thomson gave the address to the congregation. At the close of the services the people gave a very cordial welcome to their new pastor. The Presbytery transacted certain other business also. Mr. W. A. McKay's resignation as one of the ministers commissioned to the General Assembly was accepted, and Dr. Cochrane was appointed in his room. Mr. W. B. Wood, M.P.P., was also appointed in the room of Mr. Alexander Hunter, resigned.—**W. T. McMULLEN, Pres. Clerk.**

PRESBYTERY OF MINNESOTA.—This Presbytery met at Neepawa on Monday, May 23. There were present, Messrs. McKinley, Stalker, Murray, Rowand, Murchie and Dr. Robertson. An application for aid from the Aged and Infirm Ministers' Fund was presented by A. T. Coalter, together with medical certificates. After consideration it was agreed to forward the application to the General Assembly and recommend the same to the favourable consideration of the Assembly. Messrs. Beveridge and Moore were examined for license, and their trials being sustained, they were licensed in the regular way; afterwards Mr. Moore was solemnly ordained by the laying on of the hands of the Presbytery and by prayer. Commissioners to the General Assembly were appointed in place of those declining to go, Rev. D. Stalker, minister; David Morrice, Montreal; D. Yule, Montreal; W. Boulter, Picton; and Hon. E. H. Bronson, Ottawa, elders. Mr. McKinley reported that he had moderated in a call to a minister at Fracklin, which came out in favour of Mr. Beveridge. Mr. Beveridge at once signified his acceptance of the call, and arrangements were made for his induction on the sixth day of June, when Mr. McKinley would preside, Mr. Frew to preach, Mr. Stalker address the minister, and Mr. Murray the people. In the event of Mr. Stalker's absence Mr. Rowand was appointed to address the minister. Mr. Stalker presented the Home Mission Report.

PRESBYTERY OF BARRIE.—At a special meeting of this Presbytery, held on May 24, the Rev. J. A. Ross, B.A., late of Meaford, was inducted to the pastoral charge of Churchhill. The regular meeting was held at Barrie on Tuesday, May 31. There were fourteen ministers and five elders present. When the roll was made up it was observed that several of the Sessions had not appointed elders to represent them in Presbytery and Synod. It was agreed to instruct Moderators of Sessions to attend to the regular election of representative elders. Mr. Robert Little, one of the elders of New Lowell congregation, applied for the status of catechist. A committee was appointed to confer with him and report. The Rev. Messrs. Cochrane and James, and Mr. W. V. Brown, elder, resigned their commission to the General Assembly. The Rev. Mr. Findlay was appointed commissioner instead of those resigned. By changes in the roll since March the Presbytery is entitled now to send only eight ministers and same number of elders to the General Assembly instead of nine each as at the election made in March. Mr. McNeil, of Longford and Uptergrove, reported that he declared the pulpit of Knox Church, Oro, vacant on the 1st of April. A committee—Messrs. J. McD. Duncan, Carswell, McDonald, Grant, ministers, and J. J. Brown, elder—was appointed to meet at Central Church, Oro, with representatives of Guthrie and Knox Churches, invited to confer with the committee on the most desirable and practical way of supplying the field with Gospel ordinances. Mr. A. E. Neilly, graduate of Theology of Knox College, was taken on trial for license, and these being sustained, Mr. Neilly was licensed to preach the Gospel in the bounds of the Presbytery or wherever his lot may be cast. The Assembly's remit on the instruction of catechists was approved with one or two unimportant changes. Rev. H. Ceric resigned the pastoral charge of Pentangshene and Wyebridge. The resignation will be disposed of on July 26, when the next regular meeting of Presbytery will be held. It was agreed to express approval of the action of the Guelph Presbytery in relation to the Columbian Exposition to be held in Chicago, and to express sympathy with all legitimate efforts to secure the close of the Exposition on the Lord's Day and the exclusion of intoxicating drink from the grounds.—**ROBERT MOONIE, Pres. Clerk.**

PRESBYTERY OF ORANGEVILLE.—This Presbytery met May 3rd at Orangeville, Rev. D. C. Hosack, M.A., LL.B., in the chair. The Clerk reported that Messrs. McColl and Elliott had declined to attend the General Assembly, and Messrs. McRobbie and Fleming were appointed in their place. The following elders were appointed commissioners to Assembly, viz.: Mr. Robert Wood, of Erin, Mr. J. R. McGregor, of Claude, Mr. William Pearson,

of Singhampton, Mr. John Russell, of Ballinacree, Mr. James Aberdeen, of Rosemont. Dr. McRobbie submitted a minute anent Mr. Hudson's resignation, as follows: Resolved, that this Presbytery record its high appreciation of the valuable services rendered within its bounds by the Rev. Mr. Hudson, late of Dundalk. He was a faithful minister of the Word, a good pastor of the flock of Christ, and kind and genial as a man and a friend. It is with sincere regret that this Presbytery feels itself compelled to accept of his resignation, and express the hope that he may be long spared to work in the Master's vineyard. The report was adopted and ordered to be engrossed in the minutes. Messrs. J. R. Bell and J. C. Stinson presented requisite certificates and the Presbytery agreed to ask leave of Synod to take them on trial for license. Mr. Johnston submitted a report on Sabbath Observance, with the following recommendations: 1. That as a Presbytery we enter our protest against Sabbath interment, except in cases of infection. 2. That an influence be brought to bear so that places of business in our towns and villages be closed at an early hour on Saturday nights. 3. That our ministers preach at least two sermons during the year on the nature and obligations of the fourth commandment, setting before their people the various ways by which it is continually being broken, and especially enjoining on parents that they teach their households more faithfully the requirements of this law, and in every way foster a more exalted regard for its precepts. 4. That there be faithful dealing on the part of Sessions with Sabbath breakers, enforcing the law without fear or favour. 5. That as a Presbytery we heartily endorse the action of Synod of Hamilton and London in protesting against the opening of the Columbian Exposition at Chicago on the Sabbath. The report was received and its recommendations adopted. Dr. McRobbie was given leave to moderate in a call at Dundalk and Ventry, or to take steps with a view to obtaining an ordained missionary for these congregations. Mr. Fowlie, minister, and P. McGregor, elder, were appointed members of the Synod's committee on Bills. The next regular meeting of Presbytery was appointed to be held in Grand Valley on Tuesday, July 5, at 11 a.m., at which a conference shall be held in the evening, when the following subjects will be discussed, viz.: 1. Why should I take part in the work of the Church? to be introduced by Mr. Fowlie. 2. Hindrances to Christian work: (a) Worldly amusements, to be introduced by Dr. McRobbie; (b) Sabbath desecration, to be introduced by Mr. Johnston; (c) Intemperance, to be introduced by Mr. Wilson. An adjourned meeting was held at Laurel on the 18th ult., when Messrs. J. R. Bell and J. C. Stinson were licensed to preach the Gospel. Mr. Crozier reported that he had met with the people of Laurel and Black's Corners, and moderated in a call in favour of Rev. J. R. Bell. The call was signed by 100 members and thirty seven adherents. There was a guarantee for \$500 stipend, together with free manse and three weeks' holidays annually. The call was sustained and accepted by Mr. Bell, who was present, and his ordination and induction arranged for June 21, at 3 p.m., at Laurel, Mr. Crozier to preside, Mr. Fleming to preach, Mr. Hossack to address the minister and Mr. Ballantyne the people. Dr. McRobbie reported that he had met with the people of Horning's Mills and Primrose and moderated in a call in favour of Rev. J. C. Stinson. The call was signed by 112 members and twenty-two adherents. There was a guarantee for \$550 stipend annually, with four weeks' holidays. Messrs. Reid and Bates from Horning's Mills, and Graham and Ferguson, from Primrose, were heard and stated that the call was unanimous. The call was sustained. Dr. McRobbie reported a call from Dundalk and Ventry, signed by 111 members and twenty-eight adherents, in favour of Rev. J. C. Stinson. There was a guarantee for \$600 stipend and two weeks' holidays. Mr. Robert Fraser, of Ventry, and Mr. John Sinclair, of Dundalk, were heard, and stated that the call was unanimous. The call was sustained. These calls were handed to Mr. Stinson, and he asked time to consider them. Provisional arrangement was made for his induction at Primrose or Dundalk (further notice to be given). Dr. McRobbie to preside, Mr. Bell to preach, Mr. Hughes to address the minister and Mr. Wells the people.—**H. CROZIER, Pres. Clerk.**

