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THE CANADA PRESBYTERIAN.

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Notes of the Week.

THERE are at least two ministerial clubs for Presbyterians in London. One of them, "The Theological," meets monthly at the Church offices, and includes elders who take their due share in writing and reading papers. The other, "The Clerical," exists more for social purposes, and meets at the Holborn Restaurant.

THE Swedish Bible Society at its annual meeting, in April, reported during the year 8,000 copies of the Bible printed, 6,272 Bibles, 6,517 Testaments, and 875 Psalters sold and distributed. Since its organization the Society has printed 355,227 Bibles, 743,722 Testaments, 875 Psalters, and 601 copies of the Gospel of Matthew in the Lapp language.

THE *Daily Chronicle* ranks Edinburgh first in the reading population of Britain; Glasgow, Manchester and Leeds follow in order; Dublin is almost nowhere. "Scotsmen read most, Englishmen and Welshmen take a good second place, and Ireland makes a bad third." In New Zealand, it may be added, the Scotch city of Dunedin used to be ahead of the others in book enterprise.

LAST Synod revealed a serious divergence of opinion in the English Presbyterian Church on the merits of the "Revised Directory of Public Worship," which is still lying on the table of the Supreme Court unapproved of. An effort is to be made by conferences in the various Presbyteries to arrive at some basis of agreement. The Presbytery of London South has already moved in the matter.

DR. WILLIAM WRIGHT says that Prof. Sayce believes he has succeeded in deciphering the Hittite inscription discovered at Hamath in 1873. The reference to the Hittites in the Bible is considered by Dr. Wright correct, although no mention of that remarkable people occurs in classical works. Those who believe not Moses and the prophets are, he says, now being confounded by bricks and stones.

THE Rev. J. G. Sutherland, of Beith, has informed Irvine Presbytery that his experience as a representative to the General Assembly of the Church of Scotland told him that the idea of Presbyterian parity was one of the wildest delusions, the princes of the Church monopolizing the whole time. The yearly changing of representatives also strengthened the hands of those who got appointments every year.

THE Rev. R. Borland, of Yarrow, was the preacher at the service at Drumclog on the anniversary of the battle. He defended the Covenanters from modern traducers, but contended that there is a development in religious thought and each age has its special problems. A congregation estimated at 3,000 assembled on the field from far and near, and after the sermon a characteristic address was delivered by Prof. John Stuart Blackie.

THE *British Weekly* says: The numbers at Regent Square keep up well. On Sunday Professor Candlish preached, and there was a good attendance, although the rain no doubt explained some empty pews. Dr. Candlish preached on Mark x. 45, and took up the subject of the Atonement. He said,

"If Christ had only left the example of His perfect life, that would have been a noble work. But a thousand years of sad and bitter experience had shown that the law could not work its own fulfilment. All men had sinned, and unless they could be freed from the paralyzing power of past guilt, they could not enter on the path of holiness. Sin can only be put away by its desert being paid, and hence the sacrifice of Christ was needed." Mr. Macaskill would not have complained of Dr. Candlish's treatment of this doctrine.

THE New Hebridean correspondent of the *British Weekly* writes: Our new church in Futuna was opened on the 3rd of February. There was a pretty large attendance from the different districts, and several natives gave interesting addresses. On the 17th we were visited by a very severe hurricane. The hurricane of 1889, which passed over Futuna and Aneityum, destroyed the mission premises in Futuna, threw down the large new church at Aname. Aneityum, and a number of schools in out-districts. But the hurricane was much more severe this year, and there was greater destruction of fruit-trees and plantations. The new dwelling-house and church bore the strain well and sustained no harm. The hurricane was most severe on Futuna, Tanna and probably Aniwa, and less so on Aneityum. About a fortnight later the communion was dispensed, and a few more natives were admitted as members of the young Church in Futuna. I hear that there is a proposal in Queensland to renew the Labour Traffic for another ten years and recruit labourers as before in the New Hebrides. If so, mission work will be seriously interfered with, and it will be scarcely possible for the traders and planters in the islands to obtain assistance, and trade is bound to fall off. The Labour Trade has already done immense harm in the New Hebrides. It has been one of the chief factors in the great decrease of population going on in these islands.

THE income of the Free Church of Scotland for foreign missions from all sources during the past year has been \$495,215, of which \$85,450 are from collections at home, \$24,035 from donations, \$33,890 from legacies, \$46,625 from the Ladies' Society for Female Education, \$70,130 from Government grants-in-aid, and \$88,410 from school and college fees. The negotiations with regard to a union of the colleges in Calcutta, supported by the Established and the Free Church, resulted in the approval of a plan, on a basis proposed by the missionaries themselves, the sole condition being that each Church should have a share in the management. Two especial lines of work have been carried out in India, one among the villages and the other among the Pariahs, both of which have shown excellent results. The colleges at Madras, Bombay and Nagpur, as well as Duff College at Calcutta, have had a year of gratifying success. In South Africa Lovedale, the greatest missionary institution of the continent, celebrated its fiftieth anniversary in July, and Dr. Stewart has been engaged in establishing a new institution of the same kind at Kibwezi. The Livingstonia mission has been passing through a serious time during the transition from native to British administration. The Keith-Falconer Mission is being carried on at Skeikh-Othman, but the missionaries hope to find a healthier centre somewhere in the interior, and with this view they have made tours in Yemen. There has been an organized attempt to visit the different congregations throughout Scotland and to bring all into communication with the Foreign Mission Board. The students' movement, also, has been most prominent, sixty-three students having expressed their desire for foreign work.

THE New York *Independent* says: Among the most prominent indications of the growing dissatisfaction with the Church of Rome in Italy, inside as well as outside, is the number of important books that have been published within the last few years by men in the Church. These books, touching upon the management of the Church, have been read by people on every hand, and the sale has been so great that the attention of the Curia has been

aroused. All the books have been placed in the Index, and the authors recalled to obedience by the threat of excommunication. Inasmuch as they are all priests, the threat means submission or starvation. Among the prominent books are "The Tyrants of the Church," by a priest in Venice, in which he discusses the abuses of Church government and the tyranny of the Jesuits. Canon V. Marchese, a parish priest in Piedmont, dares to attack the doctrines of the Council of Trent, presses for reform in the lives of the clergy, and discusses the social question in "The Reform of the Clergy," "The Council of Trent," "The Catholic Diaconate" and "The Social Question." Another priest, Don Pianciani, in "The Rome of the Popes," denounces the immoralities countenanced by the Church, but which are gradually disappearing under the present Government. Perhaps, however, the most important one of the whole is Bonghi's "Life of Jesus," 35,000 copies of which had been sold when all Italy was surprised by learning that it had been proscribed. Signor Bonghi, a distinguished statesman as well as university professor, has a wide reputation. In this remarkable book he presents the "Life of Jesus," compiled, as he says, from the four evangelists alone, without any aid from tradition or the Fathers. In order to bring it within the reach of as many as possible, it was issued in popular form and at a low price. Coming out within a few months of Signor Sonzogno's cheap edition of the Bible, the two books helped each other's circulation. While the other books referred to are mostly personal in their attacks, the "Life of Jesus" is entirely of a different nature, and those interested in Italian life will watch with considerable interest to see what position the author will take in view of the condemnation of his book.

THE University Extension Movement, which has proved so successful in England, and which has been begun in Canada, is being energetically forwarded in the United States, as the following will show: The rapid progress of the movement known as University Extension, and its adoption within the last two years in nearly every State of the Union, have made clearly manifest the need of better opportunities for training and preparation for those looking forward to the work of Extension lecturing. In answer to many demands the American Society for the Extension of University Teaching has accordingly resolved to open in Philadelphia on October 1, 1892, a seminary for the study of American educational problems and for the training of University Extension lecturers and organizers. The work of the seminary will include the whole range of University Extension teaching so presented and discussed that the members will be prepared to judge wisely as to the methods best adapted to any given set of conditions, under which they may be called to work. In addition to this technical instruction there will be given a series of lectures on the educational system of the United States. The aim of this part of the work is to offer for the first time in the history of American education an opportunity for the man or woman who desires to be a real leader in educational thought and action to put himself in touch with the latest and best thought. The seminary will be under the direction of Professor Edmund J. James, President of the American Society, assisted by leading educators of this country and Europe. Among those who will lecture before the seminary are: Hon. William T. Harris, U. S. Commissioner of Education; Dr. James McAlister, President of the Drexel Institute; Dr. Charles DeGarmo, President of Swarthmore College; Dr. Isaac Sharpless, President of Haverford College; Professor Simon N. Patten, of the University of Pennsylvania; Principal George M. Phillips, State Normal School, West Chester, Pa.; Mr. A. E. Winship, editor of the *New England Journal of Education*; Mr. Ray Green Huling, editor of *School and College*, and Rev. Hudson Shaw, of Oxford University, England. More than a hundred leading American colleges and universities are co-operating in the work of the American Society, and are looking to it for such a solution as here presented of the various needs of Extension Teaching.

Our Contributors.

THE RELATION OF QUEEN'S UNIVERSITY TO THE CHURCH

The following is the speech by Principal Grant to the General Assembly on June 14, 1892, in closing the debate on his motion to receive and adopt the report of Queen's College and University, and the action of the Assembly. —

After expressing his regret that he would be obliged to trespass on the time of the Assembly on account of misapprehensions in some minds, he proceeded as follows: —

The motion which I have submitted is the same in substance as that which every General Assembly since 1875 has passed. Mr. Clark has moved the following amendment: "That the report of Queen's College be received and that a committee be named by the Moderator to examine into the whole relations of Queen's College to the Presbyterian Church in Canada, and, after conference with the trustees of Queen's College, to recommend some scheme whereby the appointment, control and removal of professors in the theological faculty of Queen's College, and also the direction and regulation of teaching of the theological department of that college, shall be vested in the General Assembly as fully and to the same extent as they now are vested in it in the cases of Knox and Montreal colleges, said committee to report to next General Assembly."

Let me call attention to three points connected with this amendment. First, it in effect condemns the action of every General Assembly since the Union. Mr. Clark does not deny this. His language is explicit. He has said that the action of all previous General Assemblies in this matter was "a solemn farce," and in his speech last Saturday, that it was "absurd," and even "perfectly absurd." He declared, too, that he desired to use courteous language. Admitting the desire, one can hardly help asking, what would courteous language be? Clearly, if this Assembly adopts the amendment it endorses the attack that has been made on the action of all previous assemblies. It is scarcely possible to conceive that we will do this, for we know that if we do not respect ourselves other people will not respect us. Secondly, the amendment proposes to appoint a committee charged to recommend a scheme to next General Assembly, involving not so much a change in the relations of Queen's to the Church as a definite change in the constitution of the University itself, a change that the Assembly has never once discussed and that has never been considered by the authorities of Queen's. The house has not been even asked to consider what the change would involve, and yet it is so revolutionary that it is simple truth to say that if it had been pressed as a condition of union there would have been no union. Every one knew in 1874 that the authorities of Queen's would have been well pleased had the united Church assumed the responsibility of the whole University, but no one dreamed of proposing to divide the University into two and to have the Principal and other professors in the theological department appointed by one body, and the professors in the other faculties appointed by another body. That would amount to a change in the constitution of the University that no one who understands University life would advocate lightly or adopt without mature consideration. Thirdly, Mr. Clark admits that his amendment is "illogical." That ought to be its sufficient condemnation. He declares that the Assembly has no power to deal with our report and therefore that it is illogical to move that it be received. He entirely forgets that this is a union Church and — as I showed on Saturday — that the relations of the various Colleges to the Assembly is distinctly set forth by acts of Parliament. He should read section 7 of the Act of Parliament which preceded the union. Here it is, in part: —

"As soon as the said union takes place the corporation of Knox College shall stand in the same relation to the Presbyterian Church of Canada in which it now stands to the C. P. Church. And the corporation of Queen's College shall in like manner stand in the same relation to the Presbyterian Church of Canada in which it now stands to the Presbyterian Church of Canada in connection with the Church of Scotland, and all the powers, rights and privileges hitherto exercised and enjoyed by the ministers and members of the Presbyterian Church of Canada in connection with the Church of Scotland as corporators of the said College and by the Synod of the said Presbyterian Church of Canada in connection with the Church of Scotland, in virtue of their relations respectively to Queen's College at Kingston, shall be exercised and enjoyed by the ministers and members of the Presbyterian Church in Canada and by the Supreme Court of the said Presbyterian Church in Canada; provided always that the said united Church shall not be required to elect trustees for any Arts department in Queen's College aforesaid."

The Act goes on to treat of the Presbyterian College of Montreal and the corporation of Morrin College in the same way. Language cannot be more explicit. One of the rights and privileges of the Supreme Court of the Church was to deal with the annual report of Queen's. That right was not taken away, and therefore it remains. Apart from the one except named in the Act, this Assembly then is to take the same interest in Queen's that the old Synod took. The amendment is certainly "illogical." Either the Assembly is free to deal with our report or it is not. If it is, Mr. Clark admits that he has no case. If it is not, how can he contend that the Assembly has power to deal with the Constitution of Queen's? The amendment then is admittedly "illogical." I have shown that it is also opposed to the unbroken practice of the General Assembly since the union and to the act of union, and that it has been moved without consideration of the views of the authorities of Queen's, without thought of the constitution and historical position of Queen's and without giving the Assembly any time to consider the questions and issues involved.

I might rest here, but as misleading statements have been made, it is necessary to give a little more light.

I pointed out on Saturday that Mr. Clark's method of action was contrary to Presbyterian order. I wish now to show that our action has always been in accordance with our forms of procedure.

The legislation of 1874, modifying the character of Queen's, was effected by authority of the Kirk prior to the union. There was a minority in the C. P. Church opposed to undertaking responsibility for and the support of the University. There was a strong sentiment in another of the negotiating Churches in sympathy with the minority. So strong was the feeling that the well-known proviso that I have quoted was inserted in the basis of union. Professor McLaren was right in telling us that the minority in the C. P. Church was small. But Dr. Laing drew his attention to the real point at issue when he pointed out that the old Kirk Synod was certainly not responsible for that proviso, but that it was inserted in deference to the feelings that existed in the negotiating Churches. Our union was to be a union of peace. Not a preparation for civil war. Professor McLaren is inclined to think that the University and the Kirk should not have sought for the legislation of 1874. He does not attach the importance to the Act of 1889 that Mr. Clark does, for he rightly sees that it was simply another step along the line taken in 1874. Now the only point to which that first legislation modified the charter was by giving the graduates a voice in the management of the University, and I do not believe that university men anywhere or any considerable number of fair minded laymen would agree with him that it was wrong or unwise to give any representation to the graduates.

Professor McLaren rose to say that he had not meant to deny the right of representation to the graduates, and Principal Grant resumed: —

I am very glad to hear this. It is well to know that we are at one on this point; for the principle of representation is at the basis of Presbyterianism, and to refuse it to the children of the university when they had become an important body and were doing more for their *Alma Mater* than any one else, would have been unworthy of our Church. Not in that way will generous youth be attracted to either Church or university. The best minds are drawn to the Church that acts out the highest principles, and they are repelled from a Church that seeks only its own sectarian ends or glory. If some legislation of the kind had not been given prior to the union, I, for one, would have pleaded for it immediately after the union.

The great point however that we all are agreed on is that the legislation of 1874 was obtained openly and constitutionally, that the negotiating Churches knew of it, and that no opposition to it was made from any quarter whatsoever.

What was the object of the act of 1874? It was officially stated that it was "to increase the efficiency and extend the usefulness of the College." That was the precise object that the Bill of 1889 contemplated, and Mr. Clark admits that the legislation of 1889 was well calculated to secure the object. It was good legislation, he says; good for Queen's as a great institution of learning; but, he adds, "we as Presbyterians cannot look at it from that point of view." Now if an enemy of the Church had used such an expression we would have accused him of labelling Presbyterianism. As Mr. Clark has used it, I shall only point out to him that in 1874, "we as Presbyterians" did look at it from that point of view, and I shall prove too, that the General Assembly in 1885 and 1889 also looked at it from the same point of view. The only answer that Mr. Clark can possibly make to these historical facts is the plea of the famous jurist who complained that he had never in the course of his long life met men so obstinate as his eleven colleagues.

So much for the legislation of 1874. Now, in 1885 further legislation was needed to promote the object that was contemplated in 1874. This was not at all wonderful. Toronto University gets new legislation almost every year. It is simply one of the results of growth. We do not ask for legislation so frequently because we wish to give the organism time to grow. Before coming to the Assembly in 1885 the trustees discussed fully the changes that were needed. As the amendment proposes to disfranchise these trustees in part, I may point out how carefully they do their work. The Principal prepares a draft report and the secretary sends a proof of that, with a programme of the business to be transacted, to every trustee at least ten days before the annual meeting. Travelling expenses are paid, that all may be induced to attend. The trustees come prepared to do their work, and the report to the Assembly is gone over clause by clause and all necessary additions and subtractions are made. I have been on many committees appointed by this Assembly, but never on one that does its business with the same care, thoroughness and conscientiousness as that shown by the board that has been attacked. Dr. Campbell, of Montreal, as he explained on Saturday, was opposed to the changes contemplated in 1885, and they were therefore all the more carefully considered by the trustees. In our report to the Assembly for that year you will find a section as follows: —

IV.—FURTHER LEGISLATURE.

"One of the provisions of the charter of Queen's is to the effect that professors not in the theological department shall subscribe such a formula declaratory of their belief in the Confession of Faith as the Synod may prescribe."

"This provision has been in abeyance since the union; and as the trustees intend to apply to the proper authorities for an Act amending the Act of 35 Vic. Cap. 76, in the direction of further defining and extending the power of the University Council, they propose that the provision be abrogated."

In presenting this report I spoke briefly on each section. Referring to the two paragraphs just quoted, Mr. Milligan has correctly stated that I took the position that tests thought necessary fifty years ago were now anachronisms; and also that by "extending the power" of the University Council it was meant that it should have some representation on the governing board. Such an extension followed legitimately from the legislation of 1874, which created the Council. One-half of the members of the Council were elected by the graduates and belonged to different denominations. They had proved themselves worthy of the trust reposed in them, and it was only right to give to such a Council the power of electing from their own number some to represent them on the Board of Trustees. What action did the Assembly of 1885 take on this report? No question was asked with regard to Section IV., but a question was asked with regard to the merits of Section V., which dealt with what was then a burning question in Ontario—University Confederation, a scheme into which, we informed the Assembly, that we had declined to enter. This having been satisfactorily answered, a motion to adopt the report was offered by Mr. Milligan, and seconded by Hon. David Laird. Mr. Clark moved in amendment that it be received, and took the same ground that he holds still, that the Assembly had no power to deal with our report. I remember very well how this motion was received. Mr. Laird remarked that it was too late to take such ground, as it should have been taken immediately after the union. Mr. Macdonnell exclaimed that Mr. Clark might just as well move to abolish the union! The Assembly divided, and Mr. Clark's amendment was defeated by an overwhelming majority. Not well, this action was taken by Mr. Clark before the legislation of 1889 was obtained, though that is the ground that he now alleges to be his excuse for moving in the matter. He asked no question then about the legislation we proposed to get. He found no fault with it; he made no complaint that our report was too brief. Dr. Campbell has told you how keenly he felt because no one in the Assembly apparently sympathized with his views. He then said to me: "I see that the Assembly takes no interest whatever in Queen's, when no one cares even to ask a question on so important a matter." My answer was to the effect that he misunderstood the Assembly; that the great majority were friendly, but that it did not follow that they should oppose legislation which the trustees considered necessary to increase the efficiency and extend the usefulness of the College.

