

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

The Canada Presbyterian

Vol. 21.—No. 22.
Whole No. 1059.

Toronto, Wednesday, June 1st, 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

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. Praised so heavily 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.

350 pages, Gilt Edges. Size, 8 1/2 x 10 1/2 inches. Extra Fine Cloth. Design in Ink, Gold and Silver.

\$2.50.

WILLIAM BRIGGS,
Wesley Buildings, Toronto.

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

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

Books.

COLTON'S NEW

Missionary Map of the World
(IN HEMISPHERES)

Showing 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 populations and religions of the world. The map is printed on strong cloth. Size 8x14 1/2. 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
102 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, ENGL.,
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 stocks 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.

GENERAL ASSEMBLY AT MONTREAL.

RAILWAY ARRANGEMENTS

REDUCED RATES

Will be granted as in past years. Delegates will, on getting ticket at station, ask for a receipt for their fare, or a Standard Certificate, which the railway supplies. Full fare will be paid on going, and when the Certificate is signed by the Clerk at the Assembly, Return Tickets will be given for

ONE-THIRD FARE,
if over 50 and less than 300 are present, and **RETURN FREE**

if over 300. The wives of Delegates will have the privilege.

By Steamboat the rates will be—Toronto to Montreal, for Delegate, \$10. If total attendance is less than 300, return fare will be \$3.15 by boat or either railway. If 300 or over, \$2. This arrangement on certificate plan. Certificates can be got from the steamboat office, and these will be signed in Montreal, as in the case of railways.

W. REID.
Toronto, 14th May, 1892.

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., 36 and 348 Jarvis Street. HOMOOPATHIST.
Specialties: Diseases of Children and Nervous Diseases of Women. Office Hours—11 a.m. to 12 m. and 4 p.m. to 7 p.m., Saturday afternoons excepted.

W. M. 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
48 1/2 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
MERCHANT TAILOR
415 YONGE STREET, ASSOCIATION HALL
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.
7 Wellington Street W., Toronto.

AGENT made \$21 in four days selling Doctor Bridgman's Electric Belts, Brushes and specialties. **SAMUEL PERKINS.**
Sample free. Territory. **DR. THOS. SPEERS**
Sole Agent, Toronto.

Miscellaneous.

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

FOR RENT TO LET
NOTMAN & FRASER.

HAMILTON STEAMBOAT Co.
Palace Clyde built Steel Steamers
MACASSA AND MODJESKA.
BETWEEN
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. ARMSSTRONG,
Manager, Agent, Colborne Wharf

DOMINION LINE
STEAMSHIPS.
LIVERPOOL SERVICE.

From Liverpool	Steamers	From Montreal
May 14	Sarna	June 1
May 19	Labrador	June 8
May 27	Oregon	June 15
June 3	Toronto	June 22
June 10	Doninion	June 29

Passengers embark after 8 o'clock evening previous to sailing, date.
Saloons amply large and airy. Every attention paid to comfort of passengers.
Rates of Passage: First Cabin, \$40 to \$50. 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 Liverpool	Steamships	From Montreal
May 14	Lake Nipigon	June 1
" 21	Lake Huron	" 8
" 28	Lake Superior	" 15
June 4	Lake Winnipeg	" 22
" 11	Lake Ontario	" 29
" 18	Lake Nipigon	July 6

Saloon Tickets, Montreal to Liverpool, \$40 and \$50. Return Tickets, \$80 and \$90, according to Steamer and Accommodation. Storage 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.

WESTERN ASSURANCE COMPANY.
FIRE AND MARINE.
Capital and Assets over - \$1,600,000.00
Annual Income over - 1,500,000.00
HEAD OFFICE:
Cor Scott and Wellington Sts,
Toronto.

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

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

LEMONS 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
AND
SAFE DEPOSIT TRUSTS CO.
VAULTS
Cor. Yonge and Colborne Sts.

Capital \$1,000,000
Guarantee and Reserve Funds \$150,000

Hon. Ed. Blake, Q.C., LL.D., President
E. A. Meredith, LL.D.,
John Hoskin, Q.C., LL.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.

NATIONAL ASSURANCE CO. OF IRELAND.
INCORPORATED 1822.
CAPITAL, - - \$5,000,000.
Chief Agent for Canada:
MATHEW C. HINSHAW, MONTREAL.
WOOD & MACDONALD
AGENTS FOR TORONTO
36 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. RATHWAY, Manager, MONTREAL.
GRATEFUL-COMFORTING EPPS'S (BREAKFAST) COCOA
Needs only Boiling Water or Milk.

THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JUNE 1st, 1892.

No. 22.

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's 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 Rolls 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.

THE following members of the English Presbyterian Synod have been appointed to confer with six members of the Welsh Calvinistic Methodist General Assembly on the best means of bringing the two Churches into closer union, viz.: Rev. Dr. Munro Gibson, Rev. Dr. Lundie, Rev. Dr. Thoburn McGaw, Sir G. B. Bruce, Mr. James Goodman, and Mr. R. Amos.

THE British Sunday School Union embodies some interesting figures in their annual report: There are in the United Kingdom 45,000 schools in which upwards of 700,000 teachers are engaged in instructing 7,000,000 scholars. In the United States there are upwards of 100,000 Sunday schools, more than 1,000,000 teachers, and 8,500,000 scholars. In the whole world the schools are said to number 183,390, the teachers 1,999,569, and the scholars 17,716,212.

THE seventy-seventh anniversary festival of the Caledonian Asylum was held recently at the Freemasons' Tavern, under the chairmanship of H.R.H. the Duke of Connaught and Strathearn. He takes the place of his late Royal Highness the Duke of Clarence and Avondale, who had agreed to preside. There are at present 165 orphan boys and girls in residence in the asylum, and on Sunday they worship alternately at the Caledonian Road Church and at Regent Square.

THE Rev. John McNeill has been conducting a most successful series of meetings in Dundee. The audiences have been crowded, and the public interest has been very great. Mr. McNeill said he was tired of preaching to the church-going mob, who flock to church and flock back again, and did nothing. Speaking from the words, "And the Spirit and the Bride say, Come," he insisted that evangelistic preaching was the greatest of all preaching.

THAT human nature is pretty much the same the world over, the following, supplied by a Scottish contemporary, is a good illustration: At a public meeting in Edinburgh in connection with the Zenana mission, Miss Nairn presiding, it was stated by Miss Hogg, of Old Calabar, that one of the difficulties in her mission was the love of dress on the part of the converts, and their insubordination to their Christian husbands. The women wanted silks, satins and velvets, and instead of doing as they were bid, as they formerly had to do in the harems, they now had their say in everything.

THE Prisoners' Aid Association of Canada are asking the co-operation of the Church and all interested in the cause of prison reform in their efforts to rescue destitute and neglected children from a criminal career. The commission appointed by the Ontario Government to enquire into and report upon the cause and prevention of crime in the province reported over a year ago, and made some very important recommendations, especially with regard to juvenile crime, which they found to be sadly on the increase in the province. These recommendations were unanimously endorsed by a large and influential conference, held in Toronto in November last, and composed of Prison Reform experts and representatives from all the Churches and several

other bodies. The association are now making an appeal to the Churches to join with them in urging the Ontario Government to take up and deal with this important question without further delay; and also to join with them in petitioning the Dominion Government to co-operate with the Local Government in inaugurating these desirable reforms.

AT the United Presbyterian Synod Dr. Henderson, ex-Moderator, gave in the report of the Committee on the Revision and Enlargement of the Hymnal. During the year conferences had taken place with the Praise Committee of the Free Church with a view to promoting uniformity in the hymnals used in the Free and U.P. Churches. It was unanimously agreed to represent to the Synod that a joint hymnal is both desirable and practicable and to request that the Synod give the committee power to co-operate with the Free Church Committee in compiling a hymnal for use in both Churches. On the motion of Dr. Kennedy, who expressed the hope that they should soon have a common hymnal for all Presbyterians, the report was approved and the request of the committee was granted.

AT the meeting of Synod of the United Presbyterian Church in Edinburgh, the question of combining theological instruction with the Free Church has been shelved for the present, the Synod having agreed to fill the vacancies in the teaching staff of the United Presbyterian College. Contrary to expectation, Dr. Andrew Thomson, though receiving a large vote for the Principalship, was not elected. Three names were proposed, Drs. Thomson, Hutton and Orr. The vote stood, Dr. Hutton 293; Dr. Thomson, 194; and Dr. Orr, 172. It is not, however, a permanent appointment, but only for five years, and the salary attached is the modest sum of \$500, it being understood that Principal Hutton will retain the pastorate of his congregation in Paisley. Dr. Wardrope, of West Calder, by a large majority was elected to fill the Chair of Systematic Theology, and Mr. Hislop, a young man, that is, for a professor, who has been pastor in Helensburgh since 1876, was chosen to fill the Chair of Practical Training. There is every reason to expect that with the infusion of new life and vim, the United Presbyterian College, adapting itself more fully to the special requirements of the time, will surpass in efficiency the old U.P. Hall in its palmiest days.

THE London *Presbyterian* says: The Synod in England in connection with the Church of Scotland met last week in London; and an important suggestion was made by the Rev. Mr. Niven, of Glasgow, who seconded the vote of thanks to our representatives (Rev. Dr. McEwan and Mr. G. W. C. Shield) which had been moved by Mr. J. A. Campbell, M.P., of Stracathro. This was to the effect that our Synod might see its way to appoint deputies to the General Assembly of the Church of Scotland. We trust this suggestion will be taken into serious consideration on our part. We cannot, indeed, be too careful not to give any occasion of offence to those sister Churches in Scotland with whom we are already federated. The Free Church and the United Presbyterian Church stand in very close and kindly relationship to ourselves. We believe, however, that, in spite of the burning question of disestablishment, the Church of Scotland is feeling its way to something of a friendly sympathy with the non-established Churches. There are signs that the coming battle will not be fought with that extreme bitterness which would leave behind it a legacy of hatred and alienation. The great question of Presbyterian reunion is slowly telling on the spirits of the combatants on both sides. Our Church has never deemed itself called on, as a Church, to take sides in that conflict, although many of our men have not made any secret of their views, or held themselves back from supporting the movements with which they sympathized. To us the Church of Scotland is a great Presbyterian Church, with the question of its alliance with the State we are not

concerned. Should our Synod see its way to send deputies to the General Assembly, that would not commit us to any particular view, or preclude us from any action we might deem it right to take. It would simply emphasize our common Presbyterianism, and nothing more.

OF Principal Hutton, who has been appointed successor to the late Principal Cairns, the *Christian Leader* says: The United Presbyterian Church has done its best to balance the great position and dominant authority of Principal Rainy by appointing the next most distinguished platform advocate of Disestablishment to the principalship of their college, which is now held on a new limited tenure of five years' duration. Dr. Hutton has emphatically deserved well of his Church. He has fought her battles manfully, ever foremost in the fray, undismayed when the strokes of the enemy were severest. He is indeed one of the men who have been made by the bitter enmity of the *Scotsman*. He is now sixty seven years of age, but truly young for his years. He was ordained in 1851 to the charge of the congregation in Paisley, in the pastorate of which he still remains. He is well known also as a prominent temperance advocate, and is president of the United Presbyterian Total Abstinence Union. The Principal is an excellent preacher of the old school, and speaks still better upon the platform. Strong logical connection and apt and ready illustration are marked features in his public speech. There is never any mistake as to what Principal Hutton means. He does not practise sitting on the fence, or worship "the cult of the jumping cat." We believe that he will be widely useful in his new position, and that the best interests of the college and its students may be committed to him.

THE fifty-second annual meeting of the Upper Canada Bible Society was held in Knox Church last week. Sir Daniel Wilson, President of Toronto University, occupied the chair. The annual report stated that since the organization of the Society, in 1840, the blessing of God had rested upon it, and steady progress had marked its course. The issue of the Scriptures, and the revenue, have largely increased from year to year, and the work of the Society has been greatly extended, embracing the whole territory from Kingston to the Pacific coast, except a small portion occupied by the Western Ontario Society in the neighbourhood of London. Sixteen new branches have been formed and others resuscitated during the past year. In the city of Toronto branch Bible Societies have been organized in seven different districts, three of which have already shown the result of their labours by sending in their collections, while the others are expected to be in active operation during the coming year. It is hoped that this method will largely increase the subscriptions from the citizens and eventually relieve the Society of the necessity of employing a city collector. The pastors are earnestly requested to present this matter to their respective congregations. The total issue of Scripture for the year is 39,972 copies, 1,557 over last year. In addition to this the Society has assisted the work of Bible colportage in Quebec to the amount of \$1,814.03, and in Manitoba and the North-West to the extent of \$918. Although the total revenue of the Society is about \$1,300 less than last year, the ordinary revenue is nearly \$1,200 larger than in any former year, the apparent decrease being caused by the large sum of \$5,000 received last year as the first instalment of the late Mr. William Gooderham's munificent bequest, as against \$2,500, the second payment of the same bequest which has been received this year. Remittances to the parent Society during the year have been over \$17,000. The total income for the year ending March 31, 1892, was \$38,729. The report was adopted. Addresses were delivered by Rev. William Fawcett, D. D., of Chicago, Rev. E. J. Stobo, Secretary Quebec Bible Society; Rev. B. D. Thomas, D. D., and others, and resolutions expressive of gratitude to God for what the Society had accomplished in the past, and commending it to the continued support of the Christian community, were adopted.

Our Contributors.

CONCERNING ECCLESIASTICAL LEADERSHIP.

BY KNOXIAN

The ecclesiastical months—May in the Old Country and June in Canada—always bring up the old discussion about the propriety and utility of ecclesiastical leadership. The General Assembly of the Free Church of Scotland nearly always pass Dr. Rainy's motions. The Doctor's admirers break out forthwith into expressions of gratitude for the wise counsel and able statesmanship of an ecclesiastical leader like Dr. Rainy. Those who do not admire the Doctor's leadership often murmur something about the pity it is that a great Church should be under the thumb of any one man.

President Patton gets the American Assembly to adopt his plan for revising the Confession, and a year or two after has an overwhelming majority in favour of his views on the Briggs' case. His friends extol his tact and ability as a leader, and bless the day he left Canada and began his life work under the stars and stripes. Some people do not take precisely that view of the situation. They doubt very much whether any one man should have so much power, and throw out ominous hints about worldly ambition and other unlovely things. If the one man happened to be on their side, perhaps their view of the situation would be slightly modified. We always admire the big battalions most when they are on our own side.

We have seen some startling statements in the religious press about the prominent parts acted by ecclesiastical leaders in heresy trials and in making divisions in the Church that it took many years to heal. Impartial history—if there is such a thing—will no doubt apportion the proper amount of credit or blame, but even now a minister who uses Barnes' Notes every day cannot help wondering why Albert Barnes was ever tried for heresy. About twenty years ago there was a tremendous Presbyterian demonstration in one of the American cities—Pittsburg, if we rightly remember—when the Old and New School Churches were united. The speeches—some of them at least—were very eloquent; but when one read eloquent paragraphs and still more eloquent perorations on brotherly love and the blue banner, the question would always come up, WHY DID YOU SPLIT? Some living writers whose opinions are entitled to considerable weight do not hesitate to say that the split was mainly caused by the ecclesiastical leaders of the time. No doubt these leaders got due credit for heroic fight for principle they made when they split the Church, and other leaders were lionized when thirty years afterwards they healed the split! It does look as if a screw were loose somewhere.

In June, 1875, our United Canadian Presbyterians held a union demonstration in the Victoria Rink, Montreal. Supposing some hard-headed elder had mounted the platform and said: "Gentlemen, this is all very nice. You have had long and anxious deliberations over this matter, and now, after two or three years spent in making a basis of union, you are united. You respect each other and love each other; in fact, your union sentiment is fairly bubbling over. Now, gentlemen, would you kindly say, WHY YOU, Ontario and Quebec men, EVER SPLIT?"

And supposing the elder came down to particulars and asked the old Free Church men and the United Presbyterians how it happened that they differed on vital principles up to '61, and told the people so, and then discovered in '01 that they could unite without any sacrifice of principle, what reply could be given?

Or supposing he should say, "Gentlemen, you remember '44. Some of you got much credit at that time for dividing the Church. Now we are giving you much credit for healing the division. Don't you think you are drawing just a little too heavily on our power of appreciation? We can stand a fairly heavy draft, but it might be just as well not to bring disruptions and reunions too near each other."

What would be the best reply to give to that elder? Perhaps it would be just as safe for some aspiring leader to wave his hand in a patronizing way and say: "That man from the country should not be allowed to interrupt the proceedings."

Our Methodist friends had a grand jubilation a few years ago when four or five Methodist bodies were united in one. It was a great occasion certainly, and the census returns show what the union did for Methodism. Supposing some practical man had risen in the middle of the jubilation and said: "Brethren, this is all very well, but why did you ever divide and fight each other on every concession from Quebec to Sarnia?"

No doubt the men of by-gone days who led in divisions that have since been happily healed thought they were doing their duty. Many of them—though perhaps not all—were no doubt as conscientious as any martyr that ever went to the stake. All this and much more may be cheerfully admitted, and still the history of the last fifty years shows very clearly that no ecclesiastical leader, however conscientious, however pure, should be blindly followed. We know who said that we should call no man master. The best of men are only men. There may easily be inordinate love of power in the Church as well as in the State. Vanity is generally conceded to be the besetting sin of clergymen, and nothing feeds vanity more readily than a growing sense of power. The love of power, or even the love of prominence without much power, may become a temptation just as certainly as the love of alcohol

The fact that divisions in the Church have sometimes been over-ruled for good proves nothing in their favour. Cholera has led to the cleaning up of many a city.

It is easy, of course, to look back over half a century and see divisions that might, as we now think, have been avoided. The influence of time, however, should always be taken into account. Events obscured by the dust they raise cannot be seen as clearly as they can when the dust has subsided. It is scarcely fair to blame ecclesiastical leaders for doing what seemed to them the best thing at the time. We are now doing many things that will seem foolish, and some that will seem wicked, to the men who follow us fifty years hence if they are men of conscience and common sense.

It is scarcely necessary to notice the "small talk" one hears and reads about leadership during the ecclesiastical months. Much of it is the offspring of envy and jealousy. If business is to be done somebody must do it. Somebody must move and second resolutions and read reports. If matters are to be discussed, somebody must discuss them. Making proper allowance for age and other claims on our respect, the rule should always be "the tools for the man who can best use 'em." Somebody might here urge that much of the quarrel with leadership arises from the fact that men often insist on using the tools who don't know how to use them. That is unfortunately true. The majority rarely quarrel with a man for leading if he can lead. The majority in the Free Church follow Rainy, and the majority in the American Church Patton, for exactly the same reason that the Tories followed Sir John Macdonald and the Liberals follow Mr. Mowat. They follow because the men who lead can lead.

DIOTREPHESES.

BY WARFLECK.

PART II.

In a former article the character of Diotrephe, as delineated in Holy Writ, was fully sketched. It was also shown that this man's evil spirit is rife everywhere, and, like a defiling leprosy, pollutes whoever and whatever it touches. And now the question arises, What are we going to do about it? There is a corrective of this evil spirit, a remedy for this moral disease. Our duty is not done by merely uttering diatribes or wailing out lamentations as to prevailing evils. We must proclaim the antidote for these things. It is not only true that

Earth hath no sorrow that heaven cannot heal;

but, thank God, it is equally true that earth has no moral maladies for which the Gospel does not provide an effective remedy. As I have hinted, we do not know whether Diotrephe was a genuine Christian or not. If he was, he greatly needed sanctification. If he was not, he was in even more need of conversion.

This brings us to the practical part of the subject, the very pith and marrow of it. As a preliminary to what yet remains to be said, let it be observed that

1. Love of pre-eminence is fatal to personal peace and to the general welfare. Diotrephe was necessarily unhappy, as well as a source of trouble to others. Man cannot be blest or a blessing if this desire to be first is uppermost. The reason may be found in a phrase which has become common of late and is highly expressive, though perhaps it borders on slang. He is not built that way. It is useless trying to fight and to force nature. The universe is constructed on such principles that the desire to be first on the part of any created being breaks up the moral order of the whole system, and throws it out of gear. Experience and history proclaim this with a thousand tongues. Let me cite two or three conspicuous examples. Solomon set out to be "first," and was landed in "vanity and vexation of spirit." Alexander the Great was resolved to be "first." Behold him weeping that there is not another world for him to conquer. How graphically the great English dramatist pictures all this out in the case of that ecclesiastical Diotrephe, Cardinal Wolsey:—

Cromwell! I charge thee fling away ambition,
By that sin fell the angels; how then can man
The image of his Maker hope to win by it?
Love thyself last; cherish those hearts that hate thee;
Let all the ends thou aim'st at be thy country's,
Thy God's and truth, then, if thou fall'st,
Thou fall'st a blessed martyr!

"Love thyself last." I am quoting Shakespeare, not Bible, but how marvellously similar this teaching is to that of Jesus of Nazareth, who said: "He that loveth his life shall lose it, and he that loseth his life for My sake shall keep it unto life eternal."

How pathetic are the closing words of this conscience-smitten Diotrephe:—

O, Cromwell! Cromwell!
Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.

In the first of the extracts just given, Wolsey says "By that sin fell the angels." Here we have the genesis of Satan and the origin of hell. Milton puts this sentiment into the mouth of the fallen Lucifer. "Better to reign in hell than serve in heaven;" and it is capable of demonstration that the Diotrephean spirit is the very essence of hell.