PRESBYTERY OF GUELPH.—This Presbytery met on the 17th, in Chalmers Church, Guelph, Dr. Jackson, of Galt, Moderator. On proceeding to make up the roll of members present the question was raised as to the right of mission stations to send representative elders, when, after a long discussion, it was agreed to petition the General Assembly to give a deliverance on the subject. Session records were laid on the table, but in a large number of cases Sessions had failed to comply with the standing order of the Presbytery to produce them at the May meeting. Committees were appointed to examine those produced and at the afternoon sederunt these reported, and each record was ordered to be attested in terms of its report. The names and standing of students in the bounds were reported. On the application of Drayton, the services of Mr. Dodds, the student who has been supplying since the beginning of April, were continued through the summer months. Leave was granted to the Session and congregation of St. Andrews Church, Berlin, to have a call moderated in, after they shall have placed in the hands of the Clerk the information called for by the rules of Church procedure when such applications are made. The Presbytery hearing that Mr. John Davidson, late of Alma and Cummock, had received a call from the congregations of Bothwell, Sutherland's Corners and Florence, in the Presbytery of Chatham, it was resolved that, in the event of his accepting the same, Drs Wardrope and Torrance be appointed to represent this Presbytery at his induction when it takes place. At the afternoon sederunt the Moderator's chair was occupied by Mr. Smith, of St. Andrews Church, Guelph, Dr. Jackson being under the necessity of leaving. Leave of absence was granted also to Mr. Beattie. Mr. Norris having stated his inability to attend the meeting of the General Assembly, and neither

Mr. Rae nor Mr. Blair, the next in order of rotation, being able to go, the appointment fell to Dr. Jackson. Mr. Charles Davidson presented the report of the Finance Committee, showing the state of the Presbytery fund, and giving the names of the congregations in arrears. The Clerk was instructed to apply to these for payment. Dr. Dickson gave notice that he would move at next meeting that members of Presbytery appointed to do Presbytery work out of the bounds have their expenses paid out of the Presbytery fund. At their own request an extension of time was granted to the auditors to prepare their report. The Clerk reported the receipt and payment to the proper persons of the Home Mission and Augmentation Grants in aid coming to congregation and station in the bounds, and the efforts made to relieve the deficit in the general Augmentation Fund. A letter was read from the Post Office Department acknowledging the receipt of the memorial from the Presbytery, asking that the order be recalled to open the post office at Lethbridge certain hours each Lord's Day, and stating that the matter was under consideration. The Clerk mentioned other steps taken and the names of other post offices in which a similar desecration of the Lord's Day was practised, but apparently without sanction or even the knowledge of the authorities at Ottawa. The declaration of vacancy in St. Andrews Church, Berlin, was reported. The Committee appointed for the purpose submitted a copy of overture on the closing of the Columbia Exhibition in Chicago on Sabbath and the refusal to allow the sale or use of intoxicating liquors on the grounds at any time, and which, according to instructions, had been presented at the last meeting of Synod in Peterborough. The overture has been sent on to the General Assembly, and Dr. Jackson was appointed to support it on the floor of that house. A complaint was read from the Sabbath school at Doon against the Session and congregation there, and a committee composed of Dr. Dickson, Conventer, Mr. Smith and Mr. Rae were appointed to visit the place, meet with parties, enquire into all the circumstances, and endeavour to effect a satisfactory arrangement between them. The names of congregations in arrears to the Synod fund were reported, and the Clerk was instructed to repeat his application for payment. A petition was read from Mr. E. L. Hunt, asking the Presbytery to apply to the General Assembly for leave to absent himself for the first term of the next session of Knox College, to enter and attend lectures after the Christmas holidays, and to go forward to his examination at the close. The petition was received and ordered to be forwarded to the Assembly. Notices were read from the Presbyteries of Wallace and London that they intended to apply to the General Assembly at its next meeting for leave to receive certain ministers whose names were given as ministers of this Church. Next meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of July, at half past ten o'clock forenoon.

A BIG DEAL.

\$250,000 PAID FOR A HALF INTEREST IN THE TRADE MARK OF DR. WILLIAMS' PINK PILLS FOR THE UNITED STATES.

The brilliant reputation achieved by Dr. Williams' Pink Pills in Canada has not only extended to the United States, but has led to an important business transaction. One of the best known American proprietary medicine houses, the head of which is the president of a leading National Bank in New York State, has recently purchased a half interest in the trade mark of the Dr. Williams' Medicine Co for the United States only, for which we understand, the consideration was \$250,000. This sale is probably the first instance in which an American institution has purchased an interest in a Canadian remedy, and offers the very best proof of the sterling merits of Dr. Williams' Pink Pills, as we may be sure that the American capitalists, before venturing so large a sum on the half interest of the trade mark, fully investigated and verified the claims made for the remedy. It is a tribute, too, to Canadian medical science, which has brought to perfection this remarkable medicine.