The report of 1885 was adopted, but we delayed taking action until we had fully considered other suggested improvements. In 1889 we went to Parliament for an Act which was so brief that it was quoted in full in many newspapers, and which you will find in the *Presbyterian Review* of last Thursday. The two points on which we had reported to the Assembly of 1885, it was seen when the Bill was being drawn, involved two others; first, that the five additional trustees appointed by the Council need not be Presbyterians, and therefore, of course, they could not be asked to sign the Confession of Faith; secondly, that it would be best to abolish this requirement in the case of the other trustees, seeing that it had been in abeyance as far back as could be remembered. In olden times you are aware that great importance was attached to subscription of formulas. The oftener they were signed the greater the obligation was felt to be. A man could hardly enter on the duties of a hog-reeve unless he first took the commission and signed some formula. That sort of thing is now felt by all but peculiarly constituted men to be an absurdity. But note, the obligation of the charter that twenty seven trustees must be Presbyterian ministers, elders or members in full communion remained in force. There must thus be still on the Board of Queen's twelve ministers who have signed the Confession and fifteen elders or members in full communion. In fact all that was done was to bring our law into conformity with our own practice, and with the practice that obtains in every other Board of the Church! When we went to Parliament for our Act the question of jurisdiction led to its getting the widest pub-

licity. Some able constitutional lawyers maintained that we should have gone to the Provincial Legislature instead of to Parliament. But while this point was discussed with the greatest keenness, no one objected to a single clause on its merits. Not a few members of the House of Commons were leading members of Assembly, and none of them made any objection. No man who took the slightest interest in Queen's could be ignorant of the measure, and though we were then collecting our endowment, no one made it an excuse for not giving!

What accordingly was the nature of our report to the Assembly in 1889? I quote the Section bearing on the matter: —

LEGISLATION.

"The report for 1885 contained the following paragraphs. These having been given as quoted above, the report proceeded: 'Although the Assembly adopted the report, no action was taken in the premises by the Board. It was considered wise to delay so that the new Act might embrace all the amendments that might be considered necessary for some time. Last year, however, it was decided to ask for legislation on the two points referred to in the report of 1885, and also to obtain power to hold real estate in any province of the Dominion. Having been obliged in 1882 to go to Parliament for protection from litigation threatened on the ground that the legislation obtained at the time of the union was *ultra vires* of a Provincial Legislature, the Board went on this occasion direct to Parliament, and though the question of jurisdiction was debated, the Act was passed. Instead of abrogating the test referred to, the new Act declares that professors shall sign such formula as the Board of Trustees may prescribe.'"

Remember that this Act was well known; and that as we study to make our reports brief we particularly alluded only to the change that had been made as to the formula to be signed by the professors, because in that matter we had made an addition to the proposal in our report of 1885. In that we proved ourselves to be more zealous for orthodoxy than the Assembly had shown itself to be. This report of 1889 was presented by Professor Ross, and the deliverance on it, moved by Dr. Thompson, of Sarنيا, and seconded by Dr. Laidlaw, reads as follows: "That the Assembly receive the report of Queen's College . . . approve of the legislation referred to," etc. The deliverance was adopted unanimously.

I would now ask the Assembly or any member of it to indicate what step that should have been taken was omitted. Besides, every year since, the Council has publicly elected its representatives. Great interest is taken in the election. A biographical sketch of the gentleman elected is given in every newspaper. Yet in 1892 an elder of the Church accuses us of having concealed from the Church what was and is proclaimed from the housetops!

I might rest here and leave the matter to your judgment, but it may be well to discuss the Act of 1889 on its merits, even at this late day.

Our Church is Canadian and historical; it must adapt its institutions to the needs of Canada; and it must preserve the best traditions and the loftiest spirit of all the Churches that compose its grand unity. We remembered this in seeking for the new legislation. Our aim was to strengthen the University as a seat of learning, always keeping in view the object for which it was established, that it should be religious and not merely secular in tone. What is the historical position of our Church? It is national rather than sectarian, and it has therefore always sought the fullest and freest educational development. The Church in Canada has been true to that ideal. The origin of Queen's is a proof of this. Though our people in Ontario sixty years ago were in deep poverty, they resolved to establish a University on the model of Edinburgh, because the only university then in Ontario was sectarian. They made the basis of this University as wide as it possibly could then be, by making every member of the Church a corporator. It was thus, as much as possible, a people's University to begin with. There were no graduates, and it would be long before there would be graduates enough to entitle them to a share in the management, but, as Dr. Machar said at the first public meeting held fifty-three years ago: "It was a matter of necessity that the control of such an institution should be in the hands of some trustworthy and responsible body." With regard also to the election of professors, the founders did not entrust it to the Synod. The Synod indeed was far above any vulgar desire for patronage. They felt that a large public body was not the one best calculated to decide on such matters, and therefore they gave the patronage to a carefully-selected body of trustees. They also gave very large powers, as regards educational questions, to the professors or Senate. They made the University, as far as possible, self governing.

From the first, Queen's had the advantage of the representative principle. The congregations of the Church sent up names of lay men whom they thought most suitable to be trustees, and from that leet the Synod made its annual election.

At the union it was found that this could not be insisted on, and also that the time had come to recognize the graduates. Accordingly the Council was created, and that step succeeded so well that in 1885 it was felt that another should be taken, and that the Council should elect five of its members as trustees in addition to the original twenty-seven. It was involved in this change that five men who need not be Presbyterians should take part in electing professors of theology, and to some men this seems extraordinary. It did not seem so to us, and for these reasons: First, the Church that the Moderator yesterday very properly styled the mother of us all, the Church of Scotland, while always clear on the point that professors of theology should sign her standards, has never taken the position that the General Assembly should have the patronage of the chairs. In Edinburgh University this patronage was exercised till recently by the Town Council. The court that now appoints has still, Mr. Gray informs me, a majority nominated by the Town Council. Not one of the members is necessarily a Presbyterian. If we are to judge by results, the method is as satisfactory as the modern method adopted by the Free Church. We, however, have not followed the Free Church method in any of our colleges, though some people fancy that we have. With us the Boards really appoint and the Assembly has only a nominal power. In the Free Church the Presbyteries invariably nominate and the Assembly selects from those who are nominated. The method followed in Queen's gives more real power to the General Assembly than that which is followed by Knox and Montreal. We appoint in April, after having obtained leave from the previous General Assembly, and so the Assembly that meets in June following has two months in which to consider the claims of the person appointed, and therefore full time, should there ever be need of doing so, to prepare a motion of disapproval. In the other colleges five minutes may be all that is allowed us in which to consider the name recommended by the Board, and while, theoretically, every member of Assembly has the right to object or to submit another name, I would like to see any one rise and do so. The name may be submitted to us not even in the annual report of the Board, but in a supplementary report, indicating clearly that the Board itself has considered the name very hurriedly. Now I do not criticize this method. If it suits sister colleges and the Church, well and good. But when a gentleman tells us that "it is an inalienable right of the Assembly to appoint its professors of theology," I am tempted to enquire whether the appointment can be made only by this method or what is the witness that history bears to the supposed "inalienable right?" Secondly, the principle of representation is Presbyterian, and therefore when there are hundreds of graduates most closely interested in the welfare of the University, it would be inconsistent to refuse them representation. To suppose that they might not act with perfect loyalty to

the trust reposed in them shows ignorance of the men and of the gauntlet they must run before they can be elected. To suppose that they could do anything contrary to the true interests of the Church, even should any of them dream of doing so, is to ignore the fact that they must appoint as professors of theology only men who are ministers of the Church, who have signed her standards and who must sign them again on their election as professors.

The question asked by us in connection with the legislation of 1885 was this, would the main object contemplated in the establishment of Queen's be served by the proposed legislation or not? What was the main object? As stated, in many controversies through which Queen's has passed, it was to have a Christian university, a university controlled by religious men, men who would appoint the right kind of professors. Did the new clause threaten this object? In our opinion it would have—and I may say it is having—the opposite effect. It is helping instead of hindering the main object. We have only to consider the men who have been appointed to see that this is so. Two of them are leading laymen of the Church of England, another of the Baptist and a fourth of the Methodist Church, all of them men of the noblest Christian character and of whom, as sons of Queen's, we are all proud.

A member at this point rose and asked: "Who is the fifth?" Principal Grant: It is quite impossible to answer this question, as the fifth will not be appointed till next year. Depend upon it, he will be a good man. My friend has evidently been reading the letter in this morning's paper, in which it is stated on the authority of a Toronto journal that two of our new trustees are Roman Catholics. The press is strong, but the laws of simple addition or of the multiplication table are stronger. Four times one are only four. I have mentioned our four. How can even a newspaper squeeze into these, two additional units of any denomination?

It is well to understand the position of the old Synod, that Queen's reported to, on this question of the appointment of professors of theology. The case of Morrin College in 1861 is very suggestive. Dr. Morrin himself appointed the first Principal and professor of theology in Morrin, and he named all the trustees save two. He then went to the Synod and asked it to accept the College as one of its training schools for ministers, and to accept the privilege of electing two trustees. The Synod gratefully acceded to his wishes. This Church has gone farther. It has instructed its congregations in the Presbytery of Quebec to send their contributions to Morrin College. And last Saturday, half an hour before our report was read, Morrin submitted its report, and a motion to receive and adopt it was unanimously agreed to, while from all quarters well-deserved testimony was paid to the memory of the noble man who was its Principal till his death. Now, I believe that the Church acted wisely in accepting Dr. Morrin's College under the constitution he designed for it, that the Assembly acted wisely in showing to the same College a further measure of good-will, and that we would do well to accept a similar gift from any patriotic Christian man—say in Vancouver or Victoria, but why should the gentleman, whose zeal for "the inalienable right of the Assembly" makes him lift up his testimony when Queen's is concerned, be dumb when the case of any other college comes before the house? In a country so vast as this and in a Church composed of sections of somewhat different traditions, there must be reasonable forbearance with and trust in each other. We must, above all, remember that we are a Canadian and an historic Church, and that we must allow our institutions to develop in accordance with the genius and spirit of the past as well as the necessities of the present. Queen's is developing out of the rich and generous soil of Canadian Presbyterianism, in which it originated into the great Christian University for Christianity is wider than Presbyterianism—that its founders contemplated, a Christian University that students of all Churches are attracted to, that all denominations who know anything of its work are proud of, a university that was a protest for freedom to begin with, that has done good work since, and that every broad-minded educationist wishes to see prosper, because he knows well that such a university may be even more needed in the not very distant future than it was needed in the past. These are days in which almost all Christians are longing and praying for a greater measure of union than has yet been accomplished. We frankly acknowledge the members of other Churches as brethren. We do so practically in many ways. Is it not one good way to give them the share in the management of our University to which they are entitled? Then, should union be accomplished, the other Churches will find that in this particular we have anticipated the formal act of union, and feel that they enter only into the possession of what they already had in earnest.

Moderator, I am anxious not to take up too much time, but I may recapitulate briefly before drawing my argument to its conclusion.

I have proved that Mr. Clark has taken a wrong course; that he has not studied the Act of Union; that he is apparently ignorant of what previous General Assemblies have done; that he has not acted in accordance with Presbyterian procedure; and that he has forgotten that a university must develop in accordance with its fundamental law and object and with the necessities of its growth. How wrong is the course that he has taken I may be allowed to show by putting myself in his place and asking, what I would do if convinced that there was something anomalous in the constitution or practice of Knox or Montreal Colleges. It is permissible to suppose that I might be so convinced. The best friends of either would hardly claim that it has attained to ideal excellence. I would need to be convinced in the next place that I was the right man to call attention to the anomaly. In that case I am quite clear as to what I would not do. I would not write letters to the public press of such a tone and of such a kind that the Chairman of the College Board referred to would feel compelled to denounce them as "unfriendly" and filled with "unfair and misleading statements." Well, I do not think I would do that. In the next place, I would not publish abroad that because of this anomaly the College in question "had forfeited all claim to the liberality of the Church." We know what the effect of such a statement is, no matter who makes it. We know how easy it is to stop men from giving money. There is evidently something wrong here, they say, and until it is cleared up to our satisfaction we shall button our pockets. And some of them are not very anxious to have it cleared up.

"I did a great work last year," a brother once said to me; "I induced seven congregations to withhold their contributions from the Bible Society." "Wonderful," I answered, "and now I will give you something greater to do this year." "What is that?" "Induce one congregation to contribute to any good object." Yes; Mr. Clark claims to be a friend of Queen's, but there are friends and friends, and they were friends of a different type who responded to my appeals for buildings and endowment. If, however, I had taken the course that seems to me impossible, I hardly think that I would have come to this General Assembly and moved an amendment to the ordinary motion adopting the report of the College I had attacked; or if I thought that consistency compelled me to do so, I should have been very thankful to have found a seconder.

I have stated what I would not do. I would not take a course admirably calculated to defeat the end I professed to have in view. But I would possibly do something, because I agree with Professor McLaren that it is competent for the Church to ask from Parliament changes in the constitution of any college for which it is at all responsible. He, I am sure, agrees with me that Mr. Clark has taken the wrong way, and that in the interest of truth, of good faith, of the honour and the peace of the Church, his amendment must be voted down.

What, then, is the right way? I tried hard during four years of anxious negotiations to find that out with regard to all the colleges. For it was not Queen's alone that stood in the way, prior to the

union. Montreal and Knox were equally in the way. We Maritime Province men urged the three institutions to unite, in order that the ministers of the Church might study together and so make a truly united Church. We knew the dangers that threatened if this were not done. We were indifferent as to where the one college should be, whether in Montreal, Kingston or Toronto. The Church that I was connected with offered to send its money and its young men to any of these cities if one great institution were established. But not one of the three would yield an inch, though each was willing that the others should perform the happy despatch. It was easy then to unite. Montreal had only one building and no endowment. Queen's had, it is true, its University position and a modest endowment, but little more. Knox had only its old building. Nothing, however, could be done. We had to take the colleges as they were or do without the union. We decided to take the colleges and the union; and from that day every sensible man knew that no college could be tampered with, save with its own consent. They all began at once to strengthen themselves, and their friends responded to the appeals with extraordinary liberality. To suppose that we can do now with any of them what we could not do then is to suppose that a man who could not squeeze putty could squeeze the rock of Gibraltar.

Does not this indicate the right way to take? Instead of boasting that he consulted with no one, let Mr. Clark remember that "in the multitude of counsellors there is safety." Let him consult at least with those who are nearest him and whose judgment he values most. If between them they can suggest any improvement in the constitution of Queen's, we are willing to listen to them. If the suggestions commend themselves to our judgment, we will submit them in our next report to the Assembly. If they do not, we will thank those who have interested themselves in our well being. If we reject anything reasonable, then its proposer can come to this Assembly with clean hands by petition or overture or through the lower courts.

It may be objected that this method of procedure is tedious. It may take time to consider and thresh out proposals. What of that? The only reason that has been suggested for taking immediate action is that I am not endowed with the gift of immortality. Queen's is all right now, we have been told. A certificate of orthodoxy has been given to all its professors, without them asking for it. I do not offer such certificates to my brethren. To me every minister in this Church is esteemed orthodox, just as he is esteemed honest or pure, until he has been proved the reverse. But, when I die, ten or twenty years hence, it has been said, the Board of trustees may possibly look round and select the worst man in the Church to be my successor! Well, the trustees may err. Even a General Assembly may err. But, is it necessary to borrow trouble in that way? Think of the good old man who testified that he had endured many troubles and evils during his life, but the worst of them had been those that never happened!

Fathers and brethren! hear the word of the Lord: "Sufficient unto the day is the evil thereof. The morrow shall take thought for the things of itself."

Are there no evils to-day that we are called on to grapple with, alike as churchmen and as citizens? What does the census reveal? That there must be nearly 200,000 Presbyterians in Canada not connected with any Church. Is there not work enough for us there? Does not that fact cry aloud? It says, do nothing to break in upon your union of hearts; let each man work along old lines or new lines, only let him work. What revelations have we had also during the past year of corruption among our public men and of widespread corruption among the people? Do not these revelations cry to us in tones loud enough to awake the most self-satisfied? Is not this their imperative command to every one who has ears to hear, forget party, forget prejudice, forget tradition, and let good men of all denominations unite and in the name of God save the Church and the country.

A vote was then taken on Mr. Clark's amendment to the motion of Principal Grant for the reception and adoption of the report. The amendment was rejected by a vote of 124 to 36.

Dr. Moore, of Ottawa, then moved: "That the Assembly receive the report now presented, and, further, the Assembly in adopting this report call attention of the governing body of Queen's University to the different relation in which its theological department stands to the General Assembly from that held by other theological colleges of the Church, and requests it, namely, the governing body of Queen's, to consider the same with the view of suggesting some modification by which, if possible, the difference may be removed; the result of this consideration to be reported to next General Assembly." He said that under this motion the matter would be dispassionately considered by the authorities of Queen's, and would be fairly reported upon at the next Assembly.

Mr. J. A. Patterson, of Toronto, seconded the amendment. Principal Grant accepted this amendment. It was in the line of his speech, though its wording might be improved. He wanted to reciprocate the confidence of the Assembly, and the authorities of Queen's were never afraid to trust the Assembly or to consider anything that they were asked to consider.

Dr. McRae said that if a Committee were appointed it should be to enquire not into one college only, but into the relations of all the colleges to the Church.

President Forest introduced a resolution covering that suggestion, but as it opened up new matter its consideration was deferred until a future time.

Rev. D. J. Macdonnell changed Dr. Moore's resolution to read as follows, in which form it was adopted, Dr. Moore withdrawing his and seconding Mr. Macdonnell's: "That the Assembly receive the report now presented, and, further, the Assembly in adopting this report call the attention of the governing body of Queen's University to the desirability of bringing the theological department of Queen's College into closer relations to the Church, and requests the Board to consider the same with the view of suggesting some modification by which if possible this end may be secured."

OUR NATIONAL BIRTHDAY.

BY KNOXIAN.

Miss Canada had a birthday last week.
How is the young lady getting on?
Fairly.

She might have done better in twenty-five years, but she might easily have done not so well. On the whole there is much to be thankful for, but along with the much that should call forth our gratitude there is a little that might cause uneasiness and more than a little that should produce feelings of shame.

Our material resources are undoubted. A quarter of a century has made it clear as the sun that the wealth of our soil, our mines, our fisheries and our forests has no practical limits.

Our progress in the newer parts of the Dominion has been fair. Of course the North-West has not been settled as fast as many people expected, but though a disappointment that has not been an unmixed evil. It is only about twenty years

since settlers began to go into Manitoba, and twenty years are a short time in the life of a nation. Many a building has cracked or fallen because the foundation was put in too quickly, and perhaps the North-West will be all the better country because the foundations were somewhat slowly laid. The history of our neighbours shows very clearly that "assimilating" thousands of people from all parts of the world is about as difficult as assimilating pie crust. The Churches, at all events, cannot complain. It has strained the resources of Presbyterianism to keep up with the settlement when it has gone on slowly. What could we have done if the progress had been ten times as great? And the Presbyterian is not by any means the slowest Church at Home Mission work.