2. Next let us note that conversion mainly consists in the overthrow and dethronement of this spirit. Not to multiply proofs, it is only necessary to quote Christ's gracious words: "Come unto Me all ye that labour and are heavy-laden, and

I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." As a matter of fact, all truly converted persons are conscious of just such a change as this. Self is humbled, pride abased and Christ becomes all in all. Language cannot describe the sweet rest and peace that result from this transition. The man becomes willing to fill his divinely-appointed niche. His language is "Not my will, but Thine be done." There is no denying that true religion is an unselfish thing. Disinterested love to God, to Christ, to universal being, is its first, best, everlasting fruit. We come to Christ impelled by a sense of need, and there is an element of self-love or selfishness in the motive that leads us to seek Him, but, having come to Him, all is changed, and love becomes the new inspiration of our being. The determination is formed no longer to live to ourselves, but to Him who died for us and rose again. We do things for Christ's sake out of grateful regard to Him. The glory of God, not the aggrandisement of self, is the end and object of all our actions. How beautifully and simply this is described in some of our hymns! There is that one which Sam Jones jokes about, "O to be nothing!" This, he says, is the crowning wish of many, and it is gratified. They desire to be nothing in religion, and they are nothing. But we must not let a pulpit humorist spoil a good hymn for us. The very gist of a Christian experience is in its original intent and meaning:—

O, to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet.

And still more graphically in that other hymn:—

O, the bitter pain and anguish
That a time could ever be,
When I proudly said to Jesus,
"All of self and none of Thee!"

Yet He found me—I beheld Him
Bleeding on the accursed tree,
And my wistful heart said faintly,
"Some of self and some of Thee!"

Day by day His tender mercy
Healing, helping, full and free,
Brought me lower, while I whispered:
"Less of self and more of Thee!"

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
"None of self and all of Thee!"

Yes; that is it. That is the true inwardness of a genuine religious experience.

3. Well; so long as that lasts there is none of the spirit of Diotrephe. But, somehow, we lose our grip of Christ, and glide back on to the old ground again. We become worldly. Talk about the worthiness of Christians in outward things; that is nothing to heart-worldliness. "Be not conformed to this world," in aim and motive. Do not let self get uppermost. It is no longer making the will of God supreme that is the worm at the root, and makes leaf, branch and fruit wither. Look at the Galatians. Paul asks them where is the blessedness they spake of when they were self-forgetful and self-sacrificing, and when they were ready to pluck out their own eyes for the sake of being and doing good. Ah! he says: You did run well, but you have stopped in the race. You began in the spirit, and now you are trying to be made perfect in the flesh. "Christ has become of no effect unto you," His power over your heart and life has vanished; you are working for self in religion; "you are fallen from grace." This is the trouble with the universal Church. This is what ails you and me. We have lost the Spirit of Christ, and are swayed by the same desire for selfish pre-eminence that cursed Diotrephe.

4. Let us close with some honest work of self-examination and self-application. It is very hard to get people to identify Diotrephe in themselves. They do it readily in regard to others. They say, "There he is," or "there she is." But come, now. While you are saying, "that's Diotrephe of some one else, that very party is, very likely, thinking the same of you.

O wad some power the giftie gie us
To see ourself as ithers see us,
It wad frae mony a blunder free us
An' foolish notion!

There is a power that will bestow upon us the gift of the Holy Ghost if we ask for it, and then we shall be able to see the Diotrephe that lurks in our own bosoms.

It is easy to understand how this evil creeps into Christian Churches. When there is but a small membership, some active, earnest man or woman comes to take a leading, prominent part from the necessity of the case. It is done at first from the best of motives. As the Church increases, instead of pushing new comers forward, and getting young people to take an interest and part in Christian work, the reins of power are held in one pair of hands or monopolized by some little clique, and insensibly the spirit of Diotrephe comes in and mars all. There are those, perhaps, who are more capable than the ruling spirits, but they are elbowed off. It is often the case that people are able and willing to work, but they are denied the opportunity. They are like the day-labourers in the parable. The Master asks: "Why stand ye here all the day idle?" They answer: "Because no man hath hired us." There should be a constant effort in the Church to enlist people in every good work. If any show an interest, let them be encouraged. Give them something

to do. Push them forward. Do not be afraid of sharing office power and influence. Beware of thinking "I have been working so hard and so long I am not going to be thrown into the shade, and made to take a back seat." There are young people in your own family, perhaps, longing to do something, and you hinder them. The young bud is pushing, but the old leaf clings to the stalk, and is not willing to drop. We should be glad to see others coming forward, even if it involves our own retirement and displacement. "He must increase, but I must decrease," nobly said John the Baptist of the coming One. And he said it cheerfully, contentedly and without repining. It was the utterance of a thoroughly unselfish heart. This is the crucifixion of self, and how hard it is God only knows. Let us be thankful that He knows. As one has beautifully said -

Through all my little daily cares, there is
One thought that comfort brings, whenever it comes,
'Tis this—God knows. He knows
Each struggle that my weak heart makes to bring
My will to His. Often, when midnight comes,
My heart is full of tears because the good
That seemed at morn so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,
"He knows." And so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming days.

FROM BELGIUM.

We have most encouraging news to give of the work of evangelization carried on by the Belgian Missionary Christian Church.

We will begin with a few figures. Statistics.—For the last four years about 500 members have each year been added to our Churches. Ten years ago we had thirty chapels and halls, now we have forty-five; then twenty-five churches and thirty-two annexes, now twenty-eight churches and sixty annexes; then thirty-four Sunday schools, now fifty eight. Our expenditure then amounted to 128,000 francs; it has now risen to 151,000 francs. We then had fifteen pastors, and now our twenty five pastors are insufficient for the work.

New Churches forming.—If the means at our disposal admitted of our engaging the services of a larger number of pastors, several of the annexes would have become churches. Several have developed to an extent that will make such a measure necessary before long. Already we are obliged to build several new chapels or to hire larger halls.

Eleven new chapels or halls.—In the neighbourhood of Liege we have had to build a wooden hall at Houtain, near Taire, a new locality recently opened to the Gospel, and a chapel at La Trealle, where the members of the congregation, all working-men, have engaged to pay 500 francs every year until the debt is extinguished.

The annexes of the Church of Lize Seraing have so much increased in numbers as to make the construction of a chapel necessary and the erection of the annexes into a separate Church. The members, also all of them working-men, have in a few weeks subscribed 2,500 francs towards the building fund.

In the town of Namur, where there has been a resident pastor for only two years, our little hall ought to be replaced by a chapel.

Fifty years ago in the whole Charleroi district there were but two or three Protestants to be found, and these were Christians but in name. Now we have three Churches, with numerous annexes, and a total of 2,000 members, including children.

One of these, that of Jumet, has a chapel that is falling into ruins. The members of the Church have subscribed 11,000 francs, but to build a new chapel about 30,000 francs more would be required.

Courelles is enlarging at its own expenses, and with a few donations, its chapel, which is far too small, could be made available for a larger congregation.

The work has extended very considerably at Mons and in the neighbourhood, where we have been at work for only a few years. At Jemappes a public house-keeper, having been converted, has transformed his public house into a place of worship, and at Mons we have had to hire a larger hall.

One of the annexes of the Church of Wasmes, that of Boussu, has all at once taken the proportions of a Church. Last year the congregation consisted of sixty families. Now there are 100, and the number of members has risen from 200 to 400.

In Brussels we have two Churches, one French, the other Flemish. The work of evangelization is increasing, and has made it necessary to have two new halls. We have thus in Brussels and the faubourgs two chapels and four halls.

Lastly, at Antwerp we must absolutely build a new chapel. Woe unto us if we do not evangelize! The evangelization of Belgium is a duty which we feel more and more to be incumbent on us. To be convinced of its necessity it needs only to be on the spot and to observe the ignorance of the Word of God amongst the people and the opposition of the priests to the Bible. Our colporteurs mention instances of this nearly every month in their reports. But it is the Roman Catholics who, by what they themselves say, impress upon us the obligation to preach the Gospel to them. Thus a man of mature age, recently converted, never tires of saying "God will never forgive the Romish Church for having kept the Gospel from us."

Our wants increase in proportion to the extension of our work. Notwithstanding the liberality of our Churches and of our friends abroad, we concluded last year with a deficit of 20,000 francs, and we anticipate that this year's account will close on June 30 with a fresh deficit of 20,000 francs. Will our brethren in Protestant lands come to our assistance?

KENNEDY ANET, General Secretary.

Brussels, 129 Chaussee d'Ixelles.

DEFICITS.

MR. EDITOR,—The present seems to be a fitting time to direct the attention of Sessions and congregations to the Augmentation Fund, especially those that contribute for ministerial support at a lower rate than is required of aid-receiving congregations. We have had to face another deficit and make another special appeal to make good our promises. Why is it that so many strong city and country congregations are out of sympathy with this fund? Many reasons are given, but none are satisfactory. Lately we have heard of congregations opposing it by not contributing "on principle."

How a congregation contributing for ministerial support only a fraction over \$3 per communicant, or less than \$4.50, should oppose the fund "on principle," is beyond comprehension, when we remember that aid-receiving congregations must pay at least \$4.50 before they can draw one cent of assistance. If the congregations in the Church that pay at a lower rate than the minimum required of aid-receiving congregations were to come up to that minimum, the Augmentation Fund would be in a flourishing condition. We will take the Presbytery of Hamilton to illustrate.

In this Presbytery there are nine congregations paying for stipend at a lower rate than \$4.50 per communicant; were these to come up to that rate, and put the increase into the Augmentation Fund, it would be a contribution of \$2,355, or \$770 more than the whole Presbytery gave to Augmentation, as reported to the Assembly of 1891. One congregation alone would require to put \$1,222 into the fund to reach the minimum; and yet it is reported as opposed to Augmentation "on principle." Another congregation, in another Presbytery, however, would, by giving the minimum, augment the Augmentation Fund by over \$1,500, or \$14.39 more than it actually gave.

The average contribution for stipend in the Presbytery of Hamilton is \$4.68 per communicant, while that of aid-receiving congregations is \$6.25. The excess, at the rate of \$1.77, aggregates \$2,044, or more than the whole Presbytery gave for Augmentation by \$459.

If every congregation in the Presbytery paid for ministerial support at the rate of aid-receiving congregations, the Augmentation Fund would receive a contribution of \$12,979. If the New Testament principle of the strong helping the weak is not a mistake, then the appeal which these figures make is irresistible.

If aid-receiving congregations contributed for stipend at a lower rate than self-sustaining congregations, one could see a gleam of reason in the "on principle" opposition; but when the contributions are at a much higher rate, some other reason than "principle" must be discovered.

J. H. RATCLIFFE.

St. Catharines, May, 1892.

MISSIONARY INTELLIGENCE.

MR. EDITOR,—At the meeting of the Synod of Toronto and Kingston, held last week in Peterborough, after the Report on the State of Religion had been presented, the question was asked: "How best present Foreign Missionary news to our congregations?" After some excellent advice had been given in answer to this question, the undersigned stated that a sermon from the text "The isles shall wait for His law," would give our people such a view of what has been done in Foreign Mission fields within the last sixty years and that astonishment would not only fill their minds, but a more generous response would be evoked on behalf of our own Foreign Mission cause. He stated that he had a few Sabbaths before preached from the text, and had found that much interest was awakened thereby. He promised to send his notes of the sermon to a brother who was present. Instead, however, of directly complying he thought that THE CANADA PRESBYTERIAN might find room for them, and thus its numerous readers, both clerical and lay, see at a glance what has been achieved in late years in making known the Gospel of the Grace of God in the isles of the ocean. He also appends a list of the books consulted.

PROPHECIES CONCERNING THE ISLANDS—ISAIAH xlii. 4; li. 5; lx. 9; lxvi. 19.

God's wonderful providence in choosing and using the British Isles for the developing and evangelizing of the world. Proof: Canada, United States, Australia, Britain's beneficent rule in the East.

MADAGASCAR.

First missions established by the London Missionary Society in 1816. Missionaries reduced language to writing—educational work prospered—Bible translated—jealously of the natives aroused. Queen persuaded to proclaim that all must worship idols—missionaries banished—persecutions as cruel as in the days of Nero. Christians adhere to the faith—native teachers chosen by them—membership increased. Missionaries permitted to return find a live working Church. Now 1,000 native pastors; 5,000 native evangelists; 150,000 church members; 1,300 schools, and 125,000 pupils. The London Missionary Society alone has 1,200 Christian congregations.

CEYLON.

American Board began work in Ceylon in 1816. Much progress—strong educational work—churches self-supporting. Over the door of the Post-Office is the Scripture text: "As cold water to a thirsty soul, so is good news from a far country."

SUMATRA.

Once cannibal. The first missionaries eaten by cannibals in 1839. Holland Missionary Society established work in 1860—continued ever since. Now 12,000 converts. Native workers. ordained 9; lay 228; Schools 55; scholars 1,365.

JAVA.

Population twenty-three millions. Mohamedanism, Spirit and Devil worship prevailed. Holland Missionary Society at work. Only twenty-six missionaries. Bible translated. 12,000 Church members. Model villages—self-supporting church and school—a theological seminary. In this seminary are sons of men who were once cannibals in Sumatra and cruel head-hunters in Borneo, studying for the ministry. Recently the Minister of Colonies of Holland advised the establishment of mission stations in Java as the surest method of securing the loyalty of subjects. There is only about one missionary to each million of Java's people.

BORNEO.

Called a nation of Head-Hunters. The laws once forbade a young man marrying until he could show a certain number of human heads which he himself had cut off. Human skulls were the offerings to the gods they worshipped. Now, in the southern part of the island, the Netherland Missionary Society has 4,000 Church members. Among the various tribes are 3,000 members of English Church missions, established in 1834.

CELIBES.

Forty years ago this island was a wilderness—the people naked savages—ornamenting their homes with human skulls. Now it is a garden—200 Christian congregations, and 1,258 schools on the island.

In all Dutch India, embracing Java, Celebes, Sumatra Borneo, etc., there are twenty-seven millions—only sixty-nine foreign missionaries.

NEW GUINEA.

A few years ago the natives were the worst of cannibals. One of the most difficult fields. Holland missionaries in the North-West; London Missionary Society in the South-East, seventy stations on the mainland. Baptized converts number 5,000. The most interesting feature is the self-sacrificing labours of native missionaries from other islands, sent here by the native Church. The first native evangelists were Polynesians, twelve in all, who were massacred. But volunteers came from Loyalty Islands, Samoa, and Savage Islands; fifteen were asked for, forty volunteered.

FORMOSA.

The American Presbyterian Church occupy the north. In the south the English Presbyterian Church, as also our own—McKay's thrilling letters.

JAPAN.

First missionary 1859; first baptism 1864; first church organized 1872. Now twenty-eight societies at work; nearly 500 missionaries; fourteen theological seminaries, with about 300 students—self-support—general evangelistic work. Prominent questions discussed by the native Church. Ninety-three churches and chapels in Tokyo, of which twenty-seven are Presbyterian. Over 250 churches. President of Senate and thirteen Senators communicants. Upwards of 35,000 communicants—contributions last year over \$65,000. Only one missionary, foreign and native, to each 85,000 people. Still crying need for foreign missionaries. Millions of the people yet unreached by the Gospel.

Now glance at the other hemisphere. Begin with

NEW ZEALAND.

Church Missionary Society waited eleven years for its first convert, five years for its second. Now out of 45,000 Maoris, 18,000 are Church members. Thirty-eight native pastors. Wesleyans in 1860, after thirty-three years' service in the island, numbered 5,000 converts, with 200 Sabbath schools. Native clergy supported entirely by native Churches. Even Darwin gave testimony to the genuine work here done, and contributed to it.

POLYNESIA.

Seventy years ago this great region was entirely heathen. Now 300 of its islands are Christian. The Samoans have their own theological seminary, and the native Christians contribute \$6,000 annually to the London Missionary Society. The first missionary to the Friendly Islands found the natives ignorant of fire. When he kindled a fire and boiled water they wanted to make him their god. Now 30,000 Church members, and send native missionaries to other islands. In Fiji, 100,000 church members, 40,000 Sunday school scholars. Fifty years ago there was not a Christian in Fiji, now while there are but nine white missionaries there are 305 native preachers, 1,268 chapels; 1,735 day and Sunday school scholars, with 2,526 native teachers. Colvert says: "When I arrived in the Fiji Group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I live to see these very cannibals who had taken part in that human feast gathered about the Lord's Table." Instead of the briar shall spring up the myrtle.

NEW HEBRIDES.

Read the biography of John Paton, most thrilling of all missionary biography. On a slab over a missionary's grave are the words: "When he landed here in 1848 there were no Christians, and when he left in 1872 there were no heathens."

SANDWICH ISLANDS.

Missions established in 1820; in 1870 native Church became independent and self-supporting, one fourth of the entire population being Church members, and in that year they gave \$30,000 to various Christian objects. Twenty-two per cent. of their contributions are for the foreign field.

Books valuable in studying the whole subject: Files of the *Missionary Review of the World*. See articles on the Islands. "The Crisis of Missions," by Arthur Pierson, D.D. "Miracles of Missions," by the same. "Report of the World Conference," London, two volumes. "Value and success of Foreign Missions," by Rev. John Liggins. "Protestant Foreign Missions," by Dr. Christlieb. "Fiji," by James Colvert. "Life of John Paton," New Hebrides. "Foreign Missions of the Protestant Churches," by J. Murray Mitchell, D.D. "Foreign Missions," by President Lyle. *Norwood, May, 1892.* JAMES CARMICHAEL.

Pastor and People

VOICES OF THE SEA.

BY NICHOLAS IRLEAN.

Song of the ocean waves,
Soft, as the softest staves,
Oratorios played by fingers unseen;
Keyboard of gold, or silver, or star rays
Zephyrs and detonating roundelays
Infinite accents out of gloom, and of gleam.

No words intoned,
But stanzas translated,
From zones and from seas, echoes out of the past,
Breezes, and storm clouds, wonderful cadences,
Blending sounds in matchless alliances;
Thrilling the music ever voiced in the blast.

Surprising symphonies;
Wonderful harmonies;
Azure dome of cathedral, lit with the sun,
Or the moon, or countless shimmering stars,
Else pall'd with stygian night, and black bars,
Floor with subtle designs, and fleckings of foam

Unceasingly heaving,
Advancing, retreating,
Wedding bells ringing out their joyous refrain,
Ripples of home life, sunshine and showers,
Business so bright, then the sky lowers,
Restless experiences changing again.

Fell crime with its sorrow,
To-day and to morrow,
'Tossed amidst surges of the pitiless storm;
Derelict, with rudder gone, and sails rent,
Helplessly hurled 'gainst rocky battlement,
Destitute, forsaken, vile subject for scorn!

Roll of the solemn waves,
Over all lonely graves;
Dirges for lost ones, in the treacherous sea;
Sad wailings of sprite forms, out of the swell,
Rising from rolling waves, toling the knell,
Sad sobbing cadences, from under "the lee!"

Lost historic ritties:
The bells of drowned cities;
Birth days of the ages, convulsions long past;
Upheavals, submerges, mountains o'erthrown;
Fierce fire, rain, sunk forests, ice and the storm,
All heard in the hurricane burst of the blast!

Redemption's mystery,
Glory of history!
Christ of God, assuming flesh, man of the race;
Subtlest whispers, out of the silences,
Roar of ocean waves, music, devices,
Pre-eminent service of marvellous grace

Songs of the rolling wave,
Oh the wide world they love;
Marvellous orchestra, sounding God's glory!
Signific zephyrs, stealing like odours,
Waves and sea roaring, subtilized wonders
Matchless salvation, grandest doxology!

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

NO. XXIII.—THE CULTIVATION OF A DEVOTIONAL HABIT.

The life of the minister is exposed to many evils, among which this one stands forth pre eminent—hardness—the hardness of mere officialism. He has duties to perform, and he has been set apart to that end, and so he slides into the doing of them as a matter of course. He does them in a perfunctory way, to get through with them. Because of the repetition of the act he loses his living interest in it, and it loses its attraction for him. A deadness steals in that makes it a purely mechanical act. This is a truly alarming position to be in, but it is born into existence of the necessary routine of a minister's life. The warm and tender spirit of sympathy is gone; the mellow sensitiveness of soul is absent, the keeping in touch with the truth as a fresh and new revelation thrilling with rich discovery is wanting—the man has got out of the ministerial spirit and become hard. As the clay is baked by the August sun so is the man of God hardened in the fierce heat of worldliness, whether of society or politics or business. Engrossed of any of these he cannot escape the contagion and the consequent loss of fine spiritual feeling.

Then, it is irksome to him to think of, or to do the real work that is his. He shrinks from dealing closely with souls. Eternity, in the power of which he should live, has fallen back out of sight, and time fills the scene. Worldly position and temporal advantage are thought of mainly, and the salvation of men from sin and death eternal have scant consideration. The hardened heart of a minister is a terrible evil. How can God use such an one? How can such an one be an example of godliness to the flock? This spirit neutralizes all good influences and is a positive evil agency. The value of a poem lies not alone in the lofty sentiment and profound thought that are in it, but also in the depth of true feeling it embodies; that is its principal power. The enduring interest of a story is not found so much in its ingenious plot or masterly treatment as in its human sympathy and tender touches that thrill the heart of the reader. The beauty of a biography is not in the skill of the writer in the use of the material at his disposal, but in the revelation he makes of the heart and soul of the individual he portrays. In every case the main thing is the living soul throbbing and pulsing through the work, whatever it may be. One who deals with men, is of no consequence if he have not a heart, a true, sensitive, sympathe-

tic soul—that is touched by all that affects his fellows. A man such as Terence delineates in a sentence, "*Homo sum, humani nihil a me alienum puto.*" Augustine tells us that on hearing these words of the poet, the theatre resounded with applause. No marvel. That is the key-note of all effective work among men and for men.

But the question arises, How may one rid himself of the incubus when it has settled down upon him? We answer, by the cultivation of a devotional habit. By exercising oneself unto godliness, by realizing the meaning of Christ's death, the value of souls, the peril in which men are, the possibility of saving them, and the need of a truly sympathetic spirit to accomplish this. Men are not rescued anyhow. There are definite lines along which the saving processes move. We must agree with these. Usually God employs men who are united in heart to Himself—men of integrity. Half-heartedness is a great sin in His eyes. The minister must keep free of that.