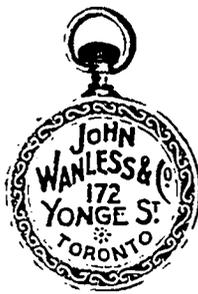
THE series of Chamber Music Concerts given under the auspices of the Toronto College of Music in the Hall of the Normal School on last Thursday and Friday, June 2 and 3, proved to be a genuine musical treat. The programmes were delightful, and the students of the Toronto College of Music who participated reflected the greatest credit upon this school and its able director, Mr. F. H. Torrington.

Peculiar

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Do. = One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown for **Sarsaparilla** itself. The title of "The greatest blood purifier ever discovered" Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of **Peculiar** sales abroad no other **Peculiar** preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has **To Itself** in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

100 Doses One Dollar



HYMENEAL.

Wedding Presents in abundance—New, Elegant, Beautiful, and Reasonable.

ENGRAVING FREE OF CHARGE.



MACD.—"The man in the moon is looking love, across the waters damp."

HARRY.—"But he looks on love in a dither of night, since the birth of The Pittsburgh Lamp."

If you want to know all about it ask any of the **GOOD DEALERS**, or write for Primer to

GOWANS, KENT & Co.

TORONTO AND WINNIPEG.

ESTERBROOK PENS THE BEST MADE.

For sale by all Stationers. ROBT. MILLER, SON & Co., Agents, Montreal.

THE HOT WEATHER IS WEAKENING.



IS STRENGTHENING.

KEEP UP YOUR STRENGTH BY TAKING IT REGULARLY.



THE ANCHOR OF HOPE

THERE IS HOPE FOR THE DYSPYPTIC IN THE USE OF

Diamond Vera Cura

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

CURES

Dyspepsia
Sour Stomach
Heartburn
Nausea
Food Rising

Bad Breath
Giddiness
Nervousness
Indigestion
Low Spirits

If your Druggist does not keep it, send 25 cts. for a box, or \$1.00 for five boxes free by Post.

ADDRESS CANADIAN DEPOT, 44 & 46 LOMBARD ST. TORONTO, ONT.

PERFECT DIGESTION

INSURED.

ADAMS' PEPSIN TUTTI-FRUTTI.

Office of Dr. E. Guernsey, 529 Fifth Ave. New York, October 22, 1891.

ADAMS & SONS CO.

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

Sold by all Druggists and Confectioners in all Packages, or for box of assorted samples which will be sent by mail, postage paid to any address on receipt of 25 cents.

Address
THE TUTTI-FRUTTI, A. V. CO.,
60 Yonge St., Toronto, Ont.

STAINED GLASS

FOR

Churches, Public Buildings and Dwellings.

HIGHEST TESTIMONIALS.

DOMINION STAINED GLASS Co.,
51 Richmond Street West, Toronto.

INWARD PILES CURED.

ST. LEON TRIUMPHANT.

Having been troubled with costiveness and also inward piles, was recommended to take

St. LEON MINERAL WATER

I did so, and received the best satisfaction, being entirely cured.

W. F. JOHNSTON,
Forest and Farm
TORONTO.

THE St. LEON MINERAL WATER Co. (Limited)
101 1/2 KING STREET WEST, TORONTO
Branch Office at Tidy's Flower Depot, 164 Yonge Street

FAT FOLKS

using "Anti-Corpulene Pills" lose 15 lbs. a month. They cause no sickness, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (sealed) 4c. WILCOX SPECIFIC CO., Phila., Pa.

MINARD'S Liniment cures Diphtheria.

British and Foreign.

A PRESBYTERIAN Church seated for 200 has been opened on Holy Island.

THE personality of Rev. Dr. Donald Fraser amounts to \$19,250. He died intestate.

MISS JANET BECK, missionary, Blantyre, has been ordained a deaconess in the Church of Scotland.

GLASGOW'S licensed premises consist of twenty-one hotels, 1,476 public-houses and 311 grocers' shops.

THE Rev. R. Rentoul, late of Darlington, has been installed in the pastorate of the Church at Clonmel.

A HUNDRED boys from H. M. S. *Caledonia* sat down at the communion on a recent Sabbath in Queensferry Church.

MESSRS. MOODY AND SANKEY have been conducting meetings in the Town Hall, Birmingham. From there they go to Ireland.

THE Irish Assembly's missionary at Damascus, Rev. J. G. Phillips, who is recovering from a serious illness, has arrived at Belfast on furlough.

A JEWISH authority estimates the number of Jews in London in 1891 at 67,523, and in other parts of the United Kingdom in 1890 25,676.

THE Rev P. McAdam Muir, of Morningside Parish Church, Edinburgh, continued the opening services of the Cooke Centenary Church, Belfast.

THE war secretary has appointed Rev. A. Stirling, of York, acting chaplain to the Presbyterian troops encamped at Strensall during the drill season.

THE Rev. Dr. Walter C. Smith, of Edinburgh, is leaving for a two months' visit to the continent, Carlsbad and Interlaken being among the places he will visit.

THE Rev. J. Guinness Rodgers has, it is understood, accepted the office of president of the London Nonconformist Council, in succession to the late Dr. Allon.

MR. R. A. WILSON, solicitor, Derry, has paid to the financial treasurer of the General Assembly \$5,000, the bequest of his uncle, which should have lapsed to himself by operation of law.

MR. ARCHIBALD STUART, a licentiate of Route Presbytery, has been appointed to the Syrian mission field; and Mr. W. H. Gillespie, M.A., of the Newry Presbytery, to the work in China.

ACCOMMODATION in private households for the General Assembly during its stay in Dublin is being arranged; Methodists and Episcopalians joining with Presbyterians in providing hospitality.

THE Rev. Dr. Cock, of Rathen, Buchan, has been presented at a public dinner with a silver service on the occasion of his ministering jubilee. Lord Saltoun, the chief heritor, made the presentation.

THE Rev. J. W. Stewart, M.A., B.D., son of Rev. J. Stewart, of Ardrishaig, has been called to Cleator Moor, and Rev. Alexander D. Gray, M.A., of Holywell, to Penrith, both in the Presbytery of Carlisle.