The census of last year was a bitter disappointment to many. And still, meagre as the returns were, even these attenuated totals might teach us some useful lessons. Canadians are too prone to think that big and great mean the same thing. Like our neighbours, we worship bigness. Like them we are so busy counting people that we have little time to weigh them. We are too liable to think that Sudom may be a good enough city if the population is large and growing. As a matter of fact, there are too many people of some kinds in the Dominion and not nearly enough of other kinds. The country might be distinctly improved by running a lot of the people out, provided you run out the kind whose room is better than their society. Quality of population is a far more important factor than numbers, though too many of us think otherwise. A hundred millions of "boodlers" would not make a decent nation. The greater the number the worse the nation would be.

We do not attach a vast amount of importance to the exodus that has been going on of late years. Britons and men of British origin will move from one country to another the world over. The real test is, Do the people who leave Canada for the United States, as a whole, do better than those who remain? Individual successes prove nothing on the general question. Many who have gone over have done well; so have many who remained at home. Individual failures prove nothing more than that individuals have failed in both countries. Out of a thousand Canadians taken at random on both sides of the line, is there a larger number on the American side successful in business. We venture to give an emphatic no to that question. Of course the proof cannot be given, for the simple reason that the figures are not obtainable. There are no statistics on the question. One can satisfy his own mind, however, in this way: Run over a list of the Canadian boys of your own acquaintance who have gone to the States in the last twenty-five or thirty years and compare them with a list equal in length of the boys who have remained at home and worked as a young man ought to work. Make that comparison fairly, and we venture to say the Canadian boys who remained at home will come out a long way ahead. Due allowance should, of course, be made for distance. Far away, situations and positions and businesses look big. Allowance must also be made for the tallness of Western talk. Canadian boys often underestimate their positions, but the Western boy is seldom afflicted in that way.

We venture to say that there are more men in the city of Toronto who have risen to the highest position by their own unaided talents and industry than in any city of its size on the American continent. Proportionately, we believe the same might be said of every live town and city in Ontario.

How about farming? Just this. The man who says that an average farm in Kansas, or Iowa, or Illinois is to be compared with an average farm in Brant, or Waterloo, or Oxford, or Middlesex, or any one of a dozen Ontario counties we could name, either does not know what he is talking about or he has forgotten George Washington and the hatchet story. Even if the farms of Ontario were blotted out of existence the Manitoba grain belt would still be here, and "Manitoba hard" would take the highest figures on the Liverpool market.

Educationally, the Dominion, especially Ontario, has made rapid progress. At all events, so the people say who ought to know, and we take their statement as correct. In fact, an ordinary mortal can do nothing else because the educational machinery has become so elaborate that an ordinary mortal can hardly form an estimate of what is going on in an educational way. There are so many examinations, and promotions, and graduations, and laureations, and all that sort of thing, that the first duty of a middle-aged man or woman is perhaps to sit down and weep over the misfortune of having been born too soon. The authorities say that enormous strides have been made, and are still being made, and we believe them, even although our faith is sometimes disturbed a little by marked individuality in the spelling and syntax of some who have been in the stride.

In many ways the Dominion has made as satisfactory progress as any country could reasonably be expected to make in a quarter of a century. Space forbids enlargement, but any man who wants to see progress can easily see it.

In some respects we seem to have stood still. There has been no apparent assimilation in the different elements of our nationality. The French and British are not becoming like one another in anything. Racial and creed differences are as bitter as they were before Confederation. The demagogue who wishes, for selfish reasons, to rouse the worst passions of the people in the shortest possible time always appeals to racial and creed differences, and his appeal generally succeeds to a greater or less extent.

The trend of our political institutions is disappointing in the extreme. We began our national existence a quarter of a

century ago to found a nation like the one from which we have sprung. We become more and more like our Republican neighbours every year. The practice of levying on contractors for election money, the protective system and the gerrymander are distinctly American, and among the worst things American.

The facility with which men who brag about their loyalty and shout for the old flag one day and annex themselves to the neighbouring Republic the next, raises grave doubts as to whether much of the shouting is of any value.

Political warfare is quite as bitter as it was during the deadlock that led to Confederation. Perhaps it is more so.

It is doubtful whether political methods have on the whole improved. Good judges say that while the election courts may have changed the form of bribery, and individual candidates do not spend as large sums, bribery in some form or other is as rampant as ever. Personation has increased.

An independent press has sprung up. The regular "party organ" is the same as ever.

The old "you're another" cry never was more frequently used than it has been during the last year. Anything can be justified by simply showing that the other party does it.

Individually our people are thrifty, intelligent, order loving, ambitious and capable. Ours is a noble heritage. Our land is one of immense possibilities. What we can make of it, the next quarter of a century may tell. If we do not succeed, the fault is our own. The Almighty never gave any people a better chance.

AN APPEAL ON BEHALF OF THE TORONTO CITY MISSION.

MR. EDITOR,—Thirteen years ago the Toronto City Mission was organized by a number of ministers and laymen belonging to the various Evangelical Churches of the city. A missionary was engaged to labour amongst that portion of the increasing city population which was not reached by ordinary church or mission services.

Special attention was given to the receiving of drunkards and to the bringing of such, as well as others, who made no profession of religion whatever, to "the Lamb of God which taketh away the sin of the world." It is unutterably distressing to find in a Christian community like ours how many of those who are being constantly visited by our missionary are entirely ignorant of the "way of salvation."

For seven years past Mr. Robert Hall has been the missionary. He is now well known as an earnest and devoted Christian worker. God has very greatly blessed his labours amongst the poor as well as amongst the all too numerous criminals and other unfortunates in our midst. It is a most gratifying fact, for which let God have all the praise, that there are many Churches in the city who have amongst their members and active workers those who were brought into the light of the Gospel of Christ through the instrumentality of this mission.

The means employed are—the taking of the Gospel by the missionary himself into the homes of those who attend no means of grace, especially in times of great sorrow or misfortune, but under any circumstances this is highly appreciated and has been signally blessed.

The gaol and other prisons reformatories—as also our hospitals and the various charitable institutions are regularly visited, and these visits are gladly received and anxiously looked for by many of the criminals. In not a few cases much and lasting good has been done in this way.

Very special success has attended the open air services held in connection with the mission. During the past seven years Mr. Hall has preached and sung the Gospel on the streets of the city in summer evenings, assisted by a little band of earnest helpers; selecting different thickly populated parks for such services where large audiences were likely to gather.

As a result of these meetings many drunkards—not a few fallen women too—and numbers of equally wicked and callous men have been brought to the feet of that blessed Saviour whose blood alone can cleanse from all sin. In this way hundreds and in the aggregate thousands have been reached who could not otherwise have been brought under the sound of the Gospel.

Such blessing has followed this branch of the work that a Christian gentleman of the city who became interested in it presented to the mission a Gospel Carriage capable of carrying thirteen persons, including the missionary and his helpers, most of whom sing simple and beautiful Gospel hymns, and in this way add much to the good which is done. This work is the subject of much and earnest prayer amongst many Christian people, and the greatest blessing is confidently expected to continue to rest upon it.

The gift of the carriage, new and nicely fitted up, as well as of a good horse and set of harness from the one donor at a cost of nearly \$400, has been much appreciated since it has been in use, and increasing crowds of just the kind of persons the mission is designed to reach throng around it and listen attentively at the mighty Gospel meetings which are held.

The mission depends entirely upon voluntary contributions for support. It is undenominational, the directorate consisting of laymen connected with the various Evangelical Churches, and all ministers of such Churches are ex-officio directors, each having as a right a vote in the management.

The sum of \$500 is urgently needed to carry on the

work to the close of the current year. Christian men and women interested in such an indispensable and Christlike work as this, going out in the streets and lanes of the city, going anywhere and everywhere carrying the name of Jesus, would help very much by forwarding subscriptions by cheque or otherwise to the treasurer, Mr. E. M. Murphy, Jeweller, 141 Yonge Street.

The Board would feel very grateful to any earnest Christian friends who might desire to do so, to send in their names as annual subscribers to the funds of the mission, which I most heartily commend to your prayers, your sympathy and your support.

WALTER B. GEIKIE,
President Toronto City Mission.

THE IMPERIAL COMMANDMENT.

WILLIAM C. CONANT, NEW YORK.

So far as I am aware, and in general certainly, those who bear the standard of Sabbath obedience themselves have not raised it to the high and crowning place which it occupies in the oracles of God. They must be somewhat puzzled to explain why this particular commandment, fourth in the series, and an outward, intrinsically non-essential observance at that, is so often placed by the Divine commentaries at the top, as the cardinal condition of God's blessing or curse upon nations, and the special test of loyalty from the creature to the Creator. It is perhaps the very last of the ten commandments that one would select, from any moral issue involved in it, for this singular cardinal position, and by no means the first that one would think of in the Table of direct religious obligations.

It needs—and apparently it yet remains—to be understood by the Christian world itself, that the moral indifference and spiritual unessentiality of the Fourth Commandment are the very ground of its pre-eminence. It is the single purely arbitrary commandment, of the Ten, that God has given to man; the only requirement that we can find no imperative reason for obeying but the naked authority of God. All the other commandments find their duties independently pre-established in reason and conscience. This is the only one that it is impossible to obey implicitly without thereby acknowledging an underived and unassisted sovereignty over us. This makes the Sabbath the touchstone of loyalty or disloyalty to God. The Sabbath is the flag of the Divine Sovereign, unfurled over the whole earth, and the ensign at the peak of every loyal dwelling. "I give them my Sabbaths to be a SIGN between me and them."

The hostile army understands this imperial symbol better than the loyal army does. There is nothing else in the universe that they hate as they hate the imperative Sabbath. Some of their more respectable divisions are willing to patronize a day of physical rest, or even a day of decent complaisance toward God and of wholesome moral culture; but whenever an issue is raised between human convenience or pleasure and the "categorical imperative" of a Sabbath holy to God, the black flag of rebellion is run up against it with as vicious a jerk in our high-toned daily papers and pew-renting society as in any congregation of evil-doers. There is no mistaking the peculiar bitterness with which this claim of a sanctity over-riding human convenience or pleasure is resented in worldly circles of every degree; whether the absolute monarchy of God is utterly defied, or plausibly "limited," this one decisive issue, like Ithuriel's spear, raises the demon of revolt in all quarters—often even in the Church—showing that he who is not with us is against us.

What is the Sabbath? The memorial of Nature's God; the day of His rest—not repose, but rest in the completed creation, when the stupendous transformations and mighty processes of the six days were ended in the settled order and repose of a perfect world. It was, to compare great things with small, as if a vast palace, which had lingered many tedious years in rough and imperfect stages of construction, filled with confusion and din, encumbered with chaotic materials and unsightly scaffoldings, and choked with dust and rubbish, stood at last, finished, cleansed and garnished, in all the beauty and symmetry of its design. The transition from confusion to order and beauty, from universal turmoil and change to repose and completeness, was well pleasing to the Divine Architect, and He blessed the day of rest. He sanctified the seventh of all future days, as a living monument, to be perpetually inscribed by man with the name of Him who made all these things: inscribed in the characters of universal adoration and testimony, to the memory of the Great Creator. Nature, as some are fond of insisting, is God's temple, but the Sabbath is the spiritual sanctuary within that visible temple, the holy place of His presence, that forever consecrates all nature to her God. As the revolutions of the earth measure our days, each seventh carries the whole congregation of man into a sacred precinct of space and time, a Temple Day, which every one must enter, willing or unwilling, either for reverence or desecration.

HAVE YOU READ

How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

Pastor and People.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Thy love shall chant its own beautitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

A LAYMAN'S VIEW OF SUNDAY NEWSPAPERS.

On new-year's morning I called upon a gentleman at a Fifth Avenue hotel on a matter of business. Alluding to the conduct of a hotel, he said: "People now want the best there is. If I can not be suited at four dollars a day, I'll pay five or six. I have but a short time to live here, and I might as well have the best the city can afford."

Although my errand was secular in its character, here was an opportunity to say a word on a more important subject.

"You are certainly well situated for this life," said I, "but how about the life to come?"

"O," he replied, "I don't think of that at all; I am an unbeliever."

He was willing to listen to my presentation of "the way of life," and to talk on religious matters. He repudiated the idea that he rejected Christ, and said his was a case of indifference. "The reason I do not go to church," he said, "is because I am better entertained at home. The Sunday newspaper has done the business for me. I used to attend Dr. C—'s church in Brooklyn, but of late I have not gone to church at all. I find the Sunday newspaper more interesting than the preaching. It is fresh, clear, crisp, and newswy. To a man of the world it is satisfying. During the week I am too busy to read much, but on Sunday I make it up with these blanket sheets." My own moral reflections on their influence or evil were cast in the shade by his denunciation.

"They are depleting the Churches," he continued. "Their influence is bad because their make-up is so good. They are objectionable because they are so unobjectionable. They are the enemy of the Church, the curse of the age, and the work of the devil."

Such an outburst as this was unexpected from a non-church-goer who confessed himself an unbeliever.

"If I were a minister," he said, "I would call a meeting of all the city pastors, and persuade each one to preach against the evil, and try to induce every family in their churches to shut this demoralizing agency out of their homes."

An opinion like this from a layman is worthy of consideration, and is well calculated to make a minister meditate, especially when he is gazing at so many empty pews. — *Christian Intelligencer*.

FORGETTING PROMISES.

A promise made should be kept, no matter how hard it may be to keep it. "I entirely forget my promise," one says, as if forgetting it were much less a sin than deliberately breaking it. We have no right to forget any promise we make to another. If we cannot trust our memory, we should make note of our promises and engagements on paper, and then keep them scrupulously, on the very minute. To break even the slightest promise is grievously to wrong and hurt another life.—*J. R. Miller*.

THE GOSPEL IN THE HOME.

If the Gospel does not influence our homes, it is little likely to make headway among the community. God has made family piety to be, as it were, a sort of trade-mark on religion in Europe; for the very first convert (Lydia) brings with her all her family. Her household believed and were baptized with her. You shall notice in Europe, though I do not mean to say that is not the same anywhere else, that true godliness has always flourished in proportion as family religion has been observed. They hang a bell in a steeple, and they tell us that it is our duty to go every morning and every evening into the steeple-house, there to join in prayer; but we reply that our own house is better for many reasons; at any rate it will not engender superstition for us to pray there. Gather your children together, and offer prayer and supplication to God in your own home. Every man should be a priest in his own household; and in the absence of a godly father, the mother should lead the devotions. Every house should be the house of God, and there should be a Church in every house; and when this is the case it will be the greatest barrier against priestcraft and the idolatry of holy places. Family prayer and the pulpit are the bulwarks of Protestantism. Depend upon it, when family piety goes down the life of godliness will become very low. In Europe, at any rate, seeing that the Christian faith began with a converted household, we ought to seek after the conversion of all our families, and to maintain within our houses the good and holy practice of family worship.—*Surgeon*.

Our Young Folks.

A LITTLE WORD LOST.

I lost a very little word
Only the other day;
A very naughty little word
I had not meant to say,
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.

For if no one could ever find
Again that little word,
So that no more from any lips
Could it be ever heard,
I'm sure we all of us would say
That it was something fine
With such completeness to have lost
That naughty word of mine.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it too.
Mamma said that the worst would be
I could not get it back;
But the worst of it now seems to me
I'm always on its track.

Mamma is sad; papa looks grieved;
Johnnie has said it twice;
Of course it is no use for me
To tell him it's not nice.
When you lose other things, they're lost;
But lose a naughty word,
And I for every time 'twas heard before,
Now twenty times 'tis heard.

If it were only really lost I
Oh, then I should be glad
I let it fall so carelessly
The day that I got mad.
Love other things, you never seem
To come upon their track,
But love a naughty little word,
It's always coming back.

CROOKED PEOPLE.

The human form is made for erectness. This is one of the marks of nobility in man, in contrast with the downward bending and looking of other animals. Man is the only creature that bears this erect form. It is a part of the image of God upon him. An old writer says: "God gave to man a face directed upward, and bade him look at the heavens and raise his uplifted countenance toward the stars." The Greek word for "man" meant the upward-looking. The bending of the form and face downward toward the earth has always been the symbol of a soul turned unworthily toward lower things, forgetful of its true home.

There are a great many bent people in the world. Physical bending may be caused by accident or disease, and is no make of spiritual curvature. Many a deformed body is the home of a noble and holy soul. Disease may drag down the erect form until all its beauty is gone, and the inner life meanwhile may be as erect as an angel's.

But there are crooked souls—souls that are bent down. This may be the case even while the body is straight as an arrow. There are men and women whose forms are admired for their erectness, their graceful proportions, yet whose souls are debased, whose characters are sadly misshapen and deformed.

Sin always bends the soul. Many a young man comes out from a holy home in the beauty and strength of youth, wearing the unsullied robes of innocence, with eye clear and uplifted, with hopes that are exalted; but a few years later he appears a debased and ruined man, with soul bent sadly downward. The bending begins in the slight yielding to sin, but the tendency grows until the moral nature is permanently disfigured.

A stage driver had held the lines for many years, and when he grew old his hands were crooked into hooks, and his fingers were so stiffened that they could not be straightened out. There is a similar process that goes on in our souls when we continue to do the same things over and over. One who is trained from childhood to be gentle, kindly, to control the temper, will grow into the beauty of love. But on the other hand, if one gives way from childhood to all ugly tempers, all bitterness and anger, his life will shape itself into these dispositions.

SPIDERS.

Children are nearly always taught to kill spiders as something dangerous. When the truth is, we have very few, if any, poisonous ones. Spiders never make a direct attack on any one, as they are very shy and run as soon as an enemy appears. They are, too, the first insect to appear in the spring.

Our common house and out door spiders are worth studying. There is a small brown one who does not seem to weave a web, but just drops a single line down from some high place. Then there is a large one that has a very keen hearing, for it is almost impossible to get near enough to him to see him. He spins a web in a corner always by choice it seems, and it is as large as a corner-bracket, as closely and finely woven as a lady's tissue veil, of a delicate pearl colour. He sits back in the farthest corner and waits for flies. If he is very hungry he sucks the blood at once, then rolls

the body off the edge of his web; for he is a very clean housekeeper, and you seldom see the dead flies left in his house. If not hungry, he wraps the fly up tightly like a mummy in a cord he spins from his body, and lays him to one side till he has an appetite. We picked one of these flies out once and attempted to unloose him, but failed, for he was so tightly bound up we could not get him out without killing him.

There is another kind of spider that lives in the grass; he is called the ground spider. His nest is beautiful. At its opening a web is spread, and from the centre starts a perfect tunnel which leads to his retreat down deep in the grass. Sometimes it is three inches long and always perfectly round. He seizes his prey and runs down into this tunnel and eats him in retirement. Spiders do not really eat insects, they only suck the juices from their bodies and throw away the rest.

The most interesting of all our native spiders, though, is the one called the geometrical spider, from the beautiful web he stretches. There is another little spider, very small and delicate, that lives in fences. He builds his home in the cracks, and he, too, makes a tunnel, but it is very small compared to the large ground spiders. Then there is a tiny red spider whose habits I could never learn, as he comes and goes so mysteriously. I could not even find out if he had a home. But suppose he must have unless he is the tramp among spiders. For some reason—I don't know what—we children always call him "poison." Whether he is or not I cannot say. But he has walked on my hand without harming me.