The Rev. Thomas Binney, of the Weigh House Chapel, London, delivered an address before the Congregational Union in 1845 on "The Closet and the Church" which is full of much needed counsel, suitable to every period of the Church's life. We call a few memorable sentences from this grand discourse. He says: "A minister cannot live on his own official acts—his public prayers, his public preaching, his meditation on the Scripture or preparatory to that—the impressions of truth and the gushes of emotion that he may obtain or enjoy in the discharge of his duties. These are not the things by which alone, or even principally, his personal religion can be upheld or grow. If confined to these and dependent upon them, it will languish and die. He must enter his closet, and shut the door, and be with his Father in secret, frequently and long; reading the Scriptures without thought of the people or the pulpit—praying for light, grace, strength—seeking instruction and exercising faith, as if he was alone in the world with God. It is one of the most trying and difficult things, for one constantly required to conduct worship and to preach to others, to pray in private with simplicity and freshness, or to meditate on the Bible without the intrusion of distracting thought meddling with the soul, by detecting in the portion of truth it should enjoy, texts for discourse and topics for discussion. But the spiritual life and prosperity of a minister depend very much on his being able to overcome his besetting temptation; and just, therefore, in proportion to the difficulty, is it requisite for him to make the attempt." He declares that the want of this devotional spirit poisons everything. And goes on in this incisive style:—

"They have great abilities, but they do not pray. They are ministers of Christ according to outward order, but they do not pray. They are good and, perhaps, even great, preachers, but they do not pray. They are fervent, pungent, persuasive, convincing, but they do not pray. They are zealous and enterprising—leaders in the movements of public activity—the first and foremost in popular excitement—frequent in their appeals—abundant in their labours—working zealously in various modes and divers places—but they do not pray. They are men of integrity, purity, benevolence—but they do not pray. And this ONE THING—their 'restraining prayer,' their 'not calling upon God,' their 'not seeking after' nor 'stirring up themselves to take hold of' Him—his, like the want of love in the Christian character, 'stains the glory' of every thing else—it renders worthless their genius, talents, and acquisitions; obstructs their own spiritual prosperity; impedes their usefulness and blunts their success. Though a minister were an apostle, and did not pray, his 'speech and his preaching' would not be with the demonstration of the Spirit and of power."

Thomas Binney touches the nerve of this matter. Prayerlessness leaves a man defenceless, and the heart hardens. And it is really according to what the apostle declares of it—the hardness is the outcome of the evil heart of unbelief in departing from the living God. Heb. iii 12 13. He who has power with God has power with man. He whose heart is open to God, will not be closed against man.

Pains must be taken to keep oneself in the love of God so that the heart may be tender, sympathetic, gracious, then there will come a rich mellowness of spirit into the voice, the movements, the character. It will suffuse all.

The Rev. F. W. Robertson, of Brighton, in one of his letters indicates that he had been caught in the current of worldliness and was desirous of escaping. He says: "I will tell you of a want I am beginning to experience very distinctly. I perceive more than ever the necessity of devotional reading, I mean the works of eminently holy persons, whose tone was not merely uprightness of character and high-mindedness, but communion—a strong sense of personal and ever-living communion—with God, besides. I recollect how far more peaceful my mind used to be when I was in the regular habit of reading daily, with scrupulous adherence to a plan, works of this description. A strong shock threw me off the habit—partly the external circumstances of my life—partly the perception of a most important fact, that devotional feelings are very distinct from uprightness and purity of life. . . . Our affections must be nurtured in the highest, or else our whole life flags and droops."

This is an experience not at all uncommon, only the same care is not always taken to recover oneself out of it. The plan adopted by Mr. Robertson is one that is highly commended, it is communion with a holy man to quicken the appetite and prepare the way for fellowship with God.

The Rev. Josiah Bull speaks for many when he says: "I have always found the lives and experiences of great and good men to do me more good than any other books, except the Bible. The lives of learned and holy men are the most profitable of all books to a minister."

Robert Murray McCheyne was a man of saintly character. His words were armed with power. He touched men deeply and drew them to Christ. The secret of this lay in his devotional habit. When he was travelling in Palestine with Dr. A. A. Bonar he was as careful of the condition of his own soul as when he was at home among his people.

Dr. Bonar says: "I was often reproved by his unabated attention to personal holiness; for this care was never absent from his mind, whether he was at home in his quiet chamber, or on the sea, or in the desert. Holiness in him was manifested, not by efforts to perform duty, but in a way so natural, that you recognized therein the outflowing of the indwelling spirit. The fountain springing up into everlasting life (John iv. 14) in his soul, welled forth its living water alike in the familiar scenes of his native Scotland, and under the olive trees of Palestine. Prayer and meditation on the word were never forgotten; and a peace the world could not give kept his heart and mind."

What a testimony! Would that it could be truly given of all ministers of the Word of God! We so often forget the truths we preach to others. If ordinary Christians need to watch and pray, how much more do we? If each member of the Church is to "be filled with the Spirit," how much more do we who are the teachers in the Church need to be. If all the faithful are to keep themselves in the love of God, how much more should we? Paul's injunction to his "own son in the faith," Timothy, "Take heed to thyself," comes to us to-day emphasized a thousandfold by the experiences of nineteen centuries of ministerial life. It is through communion with God, through a sincerely devotional habit of heart that God makes known his secret to the soul. As Matthew Henry observes, "Devotion is a thing we ought to be constant in. Other duties are in season, now and then; but we must pray always." Ah, yes, prayer keeps the door open by which the Lord of glory enters into our mind-cottage, and unveils to us His glory, and breathes upon us His power, so that we are properly qualified to be His witnesses.

A HERO IN BABYLON.

Imagine public profession of Christianity to be suddenly made penal—suppose death to be the punishment of attendance at holy communion; I ask you, which of us would be found, like Daniel, shod with the sandals of preparation, ready without a moment's hesitation to make our stand, ready to defy the powers that be rather than prove ourselves ashamed of Christ, and afraid to obey His clearest commands?

Oh, what a sifting such a decree as I have imagined would prove? How many who to-day have no misgivings as to their state before God would discover that they had no root whatever in themselves, and that what they mistook for religion was only a respectable inherited habit of neutral tint, which fitted them comfortably and cost them nothing—to be put on and taken off with their Sunday clothes; in fact little else perhaps than the patronage, at one service per week, if as much as that, of a convenient church or an entertaining preacher? Ah! we are transported to an atmosphere very unlike that of our easy-going Christianity, our lazy patronage of religion, when we study the conduct of these old martyrs to the truth of God! There was no superficial conformity; they were not mere creatures of religious habit; they were not living upon a venture, but upon a deeply felt reality for the sake of which they were ready to bear anything.

And this has been the attitude of God's true servants everywhere and always, and in our hearts we know it well. We know that the hold of truth is not to be measured by profession, but only by the sacrifices we are prepared to make for it. And so the revelation comes down to us, accredited and consecrated from the first by suffering and sacrifice. What was the death which redeemed the world? It was, above all else, a tribute to the eternal worth and dignity of truth; it was a defiance, for the sake of truth, of the powers of this world, and against these, through bloodshed and tribulation, it has had to win its way! It was fought for by men like Peter and John, who cried before the mightiest tribunal: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" or like Luther when brought to bay, "Here I stand, I can do naught else. God be my helper!" As their splendid example nerved many a Christian martyr to face without fear the wild beasts in the heathen arena, so there is not a soldier who has read his Bible amid the jeers of the barrack-room; there is not a young man who has dared to resent the utterance of filth and blasphemy in his presence, more hotly than he would resent a personal insult; there is not a school-boy who in the evil days which, thank God, are gone, has knelt down amid bullying cowards and said his prayers openly at his bedside instead of smuggling them over in bed in the dark; there is not one of us who has ever torn to shreds the devilish sophistries which avail moral cowards, and singly defied some evil custom, or singly battled for the right—who had not had cause to thank God for the courage and deliverance of Daniel.—*Canon Duckworth.*

Our Young Folks.

THE SUNBEAMS.

"Now what shall I send to the earth to-day?"
Said the great, round, golden sun,
"O, let us go down there to work and play,"
Said the sunbeams every one.

So down to the earth in a shining crowd,
Went the merry busy crew;
They painted with splendour each floating cloud
And the sky as they passed through.

"Shine on, little stars, if you like," they cried;
"We'll weave a golden screen,
That soon all your twinkling and light shall hide,
Though the moon may peep between."

The sunbeams then in through the windows crept,
To the children in their beds;
They poked at the eyelids of those who slept,
Gilded all their little heads.

"Wake up, little children," they cried in glee,
"And from dreamland come away;
We've brought you a present; wake up and see:
We have brought a sunny day!"

ST. COLUMBA.

To the north of the Forth and Clyde Valley lay the part of Scotland known as the land of the Picts. From the earliest times this district had been inhabited by a fierce and warlike people. When other parts of our country were overrun by the legions of Rome, they had defied her power and refused her rule. At the time, then, when the Scottish lowlands were gladly receiving the Gospel, this northern tribe continued ignorant of its story of love. But their day of visitation also came.

The north of Ireland had been early won to the Saviour. By the preaching of Ninian and the good St. Patrick the people had been brought to the feet of Jesus. Not the poor and suffering alone, but all classes had given a welcome to the message of God. The noblest of the land had accepted its teaching and not a few of them had become preachers of the truth. Among these there was one noble spirit, whose blessed memory Scotland can never forget.

The teacher, whose story we have now to touch, was born in the village of Gartan, county Donegal, in the year 521. He belonged to the royal race of Hy Niall, and was the son of a Christian household. His parents gave to him the name of Colum, or Columba. From his earliest years he proved himself a child of Jesus. At his mother's knee, and from her lips, he learned the story of a Saviour's love, and he learned it in its true power. While still a youth, he resolved to become a herald of the Cross, gave himself to the needful training, and applied himself with zeal to all his requisite duties. Ordained at an early age to the sacred office, he at once carried the torch of God's truth into the dark places of his native country, planted schools for the young, and by his fervour became the leader of his brethren in holy service.

But this was not his appointed field of labour. God had other work for him to do. Much as he loved his country, his people and his home, he must go forth to other scenes of service. He had been chosen by God, though he knew it not then, to kindle altar-fires of grace in another land.

One day, in the summer of 563, a little boat reached the sand-girt beach of Iona's isle. From it there stepped forth upon the shore thirteen grave and earnest-looking men. By their action they revealed that they had not come for pleasure or by accident, but to make for themselves a home. For a time they wandered by the shore, over the sward, and upward to the rising inland knolls. But they soon gathered together again by the side of their little skiff, and there, on bended knee, led by the thrilling voice of their leader, they sought the blessing of Heaven upon their mission and their new home. This was the coming of St. Columba to our country and the opening of a new work for God.

A stranger stood at the gate of the castle of King Brude, on the banks of the Ness. He had come a long and difficult journey. To reach this hall of kings he had ventured the storm of the waters, the solitude of the forests and the enmity of a strange and fierce people. But his heart was brave, his purpose strong, and his mission pressing. He had come to speak to the proud, barbarian king of Pictland, and at all risks that monarch he must see. Slowly the gate opened for his entrance. He stood in the presence of the rude king and his pagan courtiers. Himself the messenger of a king, his attitude betokened neither fear nor anxiety. At last his voice broke upon the stillness of the scene; he told his message of God's love to men, and craved the freedom of a teacher of the people. He won by word and mien the favour of this proud chief of the land; and, having anew conquered difficulty, St. Columba again found the path of his mission open at his feet.

The fields had ripened to harvest. The light that had been leading men to a Saviour's love had also taught them the duty of honest toil. The slanting sunlight lay on the hills, and labourers sought their humble homes in the quiet hamlet. But on their pathway stood the form of their venerable teacher. From their childhood they had listened to his wise and loving words. Now they have gathered around him with bright, expectant look. He bent on the magain his benignant smile of kindness, told them anew the story of love that had

ever been the burden of his message, and breathed upon their bowed heads the benediction of his evening prayer. The silence that rested around them in nature now touched their hearts, and declared in measure the spirit of a new life in the land. The aged Columba thus tasted the joys of his reward in the fellowship of his spiritual sons. Night broods over the lonely "isle of the west." The work of the saintly Columba has now reached its end. The snows of a ripe age are on his brow, and he longs for rest. Rising from his lowly couch, he passes under the roof of his island church and there waits the coming of his Lord. Heaven hears the wish of his spirit, and when kind hearts find him he sleeps the sleep of the blessed.

THE LITTLE ARBUTUS

Far up on the mountain a little arbutus bud was hiding away among the moss. She was very sleepy in the cold spring morning, and said to herself, "Nobody cares anything about me, and it's too cold to creep out. I'll just go to sleep. But no, I won't, God cares; He will see me."

So as the day passed she pushed, and pushed, while the great sun shone down brightly to encourage her efforts, and before noon there lay a tiny star against the dark green moss, so sweet and so fragrant.

For hours nobody passed and she felt a little lonely, until she remembered that God saw her, and admired her loveliness, and that the pure incense of her sweet breath was very pleasant to Him.

About sun-down the little flower said, "I hoped that somebody would come for me, but never mind, God loves me. I shall be happy anyway."

Just then she heard a great noise, tramp, tramp, tramp, and in a minute a horse with a white spot on her forehead came along drawing a buggy in which sat a kind-faced man. As soon as he saw the arbutus he cried—

"I must have that!"

So he got out and gathered the tiny flower and as many sister buds as he could find and went on to his home far beyond the forest.

After a long time in the darkness, the little arbutus found herself by the study lamp where she was packed in wet cotton in a box, and very early in the morning she went away in the big mail-bag, on the fast express, to cheer and comfort a sick young lady in the great metropolis.

Perhaps, you are lonely and discouraged, and fancy that your work and your life is of little moment. But the poet's fancy

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air,

is all wrong. In God's creation there is no waste. He sees you, He loves you, He appreciates your every little effort, and He will tell you so some day, if you do your best.

HABITS.

Catherine Sedgwick, the popular writer for young people fifty years ago, in one of her stories, gives a bit of warning about habits:—

My concern is not at present with the serious losses of life, but with those vexing one that never, to the sufferer, seem to meet with any right appreciation or sympathy from others. Telling them is like telling dreams. It is strange that those who suffer constantly from these minor losses, should not rid themselves of the careless habits that cause them. You have been told, I suppose, a hundred times (for we old people are very generous in giving you our theoretical wisdom), that a habit is easily avoided, but seldom cured. There is our dear —, who never gets up in the morning to dress herself without spending some precious minutes looking for her frock, her petticoat, or some main article of dress, which she believes to be irrevocably lost. I have a friend who, in her childhood, lost her bonnet or shawl, or both, every time she took them off; her gloves as soon as she bought them, her thimble every time she used it, and everybody's scissors, and yet she has gone all through life disquieting her own soul and disturbing her own friends with her losses. The wonder is that she has never become used to this infirmity. She is always astonished at her losses, and quite wretched while they last. A good portion of her life was spent in hunting for her keys, "pursuing the pleasures of the chase," as our friend, M—— D——, used sarcastically to call it, and now, after sixty years' experience, you may see the children any hour in the day "hunting" for grandmamma's spectacles, and hear her express her amazement at their loss and her despair of ever finding them. Avoid careless habits now, my dear young friends, while you can.

REASONS FOR ABSTAINING.

The following is condensed from a boy's essay on total abstinence: I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says, "abstain"; as a walker, Weston says, "abstain"; as an oarsman, Hanlan says, "abstain"; as a swimmer, Webb says, "abstain"; as an orator, Bright says, "abstain"; as a missionary, Livingstone says, "abstain"; as a doctor, Richardson says, "abstain"; as a preacher, Farrar says, "abstain." Asylums, prisons and work-houses repeat the cry, "abstain!"

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 17,
1892.

THE DEN OF LIONS.

{ Daniel vi.
16-23.

GOLDEN TEXT—No manner of hurt was found on him, because he believed in his God.—Daniel vi. 23.

INTRODUCTION.

When Daniel experienced the remarkable deliverance recorded in to-day's lesson he was a man of advanced years. The seventy years of captivity had been nearly completed. Darius was king of Babylon, subordinate to Cyrus, who had conquered it for the Medo-Persian power. Daniel had retired from public life, but had been recalled by Darius, and he was one of the three occupants of the highest offices in the king's gift. The rulers of the provinces, who were subordinate to Daniel, did not like him. Their dislike was not caused by Daniel's unworthiness, for a more upright, faithful and just administrator could not have been found. His very integrity was an offence unto them. Some of them at all events were dishonest and unscrupulous men, as their dealings with Daniel only too clearly show. He was the object of their envy, and they wanted to get him out of the way. They were not very scrupulous as to the means used to effect their purpose; neither did they care what became of Daniel if he could only be removed. They could not find any accusation against his personal conduct or his management of public affairs, but in his religion they thought they could find an occasion for securing his destruction. They knew that Daniel was regular in his religious devotions, and that he would suffer nothing to come between him and the discharge of his duties. So they got the king persuaded to issue a decree that for thirty days no one should ask any favour from God or man, save of the king only under pain of being thrown into the den of lions.

I. In the Lion's Den.—The servants of the king brought Daniel before the king, and, according to his commandment, cast him into the den of lions. However thoughtless Darius had been in assenting to the foolish and wicked law that virtually doomed Daniel to death, he had great respect for his able and upright servant. He spoke to him words intended for his encouragement. The character of Daniel's religion was well known to the king, for he says: "Thy God, whom thou servest continually, He will deliver thee." His religious service was a daily and necessary part of his existence. It is the highest possible tribute to his fidelity that can be given to any man when it can be said of him that he serves God continually. The king was also mindful of the miraculous deliverances experienced by Daniel and his companions in the past. Possibly he thought that God would again save his life. At all events it was his wish that Daniel should pass through the terrible ordeal unharmed. In accordance with the custom of the time and country, the entrance to the lions' den was sealed by the king and by Daniel's foes, so that on neither side would there be any tampering should there be any desire to relent. A merciless law was to be mercilessly carried out. The king was greatly distressed at what, through the malice of Daniel's enemies and his own weakness, had been permitted to take place. The consequences of his act made a deep impression on his mind. He went home to his palace, but instead of the customary splendour and feasting, the conscience-stricken king abstains from food, the court musicians are forbidden to perform, and so disturbed was he that he could not sleep. These are evidences that the king's conscience was awake.

II. Daniel's Deliverance.—With the first dawn of day the king hastily left his palace and made his way to the den of lions. In a voice agitated with grief, anxiety and apprehension, he cried to Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" There could be no question of God's ability to deliver His servant from the danger with which he was encompassed. It could only be in what way the deliverance might come. Daniel could be delivered by an immediate exercise of divine power, as the Hebrew youths had been delivered from the burning fiery furnace. He could have been delivered even by death and taken to be with God for ever. Daniel replies with the customary salutation: "O king, live for ever," and then tells how God had delivered him by sending an angel, who had shut the lions' mouths, so that he had received no hurt. God restrained the lions because He thus bore testimony to Daniel's integrity. "Innocency was found in me," he said. Toward God he had ever endeavoured to be faithful, and he adds: "Before thee, O king, have I done no hurt." He had the witness of a good conscience toward God and toward man. This true greatness of soul, this consciousness of integrity can only come from the faithful service of the living God. The king's mind was now relieved, his depression had given place to gladness. He was rejoiced that Daniel's life had been spared, and that so valuable an officer had been preserved to him. What he had hesitated to do the day before he now does without hesitation. He ordered Daniel's release, and when he was taken from the lion's den it was found that he had not received the slightest hurt. Here again the miracle was complete. His life had not only been spared, but he had received no injury whatever, although he had been compelled to spend the night with ferocious wild beasts. It is faith that saves. The explanation of Daniel's preservation is given in the words "because he believed in his God."

III. The Result of Daniel's Deliverance.—The king, convinced of Daniel's worth and innocence, now understood the malignity of his accusers, and the punishment which, by his order, was inflicted upon them was swift and terrible. According to the cruel custom of the time not merely the offenders themselves, but their wives and children were overwhelmed in one common ruin. The pit they had dug for an innocent man is the one into which they themselves fall. They were cast into the den of lions, and, as the words of Scripture graphically describe, "the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." So deeply impressed was the king by these things that he issued a decree that throughout his dominions men might "fear before the God of Daniel; for He is the living God and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." He then bears his testimony to God's power and wisdom as he had himself seen them exercised. It is supposed by some that this decree was suggested, if not drawn up, by Daniel. That is quite possible. All the more that though it is the decree of an absolute Eastern monarch, there is no threatening of penalties to those who disobey. God only is Lord of the conscience. The wicked governors of provinces had craftily arranged that any one disobeying the king's decree, which they had suggested, should be cast into the lions' den, but the decree supposed to have been suggested by Daniel appeals only to heart and conscience. Notwithstanding the cunning and craft of his enemies, Daniel rises to higher honour and distinction than ever.

PRACTICAL SUGGESTIONS.

The weakness of a well-intentioned man may work great evil to innocent victims.

God can preserve His faithful servants in the midst of the greatest dangers.

Cunning, cruelty and deceit do not always get what they seek, but they do always injure whoever resorts to them.

NOW READY.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS:—Frontispiece—Photogravure Portrait of Rev. Thos. Ward-
 rope, D.D., Moderator of General Assembly—Calendar—Officers and Committees
 of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTav-
 ish, 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 Minis-
 ters' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrews
 Church, Kingston, St. Pauls 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., LIMITE
 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 1st, 1892.

IF twenty-seven members of the Presbyterian Church, twelve of them ministers, and among the twelve the Moderator of the General Assembly, secured legislation for Queen's University other than that they were authorized to secure, and failed to report the fact to the Supreme Court, it is high time the Assembly had looked into their action.