OXENDON congregation have agreed to address a call to Rev. John Huey, M.A., B.D., minister of Trinity Church, New Bridge Street, Manchester, where Rev. Dr. McCaw laboured for more than a quarter of a century.

LONDON Presbytery has approved of Rev. Dr. Pentecost, a Congregationalist, as "stated supply" in Marylebone Church for a year. Rev. Dr. Pierston, who is supplying the Metropolitan tabernacle, is a Presbyterian.

DR. JAMES THOMSON, emeritus professor of Civil Engineering in Glasgow University, and, like his brother, Lord Kelvin, better known as Sir William Thomson, a distinguished scientist, died recently in his seventy-first year.

As a memorial of the late Mr. and Mrs. Charles Anderson, of Glenburn Hall, there has been placed by their family in Jedburgh Parish Church a stained glass window representing the promise in Isaac and the fulfilment in Christ.

THE Rev. Dr. Johnston's jubilee was celebrated at Belfast. A conversation was held in the Botanic Gardens Exhibition Hall, when the addresses and the congregation's testimonial were presented. The Memorial Fund exceeded \$7,500.

A COMMITTEE has been formed, with Lord Herschell as chairman, to raise a fund to commemorate Mr. Spurgeon. His institutions are to be aided, a monument is to be erected at Stockwell orphanage, and a memorial over his grave.

THE Rev. Dr. Mackinnon attended the meeting of the Irish Presbyterian Assembly's Board of Missionary Directors as a deputy from the Edinburgh Medical Missionary Society, asking sympathy and support in the erection of a hospital at Damascus, to cost \$25,000.

PROFESSOR MAX MULLER regards the doctrine of the evolution of man as practically a thing of the past. He speaks of "the few biologists who, undeterred by the absence of facts, still profess a belief in the descent of man from some known or unknown animal species."

AMONG the legacies of the late Mr. Alexander Allan, of the steamship line, whose personality amounts to \$2,875,000 are \$10,000 to Wellington Church, Glasgow, \$10,000 to its Managers' Fund, \$5,000 to its Sabbath School Society, \$3,750 to its Bible Mission, and \$2,000 to each of the Church's Foreign Mission and Augmentation Funds.

IN celebration of the jubilee of Erskine Church, Glasgow, special services were held, Rev. Dr. Drummond preaching in the forenoon, Rev. James Kidd in the afternoon and Rev. James Jeffrey in the evening. A social meeting on Monday evening in the Grand National Hall was addressed by Rev. Dr. Black, Rev. Dr. Drummond, Rev. James Jeffrey, Mr. Corbett, M.P., Mr. R. Gourlay and Bailie Primrose.

MINARD'S Liniment cures Garget in Cows.

East Pittston, Me.
August 28th, 1890

Dr. J. C. Ayer & Co.,
Lowell, Mass.

Dear Sirs:- I have used Ayer's Hair Vigor for some time, and it has done wonders for me. I was troubled with dandruff, my hair was turning gray and falling out, so that I was rapidly becoming bald, but since using the Vigor, my head is free from dandruff, the hair has ceased coming out and I now have a good growth of the same color as when I was a young woman.

Very truly
Lydia O. Moody.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

PLANT FOOD.

Prices—Spring, 1892.

TERMS, - NET CASH.

Feed them!! They will feed you.

NITROGEN	NITRATE OF SODA:	SULPHATE OF AMMONIA:	NITROGEN
	\$3.00 per 100 lbs. in sacks about 300 lbs	\$4.00 per 100 lbs. in barrels. \$4.50 per 100 lbs. in 100 lb. bags.	
POTASH	\$3.25 per 100 lbs. in 100 lb. bags.	NITRO BONE PHOS.:	POTASH
	\$2.00 per 50 lbs. in boxes. \$1.50 per 25 lbs. in boxes.	\$1.50 per 100 lbs. in barrels. \$25.00 per ton in barrels.	
SULPHURIC ACID	POTASH SALT.		SULPHURIC ACID
	KAINIT.—\$1.25 per 100 lbs. in 200 lb. bags. MURIATE OF POTASH.—\$3.00 per 100 lbs. in 200 lb. bags.		
SULPHURIC ACID	SULPHURIC ACID.		SULPHURIC ACID
	SUPERPHOSPHATES.—7 to 9 per cent. Phosphoric Acid. 3 to 4 per cent. Potash. 2 to 3 per cent. Ammonia. \$2.00 per 100 lbs. \$30.00 per ton.		
SULPHATE OF COPPER.			
(Blue Stone.)			
\$2.00 per box of 25 lbs.		\$3.25 per box of 50 lbs.	
FLOWERS OF SULPHUR.			
\$2.00 per box of 25 lbs.		\$3.50 per box of 50 lbs.	
LAND PLASTER.			
\$7.50 per ton in bags.		Half ton \$5.00.	

ALFRED BOYD, 1 Wellington St. TORONTO East.

OIL CAKE | CHEMICALS | FERTILIZERS | GRAIN.

HOLLOWAY'S OINTMENT

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

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

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
And sold by all Medicine Vendors throughout the World.
N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Household Hints.

RHUBARB JELLY.—Take rhubarb stalks, wipe clean, peel and cut into inch pieces. To each pound of fruit add three-quarters of a pound of white sugar, put it on and boil until the juice is well drawn. Strain into preserving kettle, boil quickly until it clings to the spoon; skim well and put in mould or jelly glasses. Use no water.

HAM TOAST.—Slices of toasted bread with the crust cut off, two eggs, two tablespoonfuls of butter, some cold ham or tongue grated. Put the yolks and whites, well beaten, into a stew-pan, with the butter; stir them two minutes over the fire, spread them over the toast and lay over them a sufficient quantity of cold ham or tongue.

POTATO SOUP.—A quarter of a pound of butter, three large onions peeled and sliced small; stew in a stew-pan until brown; stir frequently. When ready have peeled three or four dozen of medium size white potatoes and slice them into the stew-pan with the onions and butter. Pour sufficient boiling water over for the amount of soup desired. Let them boil for two hours and then strain through a sieve in a soup tureen. Season with salt and pepper.

HAVANA SOUP.—Grate one coconut and simmer it in one quart of veal stock for half an hour. (Veal stock is made by simmering two pounds of veal bones in two quarts of cold water until reduced one-half, then strained.) Strain the stock to remove the coconut and add to the liquor one pint of cream. Heat again, and when boiling add one heaping tablespoon corn starch mixed smoothly with one tablespoon of hot butter. Season with salt and white pepper. Beat the yolks of two eggs, add one cup of broth, pour in to the tureen, turn in the boiling broth and mix well. Serve with boiled rice.