There are many pretty stories told about spiders. One is that when Robert Bruce, the Scotch king, was hunted by his enemies, he crept into a cave, and a friendly spider wove a web across its mouth, and his enemies seeing it passed by, because they thought he could not have gone in without breaking the web. A poor prisoner in the Bastille, a gloomy French prison, had nothing to amuse him but a spider and a mouse, and when one is shut up alone even such humble friends are welcome.

You may be sure these little creatures are for some purpose or they would never have been created. After this when you are tempted to crush one's life out, think that its life may be just as much to it as yours to you, for even a spider enjoys living, and has its appointed task.

SETTING AN EXAMPLE.

Polly Jenkins came into my room the other day with a very tired look on her usually bright face. She threw herself into a corner of the sofa with the expression of a person who has very little strength left.

"Why, Polly, dear child, what is the matter?" I exclaimed. "Why are you so doleful on this beautiful day?"

"The truth is, Aunt Marjorie," said Polly, sitting very erect, and speaking as if she had the weight of the world on her little shoulders, "I am all worn out with having to set a good example from morning till night. If I frown or answer any one impatiently, mamma says, 'Polly, you are setting your sister a very bad example.' If I fail in a recitation, Miss Laura keeps me after school to say, 'It doesn't make so much difference, my dear, your having missed your lesson this time, but the example to the others is so unfortunate.' One day not long ago I was late at breakfast, and papa remarked: 'I'm sorry my eldest child forgets that her brothers copy her behaviour. Don't be late again, Polly. I depend on you to set a good example.' And so, Aunt Marjorie," Polly concluded, with a deep sigh, "I am simply worn out. I almost want to be bad, and to shock everybody."

"O, no, you do not, Polly," I said, laughing at her puckered forehead, mournful eyes, and pursed-up mouth, until her set features relaxed, and she laughed, too. "I see plainly where the trouble is in the case; you have fallen into the habit of considering yourself too important."

"Why, no," she protested, eagerly. "It is not I; it's other people who do that, Aunt Marjorie. You are not a bit kind."

"But you don't quite understand me. The oldest daughter is really a personage in the house, and a personage of great importance. Her manner of speaking and acting influences the rest more than she can imagine; yet much of the pleasing effect is lost when she becomes conscious of herself, and stops to think that she is doing this or that thing with a view to its impression on the family. Perhaps I ought to find fault with the grown people, and not with you, dear. But now for my advice. If I were Polly Jenkins, I would stop trying to set an example; I would not think about that for an hour in the month. What I would do would be this: to try to remember that being is of more consequence than doing; that what we are is always of more importance than what we do. I should say to myself, 'Polly, your business is to be as nearly right as you can for your own sake, and not for that of anybody else in the home or in the school-room.' Depend upon it, dear, you would set a much better example when not planning to do so than when giving your whole mind to it."

Polly thought a little while, and being a very bright little woman, my meaning came to her. She sprang up, hugged me with both arms till she rumpled my hair and my ruffling, and then ran away, saying:—

"You are a dear old comforter, Aunt Marjorie Precept."

EVERY testimonial regarding Hood's Sarsaparilla is an honest, unpurchased statement of what this medicine has actually done.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 17, } THE FIRST CHRISTIAN CHURCH. { Acts ii.
1892. } 37-47.
GOLDEN TEXT.—The Lord added to the Church daily such as should be saved.—Acts ii. 47.

INTRODUCTORY.

Jesus had ascended to heaven; the promise that the Holy Spirit would be bestowed had been fulfilled; and had been manifested by the presence in the upper room where the Apostles and first Christians were assembled, as a rushing mighty wind and tongues as of flame resting on each one. Then they were endued with power to speak in different languages, which made a profound impression on the multitudes who heard and recognized them. Some were incredulous and spoke mockingly of what they had seen and heard, imputing the strange sounds to the intemperance of those who spoke in foreign tongues. This gave occasion to Peter to preach the first sermon. He repudiated the charge of intoxication. It was the early morning and it was too soon to impute inebriety. He then bore personal testimony to the great Acts of the Gospel, and made a personal appeal to his hearers. The effect of that Pentecostal sermon was marvellous.

I. Conviction of Sin.—The presentation of the truth concerning Christ's death and the immediate interest they all had in it came home with piercing effect to the hearts and consciences of many. They were overawed. They felt themselves guilty. The words of the apostle stung them to the quick. The force of conviction impelled them to cry out to "Peter and the rest of the apostles, Men and brethren what shall we do?" To this Peter at once answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." The first practical step in salvation is repentance of sin. Repentance means a change of mind. It implies that the soul has been awakened to a sense of sin and the consequent danger. There is the anxiety to escape the punishment that sin inevitably entails. True repentance means more than a strong desire to escape from the misery and apprehension that possesses the mind of the awakened sinner. There is the goodly sorrow for sin which a view of its enormity brings to the soul. It is not an idle and a vain regret, but is accompanied with the firm resolve to have done with sin. The current of the life is changed. New purposes, new feelings and new desires replace those that formerly held sway over the life. Peter presented Christ as the Saviour from sin, and that repentance should be followed by public profession of faith in Him. He urged them to be baptized in His name. This means that every one who sincerely repents is prepared to accept Jesus Christ as their Saviour and their purpose to consecrate themselves henceforth to His service. The appeal was addressed to all who heard the words of the apostle. None were exempted. It came to every one of them. And so the Gospel message comes to us. The assurance was given that all who complied with Peter's exhortation would receive the gift of the Holy Ghost. It does not necessarily imply that all believers in every age would be able to speak with tongues, but it does imply that all believers shall obtain the enlightening, directing, strengthening and comforting power of the Holy Spirit. Peter adds that the promise of the Holy Spirit is "unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call." The application of the promise is immediate and direct. To those who listened, to those in whom they were most deeply interested, "to your children," and to all generations to the end of time, even to all who hear and obey God's call. The apostle continued to exhort his hearers with many persuasive words. Testifying, bearing witness was the apostolic method of declaring the Gospel, urging them to save themselves from the guilt and the doom resting upon that generation, many of whom had either actively or passively consented to the crucifixion of Jesus. Repentance of sin, and acceptance of Christ as their Saviour would free them from the guilt of sin, and enable them to escape from the punishment that would overtake all the impenitent.

II. The Infant Church.—It is told that "they that gladly received His word were baptized." Their repentance was genuine, their faith sincere, and their acceptance of Christ was full and cordial, and they evidenced their faith in Him by being baptized in His name. So deep was the impression produced by the proclamation of the Gospel made effective by the immediate operation of the Holy Spirit that about three thousand were added to the number of Christ's disciples. The adherence of these converts was consistent with the profession. They "steadfastly continued in the apostles' doctrine." They waited regularly and with eager desire on the teaching of the apostles. They longed for fuller instruction in the truth concerning Christ. They were also steadfast in Christian fellowship. The spirit and practice of brotherly love was developed in their midst. They continued steadfastly also in "the breaking of bread," which is the expression used in the early Church for the observance of the Lord's Supper. They thus showed that their communion was of the most exalted kind, and manifested their devotion to Him who was crucified and then raised to the highest glory. The fourth characteristic of the members of the Apostolic Church is that they continued steadfastly in prayers. They felt their nearness to unseen realities and were fervent and frequent in their supplications at the throne of the heavenly grace. In these respects they afford an excellent example, unimpaired by the lapse of time, to the young disciples of Christ in every age. They were steadfast in the very things that would be most conducive to their spiritual advancement, and helpful to the progress of the Gospel. They used the best means for their growth in knowledge, the realization of the Christian spirit, and the development of true Christian piety. A deep religious awe fell on the people, and they were moved by a spirit of reverence. The apostles exercised the miraculous gifts bestowed upon them, and they are here described as wonders and signs. The people wondered because of the manifestation of power, and these wonderful works were signs to them that God was working through the apostles. The Christians in Jerusalem were a united community. They were distinct from the others, "they were together, and had all things common." Professor Lindsay well says: "This verse and others which describe what has been called the communism of the Apostolic Church do not describe a communism established by law, but one based on love. Brotherly love so abounded that the wealthier brethren sold part of their property in order to give money to those that needed it. They felt that they themselves and all that they had belonged to God, to whom also belonged their poor brethren, and that they held what they possessed in trust for God and His saints." The distribution of relief was according to the necessities of the recipients. In the first days of the early Church the Christians were distinguished by the absence of strife and seeking after vain glory. There mode of daily life is described in verses forty-six and forty-seven of the lesson. The result of the preaching of the Gospel and the consistent lives of those that believed in it, was that the "Lord added to them day by day those that were being saved."

PRACTICAL SUGGESTIONS.

The first result of the preaching of the Gospel is conviction of sin. Belief in Christ as a personal Saviour leads to the profession of faith in His name.

Sincere believers in Christ are anxious to grow in grace and in the knowledge of Him.

NOW READY. THE PRESBYTERIAN YEAR BOOK FOR 1892.

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

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 6th, 1892.

ACCORDING to the financial returns St. Andrews West last year expended nearly \$9,000 for strictly congregational purposes, and a little over \$18,000 for religious and charitable purposes. For every dollar expended on themselves they gave two to some good cause outside of their congregational work. Is there any better congregational record in this country?

THERE seems to be some disappointment about the effect produced by the late meeting of the American Assembly on the religious life of Portland. Many enthusiastic people expected that the presence of the Supreme Court would give a decided impetus to the Churches in the far away Pacific city. The effect was quite good until the Briggs case was reached, and then there were three days that pleased nobody but the Church lawyers. The result satisfied the conservative wing, but the process of arriving at it did not add anything to the religious life of Portland.

THE Hon. Edward Blake possessed the best brain in this Dominion, but there was one thing he never could do, or, at all events, never did do. He could not discuss the leading points of a great question, or of a number of questions, in an hour. A conscientious, painstaking advocate, accustomed all his life to take out of a case all there was in it, and say everything for his client that could be said, his exhaustive method of treatment followed him to the platform, and there he usually went into details as he would have done in Osgoode Hall. That is not the English style. Gladstone, Salisbury, Morley, Chamberlain, Harcourt or any other British speaker of the first class can discuss the salient points of any question in an hour. Unless in some great emergency, a front rank British statesman rarely speaks much longer than an hour. British audiences do not like prolixity. No doubt Mr. Blake will change his style. Canadians will watch with interest for the criticism of the leading journals. Over there the journalists say exactly what they think about a man's style.

ONE of the reasons urged in favour of electing Principal Caven Moderator of the General Assembly was that the Pan-Presbyterian Council will meet in Toronto in September. The reason has some force. It will be a nice thing to have the Moderator here when the Council meets. No doubt he will address the Council a number of times and probably deliver an address of welcome to the delegates. In doing so he will no doubt be expected to tell our distinguished visitors what we are doing and how many there are of us. As the highest officer

of the Assembly he will of course feel bound to quote from our own statistical report and say that there are 525,236 Presbyterians in this young country. Supposing some accurate Scotch delegate with a fine turn for "heckling," or some inquisitive Yankee should rise and say that the census returns make the number 755,199, what reply will the Moderator make? Will he say that our Home Mission operations fail to reach nearly a quarter of a million of our people? If so, Dr. Cochrane or Dr. Warden or Dr. Robertson will be expected to rise and explain. Will he say that our pastors and elders are so notoriously indifferent that they do not know the number of Presbyterians in their localities? Will he challenge the accuracy of our statistical report or say that the census enumerators did not know their business and found too many Presbyterians? Now what will the Moderator say about this discrepancy? Before we Canadian Presbyterians go into ecstasies over the learning and dignity of the Council, let us come to some intelligent conclusion about this business. The Council will not think much of us if they believe that we don't know how to take care of our own people.

IN 1885 Scotland gave Gladstone sixty-two of her seventy-two seats in the House of Commons. At the general elections in the following year the majority was not so overwhelming, but it was large, and the majorities at the polls in the constituencies lost by the Old Man were mostly very small. It is estimated that in the present contest Gladstone will carry fifty-eight constituencies, and his opponents fourteen. On the figures what they may, everybody admits the Old Man will have a large majority. Now the point on which we would like to hear argument, as the judges say, is this. Rome Rule means Rome Rule, if Gladstone's scheme means, as is alleged, the trampling out of the Rights of the Protestants of Ulster, how does it come that Presbyterian Scotland backs up the Old Man so vigorously? Probably nine-tenths of Gladstone's support comes from the Free and United Presbyterian Churches. Have Free Church men ever been noted for putting fetters on their fellow Presbyterians? Are United Presbyterians generally on the side of Rome and ecclesiastical tyranny? And who, pray, are Gladstone's fiercest opponents in England in this contest? Nonconformists who love fair play and hate ecclesiastical wrongs? Not by any means. His strongest opponents are the bitter and intolerant Episcopalians who spurn what they sneeringly call "dissent," and refuse Christian burial to Presbyterians and other dissenters. Is it conceivable that the Presbyterians of Scotland are trying to destroy the Presbyterians of Ulster, and that the most intolerant, bigotted and exclusive Episcopalians in the world are coming from pure brotherly love to help the Ulster men? The thing is simply unthinkable. Were there no political issues at stake, the "Church" would never think of Ulster Presbyterians, except to sneer at them.

THE admirable statistical report submitted to the Assembly by Dr. Torrance makes the total number of Presbyterians in the Dominion 525,236. The census enumerators found 755,199. There is thus a difference between the figures of the Government and those of the Presbyteries of 229,963. Ten years ago the difference was greater, being 254,516. The Dominion Government can find a quarter of a million more Presbyterians in Canada than the Church can find. And be it remembered that to get his total Dr. Torrance multiplies the number of families by five and a-half, which is a pretty generous estimate of the size of a Presbyterian family. The average family is often put at five, but probably Presbyterian families are larger than those of other people. Now, the question we wish to put in all earnestness to our Sessions and Presbyteries, and to the Home Mission Committee, is this: Are there actually over two hundred thousand Presbyterians, nominal or real, in this Dominion that are unknown to the Church? Now, let us give Dr. Briggs a rest and stop boasting about "this great Church" and ask ourselves how many Presbyterians there are in the Dominion that the Church knows nothing of. A good deal was said in the last Assembly about the necessity of keeping up the standard of theological education, and with most of it we heartily agree. But we must be excused for asking if our colleges turn out any considerable number of pastors who cannot find Presbyterian people in their locality as well as a census enumerator? Various theories are given to account for this discrepancy of a quarter of a million, and some

of them no doubt do account for it in some degree, but we have seen none that will account for it fully. Let every pastor and elder examine the question in the light his own locality throws upon it.

THE statistics produced at the congregational meeting held in St. Andrews, West, last week, show how difficult it is even for a strong and well-equipped Church to make headway with a row of other churches of the same denomination placed between it and many of its members. Here we have one of the best all-round ministers in his denomination—a good preacher, a kindly, faithful pastor, a man possessed of much of the personal magnetism about which we care so much, and as well-equipped a congregation, and liberal a congregation, as there is in the country, seriously considering whether it is desirable to continue a fight against space. A fight of that kind is always difficult, because space of itself never lessens though even good parishioners may tire of going two or three miles to church if there are other churches at the door. In fact, a fight against space is, to some extent at least, a fight against nature; nature is sure to win in the end. The point we want to make is that many a faithful minister has been blamed for not doing that which under the conditions it was impossible for him to do. Mr. Macdonnell is so conspicuously efficient that nobody ever dreams of blaming him; but how many lesser ministers have been sacrificed for not doing things that were not possible? Who has not seen ministers hunted because they could not build up large congregations in worn-out Canadian villages or rural districts in which there were not people enough with brains to make a respectable congregation, and people without brains never make respectable Presbyterians. Who has not seen ministers belaboured, perhaps by their own Presbyteries, for not raising money in localities in which there is no money to raise. Move or not move, the discussion in St. Andrews teaches a lesson that some Presbyterians need badly enough to learn. In considering the work of a minister or of a congregation the field should always be carefully and intelligently considered. If a pastor like Mr. Macdonnell and a congregation like St. Andrews find it necessary to consider their location, what about those who have scarcely any location at all?

THE MINISTRY'S DUTY TO THE CHURCH.

THERE are two distinct tendencies in the Christian Church at the present time—a conservative and a progressive movement. The respective leaders are more or less at variance. It may not be too much to say that to a certain extent they misunderstand and distrust one another. The progressive looks on the conservative as an obstructionist who stands in the way of the Church's development, and those who hold by the teaching of the past imagine that the fearless enquirer, with whom tradition has little force, is not only an innovator, but one who by rash speculation endangers some of the fundamental principles of divine truth. Though truth is eternal it is many-sided. Different minds will continue to apprehend it differently. When eager speculation respecting religious truth prevails, the minds of many become unsettled. As a result of the speculations the higher criticism has evoked, many will be found who are all at sea on the important questions of revelation and inspiration. The believer in divine revelation may have the assured conviction that the ultimate result of present-day criticism will not affect the genuineness and integrity of the Bible; that it will come out of the fire of criticism as the fine gold comes out of the crucible, indestructible, but while the test is in process many minds will be disturbed, and it is possible some will make shipwreck of faith. How great is the responsibility resting on the Christian scholarship of the age to deal reverently with that sacred deposit which has been the cherished treasure of the Christian Church during all her past history.

The venerable Professor Godet, of Neuchatel, has a valuable paper on "The Ministry's Duty to the Church of the Present Day," in the July number of the *Homiletic Review*, containing several things worthy of serious consideration. He makes the point clear that when deep religious awakenings take place, prominence is given to the essential truths of revelation. There is a distinction between an intellectual and a spiritual awakening, but both have been joined as at the period of the Reforma-

tion. The revival of learning by which it was preceded stirred the minds of men as they had not roused for centuries. The doctrines of grace, obscured by the impositions and superstitions fostered by the Church of Rome in her spiritual decadence, were brought into special prominence by all the leading reformers. It was the application of these vital truths under the ministration of the Holy Spirit that produced the spiritual awakening. Professor Godet shows that it was precisely by the presentation of these essential verities that the great religious awakening that spread over portions of Europe in the beginning of the present century was brought about.

It was, he says, a living faith in the divine facts revealed in the Gospels; the eternal plan of salvation; the gift of His only begotten Son made by the Father to the world; His death freely undergone for the remission of sins; justification by faith freely granted; sanctification of believers through the Holy Spirit; the coming of Christ, when He will make believers partakers of His glory by a resurrection similar in kind to His own.

It will be remembered that Professor W. G. Blaikie, in his recent address to the Free Church General Assembly, commented on the fact that the religious fervour in which that Church took its rise half a century ago had greatly abated. The Church of to-day is more noted for the extent and energy of its outward activity than for the strength and loftiness of its devotion. There need be no relaxation of Christian work, but there is a manifest need of a higher plane of devotional life. Energy will not long continue if there is a lessening of spiritual vitality. Dr. Godet, in estimating the tendencies of the time, sees symptoms of possible trials in store for the Church. He says:—

I will not express the dread of coming persecutions, although there is no lack of forerunning signs that such might occur. If the materialist tendency spreads more and more, if the claims of socialism grow harsher, the Church, which stands in the way of the dangerous exaggerations of this tendency—the Church will have to bear the brunt of its most violent attacks. However, persecution is not the most dangerous enemy of the Church; it may even happen that persecution becomes a quickening agent. Christianity's greatest peril grows out of its own bosom; this danger consists in the slow and gradual neglect of the faith in the facts which have caused its birth and sustained it—that faith which, after periods of depression, produces sudden revivals of religion, such as the Reformation or the revival at the beginning of this century.