THE correspondent of the *British Weekly* says that when he attended the late meeting of the Congregational Union of England there was a "sense of unpleasantness in the air" and he had "a feeling of miserableness." We hope the members of our General Assembly have no feeling of that kind this week. Why should men meeting to do the Lord's work have a feeling of miserableness?

THREE or four hundred men, no matter how good they are, can never do difficult work with much deliberation, especially if any of the work happens to be of an exciting nature. It is almost impossible to make a good court of a public meeting. The General Assembly will increase rather than diminish in numbers, and will grow unwieldy as it grows large. The right thing is to give it less to do. A large body should deal with large questions and with these only. Small issues are often much more irritating than large ones.

VIEWED even as a matter of policy it is doubtful if the Protestants of Ulster, or rather those who assume to speak for them, are wise in threatening to take up arms should Home Rule be given to Ireland. Everybody knows that spirited Englishmen and Scotchmen despise a threat. If they cannot be persuaded to vote against Home Rule they can never be frightened into voting against it. Lord Salisbury's inflammatory appeals to the Orangemen are utterly unworthy of a British Premier. He would not risk anything himself by taking part in the proposed rising and he should not invite others to risk their property and lives in any such enterprise.

WHEN the General Assembly of the American Presbyterian Church decided to meet in Portland it was supposed by many that some veteran Home Mission man on the Pacific coast would be honoured with the Moderatorship. To an outsider that would have seemed a natural and handsome thing to do, but the Assembly put a professor from Danville, Kentucky, in the chair. The Assembly knows its own business, and the new Moderator is said to be an admirable man, but all the same one cannot help thinking that the election of a Home Mission Moderator on the Pacific slope would have been in accordance with the fitness of things, more especially as the last Moderator was also a college man.

IN this country of ours and even in the Presbyterian Church it is always or nearly always taken for granted that if a pastor gets a call to a

larger place, even if the congregation to which he is called is not more important than the one he is asked to leave, that the call will be accepted. They do things differently across the water. Dr. Stalker has declined to leave Glasgow and go to Marylebone, London, and the Rev. Mr. McDonald thinks it his duty to remain in his present position in Scotland, though invited to the pulpit of Regent Square in the World's Metropolis. It would add more than a little to the dignity and usefulness of many a pastor if people did not suspect that he was ready to run to any kink of a city congregation that might beckon to him.

THE cost of a General Assembly is a serious matter. We have heard the figures given repeatedly as well up among the thousands, but as we have no way of verifying them at this moment we do not care to come down to particulars. Is there any reason why a General Assembly should meet every year? Supposing matters not involving questions of doctrine and polity were taken in hand by the Synods, there would not be, so far as we can see, any reason why a General Assembly meeting every two years should not meet the wants of the Church for some time. Be that as it may, the first and most pressing duty is to clear the Supreme Court of much of the business that goes on its docket—we say on its docket, for that is the only place where much of it does go. Most earnestly do we urge members to do something in the way of cutting down the docket so that business may be done and done with something like deliberation, dignity and decorum. Could any man who sat in the last Assembly come away with the impression that even all important matters received the calm consideration they should have received? What shall we say about matters that were not considered at all?

OUR genial old friend Bro. Mutchmore, of Philadelphia, allowed himself to be nominated for the Moderatorship of the American Assembly the other day. Bro. Mutchmore, as many of our readers know, is editor, and, we believe, proprietor, of an excellent Church paper and has done splendid service for Presbyterianism with his pen and types. His election was sought by some as a recognition of the services rendered by the Church press—services, by the way, that no General Assembly could overestimate, for the press of the American Presbyterian has no superior in the world. On the first ballot Dr. Mutchmore got 83 votes out of a total of 544, and on the second only 48, when he withdrew. We don't suppose Dr. Mutchmore cares a straw about Moderatorships, but his friends might have known very well that honours of that kind never come to an editor. An editor might work for his Church a thousand years, each week of the thousand doing excellent service, and with one paragraph make enemies enough to get himself beaten by any lobbying nobody who never missed his dinner for Presbyterianism or any other good cause. Never mind, Bro. Mutchmore, you and all the other editorial workers will get justice in that General Assembly in which the rewards are justly distributed.

THE question of supplying vacant pulpits in all denominations, except the Methodist and Episcopalian, is becoming so difficult that one is tempted to ask whether, after all, the calling of ministers by popular vote is the right method. In the American Churches the system is little better than a scandal, and there is too much reason to fear that in this, as in some other things, we are becoming like our neighbours. The *Interior*, in a vigorous article, calls upon the General Assembly to do something effective and do it at once. Our contemporary says:—

Every vacant Church that is self-supporting is besieged by applicants. Even upon the rumour of impending change, letters begin to come to the Session soliciting an opportunity to "supply your pulpit for one or two Sabbaths when the way is clear." Some write for themselves, and some get influential friends to send their name with a recommendation. Before the pastoral relation is dissolved, there will be perhaps a dozen or fifty names proposed for the place. The Church begins to feel very important. They are going to have the pick of all these ministers who are so anxious to come. They hear candidates one after another. The more they hear, the more they don't know what they want. Every man that comes will make some friends. Some please the young folks. One set in the Church wants a man just like the last pastor, and another set wants a different sort of man. Some won't vote for a minister who reads his sermon. Some want a good plain gospelizer, and others want a ministerial dude. The cases are not rare in which congregations become so divided and demoralized under the strain of this process as to be permanently injured. And as to the poor unfortunate "candidates," who are weighed in the balances and found wanting, they go away humbled and mortified and discour-

aged, and wonder whether they have not made a sad mistake in thinking that the Lord had called them into the ministry. The Moderators of Sessions in vacancies on this side of the line could no doubt tell the same story if they wished to do so. The fact is the system has completely broken down. After hearing fifty candidates a congregation may be in a worse position than before it heard one, and it may then call a man not nearly so good as any one of twenty that might have been chosen out of the fifty. General Assemblies seem afraid to tackle the question.

THE CANADA PRESBYTERIAN has never been in favour of pulling up young ecclesiastical plants to find out whether they are alive and taking root. We never advocate change for the sake of change. Letting well enough alone is, in our opinion, a safe rule in ordinary circumstances. This conservatism, however, is not Bourbonism. Churches should learn something as the years roll on, and if our united Church has not learned in seventeen years that the General Assembly has at least about twice as much work as it should have and the Synods not half as much as they could very well do, then we fear that the Church will never learn anything. Why in the name of Presbyterian common sense should ministers and elders be assembled from every point between the Atlantic and Pacific to do business that can be done just as well by a Synod? The climax of absurdity is reached when you see grey haired men travel thousands of miles to refer something "to a committee to report at next Assembly," or worse still, to lay something on the table. We do not wonder that men who travel from British Columbia attend to matters of vital interest sometimes become impatient. They could scarcely be called Christians if they didn't. Just fancy a man travelling three thousand miles at great expense to somebody to spend his time on matters that could easily be disposed of by any local court. The remedy is just as visible as the sun on a clear June day. Take at least half the present business out of the Assembly and assign it to Synods and let the Assembly meet say once in two years.

THE ROMAN CHURCH AND EDUCATION

THE Roman Catholic Church is deeply interested in popular education. That interest is most keenly manifested in Protestant countries. It has a great deal to say as to how elementary schools are to be managed, and is by no means diffident as to the character of the claims it persistently advances. The zeal of its ecclesiastics on behalf of national education is not impervious to criticism. The question whether it is education for its own sake or as a means of advancing the interests of that particular Church is an open one. The priesthood, who have no children of their own to educate, are very anxious that other people's children should be trained in accordance with their own peculiar notions. Where they have the field to themselves the same eager zeal for popular education is not conspicuously apparent. Spain and Portugal, Belgium and Italy, before its unification, could make striking displays of illiteracy. The South American Republics, where the Roman Catholic Church has so long been dominant, are not remarkable for the diffusion of popular intelligence, the result of efficient training in their elementary schools. A recent motion in the British House of Commons to restrain Irish illiterate from the exercise of the franchise does not indicate a high degree of popular education in a country where the Roman Catholic Church could control the public schools in accordance with its own desires. Only in countries where the people are alive to the advantages of education has the Church of Rome much to say on the question of its management, and there if it cannot secure its control it is resolved upon keeping up a ceaseless agitation.

The aim of Romanism in educational matters is to obtain a controlling influence in its management and to secure for its schools a measure of State support. Never yet has it given assent to any system of national schools that seeks only to impart the elements of a secular education. Neither would it accede to any other Church the right to impart religious instruction at the national expense, though it would not be averse on such condition to take care of the religious education of the young itself. The result has been that in countries where Romanism has been possessed of numerical influence there have been unsatisfactory compromises, as in our Canadian Separate School system. The hopeless nature of the problem has given a strong impetus to the modern idea that the business of the State is simply to pro-

vide for such instruction at the public expense as will make good and useful citizens, while their religious education is the province of the family and the Church. Despite all the strenuous endeavours of the Roman Catholic Church to bring about other results this is how matters are shaping themselves in all free countries. In Italy educational progress is marked. While the Church had it all its own way in educational matters, the illiteracy was simply astonishing. Now, under an enlightened and liberal management of public affairs, the education of the people has made marked advances.

In the United States persistent efforts have been made to deflect the public school system into subserviency to the Roman Catholic Church. Having made no compromise with the hierarchy in educational matters, the people are able to maintain consistently the system of popular education they adopted with deliberation. The national schools are at the service of the people, irrespective of race or creed. All are free to avail themselves of the privileges they afford. To this, however, the priesthood of the Romish Church distinctly object. These schools are not conducted according to their notions and they must have schools of their own. They cannot get the people to give public grants for the support of their schools as they have been able to do in Ontario. The Baltimore conference resolved that wherever it was possible parochial schools, under the control of the Church, should be established, and this resolution received the papal sanction. From this, however, there has been a new departure in the West. Archbishop Ireland has favoured in one or two instances the surrender of parochial schools to the public school authorities, on condition that they are supported by public funds, and that at the close of the educational work of the day the Roman Catholic scholars remain for religious instruction. In the two instances where this has been done the Roman Catholic teachers have been retained, and thus an inroad on the public school system has been made. Curiously enough this new departure has occasioned marked diversity of opinion among the Roman Catholics themselves. Some are delighted with it, and anticipate most favourable results, while others see in it only a weak and mistaken abandonment of the Baltimore resolution. The controversy has raged keenly, and the opinion of the Pope has been solicited. Leo XIII. has sanctioned, in guarded language, the action of Archbishop Ireland, and thus the matter rests for the present. It may, however, be doubted whether Archbishop Ireland's plan may not be inimical to an unsectarian national system of popular education. The Romans, no less than the Greeks, may be feared when they begin to bring gifts.

THE RELIGIOUS CENSUS.

A CENSUS bulletin, like the dictionary, may not be very entertaining reading, but it is certainly not unprofitable. To the Christian no feature of the census returns ought to be more interesting than that which gives an account of the increase or decrease of the various religious denominations in the country in which he dwells. The Department of Agriculture, at Ottawa, has lately issued the returns of the several denominations in the Dominion, and in that bulletin there are many things which any one may ponder well. Perhaps there is no section of all the census returns the reading of which will produce such varied emotions, as this one line may present, something that is exceedingly gratifying, the next may reveal something decidedly discouraging.

The first thing that strikes the eye of the reader is that there are no less than fifteen different denominations than are of such importance as to be worthy of a place in the bulletin. But the census enumerators appear to have found a considerable number of persons who did not or could not find a congenial ecclesiastical home in any of these denominations, consequently they were obliged to class them as members of "Other Denominations," or as "Not Specified," or simply as "Protestants." It is very evident, therefore, that if there is ever to be an organic union of the Churches the advocates of the scheme have an arduous task before them. It will be necessary for them to proceed with great caution, and besides there must be a disposition on the part of professing Christians to yield points which have hitherto been held with a good deal of tenacity. It is worthy of notice that the Salvation Army appears for the first time in the enumeration. It now numbers 0.29 per cent. of the total population. Another noteworthy feature is that the Roman Catholic Church now numbers 41.46 per

cent. of the population of the Dominion. It has not increased at the same ratio as some of the other denominations, nevertheless it stands numerically a long way in advance of its most aggressive competitor—the Methodist Church, which now numbers 17.65 per cent. of the whole. One is struck also with the fact that there are now more than five times as many pagans in Canada as there were a decade ago. True, their number is still comparatively small—only 0.56 per cent., nevertheless it is sufficient to indicate that there is mission work to be done among the heathen at home as well as among those who are still in the region of darkness and superstition. The General Assembly at its last meeting did a wise and proper thing when it instructed the Foreign Mission Committee to send a missionary to labour among the Chinese in British Columbia, and it is to be hoped that when the next census is taken, it will be found that the number of pagans is relatively a great deal smaller than it is to-day.

It is a rather remarkable fact that no less than seven denominations have failed to maintain their ground in proportion to the increase of the population. These are the Adventists, Baptists, Congregationalists, Disciples, Quakers, Unitarians and Universalists. It is perhaps not difficult to account for the fact that the Adventists, Disciples, Quakers and Universalists have not held their own. They have no very influential denominational papers, no theological seminaries and no regular ministry. They are obliged, therefore, to depend almost entirely upon the efforts of laymen, and while laymen in all denominations are doing a most important work, yet, it is not to be expected that they can take the place of the regular ministry. People are becoming too intelligent to listen Sabbath after Sabbath to the platitudes of men who know no more than they themselves about theology. With the Baptists and Congregationalists the case is different, and one feels at a loss to explain why they have not kept pace with the increase in the population. The Baptists certainly have never been charged with a lack of aggressiveness; in Ontario, at least, they have done much during the past few years in the way of equipping schools and colleges, and yet the fact remains that as a denomination they have not made very satisfactory progress. A possible explanation may be found in the fact that the three branches of the Baptist body have been grouped together in the census returns, and if more details were given it might be found that the deficiency could be traced not to the Regular Baptists but to the other two branches of the denomination. The Brethren is the only body that stands in exactly the same relation to the total population as it did ten years ago. Apparently these noisy religionists have not caused much unrest among the congregations of other denominations during the past ten years. The Roman Catholic and the Methodist are the only denominations that have increased their strength in every province of the Dominion.

The following paragraph from the bulletin deserves to be reproduced here. "The total increase of population in Canada during the ten years is 507,869. As a constituent in that increase we have the estimated population of the unorganized regions in the North and North-West, the returns from which have not been received in their entirety. Leaving out of consideration this estimated population of 32,168 we have an increase of 475,701, for which we have complete returns. That increase is divided among the denominations as follows: Roman Catholics 198,483, Methodists 104,488, Presbyterians 79,034, Church of England 66,692, Lutherans 17,629, Baptists 7,224, all others 2,151." Taking the Dominion as a whole the Methodists have made the greatest proportionate increase and they are followed by the Presbyterians, the Church of England and the Roman Catholics in the order named. The above showing should give the quietus to the statement so often made that Presbyterianism is either dead or dying. It has shown itself to be a most lively and interesting corpse. True, in the Maritime Provinces and more especially in Nova Scotia it is not what it was ten years ago, but when the whole Dominion is considered, it is found to be instinct with life. If it has died it is only in the sense that a corn of wheat has died in the ground. It has been sown in the virgin soil of Manitoba, there it has taken root and brought forth an abundant harvest, for no less than 28 per cent. of the whole increase made in that province has been made by Presbyterianism. In British Columbia nearly 23 per cent. of the total increase has fallen to the Presbyterians. These facts show that the cause is neither dead nor dying.

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY (Boston: The Russell Publishing Co.)—In many respects a most satisfactory periodical to put into the hands of little readers.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The oldest of eclectic publications, and in most respects still the best, *Littell's* has lost nothing of its popularity or usefulness.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Since its recent improvement this admirable weekly for young readers has become more attractive than ever.

THE *Illustrated News of the World* keeps up with unflinching interest its pictorial record of the leading events of the time. Its reproduction of a number of the pictures on exhibition at the Academy give it a rare artistic value. Rider Haggard's latest South African story is completed.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—The contents of the June number are varied and interesting. Subjects of practical value are briefly yet clearly discussed by competent writers, some of them of great eminence in their respective fields. It is the mission of the *Journal* to entertain, instruct and delight its wide constituency of fair readers.

THE ARENA. (Boston: The Arena Publishing Co.)—The *Arena* is what its title denotes, a free field on which intellectual athletes wrestle with the thoughts that stir the minds of thinking men and women in our time. The more striking papers in the June issue are "Ishmaelites of Civilization," "The Bed Rock of True Democracy," "A Pen Picture of W. D. McCracken, A.M.," "The Rights of Children," and several others well worth careful perusal.

THE REVIEW OF THE CHURCHES. (London: J. Clarke & Co.)—The field occupied by this most admirable publication is a distinctive one. It unites in a common interest all the leading Protestant Churches, and discusses with a frankness and a freedom quite refreshing the great questions that occupy the thoughts of intelligent Christians. In the May number the subject of "The Higher Criticism and Inspiration" is discussed by the Bishop of Worcester. The Archdeacon of London, Rev. Hugh Price Hughes and the Dean of Asaph give their respective views on "The Disestablishment Controversy."

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The May number of this finely-illustrated monthly opens with a genial and appreciative sketch, surmised to be written by the former tutor, of Prince George of Wales. "The Vanished Abbey" is an interesting historical sketch of Evesham Abbey, of which only a few fragments now remain. Other admirable papers are: "A Day in a Spice Factory," "On Muleback in Morocco," "Match-Box Making at Home" and "Some Musical Performers," with good portraits. The fiction of the number is "Pretty Pierre" and "A Deplorable Affair." The number as a whole is one of great excellence.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The opening paper in the June number is classical in its character. Charles Waldstein writes interestingly and learnedly on "Funeral Orations in Stone and Wood," and the frontispiece, "The Mourning Athene, from the Acropolis," is one of the fine illustrations with which the paper is adorned. The most interesting illustrated and other papers of the number are: "A Honey-Dew Picnic," "The Birthplace of Commodore Isaac Hull," "How Kentucky Became a State," "The Austro-Hungarian Army," by Feldzeugmeister Baron von Kuhn; "The Old English Dramatists," first paper, by the late James Russell Lowell; "Montana, the Treasure State," by Julian Ralph; "Social and Intellectual Condition of Eastern Peru," and the fifth part of the fine series, "From the Black Forest to the Black Sea," by F. D. Millet. The principal fiction is "Jane Field," by Mary E. Wilkins; "The World of Chance," by William Dean Howells, and "Pill Baronette," by William McLennan. The poetry is fully up to the high standard maintained in *Harper*.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—The number for June devotes a large portion of its space to a timely consideration of its work in Africa. In the department of Literature of Missions are three papers on this subject, the first by the Rev. James Johnston, of Bolton, Lancashire, England, on "The Scourge of Africa;" another by the Rev. Lewis Grant, of West Brattleboro, Vt., on "African Theology: or, the Zulu's Creed, as Seen in His Folk-Lore," and one by William J. Neethling, "News from the South African Mission Field." The Monthly Concert of Missions is also devoted chiefly to Africa. Especially notable this month is Part II. of a superb series of papers on "William Carey, the Missionary Organizer, Preacher and Teacher," by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland, Carey's great biographer. The series began in the May number, and will be continued in subsequent issues. The score or more other articles in the various departments cover a broad field and present an excellent summary of mission work in all parts of the globe.

THE TREASURY OF RELIGIOUS THOUGHT FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This evangelical monthly makes its appearance early for June in a capital number. Its new, artistic cover, enlarged page, increase of departments and pages have added greatly to its attraction and to its worth. It is easily abreast with any magazine of its class published. The frontispiece is a fine view of the First Methodist Episcopal Church, Omaha, Neb., and is followed with a sermon by its pastor, Dr. P. S. Merrill, also a biographical sketch. A sermon by Dr. B. Hart, of New Haven, on "The Excellence of Divine Justice," will attract attention; also one by Dr. W. B. Huntington, and one by Dr. McChesney. The Leading Sermon Thoughts are of a high standard. Dr. Meredith's Expository Lecture is a fine specimen of his powers, and Dr. H. Duffield's Decoration Day Service will be admired by every reader. "A Romance in Biblical Criticism," by J. D. Steele, B.D., and "Pentateuchal Criticism," by Professor Scrimger, should be attentively read; also Dr. Kincaid's article on "The Theory of the Atonement." Thoughts for the Hour of Prayer, for Family Life, for Pastoral Work, on Christian Edification, on the Preacher's Purpose and on Phylacteries, are each capital and instructive. S. S. Lessons, by Dr. Moment, Current Religious Thought, Survey of Christian Progress, Illustrative Thoughts, Beautiful Thoughts, with Reviews of Books, combine, with editorials on timely topics, to make a number first in its class in every respect.

Choice Literature.

MISTRESS AND MAID

One June day in 1866 the people in an Irish hamlet came out to bid good-bye to a woman who was going away. It was only Hannah McCosh, who was ugly and stingy and bitter-tongued, and whom they had seen every day at work with the plow or the pigs for thirty years. Yet they stood about looking at her with a certain awe and sense of novelty as they would if she had suddenly died. She was "going to Ameriky," which really was further off than death.

Hannah was a squat, black-a-vised, little woman, with the waddling walk which comes from long carrying of burdens on the head. Her muscles were enormous, her skin had burned a leathery yellow in the sun, her hands were horny, in short, she showed, like a draught horse, that she had all her life been a beast of burden.

Her brother James had borrowed a cart to take her chest to Lifford. She would walk with him alongside of it; hence, she did not put on her new shoes and stockings, but left them in the cart. It was only fifteen miles to Lifford, but, middle-aged woman as she was, she had never been there, nor away from her mother for a single night. Now she was going out alone to the other side of the world. If she had any terrors or hopes, or griefs about it she told nothing of them even to herself, as an educated woman would have done. An educated woman, too, would have felt the wonderful beauty of the gorse-covered hills, of the massed flowers in the hedges and ditches, of the cabin with its ruddy brown thatched roof, of the soft golden mist over all; would have remembered that this was her home and that she would never see it again.