TO COOK A YOUNG CHICKEN.—Scalding water is too hot for young chickens. Put in a pint of cold water to a half a gallon of hot. When scalded, pick the chicken clean, taking off all the pin feathers. Put it in a pan of cold water and wash off what feathers remain; then hold it over the flames and scorch off the hairs. When ready to fry, put in the pan two spoonfuls of lard and one spoonful of butter. When hot have the chicken cut up and well drained; salt and pepper and roll the pieces in flour, and brown them well on both sides, being careful not to burn them. Cover tightly, and place on the back of the stove, with a little water to steam a few minutes. Have ready one pint of cream or milk, in which one spoonful of flour has been smoothly mixed. Take out the chicken and put the pan over the fire. Stir in the milk, and flour, and this makes good gravy.

TO COOK RHUBARB.—The abundance of rhubarb now in market, calls fresh attention to the value of this herb, both as a pie plant and for stewing, as well as for rhubarb wine. The best way of cooking rhubarb is to wash the stalks, cut them in small pieces without peeling them and throw them in an earthen pipkin with about two tablespoonfuls of water to every bunch of rhubarb. Let them cook slowly in the pipkin after also adding about a cup of sugar to a bunch of rhubarb. The sugar will draw the juice out of the rhubarb, and when this is accomplished the pot should be pulled forward gradually and the rhubarb stewed till tender. Taste of it and add more sugar if it is needed. This makes a rich red sauce and is far richer than when the rhubarb is peeled. For pies, line a platter with rich crust, egg it with the white of an egg, fill it with fresh pie plant, cut in pieces, add a cup of sugar and a half teaspoonful of butter. Cover it with a very thin, rich crust and bake it for about an hour. When the pies are done, sprinkle them with powdered sugar. Leave the door open for fifteen minutes after the pies are sprinkled with sugar and before they are taken out.

Should you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

MINARD'S Liniment cures Colds, etc.



CURES DYSPEPSIA

By acting upon the liver, stomach and bowels and purifying the blood, it removes every particle of the foul, impure or morbid matters which obstruct the proper working of the digestive organs and cause dyspepsia. This explains why B.B.B. succeeds in curing even the most obstinate cases.



CURES CONSTIPATION

By regulating the bowels and removing all foul accumulations, it promptly and permanently cures this disease no matter of how long standing the case may be. B.B.B. acts in a natural, thorough and pleasant manner, never causing nausea or griping.



CURES BILIOUSNESS

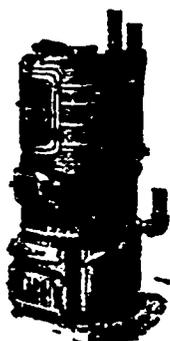
By regulating and toning the liver and removing excess of bile, this distressing disease, which is the frequent cause of sick headache, dizziness, etc., is cured without fail. No remedy has ever performed so many permanent cures in the same space of time as has B.B.B.



CURES SCROFULA.

This scourge of humanity arises chiefly from bad blood, for which B.B.B. has proved itself the most successful remedy of modern times. It completely frees the blood of every impurity, from a common pimple to the worst scrofulous sore. Pimples, blotches, boils, rashes, eruptions, sores, etc., vanish at once before the wonderful purifying powers of B.B.B.

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



"Note attractive design."

THE SPENCE

"DAISY" HOT WATER BOILER

Has the least number of Joints.

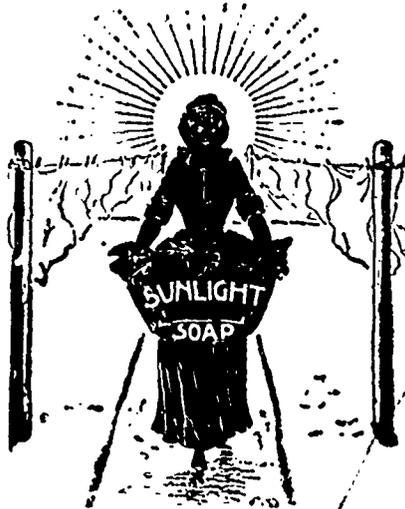
Is not Overrated.

Is still without an Equal

WARDEN KING & SON,
637 CRAIG ST. MONTREAL.

BRANCH, 32 FRONT STREET WEST, TORONTO.

**AN EASY WASH
SIMPLE AND CLEAN**



Without Hot Steam and Siftell
Without Washing Powders
Without Hard Rubbing
Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING



Which has been awarded
7 Gold Medals for Purity
and Excellence.

Its **UNEQUALLED QUALITY** has given it the largest sale in the world.

You can use "Sunlight" for all purposes, and in either hard or soft water.

Don't use washing powders as with other soaps. "Sunlight" is better without.

WORKS: PT. SUNLIGHT LEVERHOOR, LIMITED
NEAR BIRKENHEAD TORONTO

**TORONTO
CARPET CLEANING CO.**
TELEPHONE 2686.

Carpets Cleaned by the most improved machinery, without injury to goods. Carpets and Oilcloths Laid, Feathers Renovated, Mattresses Made Over, Furniture Repaired.

PFEIFFER & HOUGH BROS.
44 LOMBARD STREET.

THE SCOTTISH MINSTREL—10c
CONTAINING THE FOLLOWING SONGS,
WITH WORDS AND MUSIC:
Callie Herrin—Auld Robin Gray—Bonnie Prince Charlie—Flora MacDonald's Lament—Nao Luck About the Hooso—Scottish Blue Bells—Tak' Yer Auld Cloak About Ye—The Braes o' Yarrow—Bonnie Dundee—Dear Land Ayt the Sea—My Nan—O—Tullochgorum—The Sweetest Word on Earth is Hamo—Pibroch of Donuil Dhu—The Flowers of the Forest—Dinna Faah Yer Heed!—The Land o' the Leal—Away, ye gay Landscapes—Scotch Dainties: Brose, Parritch, Kail, Baggis, an Bannocks—Wao's me for Prince Charlie—Oh! Saw Ye My Wee Thing—Sons of Scotland—When the Kyo Comes Hamo—Return, My Darling—My Heart is Scotland's Yet—O! Aro Ye Sloopin', Maggie—Scots Wha Hae!—Willie's Gane to Melville Castle—Whistle O'er the Lave O't—My Dear Hielan' Laddie, O—The Scottish Emigrant's Farewell—Fear a' Bhata; or, The Boatman—Blue Bonnets over the Border.
POST FREE TO ANY ADDRESS ON RECEIPT OF TEN CENTS.
IMRIE & GRAHAM, Music Printers,
26 & 28 Colborne St., Toronto, Can.