A distinguished Swiss professor holds that it is the first duty of the Christian ministry "to make the light, which Christ Himself has lit, to shine." There are three points to which he directs attention and on which he maintains that ministers must give solid teaching and serious warning to their flocks. The first is authority in religious matters—an authority to which the Church of Christ must forever remain submissive. The seat of this authority is not in any human organization, not in a self-styled infallible Pontiff. It is, says Dr. Godet, "the salvation of God, divinely accomplished in the person of Jesus, and revealed divinely by the testimony of the apostles," that is authority in the Church. The second point which an evangelical ministry must insist on is the divinity of Jesus Christ. The humanity of Jesus is not to be overlooked, but its presentation must not obscure the divinity of the God-man. And the last point that must receive prominence in Christian teaching is the expiatory sacrifice of Jesus Christ. Men's minds have sometimes been bewildered by subtle theological speculations on these great truths, but the facts themselves should ever have a prominent place in the ministration of the Gospel. It is shown that these great truths alone have the power to elevate humanity. A Gospel of mere humanitarianism can only in the long run be a beautiful but vanishing vision. The closing words of Professor Godet's paper are these:—

The truth which it is our duty to preach is not our truth, it is God's truth; we owe it to the Church, and we owe it to her unsullied. For neither does the Church belong to us—it is the Church of Him who is not only its Founder, its Model, its Teacher, but who is its Chief—namely, its Head; a glorified Head, who, without ceasing, imparts divine life to the body and to its limbs. Let us therefore remain in Him, let us live in Him, work in Him. Such is our highest duty toward the Church and toward ourselves.

BE COURTEOUS.

A LIVING Christianity influences the entire nature of the individual. Primarily it concerns itself with securing for a man his right relation to God. The soul is brought into harmony with the divine will. The seeds of immortal truth are sown in the heart, and they proceed to grow. They blossom into moral and spiritual beauty, and as time advances the goodly tree of God's own plant-

ing bears its proper fruit. The tree has many branches, and each in due season has its own clusters. The believer is said to be rooted and grounded in love. The expansion of this love is twofold. It grows in depth and fervour, it becomes more complete as it expands. The affections of the soul go out more and more steadily toward God the eternal Father, whose infinite love has manifested itself in the gift of eternal life, toward the Elder Brother, the God-man who died for our offence and was raised again for our justification. Then the affection of the regenerated nature simultaneously goes out to our fellow-men. Thus it is that there is a disposition to be considerate of the feelings of others. As the love of God deepens in the heart, human affections become purer and more exalted. The love of those nearest and dearest is raised from a passion to a principle, and it is the aim of the Christian heart to rise to the lofty ideal the great Teacher has set before us, to love our neighbours as ourselves, and to make our affections world-wide, for Christ's sake. We may come very far short of this exalted ideal, but there is a manifest progress toward it. What is the true impulse helping in the expansion of the missionary zeal and activity of the Church at the present time? Is it not that we are beginning to realize more fully than ever the brotherhood of man, irrespective of geographical or racial limitations? Is not the love of God filling the hearts of His people, so that not only in a spirit of obedience to His command, but moved by the spirit of love, it is their desire to extend the blessings of salvation because they love their fellow-men?

When this primary affection of the regenerated nature exerts its force, the minor virtues that flow from it cannot be altogether wanting.

The Apostle Peter urges on Christians the duty of being courteous. A selfish nature is not considerate of the claims and feelings of others. A selfish man seems under the impression that he is the centre around which all others should revolve. His own interests and wishes are paramount. Whatever conflicts with these has to be over-ridden and put aside. No one needs to be told how much misery and unhappiness result from the sway of selfishness in the home, in the Church and in society. The finest feelings of the heart are trampled beneath the tread of the selfish. They may be so constituted that they are unconscious of the suffering they needlessly inflict on natures whose sensitiveness is much keener than their own. An individual may experience the power of God's grace in his heart, and for a time he may remain a stranger to those feelings that prompt to gentleness of disposition. He cannot, however, remain hard and unsympathetic. To do so would be an evidence that his character had not been fully influenced by the power of Christianity. Every one can see within the circle of his own acquaintance persons of strong individuality of character who have overcome the selfish and inconsiderate spirit they formerly took no pains to restrain. Gentleness of spirit, courteous treatment of all with whom we come into contact, is not a weakness, as some are too ready to suppose. It is pre-eminently one of the graces of a truly Christian character. In reality the weakness is the other way.

A man strong in principle and conscious of upright motives can afford to be generous and forbearing with the forward, as well as considerate of the sensibilities of the weak, the timid and the erring. Christian men of strong personality have been met with who carried their peculiarities to the verge of rudeness, and everybody considered their behaviour as a weakness they would have been much better without. They themselves might have had misgivings and have felt the need of amendment in this particular. Gruff Christians have been common in the past, and the race is not yet wholly extinct. Charitably-inclined persons are prone to apologize for them by describing them as rough diamonds, but, valuable as the diamond is, it is only when it is polished that its lustre is seen and its value appreciated.

True courtesy is not an external veneer that can be disfigured when it rubs against the world's rudeness. It cannot be imparted by the teacher of deportment. Its real source is the heart in which the love and grace of God dwells. The man whose manners are the result of artificial polish may in reality be an accomplished villain. The delicate refinement of a nature touched to true nobility by the indwelling of the Divine Spirit is based on the principles of vital Godliness. It is for this reason, and appealing to the highest motives, that the apostle exhorts Christians to be courteous.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Fine in appearance, carefully conducted, and of great ability this weekly illustrated magazine for young people is worthy of the fullest confidence and support.

ST. NICHOLAS. (New York: The Century Co.)—The July number of *St. Nicholas* is one of great and sustained excellence. The contents are varied, entertaining and instructive. Stories, poems and papers from the pens of the best American writers of the period are to be found in its pages.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Historical events form the subjects of treatment in the frontispiece and the opening paper in July *Harper's*. The initial picture is "Reading the Declaration before Washington's Army. New York, July 9, 1776," and the paper by Charles D. Dashler is "How the Declaration was received in the Old Thirleen." "Marlowe," is the subject of a paper in the series on the Early English Dramatists by the late James Russell Lowell. Andrew Lang is the Shakespearean commentator on "All's Well that Ends Well," and the illustrations are very fine. "The Growth of the Federal Power" is sketched by Henry Loomis Nelson Poultney Bigelow, who was expelled from Russia, writes on "The Czar's Western Frontier." The interesting series "From the Black Forest to the Black Sea," is continued. Brander Matthews replies to English criticisms in a paper titled "As to 'American Spelling.'" "Ancient Gold-Work," "The Capture of Wild Elephants in Mysore" and other papers will interest numerous readers. "Jane Field" and "The World of Chance" are advanced in the present number, while several excellent short stories and good poems complete its contents.

THE CENTURY. (New York: The Century Co.)—Art receives special prominence in the *Century*. The July number gives as frontispiece "Daubigny in His Study" and an appreciative paper on the great French artist by Robert Wickenden. Emilio Castelar continues his papers on Columbus; this month the chapter is on "Winning the Favour of Ferdinand and Isabella." The fine series of papers on the Nature and Elements of Poetry, by Edmund Clarence Stedman, is continued, the subject this month being "Beauty." "The Great American Safety Valve" is clearly and forcibly written and there is an editorial of great strength on a vital question in politics, though not written from a party standpoint, "Responsibility for Political Corruption." Other attractive papers are to be found such as "Architecture at the World's Columbian Exposition," "The Finding of the Tomb of Aristotle," by Charles Waldstein, "Negus Negusti, and the Abyssinians," by Frederic Vilhers, "Thumb Nail Sketches," and "What the Government is doing for the farmer." In fiction we have the conclusion of Dr. S. Weir Mitchell's admirably written "Characteristics" and the powerful Kipling-Balch story "The Naulahka" and the second part of "The Chaletaine of La Trinité." Poetry is plentiful and good, the Canadian representative this month being Charles G. D. Roberts.

THE TREASURY OF RELIGIOUS THOUGHT FOR PASTOR AND PEOPLE. (New York: E. B. Treat) is on our table for July. Among the more directly homiletical magazines this is unsurpassed; and every number is of unusual excellence. The present is a unique number, having as its frontispiece Rev. C. S. Walker, Ph. D., the chaplain of the Massachusetts Agricultural College, a view of which is given. His sermon is on "The Duty of the Hour," and is devoted principally to demonstrating the importance of young men giving more attention to farming. An important statistical table is furnished by Col. J. B. Finlay on "The Three Leading Products of the United States," with views of the agricultural and horticultural buildings in the Columbian Exposition. There are excellent full sermons by Dr. Bolton on "The Luminaries of Heaven," and by Rev. A. J. Douglas on "God-Appointed Pastors." The Leading Thoughts of several excellent sermons are given. A paper of great moment, by Professor R. Watts, on "The International Theological Library," should be carefully read; also a critical comment, by Dr. D. J. Steele, on "The Writer of the 110th Psalm." Dr. Cuyler's pen picture of Dr. W. M. Punshon is worthy of special notice; so, also, is Principal Brown's article on "The Sceptical Restlessness of Modern Criticism," and the "Church's Fatal Blunder," by Professor L. A. Gotwald. There are also exceedingly excellent articles helpful for The Hour of Prayer, or Pastoral Work, for Family Life and for Christian Edification. There is a capital letter from Tarsus, by Rev. H. S. Jenarryn, and "Light from the Orient on Phylacteries" and a "Syrian Marriage," with many gems in other departments. The editorials are short, pointed and timely.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"In a Japanese Garden" is the title of a really delightful paper by Lascadio Hearn, which appears in the *Atlantic Monthly* for July. The first paper in the magazine, by Eben Greenough Scott, is devoted to General McClellan, and is an impartial account of the part which he played during the war, and a summing up of his personal characteristics, and the reasons for his successes and his failures. Mr. Edward G. Mason contributes a very interesting paper on Chicago, in which he gives the reason for the push and energy which we associate with that city. Mr. Crawford's "Don Orsino" is continued, and Mr. Merwin, whose horse papers have been for some time past an occasional feature of *The Atlantic*, has an article on "Arabian Horses." Mr. Gamaliel Bradford, Jr., has a bright essay on "The American Idealist," and two papers of marked literary weight are "Looking toward Salamis," by William Cranston Lawton, and Miss Vida D. Scudder's "The Prometheus Unbound of Shelley." "A Florentine Episode," an amusing story of an unconventional young woman, who devoted her small patrimony to the study of an art in Florence, is written by Ellen Olney Kirk. A paper which is of particular value on account of the writer's intimate knowledge of his subject is Theodore Roosevelt's "Political Assessments in the Coming Campaign." The usual reviews of new books follow. We reserve for particular mention what will probably be found the most striking thing in the number, and one which will be very widely spoken of, namely, Mr. Thomas Bailey Aldrich's poem "Un-guarded Gates," an eloquent warning against the opening of the land to the "wild motley throng" of men alien to the spirit of American institutions.

Choice Literature.

A STORY AND A SEQUEL.

(Concluded.)

As he sat and looked at the picture the past rushed over him with overpowering force, and then for the first time he realized that he had never ceased to love her, and that she would remain in his heart till the end of his life. Then he remembered with a thrill of happiness that she had once told him that time could never alter her feelings toward him, that no matter what happened she would love him always. Just then Miss Sandborn entered. He heard her step and looked up; but his thoughts were so far away that he rose awkwardly and gave her his hand without speaking.

"Why, Mr. Denton," she exclaimed, "what an honour to have you welcome me home so soon!"

"I am delighted to see you back," he said, awkwardly; and he tried to replace Ruth's photograph on its easel, but his trembling fingers only knocked the easel over.

"I will fix it," she said, wondering over his manner; and she placed it where it belonged. "You have been admiring it, I know; everybody does. Mr. Watson says he has never painted a finer face. She is even prettier than she looks to be in this photograph. It is a young lady I happened to meet in D—, down in Virginia. But why do you look at me in that peculiar way; are you ill?"

"No, no," he stammered, recovering himself. "I lived about a year in D—, years ago; in fact, I knew Miss Anderson when she was—quite a girl. My old home was in Richmond, but I formed some pleasant friendships in D—. Her picture brought back old recollections—of the place.

"I did not know it had ever been your home," Miss Sandborn said, taking a seat near him. "As I said, I met Miss Anderson by chance and fell desperately in love with her. I only saw her three or four times—four, I think. Papa had to run back to Richmond to meet some men on business and was detained there a week. He left me at the hotel at D—, and I was taken ill. It was only a little touch of malarial fever, and the doctor, old Doctor Strong, advised me not to telegraph papa, as I had nothing to fear and would be well in a few days. Well, I was quite lonely, being confined to my room; and I cannot express my delight when a visitor was announced with a note of introduction from Dr. Strong. It was Miss Anderson, the dearest, most womanly little creature you ever saw. She told me in her gentle, Southern way that she had heard Dr. Strong say that I was all alone and sick, and that she would not stand on ceremony. She brought a great fragrant bunch of white roses and put them in a vase near my bed, and did a dozen little things that made me feel at home. Well, we became warm friends. She came almost every day to tempt my appetite with some delightful dish that she had prepared with her own hands. She was very reticent, I could never get her to talk about herself. I suspected that she had met some great grief or disappointment in her life, for her face was the saddest one I ever saw. She seldom smiled. Was she pretty when you knew her?"

He rose suddenly to keep her from seeing his face, which he felt was beyond his control, and took up the photograph again. Something in his throat almost prevented his utterance.

"Yes," he answered, feeling her eyes upon him; "but that was seven years ago—she was a girl then—I've no doubt that she is more beautiful now."

"I tried to find out something about her from Dr. Strong," Miss Sandborn went on, thoughtfully, "but he said he had only known her for two or three years, and that he had thought it was her nature to be low-spirited. He said he had noticed that, while she was very much sought by the society people of the place, that she rarely ever went out in public. He told me all about her family, and what a proud, aristocratic ancestry she had had, and that they had owned a great many slaves. I wonder if it is possible that she could be prejudiced against the North as some Southerners are; and yet I cannot explain her strange manner in any other way. I was planning to have her visit me here, knowing that I could make her stay enjoyable and that my friends would be delighted with her. It was the day that I was expecting papa that I mentioned it to her."

"Boston," she said, quickly, in the hardest, strangest tone; and then she changed colour, and went on hurriedly, rather awkwardly, "I thought, to say that it would be impossible for her to leave home even for a short visit. I told her of our delightful literary gatherings. I mentioned you, of course, as our greatest acquisition, and all the advantages of the theatre and the opera; but as I spoke I half fancied I saw her proud lip curl up a little, and before I knew it she had deftly changed the subject and was talking about something else. I tried once more as she was taking her leave that day to get her to promise to visit me; but to no purpose. And you say you knew her? How strange that she did not mention it—why, Mr. Denton, now that I think of it, it is remarkable that she did not. Why, she was not a child seven years ago."

His face was very white. He tried to avoid her eyes. He looked down at the floor for two or three minutes, in which she studied his face with perplexed eyes. As he rose to leave a light of comprehension broke upon her. He held out his hand, but she did not take it. She turned to the table, and taking up Ruth's photograph, handed it to him. "Take it," she said, with emotion. "You love beautiful faces. Take it home with you. It has made you thoughtful, I can see that."

He hesitated, a warm colour of confusion in his cheeks.

"Take it; I can get another. Besides, I know you want it—and I am your friend."

They looked into each other's eyes for a silent moment; then he bent and kissed her hand, and with the photograph in his pocket he went silently away. Under the first lamp-post he stopped and drew the picture out and looked at it till he heard the steps of a policeman behind him; then he put it hastily in his pocket and went on to his room. He placed the photograph on his table under the full glow of the gas and sat looking at it for an hour before it occurred to him to retire. The next morning it was the first thing that caught his eye, and he looked at it a dozen times while he was dressing. That day he told his assistant editor that he was going to leave on a night train for the South.

"Going away!" said the young man in astonishment; "and now?"

"Yes."

"But, sir, you know the dinner at the club to-morrow night to the great English writer, Mr. D—. They have your promise to make a speech."

"I can't help that. I must go, that's all there is about it"; and the editor dismissed the surprised fellow with a wave of his hand.

"Yes, I must go," he mused, and he leaned his head wearily on his hand. "I wonder why it never occurred to me to go back before. Why, the mere thought of D— and all the dear people I used to know there makes me feel like a boy again. I wonder if I shall meet her and if she would speak to me now." Then he looked at his watch impatiently and thought that the day was the longest he ever knew.

Mrs. Marsh's drawing-rooms were thronged with the beauty and the aristocracy of D—. The reception was given in honour of the sudden visit of Arthur Manley Denton.

"I am going to put you here in this bay window," she said to him, playfully, when he arrived. "Everybody will want to meet you, and it will simply be impossible for you to go round as you used to do; so I shall bring them to you, which is nothing less than you deserve after having been the idol of all those great people so long."

She left him for a moment, and he began to look over the house for Ruth. He had not seen her since his arrival, two days previously. As much as he had desired to do so he had not had the courage to call on her. She was not in sight. His hopes sank. Perhaps she had refused to come on his account.

Mrs. Marsh returned and introduced him to a Miss Thornton, who was standing near him. He did not hear what the young lady had to say in expressing her pleasure at meeting him, for just at that moment Ruth entered from the dressing-room accompanied by her escort, a handsome, distinguished-looking young man. She did not turn her face toward Arthur, but went through the folding doorway to a seat in the room adjoining. His heart almost stopped beating. He had never dreamed that Ruth would develop into such a beautiful, imperious-looking woman.

Miss Thornton recalled him to himself. "You are admiring Miss Anderson, too," she said, wondering at his absent-mindedness. "Well, they all do. I am only a visitor to D—, but I am told she is the beauty of the town, and that her graces and virtues are innumerable."

"I was thinking she had changed a good deal since I knew her," he said, indifferently. "I do not remember the young gentleman that came in with her; who is he?"

"Mr. Charles Dwight. He does not live here; his home is in Norfolk, I believe. He is a brilliant young lawyer, and I am told is to go to Congress. He is an ardent admirer of Miss Anderson, desperately in love, and has been for two years. He visits her very often, although you know it is a long distance from here."

"Does she encourage him?" He half feared that Miss Thornton would notice the unnaturalness of his tone as he put the question; but she did not.

"I think she will accept him," she answered. "He looks happier to-night than I have ever seen him before. Look how he bends over her chair."

Arthur was glad that a gentleman came up to speak to Miss Thornton at that moment. He dropped back behind a heavy plush curtain and watched Ruth. He saw Mr. Dwight turn to leave her. She stepped to a table to look at some flowers. He decided to go to her. The whole room seemed in a whirl as he made his way through the crowd. A tense expression came into her face as she saw him approaching; but her self-possession was far superior to his.