But Hannah was busy with her last charges to her brothers and sisters.

"Yeez'll make my mother wear her shawl nights, Maggy. An', Katty, try 'n' take my work from the master in July. An' the first money I send, yeez'll give it to him, 'n' he'll pay intrust, till I send enough to pay the passage of one of yeez, 'n' that one is to be Bob, hekase he'll help me the most, 'n' we'll bring out the rest, wan be wan, 'n' me mother—"

"Yeez hes told us that all an hunderd times, Hannah," said Katty.

"Bekase I want yeez to mind, I say, 'n' see that my mother's kep' out of the field work. She's that ambitious—yes, yeez are, Mammy!" she put her hands suddenly on the shoulders of a gaunt, gray-haired woman who stood in the door of the cabin. The two women looked at each other without a word; the others stood silent. They all knew how many years Hannah had worked to save the money which was taking her to the country where she could earn enough to drag them all out of misery and starvation. They knew it was for her mother most of all that she did it, there was not an atom of her flesh, nor a drop of her blood which she would not spend for her old mammy. Yet nobody had ever put it into words. The Scotch-Irish are a taciturn race.

James, standing by the cart, shuffled from one foot to the other. "The mornin's goin'," he mumbled.

Hannah turned and wobbled from one to the other, pecking a kiss on their faces. "Ise'll send every penny—yeez'll come out—Bob first—wan be wan—'n' my mother—"

She was back by the old woman again. Her mother gave a queer, pitiful laugh. "Ise'll see yeez again beyant the grave, me lamb; but not in Ameriky. Ise'll never live to see that country."

Hannah said nothing. She reached up to kiss her mother, and then suddenly dropped her head on her breast like a child for a moment. Katty and Maggie burst into sobs; and when the cart started they ran by Hannah's side, holding her dress and crying loudly. But she trudged along without a word. She was very pale, and the sweat broke on her forehead, but she did not once look back.

While Hannah was going towards the west that day, another woman halfway round the world was coming to meet her. This was Susan Peyton, granddaughter of Mrs. Deborah Peyton, but heir to very few of her acres. The greater part of Isaac Peyton's land went to pay the taxes, and when the remainder was divided among the descendants of his eleven children the share of each was small.

Susan had married a young doctor in Philadelphia, and they were now upon their wedding journey. She was a practical girl, and the thoughts of the little house which he had rented and furnished, and of the delight of arranging her pretty wedding presents in it, mingled largely with the raptures of her love for her Philip.

"The house is in a very unfashionable quarter, Susie," he said one day; "and we cannot afford to keep two servants."

"I understand; I quite understand! I am going to be very thrifty and cut an extremely small coat out of our cloth now. After a while, when you have a great practice, we will move into a fine neighbourhood and go into society. As for the one servant you will see how I shall manage! I will have her young and energetic and neat and pretty. I myself can cook and sew and bake and brew. The Peyton women are all capable, you know. So the little bit of work will be done early in the day, and then the maid shall put on her cap and apron ready to open the door, pretty and smiling for you; and I shall wear one of my wedding gowns and receive you à la grande dame in the parlour!"

After the doctor and his wife had been at home for a month or two he remembered this pleasant picture.

"You did not find your young, pretty maid, Susy, eh?" he said. "Your woman might be a hundred, and as for ugliness she is a prodigy. And you? You are not the gay, grand dame in your wedding robes when I come home. This gown is gingham, and you look pale and anxious."

"I was afraid I had burned the meat. It worried me a little."

"Why does not the woman cook the dinner?"

"Hannah? Oh, she cannot cook."

"I saw you dusting the parlour this morning. Why did she not do that?"

"Oh, Hannah cannot clean a room."

"Well, I can testify that she cannot wait on table. Is she purely ornamental? Merely a thing of beauty?"

"Don't make fun of the poor soul, Philip. She is trying so hard I am teaching her. She worked in the fields at home."

Doctor Snow did not often meddle with his wife's department of their home. But a few weeks later he said to her:—

"It seems to me that to accomplish good work requires the proper tool. When I have to cut a nerve I do not take a butcher's cleaver. That field-hand of yours is a cleaver. She will never do fine neat work for you. For the same money you could get a young, intelligent woman, who at least would not be aggressively ugly."

"Then what would become of Hannah?" said Susy, anxiously. "If she were once made a competent cook she could earn good wages. But if I turn her away who will teach her? She would become a mere scrubber and not make enough to keep her alive."

"Is it essential that Hannah should amass money?" demanded the doctor, taking up his hat.

"Yes, Philip, it is," she replied, after a little pause. "She has an old mother and brother and sisters, all wretchedly poor, in Ireland. She is trying to bring them over, to give them a chance for life here. I can help her to do it. I think I ought."

"Yes, by working yourself over the range, wearing yourself out doing menial work. Is it your duty? But you must judge for yourself, Susie," he said, gravely.

She kissed him, laughing, pinned a pink on his coat and watched him go down the street. Her eyes grew troubled and anxious. It would be so easy and pleasant to have a skilled servant and drop this load of petty incessant cares on her shoulders. Yet the chance had been given her to lift this woman's life, the lives of a whole family, to higher and safer ground.

Presently Susie laughed, with a little shrug. "It is as much my duty to quit the kitchen and do Church work, crochet slippers in aid of Foreign Missions." She said: "What is wrong now, Hannah?" as the woe-begone face appeared in the door.

"I've burned the biscuits agin, ma'am. They're coal black."

"I will come and mix some more. I'll explain the dampers to you again," said Susie, conscious of a lofty heroism.

"It be'ent no use, ma'am. I'll never understand!"

"Oh, yes you will," said Mrs. Snow, cheerfully, though her heart sank.

It was a little thing to do, this training of a cook. It seems a cheap heroism, to those who give their lives to great conquests on science, to battling with disease and famine and flood, to serve their fellowmen. But Mrs. Snow's work lasted month after month and year after year. She had other duties too as a wife and mother, in the church, in society. But she was faithful to the woman in her kitchen who her sister Emily declared would never be anything but an animal.

Emily had married a wealthy lawyer in Philadelphia, and was active in charitable and literary work. "My idea of the relation between a mistress and maid," she told Susie, "is simply work and wages. I employ skilled servants. I pay them high wages. Individually, they are no more to me than my butcher or plumber. My help to the lower classes is given through clubs and guilds and other organized methods."

Susy smiled and kept on her own way. She trained Hannah to do good work and paid her good wages. She found work in a foundry for Bob, when he came, and took Katty herself, in which act she found the reward of virtue at once: for Katty proved to be the energetic, neat, pretty maid for whom she had long ago hoped.

It was Mrs. Snow, too, who showed the sisters and brother how to invest their little savings in a building association and to buy a tiny house with them.

Then they sent for their mother and Maggy. While they were on the sea Mrs. Snow was as eager as Hannah and Katty in buying the rag carpet, the stoves, the beds, for the little home. She added some gay curtains and many trifles which would be luxurious to the woman who came from a thatched peat cabin. The doctor, who was now a firm believer in Hannah, hung up a clock and picture or two on the last day of waiting.

"Light your fires and cook the supper," he said to Hannah. "Then you can go with Katty and Bob to the Christian Street pier. The ship will be in at seven o'clock."

Mrs. Snow herself waited at the little house to welcome the mother whose children had worked so long and faithfully for her. She showed more excitement than Hannah, who went about all day without a word, her face pale and pinched.

"Are you not happy?" said Susy, impatiently.

"If it's only true, ma'am! But it's been so long. It seems as if it couldn't be true—"

"Don't you believe in your Heavenly Father at all?" exclaimed Susy, who had her grandmother's dogmatic way of haling her inferiors into righteousness.

When she came home that evening, however, she was very gentle and subdued. "I wish you had been there, Philip," she said, laughing nervously. "They are the plainest most ignorant Irish. Yet there was something very noble and fine in the children's faces as their mother crossed the threshold of the home they had made for her. As for dear old Hannah, she was so glad she was positively beautiful. The old woman has a strong, true face. Hannah led her in and said, 'You're to rest here, Mammy, as long as you live.' And then she saw me," said Susy, with a laugh and a sob, and she said, "'This is Mis' Snow. If it hadn't been for her I could have done nothing.' And then I went by to shake hands; but the old woman straightened herself and kissed me on the forehead, and said, solemnly, 'May God bless you and yours, my child.' I felt sure that God heard her," Susy added, the tears in her eyes.

Doctor and Mrs. Snow live now in the large house in a fashionable quarter which she promised him. She takes an active part in the social life of the city and in many charitable works. But she is still a friend to her cook and butler, her milkman and errand boy.

"Susan," her sister Emily said lately, at a family dinner, "keeps up the old patriarchal idea of the family. She tangles her life up with the lives of every man or woman who comes near her. There are those stupid McCoshes, now. Bob has made money, and has a big house in Kensington—imitation Brussels carpets and pots of paper flowers, and that sort of thing; and Susy encourages Mrs. Bob to come to her for advice."

"She sent me cards for a reception the other day," said Susy, laughing. "But if I can persuade her to put ingrain carpets and photographs into her house instead of sham velvets and chromos, and to send Sam to college instead of giving receptions, it is missionary work as much as yours in the College Settlement."

"My ménage is perfect," said Emily, with a little heat; "and it is because I will not keep an incompetent servant

for an hour. Work and wages, that is the only bond between me and my servants. They are only parts of a machine, and a machine which must run without a jar. Now, you—if you had not busied yourself with Hannah, Bob's son Sam would not have been going to college."

"No," said Susy, "he would probably now have been shooting at a landlord from behind a peat hedge. I must take my own way, Emily. These people are all human to me. Why should I go into the slums for work, and neglect my own kitchen?"—*Rebecca Harding Davis, in The Independent.*

IDEALS.

How often in the weary way of life,
Have we beheld before us near it seemed,
That we might reach it soon, with steady strife
That nature that we've longed for, fancies teemed
Of true and noble heart, of eyes that beamed
With gladness at the thought of doing good,
Of all that prophets taught or poets dreamed
To raise men up and teach them brotherhood.

And feverish on we've pressed, but still as far,
Or farther, seemed we from the dear ideal,
As though a sailor steering by a star
Hoped ever on its shores to strike his keel.
Yet better onward press than idle drift,
There may come fulness after life's poor shift.

—W. J. S., in *The Week.*

THE DEAD GOETHE.

The morning after Goethe's death, a deep longing came over me to see his earthly shell once again. His faithful servant, Frederick, opened the door of the room where they had laid him. Stretched upon his back, he lay like one asleep, power and deep peace upon the features of his sublimely noble face. The mighty brow seemed still busy with thoughts. I longed for a lock of his hair, but reverence forbade my cutting it. The body lay nude, wrapped in a white sheet. Frederick threw the sheet open, and I was amazed at the godlike magnificence of those limbs. The chest was exceedingly powerful, broad and arched, the arms and thighs full and muscular, the feet of perfect form, and nowhere on the whole body a trace of superfluous flesh or of emaciation or shrinking. A perfect man lay in great beauty before me, and admiration made me for the moment forget that the immortal spirit had left such an habitation. I laid my hand on his breast—deep silence all around—and turned aside to give free course to my pent-up tears.—*Eckermann.*

FROM the *Book World* we take the following: It has been generally believed that the first printed newspaper, properly so called, is the *English Mercurie*, published in 1588 by Lord Burleigh, with the sanction of Queen Elizabeth, for the purpose of rousing the national feeling against Spain, and of allaying popular alarm at the time when the Spanish Armada was in the Channel. A French writer, M. Dubief, has, however, lately called the statement in question. He maintains that the early numbers of the publication, still to be seen in the British Museum, are in some parts only a literal translation of some Dutch "Gazettes." He, therefore, claims precedence for his own countryman, Theophrastus Renandot, alike distinguished in medicine, literature and philanthropy, who first published the *Gazette de Paris* in 1631, and dedicated the first number to King Louis XIII.

THE MISSIONARY WORLD.

A HUNAN PICTURE GALLERY.

An extraordinary volume has just issued from the Hankow Mission Press. It claims to be an exact reproduction of one of the numerous publications which are being circulated in China by the anti-foreign party. The garbage, of which it is an appalling specimen, proceeds chiefly from Changsha, the capital of Hunan, and is said to be issued in every form, in placards, hand-bills, posters, pamphlets, books; and in every style, classical Chinese and Colloquial, prose and poetry, coloured and plain. It is not possible to indicate, save in the most general manner, the blasphemous and loathsome character of these thirty-two coloured cartoons, with their explanatory letterpress, of which the originals, circulated by the boat-load up and down the Yangtse valley, have already wrought such mischief. The Lord Jesus Christ is throughout represented as a hog. The Chinese term used for the Saviour is "Tien Chu," "the heavenly Lord." Here the "Chu" is changed to "chu," the "Lord of Heaven," thus becoming the "Celestial Hog." The nature as well as the name of the hog is ascribed to Christ: while the missionaries are depicted sometimes as devils, sometimes as pigs or goats. As a further mark of infamy, Christians, native as well as foreign, are shown wearing green hats, the term "Luh mau," or "Green hat," being the worst epithet that can be applied to a Chinaman.

One picture shows the Lord Jesus Christ as crucified in the form of a hog, surrounded by worshippers, male and female, "some on their knees and some indulging in licentious merriment." Others represent Christians gouging out the eyes of their victims, and mutilating their bodies in yet more dreadful fashion. In others, Chinese braves, led by a

red-buttoned mandarin, are flogging and "dosing the devils with dung"; while they burn the books "in which the degraded religion of the hog is propagated from foreign lands."

Not content with insulting, mistreating and killing the Saviour and His disciples, the series follows its victims even into the next world, to show the "punishment of the hog in Hades." "Look at the sawing, pounding, boiling and grinding in dark hell's eighteen places of torment, you who have on earth committed a thousand times ten thousand deeds of wickedness." In this picture one pig, which bears the character "Jesus," is being sawn asunder; while another, marked "Teacher," is being pounded in a stone mortar.

In the closing cartoon is shown the final triumph of Confucianism, when foreigners and Christians alike have been exterminated, or brought to acknowledge the supremacy of China and the superiority of Chinese civilization.

There is no reason to doubt that the authorities are not only well aware of the circulation of this literature, but of its authors and publishers, its intention and consequences. They profess to be anxious to punish those concerned in it, and to put a stop to its issue. But, strange to say, they appear to be unable to carry out their good intentions; and when, occasionally, foreigners catch the offenders red-handed, and remit them to the officials, little or no punishment follows. The placards may still be read on the walls of Changsha, side by side with the Imperial Edict and other proclamations in praise of the Christian religion, and in condemnation of the publications with which they are rubbing shoulders; while Chou Han, the reputed author of the "Picture Gallery," and leader in this agitation, is still an expectant Taotai, imperially honoured with the second rank and a red button.

A recent writer in the *North China Daily News* asserts that "for several years outrageous charges against foreigners . . . have been circulating in China with the cognizance, and even with the *imprimatur*, of some of the highest mandarins. . . . The authors of the blasphemous and obscene Hunan placards . . . have really done little more than put into a popular dress statements and charges which appear in books which have been described, more or less accurately, as "Chinese Blue-Books," and in documents which are published side by side with memorials to the throne from . . . officials of the highest standing." While the preface to the publication before us affirms that "the supplementary documents of State of the Imperial Government, published in 1888, in thirty two volumes containing 120 books, and to be found in every well-appointed library, contains, expressed in the bluntest language, all the accusations against foreigners of gross licentiousness, scooping out of eyes, abstracting of brains, mutilating women and children, which are portrayed in the Hunan placards, and all the threatenings also."

Those who have taken the responsibility of republishing this "Picture Gallery" have not done so without serious thought. They feel it a pollution to handle such filth, but have supplied a desperate remedy to a desperate disease. It is their hope that Christian Governments will demand the total suppression of publications which aim, and with too much success, at the destruction and extermination of their subjects in China—men and women who have committed no crime, and who only ask the security and toleration guaranteed to them by treaty with Christian powers. It is satisfactory to learn from the recent Blue-Book that Lord Salisbury has already sent a strong telegram to Peking declaring that if the Government fail to punish the offenders, they themselves will be held responsible for any further outrage.

But the Church has here a new and urgent call addressed to her. The argument against the Christian religion, as stated in these cartoons, is the work of the scholars and leaders of men in China. If this is all they yet know or can believe of the Gospel, our work is still beginning. One encouragement we may draw from these publications—they show the power of the press in that heathen country. Once we were taught that every Chinaman could read; then the pendulum swung round to the other extreme, and we were told that not more than ten or twenty millions out of all the three hundred and fifty millions could do so. Here it is shown conclusively that printed matter can be so put before the Chinaman as to move whole provinces to their very depths. Let then the Bible Societies send out their book with a zeal and energy akin to those which have given this "Picture Gallery" its malicious influence: and the Christian Church thus replies to the vilest calumnies that have been brought against her since the days of Diocletian, by publishing throughout all this vast heathen empire the story of His love, whom China, by the hands of its priests and leaders, here crucifies afresh and puts to an open shame.—*Wm. F. Sloan, Glasgow, in United Presbyterian Record.*

NEWS FROM TANNA, NEW HEBRIDES.

Some time ago the *Dayspring* was superseded by a monthly mail service between Australia and the New Hebrides. In connection with this service a steamer, the *Croydon*, makes the round of the islands once a month; it seems, however, to be too small and slow for the work. When the Rev. Mr. and Mrs. Watt returned to Tanna it was too stormy to land, and as the *Croydon* could not wait they were carried 800 miles round the group till Tanna was reached the second time, and then were landed on an island twenty miles distant from their destination. In a letter to Mrs. Miller, of Sheardale, dated December 17, and received on March 21, Mrs. Watt says the people were a little soured

at their long delay in arriving, but glad to see them. "We missed not a few familiar faces, for in a little more than twelve months we had lost four of our small band of Church members, four out of eight. This tells sorely on our Tannese, who, being very superstitious, think there must be some fatality connected with Church membership." During their absence, however, no hurricane had done any damage to their premises, and the attendance at church and school had been good in the various places. After preparing the annual contribution of arrowroot at Kwamera, which amounted to four casks of first class arrowroot, the proceeds of which are to go to line the roof of the Kwamera Church, Mr. and Mrs. Watt went round to Port Resolution to assist Mr. and Mrs. Gay in the building of the "Scotch Church," a memorial of work and workers in Tanna. As the whole work had to be done by strength of arm, it was a heavy task. Mr. Gray and Mr. Watt were the only skilled workmen; the others were natives, who came in relays on alternative days, working faithfully and heartily from six a.m. to six p.m. for forty days, Sabbaths excepted, with daily morning and evening meetings during all the time. After a month's interval a second visit was paid to Port Resolution for the opening of the church on October 28. The building was well filled, but the bigger crowd was gathered outside, for the heathen onlookers were afraid to enter the sacred edifice. After the opening service there was an exchange of gifts, and speeches were made. "On the following Sabbath we made our first money collection in Tanna. We asked the people to give it as a thankoffering for the remarkable exemption from accident during the building of the church, though at times the work was sufficiently dangerous. The result was £3 5s. Knowing how meanly the Tannese treated the spirits whom they worshipped in heathenism, giving them the scraggiest fish, the poorest bananas and the smallest yams, we felt glad to see their liberality in this the first call to give a free gift to the Lord."

A NATIVE BIBLE SOCIETY IN MADAGASCAR.

On the occasion of the first public Bible meeting ever held in the capital, the Ampamarinana Church was packed with not less than 1,500 people, and some hundreds went away disappointed. A country pastor, rather given to quaint forms of speech, has since remarked that, when he found himself among the crowd apparently shut out, he bethought himself of the Scripture that says: "They were not able to enter in because of unbelief"; so he made a strenuous effort, and faith, and muscle, aided, doubtless, by the fact that he belongs to the clan of Zachæus, gained him the longed-for place within the walls. The Queen and Prime Minister were present at the meeting, and this helps to account for the very large attendance. The meeting was convened to gain public sympathy and support for a Bible Society, founded among the natives themselves about two years ago. It was started by a very few, but now numbers 120 members. The Society supplies Bibles and Testaments at reduced prices to people in distant parts of the island. The members not only subscribe, but hold periodical meetings for prayer, and evidently believe that the good to be effected by Bible circulation will depend much on the spirit of faith and prayer in which it is carried on. The most interesting feature in this Society is that it appears to be of native growth, and may, therefore, be expected to develop naturally and to extend its useful work. Stirring speeches were delivered, and much interest was shown by the large audience. The natives were delighted to have their sovereign among them, and she seemed pleased to be present, and evidently followed with intelligent interest the words of the various speakers. This native Bible Society is but a young and tender plant. God grant it may grow and flourish, and become a very Tree of Life in days to come to thousands throughout this land.

YOUR BLOOD

Undoubtedly needs a thorough cleansing this season to expel impurities, keep up the health-tone and prevent disease. You should take Hood's Sarsaparilla, the best blood purifier and system tonic. It is unequalled in positive medicinal merit.

Hood's Pills are pure vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

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."

DIRECTIONS FOR COLIC IN HORSES.—Contents of small bottle Pain-Killer in quart bottle, add pint warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give half at once, then balance in ten or fifteen minutes, if first dose is not sufficient. This will be found a never-failing remedy. Twenty-five cents for a large bottle.

DOMINION BANK.

Proceedings of the Twenty-first Annual General Meeting of the Stockholders.

Held at the Banking House of the Institution in Toronto on Wednesday, May 25, 1892.

The Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution on Wednesday, May 25, 1892.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Major Mason, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadley, Aaron Ross, E. B. Osler, W. J. Barnes, John Scott, John Stewart, W. T. Kiely, L. Risley, David McGee, G. W. Lewis, John Scott, Gardner Boyd, G. Robinson, etc., etc.

It was moved by Mr. W. D. Matthews, seconded by Mr. James Scott, That Mr. James Austin do take the chair.