Household Hints.

WORTH KNOWING.

That you can make your own hand grenades, to be used in case of fire, by filling old quart bottles with the following: Chloride of lime, crude, twenty parts; common salt, five parts; water, seventy-five parts. Those who have convenient hand-pumps may keep this solution handy and throw it with the pump.

That you can clean your brass kettle with a solution of oxalic acid in water: apply with flannel, wash off, and polish with chamois-skin.

That, if you drop acid on your clothes, the immediate application of ammonia will destroy the effect.

That you can keep butter and milk fresh a long time in warm weather without ice, wrapping a large porous pot in a wet cloth and invert it over the butter or milk. The external evaporation cools the interior.

That you can make your own white wine vinegar by adding five gallons of rain-water to ten pounds of mashed raisins and letting it stand in a warm place for a month.

That a water-bottle, the interior of which has become coated with carbonate of lime from hard water, may be cleaned by washing in water in which a teaspoonful of spirits of salts has been dissolved. Rinse well before using.

That citric acid will remove ink stains.

That copper may be cleaned by adding a little solution of bichromate of potash to diluted nitric acid. This should be used with care.

That hot water used in making a sponge cake will make it much whiter. Cold water produces a yellow cake.

That a little borax or soda in the dish-water makes brighter tinware and is better than soap.

That jelly will not mould if a thin layer of paper dipped in the white of an egg is laid upon the top.

That half a teaspoonful of sugar gives a fine flavour to brown gravy.

SMOKED BEEF OMELET.—Beat together three eggs, a tablespoonful of milk, a scant teaspoonful of salt and an ounce of smoked beef that has been chopped fine. Finish as for plain omelet.

PANNED SHORTCAKE.—Put a quarter of a pound of butter into one pint of flour; add one teaspoonful of baking powder. Mix and moisten with half a cup of milk. Knead lightly, roll out, cut into large biscuits and bake on the griddle. Split, butter and serve very hot.

SCRAMBLED EGGS.—For three eggs, take four tablespoonfuls of cream or milk, a little chopped parsley, pepper and salt, a tablespoonful of butter and dust of nutmeg. Stir it well over the fire in a pan till it thickens, then put it on little squares of toast; serve quickly.

HASHED POTATOES.—Cut the potatoes as for a pie; put them in a pan with a little chopped onion, pepper and salt; add a little butter, allowing about half an ounce to each pound of potatoes, and quarter of a pint of water; cover the pan and let them stew moderately about thirty or thirty-five minutes.

NICE PROVERBS.—Beat two eggs without separating; add one cup of milk and a quarter of a teaspoonful of salt. Put one cup flour into a bowl, add gradually the milk and egg to it, mix and strain. Bake in hot iron pans in a moderate oven thirty minutes. These are nice for breakfast, luncheon or for dinner, served with a good pudding sauce.

SHIRRED EGGS WITH TOMATO SAUCE.—Butter some small shirring moulds and sprinkle inside some chopped parsley. Break into each a fresh egg and put a bit of butter on the top with a pinch of salt. Set the moulds in a pan of water reaching nearly to the top of the moulds, and cook in the oven till the eggs are set. Have ready some round pieces of toast or fried bread and slip each egg on one, using a knife to loosen the edges. Make a thick tomato sauce from a can, and add a teaspoonful of flour rubbed smooth in hot, melted butter, some salt and cayenne pepper. Pour the sauce around the eggs and serve very hot.

Miscellaneous.

J. YOUNG,
THE LEADING UNDERTAKER,
347 Yonge Street
TELEPHONE 679.

KINDLING WOOD FOR SALE.
Thoroughly Dry, Cut and Split to a uniform size, delivered to any part of the city or any part of your premises. Cash on delivery, viz. 6 Cents for 24, 12 Cents for 32, 20 Cents for 33. A Crate holds as much as a Barrel. Send a post card to
HARVEY & Co., 20 SHEPPARD ST.,
Or go to your Grocer or Druggist and Telephone 1570.

DALE'S BAKERY,
579 QUEEN ST. WEST, COR. PORTLAND
Celebrated Pure White Bread.
Dutch Brown
Best Family Home-Made Bread

TRY DALE'S BREAD.
TORONTO
Parisian Laundry.

HEAD OFFICE
102 QUEEN STREET EAST.
A. M. DONALD, PROPRIETOR
TELEPHONE 1493.
Parcel Called for and Delivered to any part of city.

LADIES.
TRY MADAM IRELAND'S
HERBAL TOILET SOAP.
One of the Leading Soaps of England. It removes all Blemishes, Wrinkles and Freckles, Softens the Skin, and produces a Clear and Healthy Complexion. Sold by all Druggists.
272 CHURCH ST., TORONTO.

ELIAS ROGERS & CO'Y
 ROGERS' COAL.
THE VERY BEST
HEAD OFFICE
20 KING ST. WEST
TORONTO

COAL. — WOOD
LOWEST RATES

T. R. HAIG,
DEALER IN
Coal and Wood of all Kinds
Office and Yard—513 to 547 Yonge Street,
just south of Wellesley Street.

G. T. MacDOUGALL,
COAL AND WOOD.
All Orders Promptly Attended to
251 Queen St. East, near Sherbourne

GAS
FIXTURES.

GREAT BARGAINS.

Largest Assortment
IN THE DOMINION.
KEITH & FITZSIMONS
109 KING ST. W., TORONTO.

Miscellaneous.

Miscellaneous.

Miscellaneous.

Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

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

IN SPRING

Infants fed on Nestle's food in Spring become strong and vigorous. They stand the heat and avoid summer complaints in a noticeable manner. Begin the use of Nestle's Food at once. Sample sent free on application to

THOS. LEEING & Co., Montreal.

NESTLE'S FOOD

Incorporated 1886. **TORONTO** Hon. G. W. ALLAN President.

CONSERVATORY OF MUSIC
FIFTH YEAR

ARTISTS' AND TEACHERS' GRADUATING COURSES IN ALL BRANCHES OF MUSIC

University Affiliation
SCHOLARSHIPS, DIPLOMAS, CERTIFICATES, MEDALS, etc.

SCHOOL OF ELOCUTION
 Comprising one and two year courses with diploma, under the direction of MR. S. H. CLARK, assisted by a competent staff. Delsarte classes taught by an eminent specialist. Separate calendar issued for this department.

120 page Conservatory Calendar mailed free.