"Have you forgotten me, Miss Anderson?" he said, under his breath.

When she saw his pallor and heard his strange tone her face softened.

"No, Mr. Denton," and she gave him her hand almost with her old cordiality. "I was wondering if I should get to shake hands with you and welcome you back."

He tried to speak, but could think of nothing to say. Some of the crowd near him were moving toward the wide verandah. He offered her his arm; she took it and he led her out into the moonlight. She leaned against the balustrade and looked across the wide lawn at some couples who had gone out on the grass where some Chinese lanterns swung beneath the trees.

Arthur was on the point of speaking, when Mr. Dwight came from the hall to her. "Pardon me," he said, "but I saw your shawl on your chair and remembered your catching cold without it once before."

"Thank you; you are very kind and thoughtful," and as she turned for him to put it around her, Arthur felt as if a hand of steel had clutched at his heart. Mr. Dwight bowed and withdrew. Silence fell for a moment.

"Mrs. Marsh has improved her grounds since we used to come here," he said, awkwardly.

"Yes; the fountain and statues have only been here a year or so."

"It is very beautiful; but I think I'd rather see the place as it used to be."

"I suppose it would be so with one who had not seen a familiar spot for a long time; but D— has so few attractive homes that we natives like to see improvements."

He looked at her steadily as if to read her thoughts; but her face was without translatable expression.

"I am glad of an opportunity to express my pleasure over your success, Mr. Denton," she concluded, earnestly.

"Thank you," he returned. "I had rather hear kind words from you than any one else."

He wondered if she had heard his remark, for her face did not show the slightest indication of her having done so.

"I have enjoyed your writings immensely," she said. "I admire your art, your subtle blending touches of humour and pathos, your deep knowledge of human nature. Indeed, I am sure that I am not partial to your work because we once were friends; and I think you superior to any other American author. You are original in every line you write. All the fault that I can find is that I can never get enough of it. Authors can't write as fast as we read, you know."

He was looking at her in surprise.

She laughed softly. "Oh, I see, I had forgot, you thought that I still did not care for books. I have often thought how silly you must have considered me, and really I believe I once tried to discourage you. Mamma says she was like me when she was a girl, that she never could care for books till she was sixteen or twenty, and now she reads everything. You opened

my eyes to my duty, and I have always been grateful to you for it."

"I did, why—"

"Yes; after you went to Boston and your first contribution was published I got the magazine and read it. It was the only story that had every interested me deeply. It took hold of my fancy as nothing had ever done before. At first I thought it was because I had known you, but when I got to reading the works of the standard writers I found that my appetite for reading only increased. I became more interested in my music, took up painting, and read—well, simply everything I could get; and you know papa's library is a literary storehouse."

He moved a little nearer to her and leaned against a pillar of the verandah.

"Can you ever forgive me for forming such a hasty opinion of your tastes?"

"Readily, for I deserved it; why, I was about the silliest girl at that age that was ever born. I am grateful to you, indeed I am."

"Grateful," he repeated, a strange fear taking hold of him that she might never have loved him. "No, no; don't say that."

A band of musicians in one of the drawing rooms began to play. She turned toward the door, as if to avoid the wild look that was in his eyes.

"We ought to go in," she said.

"Don't go!" his tone was imploring.

She leaned back against the balustrade and looked out over the moonlit lawn.

"Ruth, do you know why I came back to D—?"

She turned her wonderful eyes to him, but did not answer.

"I came," he went on desperately, "because I could not remain away from you another hour. I felt that I would die to see you again. I found that I had deceived myself all these years and that I love you even more than when I left you. I feel now that you despise me and that I have now lost you."

Some couples passed behind them just then, and she withheld her answer until they had passed.

"We have all heard of your engagement to Miss Worthington," she said, coldly. "I intended to congratulate you on your happiness."

"I was never engaged to her," he said, quickly. "I intended to congratulate you on your happiness."

"I was never engaged to her," he said, quickly; "it was only an idle rumour which got into the society papers. I tried to believe that I cared enough for her to ask her to be my wife; but only a few nights ago I saw your photograph at Miss Sandborn's, and realized then that my whole soul was bound to you. Here it is; I have had it with me every moment since." He drew the photograph from his breast pocket and showed it to her. "I love you with all my soul. Will you forgive me?—will you be my wife?"

The music swelled out louder. They were clearing away the chairs in the house for a dance. Mr. Dwight emerged from the door; he hesitated an instant, and then came to her.

"Pardon me," he said, "but they are going to play a waltz; would you care to dance it with me?"

She smiled.

"Pardon me, gentlemen; I forgot to introduce you before Mr. Dwight—Mr. Arthur Manley Denton."

The two men shook hands and looked into each other's eyes. Mr. Dwight offered her his arm; she did not take it.

"I had rather not dance with you," she said.

He looked at her, his face growing pale.

"You are one of my best friends," she added softly. She hesitated for a moment, her eyes downcast; then she put her hand gently on his arm. "I told you if ever I became engaged that I would never dance with any one—not even with my intended husband."

She avoided his eager, questioning look, and turned to Arthur.

"Mrs. Marsh is coming for you, Mr. Denton," said she, almost in a whisper; "she will not forgive me for keeping you so long."

He turned. Mrs. Marsh was at his elbow.—*Will N. Harben, in the Independent.*

REV. SYLVANUS LANE

TOUCHES UPON "A MYSTERY OF MYSTERIES"

A THOUGHT FOR PEOPLE WHO ARE PREJUDICED.

Rev. Sylvanus Lane, A.M., of the Cincinnati M. E. Conference, in a voluntary testimonial accompanying a letter, says:—

Feb. 12, 1892.

"We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but I think a patent article is better than one unworthy a patent. How the patent can hurt a medicine and not a machine is a mystery of mysteries to me."—Sylvanus Lane, pastor M. E. Church, Groesbeck, Hamilton County, Ohio.

Hood's Sarsaparilla is sold by druggists. \$1; six for \$5. Prepared by C. I. Hood & Co., Lowell, Mass.

EDWARD LINLEY, of St. Peters, C.B., says "that his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."

Livery stable men all over the Dominion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost.

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

THE MISSIONARY WORLD

JAMES GILMOUR.

Twelve months ago a thrill of sorrow passed through many a heart when tidings reached this country of the death of James Gilmour, of Mongolia. The news came as a painful shock, and awakened a sense of loss well-nigh irreparable. Honoured as the London Missionary Society has been in attracting to its ranks, in recognizing, accepting, and sending forth an unbroken succession of truly great missionaries, a James Gilmour is not forthcoming every year. His strongly-marked individuality, his fervent zeal and enthusiasm, his dauntless courage and heroism, his unique sphere of mission service, the novel and exacting nature of his missionary methods, and his remarkable powers of description, by which the Mongols of the desert became known to English reading people all over the world, alike contributed to place him in the very front rank of Christ's ambassadors to the heathen. A year has gone by, and now comes a memorial worthy of the man and of the holy cause he represented and loved. Mr. Lovett is to be congratulated upon the skilful and admirable handling of his subject. His book will at once take its place among the choicest specimens of missionary biography. He has brought to his task mature experience as a writer and an editor, the fullest sympathy with the missionary enterprise, and warm affection for an old college friend and fellow-student; and he has so selected and arranged his material that, from first to last, it is Gilmour that we are looking at, listening to, following about in his wandering life, and, in spite of angularities, idiosyncrasies, combativeness, pronounced opinions, and other human imperfections, are learning to love.

We have no intention of giving an outline of Gilmour's story. We prefer urging our readers to get that story and read it for themselves. Here is one whose life's motto was "Headlong for Christ," one willing to become a "fool," to become anything, so that Mongols and Chinese might be brought to the Saviour. The influence of early years, of pious parents, of simple home life, helped to train the future missionary. Glasgow and Cheshunt did their share. But God's call, Christ's grace, the "Holy Spirit's energies" alone can adequately account for such a man as this. The volume teems with incidents and descriptions, about as far removed from the "comfortable Christianity" we are familiar with here at home as they can possibly be. Those dreary months in the Mongol's tent learning the language, the long and wearisome journeys on horseback and on foot, experiences as an itinerant bookseller, as a travelling dispenser of medicines, and many similar scenes crowd the pages. We marked passage after passage that we should like to quote, but one or two specimens must suffice. Here is a picture.—

In some cases, Mongols wishing to buy books had no money, but were willing to give goods instead; and thus it happened that I sometimes made my way home at night with a miscellaneous collection of cheese, sour-cream, butter and millet cake, and sheep's fat, representing the produce of part of the day's sales.

Here is another, taken from a description of a journey on foot, which he undertook in 1884, the risks and privations of which were very severe.—

Next day, slinging on one side a postman's brown bag containing my kit and provisions; on the other an angler's waterproof bag, with books, etc., and carrying from a stick over my shoulder a Chinaman's sheepskin coat, I left my landlord drinking the two ounces of hot Chinese whiskey which formed the invariable introduction to his breakfast, turned my face northwards, and started for a twenty-three miles' walk. . . . The priest I had come to visit was busy lighting a fire which would do nothing but smoke, and the room was soon full. Finding him alone, I told him that I had come to speak to him and my other friends about the salvation of their souls, and was pressing him to accept Christ, when a layman I also knew entered. Without waiting for me to say anything, the priest related the drift of our conversation to the layman, who, tongs in hand, was trying to make the fire blaze. Blaze it would not, but sent forth an increasing volume of smoke, and the layman, visible to me in the dense cloud, though only about two yards away, spoke up and said that for months he had been a scholar of Jesus, and that, if the priest would join him, they would become Christians together. Whether the priest would join him or not, his mind was made up, he would trust the Saviour. By this time the cloud had settled down lower still. I was lying flat on the platform, and the two men were crouching on the floor. I could just see dimly the bottom of their skin coats—but the place was beautiful to me as the gate of heaven, and the words of the confession of Christ from out the cloud of smoke were inspituting to me as if they had been spoken by an angel from out a cloud of glory.—*London Missionary Chronicle.*

AFRICA AND ITS PEOPLE.

Africa has an estimated area of 11,514,300 square miles and a population of 162,000,000.

Many Arabs are found in Egypt, and are scattered through North and Central Africa, and are generally the leaders in the slave trade.

The Zulus of South Africa are remarkable for their endurance, and are a well-built, fine-looking race. They have warm emotional natures.

The Kabyles of Algiers and Tunis are of middle stature and very industrious. They live in huts made of branches of trees and covered with clay.

The Kaffirs occupy the greater portion of South Africa, and are a strong, muscular, active people, and pay considerable attention to agricultural pursuits.

The Berberes live on the banks of the Nile and profess Islam. They are of a red-brown complexion, and have woolly hair. The Berbers are found in Morocco, Tunis and Tripoli.

The Hottentots of South Africa have broad foreheads, high cheek-bones, oblique eyes, yellowish complexion, and are generally short and slender. In disposition they are mild and timid.

The Moors of Morocco, and also those found all along the Mediterranean coast, are a handsome race and an intellectual people, but generally cruel and revengeful. They are temperate in diet and simple in dress. Their religion is the Mohammedan.

The Abyssinians are a fine, strong race, of a copper hue, black hair, clear, bright eyes, and live in huts. They call themselves Christians, but their religion is a degraded mixture of Christian dogmas and rites, Jewish observances and heathenish superstitions.

The Copts of Egypt are considered to be the descendants of the ancient Egyptians. They number only about 600,000. In complexion they are darker than the Arabs, have flat fore-

heads, soft, woolly hair, short noses, large eyes, thin beards. In religion they are Christians.

The Fellaheen of Egypt are the peasants and labouring classes of the country.

The Nubians are slim and well-made, with curly hair. The eastern Nubians are tribes of roving people.

The principal negro nations are the Mandingoes, in Senegambia; the Foulahs, in the Central So Jan; the Wanyamizi, occupying the country south of the Victoria and east of the Tanganyika lakes; the Balunda, in South Central Africa, the Ashantis and Dahomans, of West Africa.

About one fourth of the people of Africa are Mohammedans and nearly three fourths are pagans. There are about 3,500,000 Christians, of whom nearly one-half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportion. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. The people in the countries bordering on the Mediterranean Sea and in the countries immediately south of these are Mohammedan, while the pagans comprise the great masses of the Negro, Kaffir, Hottentot and Zulu races in Central and South Africa.

Missions on the upper Zambesi are French Protestant missions.

In Angola are Methodist Episcopal missions, and missions of the American Board.

In 1890 the Roman Catholics claimed in their mission in Africa 700 priests and 398,940 members.

In Egypt are the missions of the American United Presbyterians and the English Church Missionary Society.

In Abyssinia are missions of the London Society for Propagating Christianity Among the Jews, and the Swedish Evangelical Society.

In Congo Free State are English and American Baptist missions, Swedish mission, American Southern Presbyterian mission, Methodist Episcopal missions under Bishop Taylor.

In Uganda, on the borders of Lake Victoria Nyanza, and between that and the coast, are missions of the English Church Missionary Society, with the English Universities missions in Zanzibar.

The Southern Presbyterian mission at Luebo on the Congo has four missionaries: Rev. S. N. Lapsley, Rev. W. H. Shepard and Mr. George D. Adams and wife.

On the borders of Lakes Tanganyika, Nyassa and Ngami are missions of the Established and Free Churches of Scotland, the English Universities, the London Missionary Society and the Moravians.

In Morocco, Algiers and Tunis are missions of the North Africa Mission, United Presbyterian Church of Scotland, French Evangelical Missionary Society, and the London Society for Promoting Christianity among the Jews.

In Liberia are American missions of the Protestant Episcopal Church, Methodist Episcopal Church, Presbyterian Church, American Baptist Missionary Union, Evangelical Lutheran General Synod, and the African Methodist Episcopal Church.

In Sierra Leone are missions of the United Brethren, African Methodists, Wesleyan Methodists, Church Missionary Society, United Methodist Free Churches, Paris Evangelical Missionary Society and the Society for the Propagation of the Gospel.

Among the Kaffirs, Zulus and Hottentots are missions of the American Board, English Wesleyans, London Missionary Society, English Church Missionary Society, Society for the Propagation of the Gospel and several German, French and Dutch Reformed Missions.

In 1890 there were reported by forty-two missionary societies working in Africa 781 male and 387 female missionaries and 107,212 communicants. These missionaries are chiefly labouring in the countries bordering on the coast, while many millions in the interior have never heard the story of the Gospel.

In the country bordering on the Gulf of Guinea, and extending from Liberia to Congo Free State, are missions of the Church Missionary Society, Wesleyans, American Southern Baptist Convention, American Presbyterian, United Presbyterian Church of Scotland, North German Missionary Society, Basle Missionary Society.

The Roman Catholics have a missionary steamer on the Congo and a number of missionaries in the Congo State. They report five stations on the Congo occupied by twelve priests. The Sisters of Charity occupy three stations on the Lower Congo, in and near Boma, the capital. "More than one hundred priests and novices, besides the Sisters of Charity, have recently entered, or will soon enter, the Congo State as missionaries, a large proportion of them being from Belgium."

ANOTHER HAMILTON MIRACLE.

THE TERRIBLE SUFFERINGS OF ISAAC W. CHURCH FROM PARALYSIS.

CRUSHED BY A FALL OF FORTY FEET HE SPENDS MONTHS IN A HOSPITAL, AND IS DISCHARGED ONLY TO SUFFER GREAT AGONY—MONTHS WITHOUT SLEEP, AND A VICTIM OF NERVOUS PROSTRATION—AN ACCOUNT OF HIS MARVELLOUS CURE, AS INVESTIGATED BY A "TIMES" REPORTER.

Hamilton Times, June 20th, 1892.

"In the spring of 1887, while working on a building in Liverpool," said Mr. Church, "a scaffold on which I was standing collapsed, and I fell to the pavement, a distance of forty feet. Bruised and bleeding I was picked up and conveyed to the Northern Hospital, and not one of the doctors who attended me held out any hope for my ultimate recovery. The base of my spine seemed to be smashed into a pulp, and the efforts of the medical men were directed altogether towards relieving the terrible agony I suffered rather than towards curing my injuries. I had the constitution of an ox, though," and the speaker threw out his chest and squared a pair of shoulders that would have done credit to a prince among athletes, "and as I seemed to have a tremendous grip on life the doctors took heart, and after remaining in that hospital forty weeks I was discharged as being as far recovered as I would ever be. For twenty-six weeks I had to lie in one position, and any attempt to place me on my back made me scream with pain. Through eighteen months after my discharge I was unable to do a stroke of work, and could with difficulty make my way about the house, and then only with the aid of crutches. Twice during that time I underwent operations at the hands of eminent surgeons, who were amazed at the fact of my being alive at all, after they were informed of the extent of my injuries. On the last occasion my back

was cut open, and it was discovered that the bones which had been shattered by my fall had, by process of time, completely overlapped each other, forming a knuckle that you see here," and Mr. Church showed the reporter a curious lump near the base of the spine. "All efforts to straighten those bones continued unavailing, and finally the doctors told me that in the course of a few months paralysis would be increased tenfold. Their predictions proved only too true, and before long I was in almost as bad a position as ever. No tongue can tell the pain I suffered as the disease progressed, and eventually I decided to come to America. So, in 1890 I closed up my affairs in England, and on arriving in Halifax, so done up was I with the journey across the ocean that I had to take to my bed, and was kept a close prisoner for several weeks. Having a brother living at Mourfield, near Guelph, I with difficulty accomplished the journey there, and I tried to do some work. My utmost exertions could accomplish but little, however, and, as the result of my trouble, nervous prostration in its worst form assailed me. I remember once being overtaken by a thunderstorm while about a mile away from the house, and while I was making my way there I fell no less than eight times, completely prostrated by particularly vivid flashes of lightning or heavy jars of thunder. About a year and a-half ago I came to this city and secured work at the Hamilton Forge Works, but before long had to quit, because I could not attend to my duties. I used to think that if I could only get a little sleep once and a while I would feel better, but even that boon was denied me. Night after night I tossed from side to side, and every time my back pressed the bed the pain that shot through every limb was almost unbearable. The doctors prescribed a large quantity of bromide of potash, and for weeks I never thought of going to bed at night without having first taken powerful doses of either of these drugs. Towards the last these doses failed to have the desired effect, and I increased the size of them until I was finally taking thirty grains of potash and ten grains of chloral every night—enough to kill a horse. I became so weak that I could hardly get around, and my lower limbs shook like those of a palsied old man. When everything seemingly had failed me, and I was about to give up what seemed a vain battle for life and health, my wife here read an account in one of the newspapers of John Marshall's wonderful cure by means of Dr. Williams' Pink Pills, and although I had lost all faith in any medicine I resolved to try once more, and accordingly procured a box of those little Pink Pills from Mr. Harrison, the druggist, and commenced to use them according to the directions. This was in October of last year. I had not taken them a week until I began to feel an improvement in my general health. In a month I slept every night like a baby. The pains left my back entirely, and by the beginning of the new year I could lie on my back for hours and never feel the slightest pain therefrom. Prior to taking the pills I suffered terribly with fits, many of them so severe that three or four men were required to hold me. The pills knocked these all out, though, and all the time I used them I did not even have the suspicion of a fit, and as for my weight, well, you will hardly believe it, but, honestly, in that time I gained forty pounds. Well, to make a long story short, I went to work a few months ago, this time in the Hamilton Nail Works, where I went as shipper, and I have worked there steadily since the first day I went in. Last fall I was too weak to walk a mile, now I can work from 7 a.m. to 6 p.m., and my work is no child's play either, I can assure you. I handle about 500 kegs of nails every day, and each keg weighs one hundred pounds, and has to be lifted a distance of from five to six feet. All my renewed strength I ascribe to the use of Dr. Williams' Pink Pills, which I consider have worked wonders in my own case. For any one troubled with nervousness, sleeplessness or loss of strength in any way, in my opinion, there is nothing in existence like those pills for restoring people who are thus afflicted. Yielding to the advice of friends, who claimed that my renewed health was due due to the Pink Pills, I quit using them for about a month, but the recurrence of those terrible fits warned me of my folly, and I commenced using the pills again, and I will certainly never be without them in the house."