Mr. W. J. Barnes moved, seconded by Mr. E. B. Osler, and Resolved, That Mr. R. H. Bethune do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the Directors to the Shareholders and submitted the annual statement of the affairs of the bank, which is as follows:—

Balance of profit and loss account, 30th April, 1891	\$0,076 98
Profit for the year ending 30th April, 1892, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	220,201 02
	\$220,938 00

Dividend 5 per cent., paid 1st November, 1891	\$75,000 00
Dividend 5 per cent., payable 2nd May, 1892	75,000 00
Dividend 1 per cent., payable 2nd May, 1892	15,000 00
Amount voted to pension and guarantee fund	5,000 00
	170,000 00

	\$56,938 00
Carried to reserve fund	50,000 00

Balance of profit and loss carried forward	\$6,938 00
--	------------

The Directors have much pleasure in welcoming the Shareholders on this twenty-first annual meeting and to congratulate them on the progress made by the bank.

At the first annual meeting in May, 1872, the deposits of the bank were \$1,057,149. Now they are \$9,003,308.

The reserve fund was then \$50,000. It is now \$1,400,000.

The bank has paid its Shareholders 8 per cent. per annum from the day it opened until October 31, 1881; then 10 per cent. until October 31, 1887; then 11 per cent. up to this date.

The bank premises at the head office have been completely refitted and are now in every way suited to the enlarged business of the bank. JAMES AUSTIN, *President.*

The foregoing report having been read to the meeting:— It was unanimously resolved—

That the report be adopted.

That the thanks of the meeting be given to the President, Vice-president and Directors for their services during the year.

That the thanks of the meeting be given to the Cashier, Agents, Inspectors and other officers of the bank for the efficient performance of their respective duties.

That Messrs. James Austin, William Ince, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott, and the Hon. Frank Smith be directors for the ensuing year.

That the best thanks of the meeting be presented to the Chairman for his able conduct in the chair.

A by-law granting \$5,000 per annum to the pension fund was passed.

GENERAL STATEMENT.

LIABILITIES.	
Capital Stock paid up	\$1,500,000 00
Reserve Fund	1,400,000 00
Balance of Profits carried forward	6,938 00
Dividend No. 42, payable 2nd May	75,000 00
Bonus 1 per cent., payable 2nd May	15,000 00
Reserved for Interest and Exchange	101,293 86
Rebate on Bills Discounted	29,847 25
	1,628,079 11
Notes in Circulation	\$3,128,079 11
Deposits not bearing Interest	1,512,360 90
Deposits bearing Interest	7,551,067 61
Balance due to other Banks in Canada	1,220 77
Balance due to other Banks in Great Britain	247,740 76
	10,326,919 04
	\$15,454,998 15

ASSETS.	
Specie	\$207,356 15
Dominion Government Demand Notes	731,207 00
Deposit with Dominion Government for Security of Note Circulation	37,500 00
Notes and Cheques of other Banks	300,278 74
Balance due from other Banks in Canada	190,219 31
Balance due from other Banks in United States	1,131,819 59
Provincial Government Securities	213,153 76
Municipal and other Debentures	1,366,366 41
	4,177,881 26
Bills Discounted and Current (including advances on call)	\$8,918,691 83
Overdue Debts (estimated loss provided for)	93,111 74
Real Estate	17,363 91
Bank Premises	242,345 36
Other Assets not included under foregoing heads	5,603 85
	9,277,116 89
	\$15,454,998 15

R. H. BETHUNE,
Cashier.

DOMINION BANK,
Toronto, 30th April, 1892.

CLEVELAND'S

One rounded teaspoonful of Cleveland's Baking Powder does more and better work than a heaping teaspoonful of any other.

A large saving on a year's bakings.

BAKING POWDER

"August Flower"

The Hon. J. W. Fennimore is the Sheriff of Kent Co., Del., and lives at Dover, the County Seat and Capital of the State. The sheriff is a gentleman fifty-nine years of age, and this is what he says. "I have used your August Flower for several years in my family and for my own use, and found it does me more good than any other remedy. I have been troubled with what I call Sick Headache. A pain comes in the back part of my head first, and then soon a general headache until I become sick and vomit. At times, too, I have a fullness after eating, a pressure after eating at the pit of the stomach, and sourness, when food seemed to rise up in my throat and mouth. When I feel this coming on if I take a little August Flower it relieves me, and is the best remedy I have ever taken for it. For this reason I take it and recommend it to others as a great remedy for Dizziness, Headache, &c."

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

For 50

Years

PERRY DAVIS'

Pain Killer

Has demonstrated its wonderful power of KILLING EXTERNAL and INTERNAL PAIN. No wonder then that it is found on

The Surgeon's Shelf The Mother's Cupboard The Traveler's Valise, The Soldier's Knapsack The Sailor's Chest

The Cowboy's Saddle The Farmer's Stable The Pioneer's Cabin The Sportsman's Grip The Cyclist's Bundle

ASK FOR THE NEW

"BIG 25c. BOTTLE."

Ministers and Churches.

THE Rev. George Bruce, St. John, N.B., has sailed from New York for Genoa.

THE Rev. Dr. Battisby, of St. Andrews Church, Chatham, Ont., has left for a visit to Great Britain and the Continent.

THE Rev. J. R. MacLeod, for the last twelve years pastor of Kingsbury, Que., has accepted the call to Three Rivers.

THE Rev. J. D. Ferguson, B.A., missionary at Chicoutimi, has been compelled to resign owing to long and severe illness.

MR. J. A. SINCLAIR, M. A., of Queen's University, will occupy St. Andrews, Ottawa, this summer during Rev. Mr. Herridge's absence.

THE members of the Home Mission Committee (Western Section) who may be at the Assembly are requested to meet in Crescent Street Church on Wednesday afternoon, 5th June, at 2 p.m.

THE annual sermon to the members of the Royal Templar Council of the Hamilton District was preached on the afternoon of Sabbath week in St. Pauls Church by Rev. R. J. Laidlaw, D.D. There was a large attendance.

THE Rev. Dr. Sexton will spend most of the summer in Canada (the first for several years past), and will be pleased to supply pulpits where his services may be desired. Address, St. Catharines.

THE Local Committee in Montreal have mailed notices of billets to all members of Assembly who have intimated their intention to be present. Should any not receive them before leaving home, they are requested to apply on arrival to Rev. Dr. Scrimger, in Crescent Street Church.

A BERMUDA exchange states that the Rev. Mr. Craig, of Deseronto, Canada, has left Bermuda by the Orinoco. During his stay there the Rev. Mr. Craig has repeatedly officiated in different churches, and for several weeks supplied the place of the Rev. W. R. Notman, of Christ Church, Warwick, who is absent in the United States.

THE forty sixth anniversary services of Knox Church, Acton, were held recently and were eminently successful. The attendance, says the Free Press, was large at all the services, and included many representatives from the various sister Churches of Acton and vicinity. The sermons of Rev. Dr. Fraser, of Hamilton, were interesting and eloquent. The morning discourse was based upon 1 Sam. vii. 12. In it the duties and responsibilities of Christians were forcibly pointed out and Christian people generally were exhorted to let their religion be seen in every-day life. The sermon in the evening was a particularly able effort. It was addressed especially to the young men, the text being Ecclesiastes xi. 9. On Monday evening the usual tea meeting was held, and the large company present enjoyed the numerous good things provided by the ladies of the congregation. After the tea the choir of the Church rendered an appropriate anthem. Rev. J. Edge led in prayer, and Rev. Dr. Fraser was then introduced. His lecture on "My Trip to Egypt, and What I saw There," was wonderfully interesting throughout. The Doctor has superior descriptive power, and his frequent character sketches and humorous anecdotes gave his lecture additional attraction. The choir sang at intervals during the evening and throughout the services acquitted themselves well.

THE Presbyterian church at Brighton, after undergoing renovation and improvement, rendering it very attractive and comfortable, has been reopened. The Rev. Professor Mowat, of Queen's University, was the preacher at the re-opening services, at which he preached able and instructive discourses. In the afternoon Presby. Isle Lodge of the Order of the Maccabees attended divine service, and were treated to a very eloquent and instructive discourse by Professor Mowat, the church being so crowded that many were unable to find even standing room. On the following evening the ladies gave a tea, and they are to be congratulated on the success attending their efforts. Tea was served in the basement from six to half-past eight o'clock, after which an adjournment was made to the body of the church, where very appropriate and pleasing addresses were delivered by the resident ministers and by Rev. W. T. Wilkins, of Trenton; Crosslev, of Belleville, and Mr. G. W. Ostrom, ex M.P.P., of Trenton. The chair was very ably occupied during the evening by Dr. Wade. The proceeds of Sunday collections and Monday tea-meeting amounted, says the Brighton Ensign, to something over \$140, which, with what has been subscribed and paid, will, we are informed, pay off all indebtedness incurred for repairs, with a nice little balance to pay for furnaces which the committee intend putting in in the fall.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Harrington, on the 9th inst. Rev. E. W. Panton was appointed Moderator pro tem. The first sederunt was devoted to a conference on the subject "The Abuse of Bible Example," which was introduced by a paper read by Mr. Drumm. The Presbytery congratulated the congregation of Harrington on account of the handsome church they have just completed and their freedom from debt. The following resolution passed: Whereas the Rev. Dr. Isaac Campbell, Ph.D., has accepted a call to Erskine Church, Ottawa, the Presbytery of Stratford heartily resolves to put on record its appreciation of his valuable services during the past eight years as a devoted pastor, a faithful preacher, an esteemed member of the court and an obliging neighbour, ever ready to assist his brethren in congregational work. Our hearts desire and prayer to God is that he and his family may be richly blessed in their new home, and that as a minister he may yet more and more abound in every good work. The treasurer was instructed to allocate \$25 to the congregations for Synod and

Presbytery purposes. The Presbytery determined to present again to the General Assembly its overture anent blank forms and the postoffice addresses of Conveners of committees of Assembly. Mr. W. M. McKibbin was appointed as commissioner to Assembly in place of Dr. Campbell, resigned. The Presbytery then proceeded with the induction of Mr. A. C. McLachlan to Knox Church, Harrington. Mr. Crow preached from Col. i. 28. Mr. Panton put the usual questions and inducted him. Mr. Tully addressed the minister and Mr. Leitch the congregation. The congregation gave Mr. McLachlan a very hearty welcome. A call from Burns Church and Brookside was presented by Mr. Pyke, but the matter was deferred in the meantime. Presbytery then adjourned to meet in Knox Church, Millbank, on July 12, at eleven a.m.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—A meeting of this Presbytery was held in Knox Church, Winnipeg. There were present sixteen ministers and four elders. Rev. George Flett, of Riding Mountain Indian Mission, and Rev. Mr. Hunter, of North Dakota, were invited to sit with the Presbytery as corresponding members. Rev. A. W. Lewis, now of Schreiber, transmitted a Presbyterial certificate of standing in the Presbytery of Columbia, and was, on motion, made a member of the Winnipeg Presbytery and his name added to the roll. A call from Grafton, North Dakota, addressed to Rev. C. D. McDonald, of Kildonan, was laid on the table. Rev. Mr. Hunter and Mr. Arch. McCully, Clerk of the Grafton Presbyterian Church Session, appeared as commissioners in support of the call. Seven representatives of the Kildonan congregation appeared to plead that Mr. McDonald remain. They urged that should Mr. McDonald leave a congregation so unanimously and heartily attached to him, the consequences to it would be very serious. Rev. Mr. McDonald was then called upon for an expression of his mind on the subject. He first spoke of the crisis when he was called upon to break tender ties and bid farewell to warm friends in the East and come to Kildonan. He felt this farewell to be a parting not less painful than any that preceded. But when the claimant need of the congregation now calling him was considered, when he thought of the well-established character of the work in Kildonan, which he believed any one could do as well as he and many better, he felt it was his duty to go to Grafton. The support he had in Kildonan had been so hearty and the people had rallied about him so readily that his work had been of the easiest character. He was glad that the congregation, instead of suffering on account of his departure, would go on in the same successful course it had pursued in the past. After many expressions of regretful feeling on the part of the Presbytery, it was agreed that the translation be granted, and that Mr. McDonald close his labours on the 15th inst. Professor Hart will declare the pulpit vacant on the 22nd, and be the Moderator of the Session during the vacancy. An application from Emerson was presented, asking for a grant of \$100 to assist in paying for a house which had been purchased for a manse. After explanations had been given it was agreed to approve the application and transmit it to the Church and Manse Building Board. A call from the congregation of Plympton and Millbrook addressed to Rev. A. McFarlane, new ordained missionary in that field, was presented. E. Hudson, delegate from the congregation, spoke of the good work which had been done by Mr. McFarlane, and declared it was their unanimous wish to have him as their pastor. In connection with this a proposal to re-arrange the missions fields east of Winnipeg was taken up, a motion to that effect having been given by Mr. John Matheson, of Springfield. After a full discussion of the subject Mr. Matheson withdrew his motion, and the Presbytery declared it their opinion that the way is not open to alter the present arrangement of these fields. The call to Mr. McFarlane was thereupon sustained, and accepted by him. It was resolved that the induction should take place in the Dugald Church on the 25th inst., at 2.30 p.m., the Moderator to preside, Rev. R. G. MacBeth to preach, the Rev. Dr. King to address the minister and the Rev. Dr. Bryce to address the people. Rev. Hope F. Ross, of Morris, asked leave of absence for three months, and, on motion, leave was granted. The committee appointed to examine applicants for licenses as preachers reported, recommending A. C. Manson, S. Polson, A. E. Driscoll and R. Weir. Sermons were read by these students before the Presbytery, and after being commented upon by the members, their trials were sustained. After a brief and appropriate service these gentlemen were set apart as preachers of the Gospel. The Revs. Dr. Duval and David Anderson resigned their commissions to the General Assembly to be held in Montreal in June, and the Revs. John Hogg, Professor Baird and Joseph Hogg were appointed to fill the two vacancies and to take the place of the additional commissioner, to which the Presbytery is entitled by its increased membership. Mr. D. McArthur (Emerson) and Mr. James Tasker (Montreal) were appointed as elders to attend the Assembly. In the matter of the scheme for the distribution of probationers the Presbytery resolved that inasmuch as this Synod is not included in the scheme, it expresses no opinion about the remit.

OF the Dominion Bank, whose twenty-first annual report appears on another page, the Monetary Times says: At the "coming of age" of this bank, as its twenty-first annual meeting, held on Wednesday last, has been called, it might have been expected that the speeches would have been of the congratulatory order, and their tone a trifle elevated in view of the unusually successful career of this institution. But so far as we can learn, the usual modesty characterized the proceedings; neither the president nor the cashier is given to boasting, and indeed whatever of legitimate self-assertion was indulged in found place in the report of the directors. This stated that "the bank has paid its shareholders 3 per cent. per annum from the day it opened

until October 31st, 1881; then 10 per cent. until October 31st, 1887; then 11 per cent. up to this date." A further paragraph refers to the refitting of the head office premises, but does not add, as might truthfully have been done, that the banking room, besides being made more convenient and commodious, has been made a strikingly handsome apartment. The net profits of the Dominion Bank for the year ended with April were \$220,261, or 1.4 per cent. on capital, almost precisely the same as in the previous fiscal year; \$165,000 of this was allotted to dividend and bonus, making in all eleven per cent.; \$50,000 was added to Reserve, making that fund \$1,400,000; and \$5,000 voted to Pension and Guarantee Fund; the remainder is carried forward. A by-law was passed granting \$5,000 per annum to the Pension Fund. The deposits now exceed \$9,000,000, one-sixth of which does not bear interest. Cash assets amount to \$4,177,000, and current discounts to \$8,918,000.

EIGHTEENTH GENERAL ASSEMBLY.

The following is a list of commissioners, alphabetically arranged, to the approaching General Assembly, to meet in Montreal on the 5th June.

MINISTERS.

- J. M. Aull, Palmerston; W. D. Armstrong, Ph. D., Ottawa. G. D. Bayne, Pembroke; A. Beamer, Petrolia. James Bennett, B.A., L'Orignal; J. H. Bean, Cumberland; J. R. S. Burnett, Alliston; J. S. Burnett, Martintown; D. M. Beattie, B. D., Gobles; W. Burns, Toronto; J. Barclay, D. D., Montreal. Dr. Campbell, Listowel; Dr. Campbell, Renfrew; C. J. Cameron, Brockville; D. G. Cameron, Strathane; J. J. Cochrane, Thornton; James Cormack, Maxville; C. H. Cooke, Smith's Falls; Hugh Craig, Hillhurst, Que.; G. Cuthbertson, Wyoming, Ont.; J. H. Chase, Onslow, N. S.; A. F. Carr, Campbelltown, N. B.; J. Chisholm, B.A., Dunbarton; M. C. Cameron, Harriston; L. Cameron, Thamesford; A. Campbell, B.A., Wolseley. W. L. Clay, B.A., Moosejaw, N. W. T.; K. M. Croll, Dresden, Ont.; W. A. Cooke, Dorchester Station, Ont.; S. A. Carriere, Grand Bend; W. Caven, D. D., Toronto; A. Campbell, D. D., Montreal; W. R. Calder, Mira, C. B.; J. Carmichael, M.A., Norwood, Ont.; R. Gunning, Westville, N.S.; G. S. Carson, B.A., Picton, N. S.; T. C. Court, Pettet, Man; J. Cumberland, Stella, Ont.; J. W. Crawford, Mahone Bay, N. S. Thos Davidson, Wroxeter; W. J. Dey, M. A. Simcoe; J. A. R. Dickson, Ph. D., Galt; J. McH. Duncan, B. A., Tottenham; C. A. Doudiet, Buckingham, Que.; A. Dawson, Tempo, D. L. Dewar, Alka Craig. L. C. Eames, Ballinacraig; Henry Edmison, Rothsay; S. H. Eastman, Oshawa. F. W. Faries, Ottawa; T. F. Fotheringham M.A., St. John, N. B.; M. Fraser, D. D., Hamilton; D. Stiles Fraser, Upper S. ewiacke, N.S.; I. Fleck, B.A., Montreal; A. Falconer, Picton, N. S.; J. F. Forbes, Durham, N.S.; P. Fowler, M. A.; Kingston; J. Forrest, D. D., Halifax, N.S.; T. Fowler, Halifax, N.S.; R. Frew, B.A., Birnie, Man. R. N. Grant, Orillia; Dr. Gregg, Toronto; C. W. Gordon, Banff, N.W.T.; J. Gray, Windsor; A. Gandier, B. D., Brampton; J. Grant, West Toronto Junction, Ont.; G. M. Grant, D. D., Kingston; H. Gracey, Gananoque; D. M. Gordon, Halifax, N.S.; E. Grant, M. Musquodouon, N.S.; H. R. Grant, Trenton, N.S. R. Hamilton, Motherwell; A. V. Hartley, Bluevale; A. Henderson, M.A., Atwood; J. H. Henry, Creemore; W. J. Hewitt, Cookstown; D. C. Hossack, M. A., L.L.B., Orangeville; A. Hamilton, B.A., N.W.T.; J. S. Henderson, Hen call, Ont.; J. Hay, B. D., Coloung; R. Hyde, Warsaw.

Exhaustion

HORSFORD'S ACID PHOSPHATE,

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

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

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

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

Descriptive pamphlet free.

RUMFORD CHEMICAL WORKS, Providence, R.I.

Beware of Substitutes and Imitations.