EDWARD FISHER, Musical Director.
 Cor. Yonge St. and Wilson Ave.

THE SWIFT
Safety Bicycle

has been produced with the view to raise the English Wheel from the DEAD LEVEL OF GOOD to a position of UNQUESTIONED SUPERMACY when viewed either as simply a Road and Racing Machine, or as a specimen of modern art and workmanship. It would be impossible to include in this advertisement a list of its advantages and superior qualities, but on application we will mail illustrated Descriptive Catalogue free, or our Sales Show Rooms exhibit the Bicycles and fully explain wherein lies the points of special merit. Address

FRANK S. TAGGART & CO.
 89 KING ST. WEST, TORONTO, CANADA

COMFORT AND RELIEF FOR INVALIDS
 AT THE **Canada Truss Factory**
 Before. 712 CRAIG ST., MONTREAL. After.

Gross' Chest Expanding Steel Shoulder Brace.
THE DEAF MADE TO HEAR.
 Send for Circulars and Price Lists.

MANUFACTURER OF ALL KINDS OF INSTRUMENTS FOR **PHYSICAL DEFORMITIES.**
ARTIFICIAL LIMBS, ELASTIC STOCKINGS, AND ALL KINDS OF RUBBER GOODS.
RHEUMATIC BELTS, CHAINS & IN-SOLES BATTERIES, ETC.,
 OF EVERY DESCRIPTION.
 SEND FOR CIRCULARS.
 Agents Wanted for the NEW PATENT TELEPHONE PAD.

BIRTHS, MARRIAGES & DEATHS
NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.
 At 5 Huntley street, on Thursday morning, the 2nd inst., the wife of T. E. Moberly, of a daughter.

MARRIED.
 At Guelph, on the 24th May, by the Rev. J. C. Smith, B.D., David McCrae, of Sarnia, to Clara Lowry, of this city.

At the residence of the bride's father, 22 Cottingham street, on the 1st of June, by the Rev. Dr. McTavish, Neil Carmichael to Jean Kirkwood, only daughter of Alex. H. Crawford, all of Toronto.

At the residence of the bride's father, A. Davis, Esq., on June 1st, by the Rev. James Carmichael, Mr. R. W. Stewart to Miss Minnie Davis, all of King.

On the 2nd June, at the residence of Mr. H. W. Nelson, 196 Beverley street, Toronto, by the Rev. Cecil Owen, John J. Mackenzie, son of D. K. Mackenzie, St. Thomas, to Agnes Kathleen, second daughter of the late Wm. Rogers, Esq., Killaloe, Ireland, and granddaughter of the late Col. Wm. Rogers.

At the residence of the bride's parents, in Galt, on Thursday evening, June 2, by the Rev. Dr. Jackson, of Knox Church, Wm. James Trotter, L.D.S., D.D.S., eldest son of James Trotter, jeweller, of Galt, to Miss Helena Alexandria Victoria, eldest daughter of Dr. T. W. Vardon, coroner of the county of Waterloo, and member of the Town Council of Galt.

At the residence of the bride's father, Clover Hill, Ont., by the Rev. Burnett, of Alliston, Hattie, second daughter of Rev. J. W. Hewitt, to W. E. Jordan, of Erie, Pa., formerly of Parry Sound, Ont.

DIED.
 Of diphtheria, on May 31, at his father's residence, 672 Euclid avenue, James Max, only son of Rev. W. A. J. and M. G. Martin, aged 6 years 6 months and 4 days.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, July 26, at 11 a.m.

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

BRUCE.—At Chesley, July 12, at 2 p.m.

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

GUELPH.—In Chalmers Church, Guelph, on Tuesday, July 19, at 10.30 a.m.

HURON.—At Goderich, July 12, at 11 a.m.

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

MAITLAND.—At Wingham, Tuesday, July 12, at 11.15 a.m.

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

PARIS.—In Knox Church, Woodstock, on July 12, at 12 noon.

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

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

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

SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m.

TORONTO.—In St. Andrews Church West, on Tuesday, July 5, at 10 a.m.

WHITBY.—At Oshawa, Tuesday, July 19, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, August 9, at 3 p.m.

AMERICAN FAIR.

334 Yonge Street, } TORONTO
 191 Yonge Street, near Queen }

No. 1 Heavy trunk straps 39c, worth 50c. Finest assortment of Shawl and Satchel straps bought at a sacrifice, and our customers shall have the advantage. Strong solid handles with 3-foot straps 10c, worth 25c. Children's play Harness, 10c, worth 20c.

Campers' supplies at most popular prices Here \$1 buys more than \$2 usually.
 Eddy's Wooden Pails 15c, worth 25c.
 Galvanized Ironware. Tin and Agate Ironware at one-half usual prices.
 Best Tin Steppers 8c, worth 15c.
 Teapots 11c up.
 Agate Iron Teapots 57c, worth \$1.25.
 Mrs. Potts' Irons 84c, Sad Irons 3 3/4 lb. Finely finished Curtains Poles 24c.
 Best Linen and Oil finished Shades on Hart Shorn Spring Roller 49c, with pretty fringe 79c.
 Pillow-sham Holders 24c, worth 50c.
 Lanterns 39c, worth 75c.
 Pears' Soap 10c.
 Castile white Bars 5c, worth 10c.
 A special clearing sale of Albums now on at less than half-price.
 Open Evenings at both Stores.

W. H. BENTLEY.

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

GRIMSBY PARK.

The Ontario College of Oratory
 FRANCIS J. BROWN, President,
 WILL HOLD ITS
SUMMER SESSION
 of six weeks commencing JULY 5, 1892, at this delightful Summer Resort.

Delsarte Philosophy, System based on the Trinity of Man. Mental, Moral and Physical Culture. Each teacher a specialist. Course thorough and scientific. For Calendar address

A. C. MOUNTEER, B.E.,
 391 Yonge Street, Toronto.

MISS VEALS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

50 and 52 Peter Street - Toronto

English, Mathematics, Classics, and Modern Languages.
 Superior advantages in Music and Art.
 Home care and discipline combined with high mental training.
 Resident, Native German, and French teachers.

MORVYN HOUSE,

350 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL,
 For Resident and Day Pupils.
MISS LAV, Principal
 (Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.
 Those young ladies who have passed the required examinations are presented with a certificate indicating their stage of advancement.
 Special advantages are given in Music, Art, French, German and Elocution.
 Morvyn House also offers all the refining influences of a happy Christian home.