"Not if I know it, anyhow," remarked Mr. Church. "I know only too well the good they have done you, and you would not have been anything like the man you are to-day if it had not been for those pills, and no one on earth knows better than I how greatly you have been helped; and not only you, but others in the family who were thought to be going into a decline before they were restored by taking those pills."

Some of the particulars of the marvellous rescue of Mr. Church from a life of suffering having reached the public, a reporter of the *Times* thought it worth his while to investigate the matter for the benefit of other sufferers, and it was in response to his enquiries that the above remarkable story was narrated by Mr. Church. Taken in connection with the reports of other equally remarkable cures—the particulars of which have been published from time to time—it offers unquestioned proof that Dr. Williams' Pink Pills for Pale People stand at the head of modern medical discoveries.

The neighbours generally were very outspoken in their astonishment at Mr. Church's marvellous cure, all who knew anything of his case having given him up months ago as rapidly approaching the portals of the great unknown. He looks far from that now, though. His eye is as clear, his cheek as ruddy, and his step as elastic as a youth in his teens. He was for seven years a member of the Life Guards, and for some time conducted a gymnasium in Liverpool. He expects to get back to his beloved athletic exercises this season, and is much elated at the success of his treatment.

The reporter then called upon Messrs. Harrison Bros., James St. North, from whom Mr. Church had purchased the remedy, who further verified his statements. In reply to the enquiry by the reporter, "Do you sell many of Dr. Williams' Pink Pills?" Mr. James Harrison, of the firm, replied:—

"Well, yes, rather. A thousand boxes don't last long. You see, our business is largely with men, women and girls employed in the big factories and mills in this locality, and the recommendations we hear from these people day after day, month after month, would indeed make the manufacturer of those wonderful little pellets think he was a benefactor of humanity. Several cases have come under my own notice of women—poor, tired-out, over-worked creatures—being made 'like unto new' by the use of these pills; and I see them passing to and from work daily and looking as though life was worth living, and well worth it, too. In all my experience in the drug business I never saw anything like these pills," and Mr. Harrison related a number of cures that had come under his observation, in addition to that of Mr. Church.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females; such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature.

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

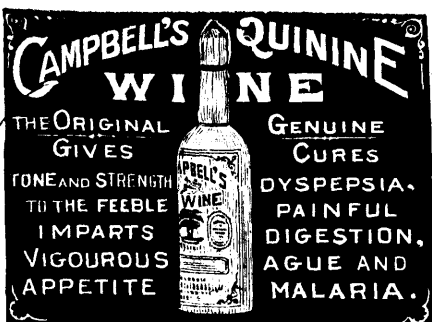
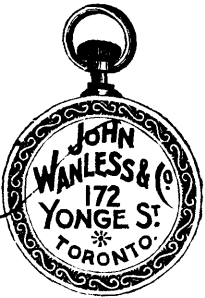
Absolutely the Best.

It is richest in pure cream of tartar;
It is strongest in wholesome leavening power;
It has the best keeping qualities and is the most economical;
It contains no alum, ammonia or other deleterious substance;
All the ingredients used are published on the label.

Cleveland's Baking Powder

ALL READY TO GO

We supply each purchaser of a Wedding Present with a suitable Complimentary Card, neatly tied with white satin ribbon, attach and deliver to any address,
PROMPTLY & CAREFULLY.

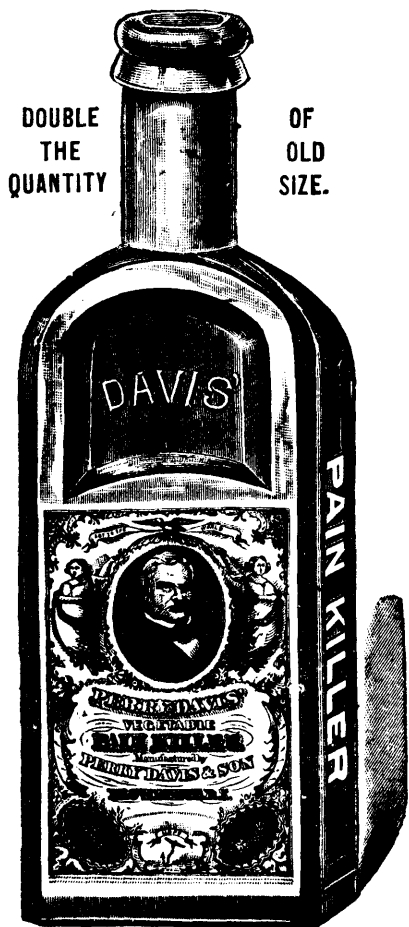


JUST OUT!

HAVE YOU SEEN IT?

THE BIG BOTTLE

PAIN-KILLER



Old Popular 25c. Price.

A CORRESPONDENT of the *Pittsburgh (Pa.) Dispatch* makes this curious statement: "In Uruguay, some of the rivers are so impregnated with the roots of Sarsaparilla as to possess sanitary qualities for bathing purposes, and the people who drink their waters are said to be exempt from skin diseases arising from impurities of the blood." The Uruguay sarsaparilla is probably the same variety of plant as that of the neighbouring state of Honduras, of which Ayer's Extract of Sarsaparilla is made, and which is richest in medicinal qualities of any sarsaparilla root known to science; hence, of course, the extraordinary curative properties of Ayer's famous blood medicine.

Ministers and Churches.

THE Rev. D. Y. Ross, Westport, has been called to the Presbyterian Church, Cannington.

FORTY-TWO members were added to the roll of St. Andrews Church, Windsor, on the 26th ult.

THE Rev. R. Haddow, B.A., of Knox Church, Milton, preached a very appropriate sermon to the A.O.U.W. Sabbath morning week.

THE Rev. A. H. Drumm delivered a very interesting and instructive lecture at Avonton, Wednesday evening week, on the Land and Teachings of Confucius.

THE Rev. Dr. Morrison, of Owen Sound, has gone to spend the summer months at the seaside—Church Point, New Brunswick. He was accompanied by Mrs. Morrison.

COMMUNION service was held in the Presbyterian church, West Toronto, on Sunday week, Rev. Joseph Grant, pastor. There was a large attendance, and twenty-three new members were received.

THE Rev. J. Mackie and Mrs. Mackie, Kingston, will spend the month of July at Hotel Bellevue, Riviere du Loup. Rev. Mr. Mackie will conduct the services of the Presbyterian Church at Cacouna during July.

AN ordained missionary is wanted at once for Chicoutimi, Presbytery of Quebec. To one who will teach school during the week a salary of between \$900 and \$1,000 will be given. Apply to Rev. Mr. Love, Quebec.

ON Sunday week Dr. Jackson, Knox Church, Galt, read a letter from Mr. Henry Howard, Sec. H. B. Majesty's Embassy St. Petersburg, acknowledging with thanks the receipt of the last draft remitted, in aid of the Russian famine sufferers.

THE canvass of Central Church, Galt, congregation on behalf of free pews and the doing away with seat rents was announced to be successful, so that the change will now be made. The congregation has entered very heartily into the scheme.

MISS MAGGIE SCOTT, sister of Rev. A. H. Scott, Perth, who left about a year ago to become a missionary among the Chinese, and who has been obliged to return home from ill-health, is expected to arrive shortly. Her mother left a few days ago to meet her at Vancouver.

REV. PETER WRIGHT, of Portage la Prairie, former pastor of Knox Church, Stratford, preached there Sunday morning and evening. There was a large congregation in the morning, but in the evening, owing to the threatening nature of the weather, the attendance was smaller.

THE *Guelph Mercury* gets off this pleasantry: There was a good joke overheard on the street today. A prominent citizen had the hardihood to ask an old-time resident if he was a Granger in connection with the excursion to the College. The answer was prompt and decided—No, sir, I am a Presbyterian.

The Manitou, Manitoba, *Mercury* contains an account of the death of Miss Janet Caven, a daughter of Rev. Mr. and Mrs. Caven, of that place. Miss Caven was but in her twenty-fourth year, and had been a sufferer for several years. Miss Caven visited Rockwood in 1891. She was a niece of Rev. D. Strachan, and spent a few months there in the hope of receiving benefit from a change of air, but the progress of disease was not arrested.

AT the annual meeting of the Willing Workers of Knox Church, Cannington, the following officers were elected: Miss Ross, president; Miss Smith, first vice-president; Miss McDougall, second vice-president; Miss McLachlan, re-elected treasurer; N. W. Ross, secretary. Miss Smith, Miss Maud Campbell and Mr. J. Brown, Lookout Committee; Misses Ross, Smith and McDougall, Executive Committee. The treasurer's report showed a very prosperous year, the total receipts being \$206.

THE Rev. E. F. Seyer, of St. Hyacinthe, is the newly-appointed pastor of St. Marc's French Presbyterian Church, Ottawa. His induction took place on Tuesday, July 5, when the Ottawa Presbytery met for the occasion. Rev. Dr. Moore, Moderator of the Presbytery, presided, and Rev. R. E. Knowles conducted the service. The preacher was Rev. P. S. Vernier, whilst the address to the newly-inducted pastor was given by Rev. Dr. Cameron. Mr. Seyer is a native of Savoy, and his removal from St. Hyacinthe is much regretted by the members of his old congregation.

A LECTURE on the Holy Land was given last week in the lecture-room of St. James Square Presbyterian Church, Toronto, by Rev. Principal Caven. The room was well filled, and Rev. Dr. Kellogg occupied the chair. Principal Caven took his listeners with him on a pilgrimage through Palestine, depicting in his own choice, vivid style the different scenes and places visited, and illustrating each town and point with historical references. He was listened to with marked attention, and at the close received a hearty vote of thanks. The lecture was given for the benefit of the Mission Band of the Church.

THE Rev. J. W. Mitchell, of Thorold, has begun a very interesting course of study with his Bible class of the Acts of the Apostles. The course will extend over some months and bring up the most interesting and important questions connected with the origin and propagation of Christianity such as, The Ascension and Return of our Lord, The Descent of the Holy Spirit, The Founding of the Church, The Mode and Object of Baptism and the Lord's Supper, The Conversion of Paul, The Reception of the Gentiles into the Church and The Organization of the Church. This course promises to be very interesting and profitable.

AT a recent meeting of the Central Presbyterian congregation, Toronto, it was decided to make very extensive improvements in the interior of the building. It has been decided to introduce a more powerful organ, to put the pulpit back and bring the choir forward, to introduce the electric light,

to recarpet throughout, to introduce a new heating apparatus, to repaint the seats and recushion them, and to make a number of minor changes and improvements, all calculated to add to the comfort of the worshippers and to the attractiveness of the church. The probable cost will be from \$6,000 to \$7,000. The building has been closed since last Sunday, and will, it is expected, be opened again early in September.

THE *Ottawa Free Press* says: Bridge of Weir is a pretty little village in Renfrewshire, Scotland, not much more than a Sabbath Day's journey from Glasgow or Paisley, and it was there Rev. Mr. Herridge found a wife in the daughter of a Presbyterian minister of the Church of Scotland. Mr. Herridge has left for Scotland, and particularly that district. While there he will meet Dr. Gentles, of Paisley Abbey, a leading light of the Scotch Church. This Abbey, dated 1160, is one of the historic edifices of Europe, and it is more than probable that Mr. Herridge will occupy its pulpit while so close to its precincts. The reverend gentleman will also, after taking in London, cross the channel to the continent. He is wished bon voyage by this city.

SEVENTY members of A. O. U. W. No. 72, Brampton, went to the Presbyterian church there in a body on Sunday evening week. Had the weather been favourable Derrywest and Claude Lodges would have swelled the turnout to about 150. The pastor of the church, Rev. Alfred Gandier, preached. His sermon was a masterly effort, and will not soon be forgotten. The basis of his remarks was taken from 1 Timothy v. 8: "But if any provide not for his own, and especially for those of his own name, he hath denied the faith, and is worse than an infidel;" and 2 Thess. iii. 10: "For even when we were with you, this we commanded you, that if any would not, work neither should he eat."

ON Sabbath week the Rev. Mungo Fraser, D.D., entered upon the eighth year of his pastorate at Knox Church, Hamilton, and in honour of the event Rev. Dr. James, the former pastor, preached both morning and evening. The aged clergyman has lost none of the thought and earnestness which characterized his sermons in former years, and delivered two interesting and instructive discourses. In the evening he preached from the text, "And the four living ones said Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever."—Rev. v. 14. His theme was the exaltation of Christ, and the reverend gentleman, by his able exposition of the text, held the attention of a large congregation throughout its entire length.

THE *Winnipeg Free-Press* says: Word has reached the city that some very generous arrangements for the summer session of the theological department of Manitoba College, which opens next April, had been made by the General Assembly at the last meeting in Montreal. It is understood that besides the regular staff as at present constituted, Professor McLaren, of Knox College, is to deliver a course of lectures and take charge of the class in Systematic Theology, and that Professor Scrimger, of the Presbyterian College, Montreal, will have charge of Apologetics. These gentlemen stand at the head of the Church in intellectual equipment for their work. Other help will also be secured from Scotland and this country; making Manitoba College the equal of any in the Dominion.

THE choir of St. Andrews Church, London, under the leadership of Mr. Charles Wheeler, were recently entertained in the manse by the pastor, Rev. J. A. Murray, and his wife, and the elders and managers and their wives. An exceedingly pleasant time was spent in listening to selections from the phonograph, songs from various members of the choir, and pleasant social intercourse. In a few appropriate sentences, Mr. Murray took occasion to thank the members of the choir for their great proficiency, faithful attendance and good behaviour at all services, and on behalf of a few friends presented one of the number, Miss Boon, with a satchel well filled with gold coin. Miss Boon was taken completely by surprise, and on her behalf Mr. G. W. Armstrong returned thanks. Miss Boon sails in July for a holiday trip of three months in the old country.

THE Rev. J. Hudson Taylor, of the China Inland Mission, who is in Canada on sick leave, gave an interesting address in Knox Church, Toronto, last week. He took for the subject of his discourse Acts iv., and after explaining the reference it had to his discourse, he described his work in China. He alluded to the anti-Christian riots in China and their effect on the missionaries. Although most of their property had been destroyed, still, he said, the sufferings of the missionaries had greatly increased their power, for the Chinese were impressed with the Christian manner in which they bore their sufferings. He spoke of the work of the Roman Catholics in China, and the efforts they were making to get a hold there. The Roman Catholics, he said, and the other sects were much more active in their efforts to establish their different beliefs than the Protestants. He concluded by pointing out the grand results of the missionaries' work in China, and the prospects for the future.

THE school-room at St. Andrews Church, Montreal, presented a pretty appearance on the occasion of the farewell reception tendered to the Rev. Dr. Gray and Mrs. Gray, on the occasion of the former's departure from the church, whose pulpit he has filled during the last seven weeks in the absence of the Rev. J. Edgar Hill. Refreshments were served, and Dr. Gray delivered a brief address, in which he expressed his pleasure at the number present, and thanked all for the kindness extended to him and his wife. He wished the church and congregation all success, and expressed the hope that the Rev. Mr. Hill would return greatly benefited in health. Dr. Gray goes to Halifax to attend the Synod of the Church of Scotland, as Commissioner from the General Assembly of Scotland. From there they will go to New York and Niagara Falls, and return to Montreal to sail on July 16 by the *Sardinian*. Dr. Gray, says the *Star*, by his urbanity and the

breadth of his Christianity has so won the hearts of all who have met him that his departure after even a short visit has occasioned wide-spread regret.

"CHILDREN'S DAY" was observed in Knox Church, Woodstock, Sabbath week. The weather was perfect. The church was elaborately decorated with choice flowers, and the assemblage of well-dressed and admirably-conducted children in the centre rows, the congregation being packed in the side pews and gallery, made up a scene exceedingly delightful. The opening hymn was given out by D. H. Hunter, B.A., Principal of the Collegiate Institute, the superintendent of the school. The responsive readings were conducted by the deputy-superintendent, Mr. Scott, and a sermon to the children was delivered by Rev. Dr. McMullen. A printed programme of all the selections used enabled every one to take part in the singing, so efficiently led by the choir, as also in the Scripture readings. The Sabbath school, Bible class and Y. P. S. C. E. assembled in the afternoon, when an excellent address was delivered by the Rev. Mr. Elliott. The day will long be remembered by the children and their friends. The flowers were sent to the Toronto hospital.

AN adjourned meeting of the Winnipeg Presbytery was held recently in Knox Church. Owing to the absence of many members in the East, there was not a large attendance; those present being Chief Justice Taylor, Rev. Joseph Hogg, Rev. Professor Hart, Rev. Dr. Duval, Rev. John Hogg, Rev. W. Beattie, of Dominion City; Rev. P. Fisher, of Boissevain, the latter sitting as a corresponding member. Mr. Beattie was appointed Moderator, and Chief Justice Taylor, Clerk *pro tem*. The only business before the meeting was the call from Rev. Mr. Omand in favour of Rev. Mr. Omand, late minister at Souris. Mr. D. L. Mathers was present as commissioner from the congregation. The call was in due form and the guarantee for stipend presented was found satisfactory. After assurance being given that the call was hearty and unanimous, it was sustained as a regular Gospel call and ordered to be placed in the hands of Mr. Omand for acceptance. Arrangements were made in the case of his acceptance for his induction on Wednesday, July 13th, at eight p.m.; Rev. Mr. Nairn, Moderator of the Session, will preside and address the minister, Rev. K. G. MacBeth to preach, and the Rev. Dr. Duval to address the people. The Presbytery then adjourned. It is understood that Mr. Omand will accept the call.

THE following minute was read at the closing proceedings of the Presbyterian College, Halifax, and omitted to be published at the time: Amid much that is pleasing we have to note in this report one fact affecting us with genuine sorrow and regret. It need scarcely be said that we allude to the departure for Scotland of our friend and the chairman of the Board, Dr. Burns. We miss him this evening, as he never failed to be with us and to cheer us with his genial presence, his hearty sympathy and kind and appreciative words at all our meetings. Truly we had cause to think that we could have no convocation without Dr. Burns. He has remembered us with gifts of great liberality to the funds and with noble benefactions to our library. When he came among us he at once with true public spirit became one with us and with our College, and dealt with us and for us with a large-hearted devotion. He brought our interests and requirements constantly and courageously before the wealthy and influential men of our Church, and remembered us faithfully in his public ministrations. We shall miss one without whom we should not have been in our present prosperous condition. Time and experience will alone reveal what Dr. Burns has done for this College. Our sincere wishes and earnest prayers follow him to his native country, whither he has gone, and our feelings lead us to indulge the hope that he may be restored to some measure of usefulness.