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

A. Internoscia, Montreal.
 B. C. Jones, M.A., Port Hope; J. James, D.D., Walkerton; David James, Midland.
 J. Kay, Milverton; R. Knowles, Pembroke; A. H. Kippam, Claremont.
 G. Law, Belgrave; R. J. Laidlaw, L.L.D., Hamilton; J. Laing, D.D., Dunfermline; S. Iye, B.D., Hamilton; R. Leitch, P. Edward; R. Laird, Sunbury; C. S. Lord, B.D., Grafton; G. A. Leck, Lower Lahave, N.S.
 D. Millar, Brussels; W. Moore, D.D., Ottawa; S. Mylne, Smith's Falls; I. S. Mullan, Stanley, N.B.; G. M. Mulligan, Toronto; R. A. Munro, Pine Creek, N.W.T.; D. Munroe, Deloraine, Man.; A. L. Mansel, Valetta; J. Milloy, Crinan; I. Malcolm, Teeswater; W. M. Martin, B.D., Exeter; W. A. J. Martin, Toronto; J. Murray, D.D., North Sydney, C.B.; A. J. Mowatt, Montreal; W. G. Mills, New Westminster, B.C.; G. Murray, Nicola Lake, B.C.; J. Mackie, M.A., Kingston; P. M. Morrison, Halifax, N.S.; J. E. Munro, B.A., Stathelair, Man.
 J. R. McLean, Kingsbury, Que.; A. McLeod, Stronoway, Quebec; J. McG. McKay, Port Elgin, N.B.; D. McKae, D.D., St. John, N.B.; I. G. MacNeill, St. John, N.B.; J. McLaren, Carp; D. B. McLeod, Barrie; G. G. McRobbie, Shelburne; J. McMillan, B.A., Alvinston; J. C. Kinnon, Springbank; G. McArthur, Cardinal, N. T. C. McKay, Summerstown; R. McLeod, Dunvegan; D. C. McIntyre, Ph. D., Beausville; J. F. McLaren, B.D., Rocklyn; D. A. McLean, Kemble; D. J. McLean, Arnprior; J. D. McGillivray, Clinton, N.S.; H. B. McKay, Wallace, N.S.; W. McLeod, Harcourt, N.B.; J. McCoy, Chatham, N.B.; D. G. McQueen, B.A., Edmonton, N.W.T.; J. B. McLaren, Columbus; D. D. McKay, Crystal City, Man.; W. A. McKay, B. A., Woodstock, Ont.; M. McGregor, M.A., Trisonburg, Ont.; J. McDougall, West Bay, C.B.; A. G. McLachlin, J. A., Uxbridge, Ont.; D. McDonald, B.A., Port Hastings, N.S.; A. McAulay, B.A., Woodville, Ont.; D. McDonald, Glenora, Ont.; I. McMillan, Wick, Ont.; J. McLaren, B.A., Blenheim, Ont.; P. McKenna, M. A. Tara, Ont.; G. McKay, M. A., Queensville, Ont.; D. J. Macdonnell, B.D., W. McLaren, D.D., Toronto; Principal McVicar, B.D., A. B. Mackay, D.D., J. McGillivray, Montreal; D. McMillan, Sydney Mines, C. B.; D. A. McKae, Nanaimo, B. C.; J. McEwan, Lakefield, Ont.; A. K. McLeod, Brighton, Ont.; W. MacWilliam, L.L.B., Port Hope, Ont.; A. W. McLeod, Ph. D., Thornburn, N.S.; A. McTavish, B. A. Chater, Man.; W. McKinley, Minnedosa, Man.
 H. Norris, Glenallan, Ont.; W. H. Ness, Port Hope, N.S.
 J. W. Orr, Mono Mills, Ont.
 D. Pugh, New Rockland, Que.; J. J. A. Proudfoot, D.D., London; D. Peire, Chesley; W. Patterson, Toronto; W. W. Percival, Richmond Hill; G. Porteous, Kingston; A. Pollock, D.D., Halifax, N.S.
 A. Robertson, Metis, Que.; C. B. Ross, Lachine, Que.; I. M. Robertson, B.A., Moncton, N.B.; W. Ross, B.A., Prince William, N.B.; J. Ross, B.A., Woodstock; I. Robinson, M.A., Port Dover; J. Ross, B.D., Perth; R. Rodgers, Crawford, Ont.; I. Ross, B.A., Brussels; W. Reid, D.D., Toronto; W. M. Rochester, B.A., Prince Albert, N.W.T.; E. B. Rankin, Sydney, C.B.; W. R. Ross, New Westminster, B.C.; J. Robertson, D.D., Toronto; A. Rogers, Windsor, N.S.; S. Rosbrugh, Sheet Harbour, N.S.
 F. Smith, Bradford, Ont.; J. C. Smith, B.D., Guelph; M. H. Scott, M.A., W. Winchester, N. Smith, Niagara; J. G. Shearer, Hamilton; J. Somerville, M.A., Owen Sound; A. H. Scott, M.A., Perth; F. Smith, M. Stewacke, N.S.; T. Sedgewick Tatamagouche, N.S.; W. K. Shearer, B.A., Brambo; N. Shaw, B.A., Tilbury Centre, Ont.; W. R. Sutherland, Strathburn; G. Sutherland, Guelph; J. H. Simpson, Brucefield; J. McP. Scott, B.A., Toronto; J. G. Stuart, B.A., Toronto; J. Sumner, D.D., Montreal; J. Steele, Newdale, Man.
 D. Tait, Quebec; A. F. Tully, Mitchell; R. Terrace, D.D., Guelph; A. F. Thompson, Bathurst, N.B.; L. W. Thom, Arthur, Ont.; I. Thompson, M.A., Ayr; J. C. Tolmie, B.A., Brantford; M. P. Talling, London; D. A. Thompson, Hastings, Ont.
 A. Urquhart, Brandon, Man.
 K. Whillans, B.A., Hintonburg, Ont.; G. Whillans, B.A., N. Georgetown, Que.; N. Waddell, B. D., Russelltown, Que.; T. Wardrope, D. D., Guelph; D. Wright, Springhill, N.S.; Jos. White, Veda, Man.; R. H. Warden, P. D., Montreal; I. A. Wright, Spallamcheen, B.C.; P. Wright, B.D., Orange la Prairie, Man.; D. Wishart, Madoc, Ont. Alex. Young, Wellington, B.C.

ELDER.

J. Archibald, Lucknow; H. Ami, Ottawa; J. Arin, Tottenham; R. Amos, Galt; J. Armstrong, B.A., Owen Sound; Dr. Anderson, Ailsa Craig; J. Alison, Toronto; W. Archer, Millbrook; J. Ains, Kingston.
 I. K. Blair, Truro, N.S.; J. Brodie, Ormstown, N.S.; W. Beatty, Pembroke; R. Bell, Carleton Place; W. Brownell, Avonmore; R. Brooks, Regas; J. Brooks, Granton; J. Baird, Burns; W. F. Brown, Shanty Bay; A. H. Beaton, M.D., Galt; S. Blackburn, Creemore; Hon. G. Bryson, Coslonge, Que.; Hon. E. Bronson, Ottawa; E. Byrne, Merivale; R. Brodie, Quebec; I. H. Buch, Newcastle; A. B. Bompas, Wolsely, N. T.; J. Birss, Ingersoll; J. Brown, Lindsay; A. Burdett, Windsor; I. Brown, Toronto; Ballantyne, Brander, Man.; W. H. Blanchard, Windsor, N. S.; J. I. Byrne, Gumbelton.
 P. Campbell, St. John, N.B.; A. Campbell, Kinross; H. Cooke, Orillia; J. Christie, Appleton; I. Charlton, M.P., Lynedoch; I. D. Cowie, Welland; P. Christie, Meaford; J. M. O. Greenwell, Perth; D. Chambers, Tatamagouche, N. S.; W. M. Clarke, Q.C., Toronto; W. Cameron, Fiddleton; W. Crawford, Agincourt; H. Cassels, Toronto; James Croil, Montreal; W. Campbell, Galt Bay, C. B.; W. G. Craig, Kingston.
 C. Davidson, Guelph; J. M. Dingwall, Hamil-

ton; A. Denholm, Blenheim; J. T. Donald, Montreal; W. Drysdale, Montreal; J. M. Drummond, Keene.
 C. S. Everett, Fredericton, N.B.; J. C. Eckford, Dunkeld.
 J. G. Forbes, St. John, N.B.; J. P. Fox, W. Winchester, F. T. Frost, Smith's Falls; D. Fraser, Blyth; F. Falconer, Sydney, C.B.; J. Forrest, Halifax, N.S.
 H. Goutlay, Carp; Rev. G. Grant, Orillia; A. Gandier, M.D., Merrickville; T. H. Glendinning, Sunderland; W. Gardiner, Valetta; J. Gilmour, Dorchester Station; Dr. D. G. Gordon, Toronto; Joseph Gibson, Toronto; G. Gillis, Gananoque; S. Gilmour, Tamworth.
 D. Henderson, Lucknow; G. Hay, Ottawa; W. Hunter, Barrie; I. C. Hall, Cornwall; J. Harvey, Brookfield, N.S.; A. Hagerman, Holstein; A. Henry, Kendal; A. Hunter, St. George; I. Herdt, Montreal; Hall, McGregor, Man.; W. P. Hudson, M.P.P., Roslyn; J. J. Hamilton, Neepawa, Man.
 W. Ireland, Strathroy; W. H. Irvine, Brandon, Man.
 P. Johnson, Quebec; P. Johnston, Richmond; A. Jeffrey, Toronto.
 G. Keith, Salem; S. Kirkland, Teeswater; Principal Kirkland, Toronto; J. Keir, Seaforth; Warden King, Montreal.
 G. Leys, Sarnia; R. Lawrie, St. Catharines; W. J. Leckie, Hamilton; T. Lauder, Durham; A. Leask, Wick; J. Langford, Birt; W. H. Lindsay, Milton; J. Laidlaw, Kingston; J. Logie, Gladstone, Man.
 A. Malcolm, Banks; J. Moodie, Chesterville; W. Murray, Owen Sound; W. Motherwell, Abernethy, N.W.T.; G. Munroe, Grantly; R. Mitchell, Springfield; W. Muir, N. Bruce; D. Morrison, Montreal; W. Mathieson, Havelock; R. Murray, Halifax, N.S.
 A. McLellan, Dublin; R. I. McGregor, Claude; J. McDonald, Fergus; R. McQueen, Kirkwall; A. McPherson, Hamilton; J. D. McKay, Truro, N.S.; T. McLaughlan, Gorrie; W. McCrae, Dutton; D. McEachran, Appin; A. McNish, Glencoe; D. McMillan, Clachan; J. McLaggan, Gillies Hill; J. C. McIntyre, Paisley; J. McQueen, Brucefield; J. K. Macdonald, Toronto; D. McKinley, Toronto; Hon. Justice McLennan, Toronto; W. B. McMurich, Toronto; W. D. McLaren, Montreal; C. McArthur, Montreal; W. McDonald, Glendyer, C.B.; A. McLeod, South Gut, C.B.; A. McAskill, Grand River, C.B.; J. McNeill, Keene; D. Macdonald, Pictou, N.S.; R. Macdougall, Blue Mountain, N.S.; J. McLeod, Portage la Prairie, Man.; A. H. McKay, Halifax, N.S.; Rev. D. M. A. McNaughton, Port Hope; D. McNaught, Rapid City, Man.
 R. Nesbit, Dunbarton; E. L. Nash, Lunenburg, N.S.
 D. Ormiston, Whitby.
 W. J. Parks, St. John, N.B.; R. Porter, Ottawa; W. Pearson, Southampton; J. Potter, B.A., Merrickville; P. Payan, St. Hyacinthe, Que.; J. P. Putnam, Onslow, N.S.; G. Paton, Peterboro'; T. Phillips, Ayr; J. A. Paterson, Toronto; J. Payne, Springville; W. Paul, Montreal.
 John Riddell, Newton; R. Rae, Thedford; G. B. Robson, Petrolia; G. E. Rutherford, Hamilton; F. Reid, Simcoe; J. Robertson, Wallace, N.S.; A. M. Ross, Innerkip; A. Ross, Oungah; Hon. G. W. Ross, Toronto; I. Rodger, Montreal; G. Rutherford, Castleton; J. Ross, Pictou, N.S.; W. E. Roxburgh, Norwood.
 Hon. Judge Stevens, St. Stephen, N.B.; I. C. Shanks, M.D., Howick, Que.; A. Smith, St. Mary's; J. M. Stevenson, Barrie; W. R. Scott, Ramosa; W. Slater, Galt; W. Symington, Sarnia; J. Simpson, Alexandria; Dr. Sloan, Annan; John Stewart, St. John, N.B.; J. Scott, Clinton; J. Shields, Belmont; Dr. Stewart, Wallaceburg; J. Stewart, Durham, N.S.; J. Stirling, Montreal; — Stewart, Rounthwaite, Man.; H. Steele, Minnedosa, Man.
 J. C. Thompson, Quebec; Dr. Thompson, Kinneat's Mills; R. Toye, Merrisburg; M. Turnbull, Hamilton; T. Tweed, Medicine Hat; N.W.T.; F. N. Tennant, Toronto; D. Tully, Lakevale; M. Thompson, Montreal; A. G. Troop, Halifax, N.S.; R. Tully, Peterboro'.
 A. Urquhart, Trenton.
 John Willett, St. John, N.B.; J. Watson, Pine

River; T. Wilson, Whitechurch; R. Wood, Erin; H. Watson, Springbank; W. I. Walker, Edmonton, N.W.T.; W. Wallace, Glenmorris; J. Watts, Gananoque; J. B. Wilson, Springhill, N.S.
 In addition to the above the Rev. Dr. Cochrane, of Brantford, will be present, and present the report from the Home Mission Committee.



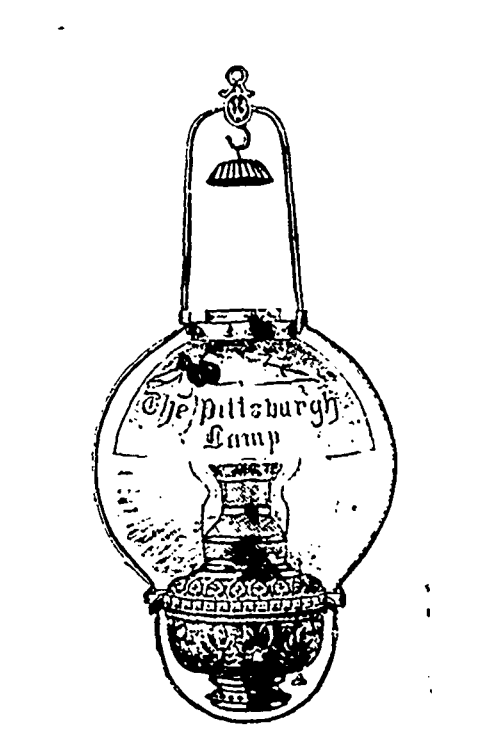
NEW ENGLAND CONSERVATORY OF MUSIC.
 Founded by CARL FALKNER, Director.
Music. Literature. Fine Arts.
Recitation. Languages. Tuning.
 This Institution offers unsurpassed advantages, combining under one roof all the above mentioned schools, and providing for its students the valuable Collateral Advantages of Pupils' Recitals both in Music and Education, Faculty Concerts, Lectures on Theory and History of Music, Orchestral Rehearsals, Library, Gymnasium, etc., all without extra expense. School year from Sept. 8, 1892, to June 22, 1893.
 For Calendar, giving full information, address FRANK W. HALE, General Manager, Franklin Sq., Boston, Mass.

A Skin of Beauty is a Joy Forever.
DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the hautton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most beautiful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Sublime removes superfluous hair without injury to the skin.
 FERD T. HOPKINS, Proprietor, 7 Great Jones St. N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe.
 Beware of base imitations. \$1,000 reward for arrest & proof of anyone selling the same.

LITTLE DROPS
 of the First Water can be purchased, in the shape of Diamonds, (at reasonable cost) from JOHN WANLESS & Co., Diamond Merchants



"THREE OF THEM" light my school-room perfectly, doing twice as much work as the seven student lamps I used before. The room is 24x35. They do not smoke. There is no odor, the light is pleasant to the eye; it is less work to take care of them than any other we have ever used. Very little of the wick is charred; what little trimming it needs is done with a piece of paper. They do not foul, there is no place for dirt to collect.
 Henry W. Siegel (Siegel's Preparatory School, Newburgh, N. Y.) says that of the Pittsburgh Mammoth Lamp. We give him a free advertisement. Send for a primer of lamps.
GOWANS, KENT & Co., TORONTO AND WINNIPEG.

Comfort for Hot Weather.



In the Sultry Summer Days,

When any sort of exertion is unbecoming, and we are only too thankful to enjoy anything which cools and refreshes us, we are glad to be able to recommend to the notice of our readers a delightful new invention recently patented to the Crown Perfumery Company, of 177 New Bond Street, W. Under the title of Lavender Salts they have prepared an invigorating smelling salts, entirely free from the bitter pungent and disagreeable odor which as a rule distinguishes all ordinary smelling salts. Here we have the delightfully fresh perfume of lavender mingled with something which is strong and powerful, but most agreeable. These Lavender Salts will be found a delightful addition to every lady's toilet table for they are beyond doubt the most agreeable deodorizer that exists. By leaving the stopper out of the bottle for a few minutes the air of any room will become purified, and the atmosphere rendered at once refreshing and invigorating. — Lady's Pictorial, London.
 Our readers, who are in the habit of purchasing that delicious perfume, Crab-Apple Blossoms, of the Crown Perfumery Company, should procure also a bottle of their Invigorating Lavender Salts. No more rapid or pleasant cure for headache is possible. — Le Pallat, Paris.
 No articles of the toilet have ever been produced which have been received with the enthusiasm which has greeted the Crab-Apple Blossom Perfume and Soap, and The Crown Lavender Salts. They are literally the delight of the world, and are as eagerly sought in Paris as in New York. They are daily bringing pleasure, comfort, health and refreshment to thousands of homes, and are sold by all druggists as follows:

Crab-Apple Blossom Perfume, 1 oz., 2s. 6d.; 2 oz., 4s. 6d.
 Crab-Apple Blossom Soap in decorative packets, 5s. a packet. The Crown Lavender Salts, 2s. a bottle.
 Do not fail to buy this delicious Crab-Apple Blossom Perfume and Soap, and the Invigorating Lavender Salts to take away with you this summer.
ANNUAL SALES, 500,000 BOTTLES.
 SPECIAL PRODUCTIONS OF
THE CROWN PERFUMERY CO.,
 177 New Bond Street, London.
ASK YOUR DRUGGIST FOR THEM.
 Beware of fraudulent imitations put up by unprincipled dealers for extra gain. Sold only in the bottle of the company, with the well-known Crown Stepper. No others are genuine.



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health.
 At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.
 Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.
100 Doses One Dollar

British and Foreign.

THE Rev. Mr. MACLENNAN, of Glenelg, has accepted a call to Laggan, Kingussie.

THE Rev. Dr. Glogh has presented an oak communion table to St. Pauls, Galashiels.

THE number of tradesmen in Paris who close their shops on Sunday is gradually increasing.

JOHN BURNS says that betting among the working classes has become a more terrible evil than drink.

THE Rev. T. Irvine, of Poyntzpass, Newry Presbytery, has resigned the active duties of the ministry.

THE Rev. R. McCheyne Edgar, of Adelaide Road Church, Dublin, has received a cordial address and a set of pulpit robes from his people.

MRS. BURNETT SMITH (Annie S. Swan) has taken up residence in London, her husband having decided to commence medical practice there.

MR. MOODY, after cruising in the Mediterranean in Mr. Peter Mackinnon's yacht, arrived at Jerusalem, and has preached twice on Mount Calvary.

THE Rev. D. G. McCrea, of Magheramorne, who proposes going to Australia, has been released from his charge by the Carrickfergus Presbytery.

AT an examination of students for license in Glasgow Presbytery recently the candidates were sharply rebuked for their ignorance of the Shorter Catechism.

THE Synod of Caithness and Sutherland ask the Assembly to direct the meetings of the Highland committee, to be held in some central place in the Highlands.

DR. WYLLIE, of Coleraine, created dismay and disturbance in the English Synod by delivering a strong speech against Home Rule in Ireland as evil and evil only.

THE Rev. Mr. MACGREGOR, of Knockbain, died on May 4. He had been twenty-three years minister of the parish, and for some time past his health had been poor.

ARGYLL Gaelic congregation, Glasgow, by a large majority have resolved to apply to the Assembly for leave to sell the church and remove to the south side of the river.

LADY HENRY SOMERSET says that the British peevage is becoming the British beerage, and that the blue blood of Vere de Vere is changing to the fiery liquid of Beer de Beer.

THE Rev. John Steele, who was licensed by the London Presbytery recently, has been accepted by the Foreign Mission Committee for China, and his destination will be Swatow.

THE Presbytery of London sanctioned the arrangement by which Rev. Dr. Pentecost, of America, will occupy the Marylebone pulpit as stated supply until a minister is settled.

AT considerable loss in their circulation, the Leeds Mercury and the Manchester Guardian abstain from printing any reports of betting or prophecies on races or other events.

THE opening services of Cooke Centenary Church, Belfast, were continued. Rev. J. B. Meharry, of Crouch Hill, London, officiating. On the previous Sunday the collections amounted to \$1,365.

THE personality of the late Mr. John Murray, publisher, amounts to \$350,950. The business is left to his sons, John and Hallam, the former getting five-eighths and the latter three-eighths.

THE late Samuel Morley ascribed the success of his firm to the fact that it had established such a reputation for character that its goods were accepted without sampling or opening of the hales.

THE first British convention of the World's Woman's Christian Temperance Union was held in London recently under the presidency of Lady Henry Somerset, and proved most successful.

THE Rev. W. Hastie's fifth Croall lecture, delivered in the Tron Church, Edinburgh, on a recent Sabbath evening, was on "The Principle of Religious Development in the Reformed Theology."

IN the United Presbyterian Synod it was mentioned as a result of their missions in Shelland that while the population there had decreased ninety-nine during the last ten years, the Church membership has gone up 231.

THE Rev. Archibald Black, of Ogilvie Church, Dundee, died recently in his fifty-first year. He had been in failing health for a long time, and had become worse after a tour in Canada undertaken in the hope of being restored.

A CONCESSION has been obtained for the construction of a railway in Palestine, to start from Mount Carmel, run between Jerteel and Nain, cross the Jordan below the Sea of Galilee and trend north through the fertile district of Bashan to Damascus.

DR. JANET YOUNG HUNTER, Free Church medical missionary at Royapuram, Madras, has died at the age of thirty one. The daughter of a farmer at Barassie, Ayrshire, she had a brilliant career as a medical student, and had only been in India two and a-half years.

THE Rev. Robert Thomson, of Ladywell, Glasgow, is going to stand as a parliamentary candidate for West Perthshire, his desire being to form a Scottish party. In 1865 he stood as an Independent Liberal for Kilmarnock burghs, but he was scarcely taken seriously.

DR. ANDERSON, pastor, conducted the special services in St. George's Road Church, Glasgow, in connection with the re-opening of the church after being closed for repairs. During Dr. Anderson's ministry several thousand pounds of debt have been cleared off, that remaining being now only about \$1,000.

MISARD'S Liniment cures Garget in Cows.

ST. JACOBS OIL

REMEMBER ST. JACOBS OIL NEVER FAILS

CONQUERS PAIN

120 GOUT
110
100 RHEUMATISM
90
80 SCIATICA
70
60 LUMBAGO
50
40 NEURALGIA
30
20 SPRAINS
10
0 SWELLINGS
10
20 STIFFNESS
30

ROBUST AND HEALTHY BEAUTY ENJOYED Enhanced



TUTTI FRUTTI GUM
RECOMMENDED BY THE HIGHEST MEDICAL AUTHORITIES.
AIDS DIGESTION, INVIGORATES THE SYSTEM, STRENGTHENS THE VOICE, IMPROVES THE APPETITE.

Sold by all Druggists and Confectioners, or Address: The Tutti Frutti A. V. Co., 60 Yonge St., Toronto, Ont., for box of assorted samples, which will be sent by mail to any address on receipt of 25 Cents.