AGENTS

LIFE OF HON. ALEX. MACKENZIE, by Wm. Buckingham, ex-Private Secretary, and Hon. G. W. Ross. Endorsed by Mrs. Mackenzie. Only edition out. Over 600 pages. Well illustrated. Outfit 30 cents. Secure agency at once. C. R. PARISH & CO., 30 Toronto St., Toronto.

STUDENTS Ladies and Retired Ministers may largely augment their income by canvassing for us. Outfit free. For particulars address DOMINION SILVER CO., 6 Wellington Street East, Toronto.

BOOKS FOR LADIES.

- Send by Mail on receipt of the following Prices:—
- Artistic Embroidery. By Ella R. Church. 128 pages. Profusely Illustrated..... 50
 - Complete Book of Home Amusements..... 25
 - Complete Book of Etiquette, and Letter Writing..... 25
 - Compendium of Music. Collection of Songs, Ballads, Dances, Selections..... 25
 - Ornate Patch Work. This is the best book yet published on this branch of fancy work..... 25
 - Wooly Knit and Crochet Work..... 20
 - How to Crochet. Explicit and easily understood directions. Illustrated..... 15
 - How to Knit and What to Knit..... 20
 - Kensington and Lustrre Painting. A Complete Guide to the Art..... 25
 - Kensington Embroidery and Colour of Flowers. Explicit information for the various stitches, and descriptions of 70 flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower. Profusely illustrated..... 25
 - Knitting and Crochet. By Jennie June. 200 illustrations. Knitting, macramé and crochet, designs and directions..... 50
 - Ladies' Fancy Work. Edited by Jennie June. New and revised edition, with over 700 illustrations..... 50
 - Letters and Memoranda. By Jennie June. Over 1,000 illustrations..... 50
 - Mammoth Catalogue of Stamping Patterns. 135 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustrre Painting, alphabets, monograms, braiding patterns, etc..... 25
 - Macramé and Hair Pin Crochet Work. Designs for fringes, afghans, etc..... 15
 - Modern Cook Book and Medical Guide..... 25
 - Modern Book of Wonders. Containing descriptions and illustrations of the most wonderful works of Nature and Man..... 25
 - Needlework. A manual of stitches in embroidery and drawn work. by Jennie June. 200 illustrations..... 25
 - Ornamental Stitches for Embroidery..... 15
 - Paints, Tints, or Drawn Work. Profusely illustrated..... 25
 - Usage of the Best Society. A Manual of Social Etiquette..... 25

ADDRESS:
Presbyterian Printing & Pub. Co.,
 1 Jordan Street, Toronto.



INCORPORATED 1890.
 Affiliated with the University of Toronto.
TORONTO COLLEGE OF MUSIC, LTD
 Thoroughly equipped in every department.
 MEDALS, CERTIFICATES, DIPLOMAS.
 West End Branch College, corner Spadina Ave. and College St., over Dominion Bank Building. Send for Calendar.
F. H. TORRINGTON, DIRECTOR
 12, 14 PEMBROKE ST., TORONTO.

THE COLLEGE OF COMMERCE

LEADS IN
BUSINESS AND SHORTHAND EDUCATION.

Write to W. A. WARRINER, Bloor Street east, Toronto, for Prospectus.

BOOKS OF MELODY

MIRTHFUL MUSIC A new and most excellent collection of new and selected Quarts, arranged in pleasing style for Male Voices. Price, 40 Cents Postpaid.

NATIONAL SONGS OF IRELAND A book of the best of the melody and patriotic songs of Ireland, selected from one of the finest collections of Irish music in this country, with Piano accompaniments, arranged by eminent musicians. Octavo. Price, \$1.00 by Mail.

POPULAR COLLEGE SONGS Contains 130 pages of the best and latest College Songs which the famous Glee Clubs have brought prominently before the public. Price, 50 Cents by Mail.

APT ANTHEMS A collection of new and serviceable Anthems, the special feature being the absence of Solos throughout. Price, 40 Cents by Mail.

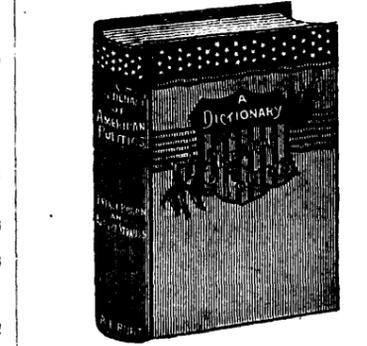
CHORUS KING The latest book by this well known writer and chorus director. It contains by H. R. PALMER, music of a high order, both original and selected, and will be found most acceptable for chorus and class work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS. Nos. 1 and 2. A collection of songs for the Elementary Department prepared by G. F. JUNKERMAN, Supt. of Music in the Public Schools of Cincinnati. Bright fresh music, all of which has been thoroughly tested in the school room. Price of each Number, 10 Cents by Mail.

—PUBLISHED BY—
THE JOHN CHURCH CO., Cincinnati, O.
 Root & Sons Music Co., Chicago. The John Church Co., 13 E. 16th St., New York

DICTIONARY OF AMERICAN POLITICS

Comprising accounts of Political Parties Men and Measures, Explanations of the Constitution, Divisions and Political workings of the Government, together with Political Phrases, familiar Names of Persons and places, Noteworthy Sayings, etc. By EVERT BROWN and ALBERT STRAUSS 565 pages Cloth binding.



Senator John Sherman says:—"I have to acknowledge the receipt of a copy of your 'Dictionary of American Politics.' I have looked it over, and find it a very excellent book of reference which every American family ought to have."
 Sent, post paid, on receipt of \$1.00.
OXFORD PUBLISHING CO'Y,
 5 JORDAN ST., TORONTO.

THE NORDHEIMER
PIANO
 Satisfies The Most Critical.

A. & S. NORDHEIMER,
 15 KING STREET EAST, TORONTO.

CRAB APPLE BLOSSOM

THE NEW PERFUME OF THE CROWN PERFUMERY CO. 177 NEW BOND ST. LONDON.

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

"A DESIRABLE CHRISTMAS PRESENT."

THE BUSY MAN'S MAGAZINE

THE REVIEW OF REVIEWS

AROUND THE WORLD IN THIRTY DAYS

"1000 Publications for \$2."

Burdock BLOOD BITTERS CURES DYSPEPSIA. CURES DYSPEPSIA. CURES DYSPEPSIA.

PROMOTES DIGESTION.

Mr. Neil McNeil, of Leith, Ont., writes:
 DEAR SIR.—For years I suffered from dyspepsia in its worst forms, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.