STAINED GLASS
FOR Churches, Public Buildings and Dwellings. HIGHEST TESTIMONIALS.
DOMINION STAINED GLASS CO., 57 Richmond Street West, Toronto.

INWARD PILES CURED.

ST. LEON TRIUMPHANT.

Having been troubled with constiveness 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, Ferris and Farm, TORONTO.

THE St. LEON MINERAL WATER Co. (Limited) 1014 KING STREET WEST, TORONTO
Branch Office at Tidy's Flower Depot, 164 Yonge Street.

MISARD'S Liniment cures Diphtheria.

FOR THE WEARY

And worn mothers and wives—how many such there are! Not worn with age—few of them have reached middle life—but with exhausting work and worry For the majority, it is impossible to escape these hard conditions; but the means of successfully facing them are within the reach of every one. To sharpen the appetite, aid digestion, enrich and purify the blood, build up the system, and make the weak strong, Ayer's Sarsaparilla is the best of all medicines. Mary Henrickon, Park street, Ware, Mass., testifies: "For over twelve months I was afflicted with general debility, headache, and loss of appetite, followed by chills. I was scarcely able to drag myself about the house, and no medicine helped me so much as Ayer's Sarsaparilla. Since taking this remedy I have entirely recovered my health and strength."

"I was sick for nine months, and finding the doctors were unable to help me, I commenced taking Ayer's Sarsaparilla and Ayer's Pills. The result has been a rapid and complete restoration of all my bodily powers." — Mrs. Lydia Randal, Morris, W. Va.

"I use Ayer's Sarsaparilla with great satisfaction in my family, and can recommend it to all who have the care of young and delicate children." — Mrs. Joseph McComber, Elton st., near Atlantic ave., Brooklyn, N. Y.

Ayer's Sarsaparilla

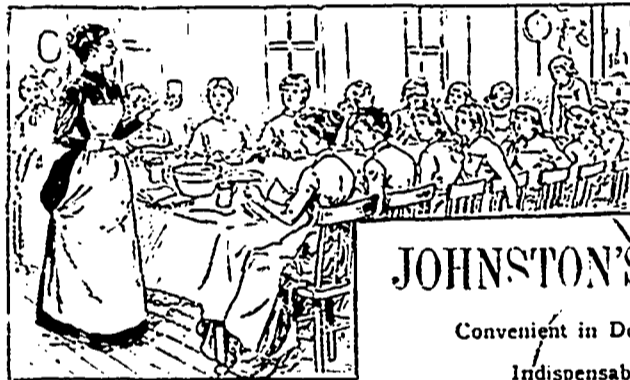
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures Others, Will Cure You

"To Save Time is to Lengthen Life."

MISS A. M. BARKER,
SHORTHAND SCHOOL,
51 KING STREET EAST, TORONTO.
Apply for Circulars.

ASK YOUR GROCER FOR
The Celebrated
CHOCOLAT MENIER
Annual Sales Exceed 33 MILLION LBS.
For Samples sent Free, write to C. ALFRED CHOUILLOU, MONTREAL.



NEVER BE WITHOUT

A SUPPLY OF

JOHNSTON'S FLUID BEEF.

Convenient in Domestic Cooking.

Indispensable in times of Sickness.

EASILY PREPARED. READILY DIGESTED. VERY STRENGTH-GIVING.

ESTERBROOK PENS 26 JOHN ST., N. Y. THE BEST MADE.

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

PROF. W.T. BAER'S ELECTRIC BELT CO.

CHALLENGES ALL ELECTRIC BELT CO'S IN CANADA COMBINED TO PRODUCE A LIKE LIST OF HOME TESTIMONIALS.

SEND FOR LIST ILLUSTRATED BOOK & JOURNAL FREE

NO VINEGAR OR ACID USED PATENTED

Address all Letters to W. T. BAER & CO., Windsor, Ont.

COINED BELT & SUSPENSORY ONLY \$5— CERTAIN CURE

SALES ROOM— 167 Queen W. Toronto, Ont.

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 Fawcett 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.

DAINTY DISHES FOR CONVALESCENTS.

Celeried Chicken.—Take a few pieces of cold roast or boiled chicken or turkey, such as remain after the portion presentable in slices has been removed; chop them very fine. To each tablespoonful of meat allow a tablespoonful of cream, season with pepper, salt, a little nutmeg and celery seed or celery salt. Put the cream and seasoning in a saucepan, and let it come to a boil. Stir in the chicken, remove from the fire, and beat till frothy. Pile strips of toast in a hollow square on a hot plate, and fill the centre with the celeried chicken.

Curried Chicken.—Put a dessert-spoonful of butter in a hot frying pan. Have ready a few shreds of onion; fry them brown in it. If a little cold chicken gravy can be obtained use it. If not, make a gravy by putting into the pan four tablespoonfuls of butter rubbed together; add a small quantity of curry-powder, according to the flavour desired. When the gravy boils, stir in three tablespoonfuls of minced chicken. Serve on a square of hot toast.

Stewed Quail.—Draw and truss the quail as for roasting. Put in a saucepan enough milk and water to nearly cover the bird; let it stew gently for about twenty minutes. Remove the quail and let the milk and water boil down to about half a pint or less. Season with pepper and salt, add a tiny piece of butter, and thicken with fine bread crumbs. Pour this sauce around the bird and serve.

Kentucky Potatoes.—Slice the raw potatoes very thin, let them remain in cold water about eight hours, changing the water once or twice. Put them in a baking-dish; cover them with milk; add salt and pepper. Place them in a slow oven, and as the top browns, stir them. Repeat this until the potatoes are perfectly soft and tender. This is a delicious way of cooking this commonplace vegetable.

Scrambled Omelet.—Put a tablespoonful of milk into a small saucepan. Add a quarter of a teaspoonful of butter and a tiny pinch of salt. Beat one egg just enough to break the yolk, pour it into the hot milk, and stir until it begins to stiffen, scraping it from the bottom of the saucepan, that it may not burn. Have ready a square of hot toast, pour the egg on it, and serve.

The secret of success with this dish is to take it from the fire while it is still slightly liquid, as the heat of the saucepan is sufficient to finish the cooking, and if left a moment too long it becomes watery.

THERE is quite a knack in beating the paste to prevent curdling; should this happen, it can be remedied by beating as quickly as possible until it is smooth again. Apple blossoms are lovely for table decorations.—*The Housekeeper.*

BEEF FRITTERS.—Cut some thin slices from the undercut of the sirloin, and dip each slice into a good batter made of eggs, flour and milk, seasoned with allspice, pepper and nutmeg; have a pan of very hot lard or butter ready, and place each slice well covered with the batter into it; fry a good brown; serve with mustard and mashed potatoes.

BRAIN CAKES.—Soak the brains in cold salted water for an hour; then boil for five minutes in water with salt and vinegar. They may then be sliced and stewed or fried in gravy. For brain cakes they should be beaten to a smooth paste and mixed with eggs to a soft batter; this is to be seasoned highly with salt, pepper and powdered herbs, and then fried either on a greased griddle as cakes, or in plenty of smoking-hot fat as fritters. If cooked as fritters they must be taken up on a skimmer when brown and laid on coarse paper for a moment to free them from fat. Serve either plain or with brown sauce or gravy. Brains are a very nutritious and delicate article of food.

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

WINDY'S Liniment cures Colds, etc.

RICH COOKIES.—Half a cupful of butter, one cupful of sugar, one tablespoonful of milk, two eggs, one heaping teaspoonful of baking powder, flour to roll out.

THE BEST CODFISH BALLS.—Take one pint bowlful raw codfish (salt), two heaping bowlfuls of pared potatoes, let the potatoes be under medium size; two eggs, butter the size of an egg, add a little pepper. Pick the fish very fine and measure it lightly in the bowl. Put the po-

tatoes in the boiler and the fish on top of them; then cover with boiling water and boil about half an hour, or until the potatoes are done. Drain off all the water and mash fish and potatoes together until fine and light. Then add the butter and pepper and the eggs well beaten. Have ready a deep kettle of boiling fat. Take up a little of the mixture in a tablespoon and form into balls, drop in the boiling fat and cook until brown, which should be in two minutes.

Household Hints.

FRENCH PUDDING.—One quart of milk, ten tablespoonfuls of flour, eight eggs. Beat the eggs very light, add them to the milk, with flour. Butter a pan, pour in the mixture and bake it. Serve it hot, with sweet sauce.

FRICASSEE TRIPE.—Cut a pound of tripe in narrow strips, put a small cup of water or milk to it, add a bit of butter the size of an egg, dredge in a large teaspoonful of flour, or work it with the butter; season with pepper and salt, let it simmer gently for half an hour, serve hot. A bunch of parsley cut small and put with it is an improvement.

SOFT MOLASSES COOKIES.—One cupful of molasses, one teaspoonful of ginger, one teaspoonful of soda, two tablespoonfuls of warm water or milk, half a cupful of butter, flour to roll. Dissolve the soda in the water or milk, and add it to the molasses, stir in the ginger and the butter softened. Mix to a soft dough with sufficient flour, roll one-third of an inch thick and cut in small rounds.

COCONUT COOKIES.—One cupful of sugar, half a cupful of butter, two eggs, one tablespoonful of milk, two tablespoonfuls baking powder, one cupful of desiccated coconut, flour enough to roll out. Sift the baking powder with two cupfuls of flour, cream the butter, add the sugar, milk, eggs, and coconut and flour enough to enable you to roll out. Cut, and bake ten minutes.

PLAIN COOKIES.—Half a cupful of butter, one cupful of sugar, one-fourth cupful of milk, one egg, two teaspoonfuls of baking powder, flour to roll out thin. Sift the baking powder with two cupfuls of flour; cream the butter, add the sugar, milk and beaten egg, mixing to a dough with the sifted flour. Add sufficient flour to enable you to roll it out. Cut and bake about ten minutes, rolling only a little of the dough at a time.

HASHED COLD MEAT.—Take your bones and stew them in a little water with an onion, some salt and pepper, and, if you like, a little savory herb; when the good is all out of the bones, and it tastes nice, thicken the gravy with a teaspoonful of corn starch, and, if it is not very strong, put in a bit of butter, then place your stew-pan on the hot hearth and put in your slices of meat. Warm, but not boil. Serve with toasted bread.

SPINACH.—Spinach requires more care in picking and washing than most other vegetables. Wash it several times; drain the water well away; put it into a pan of boiling water; add salt and a very small piece of soda; boil quickly and skim it; when quite tender spread a clean cloth over a colander, pour in the spinach, and squeeze the water well from it; chop, and put it into a saucepan with a little butter and salt; stir it on the fire one or two minutes; put it on a hot, flat dish; put another hot dish over it to smooth the surface, cut or mark it in squares, and serve immediately.

CANNED PEA SOUP.—Drain the liquid from the can of peas, and put these over the fire in enough cold water, slightly salted, to cover them. Simmer until soft, and rub through a colander. Have ready two coffee-cupfuls of hot milk, thickened with a tablespoonful of butter, rubbed smooth in as much corn starch. Add the strained peas to this, and let them cook together about five minutes. Pour upon dice of fried bread laid in the tureen. It is well to put a pinch of soda in the milk before adding the peas. If preferred, you could use any kind of soup stock in place of the milk.

FLOUR AND INDIAN WAFFLES.—Two and one-half cups of sifted flour, one-half cup of sifted Indian meal, one teaspoonful of baking powder, one teaspoonful of salt, one heaping tablespoonful of butter, two eggs, beaten very light, two cups of rich milk. Mix salt, baking powder, flour and meal, and melt the butter. Make a hollow in the flour, and pour in butter, eggs and milk, stirring as you pour, that all may be a smooth batter. Heat the waffle irons. Oil them well with fresh lard, and fill three-quarters full. Bake over a clear fire. Turn the waffle iron often, that the waffles may not burn.

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. 80 Cents for 50, 85 Cents for 60, 90 Cents for 70. 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
104 QUEEN STREET EAST.
A. McDONALD, PROPRIETOR
TELEPHONE 1493.
Parcels 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, Winkles and Freckles, Softens the Skin, and produces a Clear and Healthy Complexion. Sold by all Druggists.
272 CHURCH ST., TORONTO.

ELIAS ROGERS & CO'Y



COAL. — WOOD
LOWEST RATES

T. R. HAIG,
DEALER IN
Coal and Wood of all Kinds
Office and Yard—443 to 547 Yonge Street, just south of Wellesley Street.

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

GAS
FIXTURES.

GREAT BARGAINS.

Largest Assortment
IN THE DOMINION.

KEITH & FITZSIMONS
109 KING ST. W., TORONTO.

Pearline
Washing Compound
SAVES the kind of labor that wears out women, clothing and paint. If this is true, you want it. Every grocer keeps it, and a few pennies will buy sufficient for a large wash. Try it—its death to drudgery and far superior to soap—besides its harmless to fabric or hands. More than one million families are now using it.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlme, or "the same as Pearlme." IT'S FALSE—they are not, and besides, dangerous. PEARLINE is never peddled, but sold by all good grocers. Manufactured only by JAMES PYLE, New York.



BURDOCK BLOOD BITTERS
THE GUIDING STAR TO HEALTH.

A POSITIVE CURE FOR
DYSPEPSIA, SCROFULA, BILIOUSNESS,
CONSTIPATION, BAD BLOOD, RHEUMATISM,
HEADACHE, FOUL HUMORS, JAUNDICE,

and all diseases arising from a disordered condition of the

STOMACH, LIVER, BOWELS AND BLOOD

B.B.B. acts on all the organs of the body to produce regular action, to strengthen, purify and tone, and to remove all impure accumulations of morbid matter from a Common Pimple to the worst Scrofulous Sore.

Thousands of reliable men and women testify to its good effects in the above diseases. Is it not worth at least a trial in your case? Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.



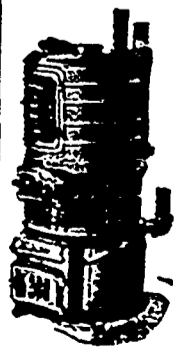
THE SPENCE

"DAISY" HOT WATER BOILER

Has the least number of Joints.

Is not Overrated,

Is still without an Equal



"Note attractive design."

WARDEN KING & SON,
637 CRAIG ST. MONTREAL.

BRANCH, 32 FRONT STREET WEST, TORONTO.

Miscellaneous.

McLAREN'S COOKS FRIEND BAKING POWDER.

Equal in purity to the purest, and Best Value in the market. Thirty year 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. A. 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.

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. GILLETT, Toronto.

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 LIST. 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.

Miscellaneous.

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

BIRTH. In Guelph, on the 21st May, the wife of J. Hoyes Panton, of a son.

MARRIED. At the residence of the bride's parents, Culross, Bruce county, May 24, by the Rev. Jas. A. Grant, Toronto Junction, assisted by the Rev. A. Y. Hartley, Bluevale, and the Rev. A. C. Stewart, Belmore, the Rev. A. R. Linton, B.A., B.D., to Jessie, youngest daughter of Alexander Macgregor, Esq.

At Perth, on May 26, by Rev. A. H. Scott, M.A., Dr. John Macgillivray, of Queen's University, Kingston, to Annie Gray, youngest daughter of Mr. J. G. Campbell, of Perth.

DIED. At Barrie, on the 21st May, John MacWatt, J.P., in his 81st year.

At 522 Church street, on Saturday, May 21, Emma Fidelia, beloved wife of William Lawrence, and daughter of the late Rev. Jas. Harris.

On Tuesday, May 24, at Government House, Toronto, the Honorable Sir Alexander Campbell, K.C.M.G., Lieutenant-Governor of Ontario, in his 71st year.

MEETINGS OF PRESBYTERY.

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.

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

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

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

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

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

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

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

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

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

AMERICAN FAIR. 334 Yonge Street, 191 Yonge Street, near Queen } TORONTO

You wonder how we can sell good goods so cheap, and well you may—yet we are making prices still lower, giving customers the advantage of every good purchase. We quote here as many prices as we have space for.

Best Clothes Pins 1c a doz. 2 good Brooms for 25c. Best Royal Dominion Clothes Wringer \$2.79, worth \$4.50. 60-ft. best Jute Clothes Lines 10c each, worth 20c. Beautiful Salt Shakers 5c, worth 10c. Fiddy's best Wash Tubs 3 sizes, 55c, 69 and 79c, worth 75c up. Best Lawn Mowers, 12-in. \$4.48, 14-in. \$4.90, and 16-in. \$5.48; worth \$7 to \$9. Nonsuch Stove Paste 5c. Rowson's Stove Paste 5c. Finest mixed Bird Seed 7c, worth 15c. Best variety Bird Cages we ever offered at half usual prices. No wonder we have sold over 1000 cages. Webster's Great Dictionary \$1.49, heretofore \$8 to \$10. See our Stationery Counter. Good White Envelopes 2c package. Beautiful Paperies, cream linen Paper and Envelopes 10c each. Pads 5c and 10c. Trunk Straps 39c, worth 50c. Copper bottom Wash Boilers 99c, worth \$1.75. A splendid assortment of carriage whips at less than half price, 9c for a poor, 14c for better, 25c for a good one. Sold usually 60c to 75c. Baskets of all descriptions. Best Washing Machine \$2.48, usually \$4. Ink 3c per bottle. Those beautiful Brass Hair Pins 10c box of 1 doz, worth 25c. Mrs. Potts' Irons 84c, worth \$1.25. Beautiful Curtain Poles, brass mounted ends, 24c, worth 50c. Best Window Shades with Hartshorn Spring Rollers 49c each, worth \$1. Both stores open Evenings. W. H. BENTLEY.

MISS VEALS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES. 30 and 32 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.

Miscellaneous.

Fagged Out!!



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

Labor... Saving Sunlight Soap Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders

Try the easy, clean and economical way—the way of washing, and you will not be disappointed.

SUNLIGHT SOAP having no equal for Purity, you may use it with comfort and delight for every household purpose.

WORKS: PT. SUNLIGHT NEAR BIRKENHEAD LEVER BROS., LIMITED 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.

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 SUPREMACY 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. 99 KING ST. WEST. TORONTO, CANADA

Miscellaneous.

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.

\$5 SHORTHAND By mail or individually. \$5 unit proficient. We teach Isaac Pitman's system. A system used by 95 per cent. of the Stenographers and Reporters in Canada.

Bookkeeping, Typewriting, Penmanship, Commercial Arithmetic, Shorthand, and Commercial Correspondence are the subjects taught, \$5 being the entire charge until proficient. Hundreds of our pupils are now holding positions throughout the Province, as Cashiers, Bookkeepers, Stenographers, Bank Clerks, etc. OVER 2000 STUDENTS have graduated from this Academy during the past five years, which is equal to the combined attendance of all the Business Colleges in Toronto during the same period. PUPILS ASSISTED TO POSITIONS.

LOWE'S COMMERCIAL ACADEMY, 346 SPADINA AVENUE, TORONTO

MORVYN HOUSE, 350 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL, For Residential Day Pupils. MISS LAY, Principal (Successor to Mrs. 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.

MADEMOISELLE SIROIS. FRENCH, AFTER THE BERLITZ METHOD. Address or enquire at residence, 92 ALEXANDER STREET, TORONTO BOOKS FOR LADIES.

Sent by Mail on receipt of the following Prices:— Artistic Embroidery. By Ella R. Church. 128 pages. Profusely illustrated. Complete Book of Home Amusements. Complete Book of Etiquette, and Letter Writing. Oceanic of Music. Collection of Songs, Ballads, Dances, Selections. Crazy Patch Work. This is the best book yet published on this branch of fancy work. Fancy Braid and Crochet Work. How to Crochet. Explicit and easily understood directions. Illustrated. How to Knit and What to Knit. Kensington and Lustré Painting. A complete Guide to the Art. 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. Knitting and Crochet. By Jennie June. 300 illustrations. Knitting, macramé and crochet, designs and directions. Ladies' Fancy Work. Edited by Jennie June. New and revised edition, with over 700 illustrations. Letters and Monograms. By Jennie June. Over 1,000 illustrations. Mammoth Catalogue of Stamping Patterns. 128 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustré Painting, alphabets, monograms, braiding patterns, etc. Manteos and Hair Pin Crochet Work. Designs for finger, afghans, to. Modern Cook Book and Medical Guide. Modern Book of Wonders. Containing descriptions and illustrations of the most wonderful works of Nature and Man. Needlework A manual of stitches in embroidery and drawn work. by Jennie June. 300 illustrations. Ornamental Stitches for Embroidery. Fante, Tirato, or Drawn Work. Profusely illustrated. Usages of the Best Society. A Manual of Social Etiquette.

Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES of Lime and Soda. Palatable as Milk. AS A PREVENTIVE OF CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville, Salmon Wrapper: at all Druggists, 50c, and \$1.00.

AGENTS LIFE OF HON. ALEX. MAKENZIE 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.

SELECTIONS FOR WOMEN'S VOICES 160 pp. Choice Music. \$1.00 postpaid. NEW MUSICAL CURRICULUM Leading Piano Instructor. \$2.75 postpaid. CAN YOU CHILDREN OF THE YEAR For Children's Day. 5 cts. postpaid. POPULAR COLLEGE SONGS 130 pp. Latest and Best Songs. 50c. postpaid. READ BETWEEN THE THOROUGH BANJOIST Best Banjo Instructor. \$1.00 postpaid. GOODRICH'S MUSICAL ANALYSIS For Analyzing Music, etc. \$2.00 postpaid. THE LINES? THE JOHN CHURCH CO. 74 W. Fourth Street, 13 East 16th Street Cincinnati. New York. Root & Sons Music Co., Chicago.

Burdock BLOOD BITTERS CURES DYSPEPSIA. PROMOTES BIGESTION. Mr. Neil McNeil, of Leith, Ont., writes: DEAR SIRS.—For years and 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.

FAT FOLKS IMPERIAL CREAM TARTAR BAKING POWDER PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious. E. W. GILLETT, Toronto, Ont.