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perfect digestion and derange-
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The closing exercises of Halifax Ladies' College were held recently in St. Matthews Church, Halifax, when Rev. Robert Laing, president of the College, delivered an appropriate sermon to the students. On Monday evening following, the first literary entertainment was given, which consisted of a recitation of Tennyson's Princess. On Tuesday evening the recital in connection with the Conservatory of Music was what all expected it to be a successful success. On Wednesday there was an exhibition of fine arts in the large and amply equipped studio of the College. Thursday afternoon and evening witnessed the final exercises of the College. Since the opening of the College and Conservatory five years ago, few educational institutions have been better or more favourably known. At the close of the afternoon exercises the meeting was addressed by President Forrest and Professor Macdonald, of Dalhousie, who spoke enthusiastically of the progress and work of the College and of the affiliation which had taken place between it and the University of Dalhousie. Mr. Laing said that the past year had been the most successful in the history of the College, both educationally and as to healthfulness. The Board were resolved to be thorough in every department and to rest their reputation on sound learning. They regretted the resignation of Miss Leach, but were determined to secure the best that could be obtained to fill the position of Principal and any other vacancy on the staff.

The Regina correspondent of the Manitoba Free Press writes: Regina had an interesting visitor in the person of the Rev. Dr. Smith, professor of Pastoral Theology in Queen's College, Kingston. The Doctor is an old time Scotchman, and he delighted the hearts of the Presbyterian congregation at both services with energetic and thoughtful sermons. Next day, accompanied by Major McGibbon, Rev. Mr. Carmichael and J. J. Young, he was driven out to the large Indian Industrial School, three miles east of Regina. The party lunched with Principal McLeod, who afterwards conducted them through the building, and imparted much valuable facts concerning the work of the institution. There are eighty-seven Indian children in the school, fifty-nine boys and thirty-eight girls, an intelligent, clear, happy and contented lot. Some are taught farming, some carpenter work, and arrangements will be made shortly to teach the blacksmithing and shoemaking. The school is carried on under the efficient tuition of Mr. N. Gilmour, and the children show great aptitude at reading, writing, singing, etc. Although this industrial school has been opened only a year, most encouraging progress is apparent. The Presbyterian Church has charge of the institution, the Government paying all expenses, including salaries, food, clothing, etc. The staff at present comprises nine persons, made up as follows: Principal, assistant principal, matron, cook, seamstress, laundress, farm instructor and carpenter.

The following is the minute passed by the Presbytery of Halifax on the demission by Dr. Burns of the pastorate of Fort Massey Church and his departure from the city: The Rev. Robert Ferris Burns, D.D., after twenty-eight years' experience in the work of the ministry, chiefly in Ontario and the city of Montreal, was inducted to the charge of Fort Massey Church, Halifax, in 1875. Throughout the seventeen years that have since elapsed he has been a brother beloved by his co-Presbyters and a tower of strength to every good cause. As a preacher he dwelt on the great themes of the Gospel, often throwing flashes of light on his subject by a singular aptness of Scriptural quotation. On the lecture platform he poured forth strong argument or eloquent appeal, and sometimes gave the reins to a racy humour which captivated his audience. In Church courts his counsel was prudent, hopeful, inspiring, and he was ever ready to take his full share in the carrying out of the measures devised. The missionary and educational work of

the Church had his cordial and strenuous support. He was also a public spirited citizen, a prominent spokesman on moral and religious-political questions and took an active interest in the city charities. In many capacities, both public and private, he will be much missed and will be long remembered. The Presbytery hope and pray for his complete recovery and that he may yet be spared for further service in the Church. Extracted from the Minutes of the Presbytery of Halifax by Allan Simpson, Clerk of Halifax Presbytery, Halifax, Nova Scotia, April 16, 1892.

The Waterloo County convention of Christian Endeavour was held recently in the Central Presbyterian Church, Galt. A county association was formed and the following officers appointed: Rev. Samuel Carruthers, Waterloo, president; Rev. Mr. Armstrong, Hawkesville, Mr. M. Clemens, Waterloo, Miss Harper, Elmira, Mr. W. H. Fletcher, vice-presidents; Mr. A. J. Colvin, sec.; Mr. H. A. Davidson, treas. The place of meeting for next year was left in the hands of the executive. The Union embraces eleven societies, nine Presbyterian and two Methodist, with over 700 active and 150 associate members. The evening meeting was a grand rally, the Central Church being well filled. Dr. Dickson, pastor of the Church, and the honoured president of the Provincial Union, read the Scriptures, and the Rev. Mr. Hardie, of Ayr, led in prayer, after which Mr. H. J. Robertson acted as chairman. The Rev. G. B. Sage, of St. Georges Episcopal Church, London, then addressed the meeting on "The Christian Endeavourer's Joy." A question drawer was opened and a great variety of questions asked, all of which were answered with much tact by Mr. Dillon, of Toronto. The meeting then listened to a very earnest address from the Rev. Wm. Patterson, of Cookes Church, Toronto. After a beautiful anthem by the Union choir, which was led throughout the evening by Mr. T. C. Pearce, a collection to defray expenses was taken up. The chairman then introduced the president, the Rev. S. Carruthers, who thanked the young people for the honour they had conferred upon him, and said he was led to think of the day of small things when nearly five years ago he had the privilege in organizing the first Christian Endeavour Society between Toronto and the Pacific Ocean, and when he looked over that large audience and thought of the hundreds of Societies now in our land and the thousands of young men in training "for Christ and the Church," he felt glad and said, "what hath the Lord wrought." After a brief address on the "Must" of Christian service, showing how that word ran through the Saviour's life, and giving it as a motto to the young people present, he led a solemn consecration service, the Rev. Wm. Patterson leading in prayer, and the first Waterloo County Christian Endeavour Convention was closed by joining hands and singing the beautiful hymn, "God be with you till we meet again," and the benediction by the Rev. Dr. Snyder.

In addition to the names of delegates to the forthcoming meeting of the Pan-Presbyterian Alliance already published, the following have been received: Cumberland Presbyterian Church.—Revs. C. H. Bell, D.D., St. Louis, Mo.; R. W. Binkley, Nashville, Tenn.; W. H. Black, D.D., A. J. McGlumphy, D.D., Marshall, Mo.; J. B. Mitchell, D.D., Kirksville, Mo.; E. D. Pearson, D.D., Louisiana, Mo.; T. C. Blake, D.D., Nashville, Tenn.; S. G. Burney, D.D., Lebanon, Tenn.; E. D. Bushnell, D.D., Chattanooga, Tenn.; G. T. Stambaek, D.D., McMinnville, Tenn.; W. I. Darby, D.D., Evansville, Ind.; F. K. Earle, D.D., Boonsboro', Ark.; W. B. Farr, D.D., Marshall, Texas; R. M. Tinnon, D.D., Fort Worth, Texas; J. B. Green, D.D., Nebraska City, Neb.; E. G. McLean, D.D., Walla Walla, Wash.; B. G. Mitchell, Ph.D., Oxford, Miss.; S. L. Russell, D.D., Gaylesville, Ala.; J. P. Spowles, D.D., Salem, Ill.; A. W. White, Waynesburg, Pa. Elders.—John Black, Bentonville, Ark.; F. M. Cockrill, Warrensburg, Mo.; C. B. Holland, Springfield, Mo.; W. E. Dunaway, Jackson, Tenn.; John Fizzell, J. M. Gault, Nashville, Tenn.; G. R. Hill, Oxford, Miss.; T. F. Howell, Rome, Ga.; W. G. Ralston, Evansville, Ind.; I. R. Rush, Pittsburg, Pa.; W. E. Settle, Bowling Green, Ky.; A. E. Turner, Lincoln, Ill.; W. H. Ward, Fort Worth, Texas. Established Church of Scotland.—Revs. Dr. McMurtrie, Edinburgh; John Campbell, Edinburgh; James McClymont, Aberdeen; C. M. Grant, Dundee; Gavin Laing, Inverness; P. McAdam Muir, Edinburgh; William Snodgrass, D.D., Canobie. Elders.—Wellesley C. Bailey, John Campbell, S.S.C., Edinburgh. Reformed Presbytery.—Rev. James Kerr, D.D., Glasgow. Original Secession.—Rev. W. B. Gardner, Glasgow. Welsh Calvinistic Methodist.—Rev. T. J. Wheldon, Bangor; J. P. Daviss, Gwynfa, Chester; G. Ellis, Elders.—Robert Rowland, Pwllheli; J. R. Davies, M.P., Bangor; R. Lewis Ellis, Rhyl. From the General Assembly of the Irish Church.—Revs. McCheyne Edigar, Moderator; Alexander Field, D.D., William Park, Matthew Leitch, D.D., George MacFarland, secretary of missions, Belfast; George Magill, Cliftonville; Dr. Wylie, R. J. Lynd, D.D., Andrew Cuthbert, Belfast. Elders.—Edwin H. Kertland, Joseph Cuthbert, J.P., Alexander McCortrick. Alternates.—Revs. Jonathan Simpson, J.P., J. D. Craig, Houston; W. J. McCaughan, Elders.—A. D. Lemon, J.P., William McCammond, J.P., Thomas H. Browne, J.P.

The Hamilton Times says. It was evidently the intention of the ladies of Knox Church congregation that no one should take tea before going to church last night, judging by the bounteous spread of everything good in the eating line provided in the basement, where many hundreds satisfied the natural man before going upstairs to feast on the intellectual portion of the entertainment. At eight o'clock Mr. James Dixon took the chair, and briefly sketched the progress of the congregation. In November, 1833, he stated, a few Presbyterians built a small frame church where now stands St. Paul's. In 1844 the great majority of that congregation came out from their connection with the Church of Scotland, and built the edifice in which they still worshipped.

Rev. Alex. Gale became the first minister of Knox Church, and was succeeded by the Rev. Mr. Robb. Soon after this the gallery was built. After Mr. Robb's death the late Rev. George Laxton Young was called. In 1853 Prof. Young was called to a professoriate in Knox College. Rev. Robert Irvine was then called from Toronto. In 1850 the addition was built, and from that time on the Church has continued just the size it is to-day. Now the entire debt, mortgage and otherwise, of the congregation is only \$1,200, which, it is hoped, will without any effort be wiped out. The programme was then taken up, the first piece being by the choir. Miss Herald recited a couple of selections most acceptably. Dr. Laidlaw made a short speech of congratulation. Mrs. McArthur's solo, "When the Mists Have Rolled in Splendour," was followed for an encore with "Robin Adair." Rev. Dr. James was then called on, and was received warmly by the large audience. Some of his impressions were given. His great pleasure in being privileged to again preach to this congregation was spoken of, the universal kindness of all to him since he came; the many changes in the congregation; an admonition to all to make use of this the formative period preparatory to immortality. This thought was enlarged upon with great earnestness and illustrated by touching examples from nature and art. An organ solo by the organist of the church followed by Mr. W. J. Cunningham. This, as is all Mr. Cunningham's playing, was well received. Another chorus by the choir opened the second part of the programme, Miss Allen taking the soloist's part. Miss Herald's next recitation was "Gain Best." Mr. H. A. Macpherson was excused from making an address, because of the late hour. Mrs. McArthur sang "Beautiful Land." Rev. J. Murray spoke briefly and Dr. Fraser closed a very successful anniversary service with a very few words and the benediction.

PRESBYTERY OF LINDSAY. This Presbytery met at Cannington on Tuesday, June 21, and accepted the resignation of the Rev. D. C. Johnson, of Beaverton and Gamebridge, on account of the state of his health. Rev. R. Johnston was appointed Moderator of Session. The charge to be declared vacant on the second Sabbath of July. A call from Sunderland and Vroomanton was sustained, addressed to Mr. A. E. Neilly, graduate of Knox College, and, being accepted, the Presbytery agreed to meet at Sunderland on Thursday, August 11, at eleven a.m., for trials, and at half-past two p.m. for ordination and induction. A call from Leaskdale and Zephyr was sustained, addressed to the Rev. James Cameron, M.A., B.D., probationer, and forwarded. A call from Cannington congregation was sustained, addressed to the Rev. David Y. Ross, M.A., of Westport and Newboro, in the Presbytery of Brockville. The Rev. A. McAulay, B.A., the Moderator, was appointed to prosecute the call before the Presbytery of Brockville.—JAMES R. SCOTT, Pres. Clerk.

SABBATH SCHOOLS AND HIGHER RELIGIOUS INSTRUCTION.

MINUTES OF MEETING HELD AT MONTREAL.

The Committee met pursuant to the call of the Convener on Friday, June 10, in Crescent Street Church, Montreal, and its proceedings were opened with prayer. It met every morning thereafter, except one, at nine o'clock, until the close of the Assembly. The following matters were fully discussed and disposed of as noted:—

1. The Convener was relieved of fully one-half of the now too burdensome duties of his office by the appointment of the Rev. James G. Stuart as Joint-Convener. This was ratified by the Assembly. In future, while any communication to either Convener will be duly attended to, it will facilitate business if Mr. Stuart is addressed on all matters pertaining to Higher Religious Instruction and Contributions from Schools, and Mr. Fotheringham on those referring to the Home Study Leaflet and Statistics.

2. The following committee for the selection of prize books was appointed: Revs. J. Fleck and Dr. McTavish with Mr. A. S. Gourlay and Dr. Kelly.

3. A committee was appointed to consider care fully the Syllabus for 1893, and lay their report before members of the Committee that they might be able to make suggestions regarding it to the meeting of the Executive Board next October. The names of the Committee are: The Conveners, Revs. J. McEwen, R. P. Mackay and Dr. McTavish, with Messrs. R. S. Gourlay, D. Fotheringham and George Rutherford.

4. The following committee was appointed to prepare special service for "Children's Day"—Sept. 25, viz: The Conveners, Rev. W. R. Cruikshank and J. McP. Scott. The Rev. Mr. Cruikshank to prepare the first draft. This service will be furnished gratis in any quantity desired to all our schools, on the understanding that those using it will send a collection or contribution to the funds of the Committee.

5. It was decided to issue a schedule of lessons for Sabbath schools, supplementing the International series by selected portions of Scripture, and the Shorter Catechism for memorizing, and a doctrine, deduced from the lesson, to be proved. The following committee was appointed to prepare the scheme. The Conveners, Messrs. D. Torrance Fraser, James Croil, Principal Calkin (Trustee), and R. S. Gourlay.

6. The Convener in charge of the Home Study Leaflet was authorized to send out samples of the Quarterly Review number to all ministers and superintendents and along with it, as a supplement, any other circulars that may be necessary from time to time. This will give the committee a direct medium of communication quarterly with all our Sabbath school workers, at a minimum of expense.

7. In consideration of the manifest disadvantages under which candidates from our mission schools

in India labour, it was agreed to grant them diplomas on a minimum of twenty-five per cent. of the total marks. The papers of some of these arrived during the Assembly, and the strange Urdu and Hindi scrolls were viewed with great interest by many. One does not require to be very emotional to feel deeply moved at the sight of these answers in an ancient oriental language, by youths as yet heathen, to the identical questions that our own boys and girls were puzzling over last February. The Rev. Mr. Wilson has kindly consented to examine these papers, and the result will be made known as soon as possible.

8. The following were appointed as the Executive Board for the ensuing year. The Conveners, Rev. John McEwen, George Rutherford, R. S. Gourlay and D. Fotheringham. The members of the Committee residing in Toronto were appointed an advisory sub-committee with whom the Convener resident there may consult as required. They were requested to meet as soon as possible and devise some means of meeting present liabilities and carrying on the work until next year's subscriptions begin to come in. And also to issue as soon as practicable a new edition of the Handbook, certain points regarding it being submitted for their consideration.

9. It was resolved that, while the Committee cannot undertake to keep on hand a stock of books, arrangements with booksellers shall be made so that any orders for text-books sent to the Conveners shall be filled. This will be a convenience to many who had a difficulty in procuring these books through the regular agencies.

The cordial reception given by the Assembly to its report encourages the Committee to believe that its efforts are becoming more and more appreciated by the Church, and that an increased measure of moral and financial support will be given during the year on which we have entered.

Joint Conveners,

T. F. FOTHERINGHAM,
(Home Study Leaflet and Statistics).
JAMES G. STUART,
(Higher Religious Instruction and Finance).

Addresses of Conveners:
Rev. T. Fotheringham, 107 Hazen Street, St. John, N.B.
Rev. James G. Stuart, 46 Sicwar. Street, Toronto, Ont.



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British and Foreign.

OVER \$16,500 has been collected for the memorial to the late Cardinal Manning.

EAST LINTON United Presbyterian congregational centenary is to be celebrated in October.

PROFESSOR JOHN STUART BLACKIE inaugurated the Peden Monument at Cumnock recently.

THE Rev. Murdoch Macdonald, late senior minister of Logie Easter, Ross-shire, died at Tain recently.

THE death-roll of the Irish Assembly has been heavy this year, containing no fewer than twenty-six names.

WHILE there are 817,716 families of adherents in Ireland returned, only 102,735 persons are communicants.

THE members of the Irish Assembly were entertained at a garden party at Bray by Lord Plunket, Archbishop of Dublin.

THERE are in Ireland 758 National Schools under Presbyterian management, indicating an attendance of at least 35,000.

EDINBURGH U. P. Presbytery have thanked Mrs. Nairn for her gift of \$25,000 for a John Kerr Memorial Church at Merchiston.

THE Rev. Thomas Spurgeon, who is to supply his late father's pulpit during the next three months, has arrived in London from New Zealand.

THERE are less than six hundred native newspapers published in India; the highest circulation of a weekly is 20,000; of a daily, 1,500.

THE Rev. John Robertson, of Gorbals, continues to attract crowds to the Grand National Hall. At last communion fifty-two new members were added.

MYRTLE GROVE, built by Sir Walter Raleigh, has been bought in by the executors of the late Sir J. Pope Hennessy; the bidding only rose to \$6,250.

Now that Cardinal Manning is away, the Benedictine monks have established themselves in London—the first time since the dissolution of monasteries.

THE Rev. John Jeffray, of Shettleson Free Church, has been loosed from his charge by Glasgow Presbytery, his intention being to devote himself to evangelistic work.

THE Rev. A. J. Wilson has retired from the joint convenship of the Sustentation Fund of the Irish Church and is appointed joint editor of the Quarterly Visitor.

THE Rev. John McNeill, whose preaching made a profound impression in Stranraer, has visited Newton Stewart, Wigtown, and Whitborn. His services attracted large gatherings.

THE Rev. Dr. Mackintosh, of Buchanan, has been presented by the Duke of Montrose on behalf of the parishioners with several handsome gifts on his retirement from active duty.

THE Rev. C. M. Grant, brother of Principal Grant, has received from Dundee Presbytery two months' leave of absence to attend the Pan-Presbyterian council at Toronto in autumn as an Assembly deputy.

PROFESSOR ROBERTS, of St. Andrews, is engaged on a work entitled "First Steps in the Greek Gospels." He believes that Greek was the language habitually used by Christ in His public discourses.

AT his own request the proposal to raise a fund to commemorate Rev. Newman Hall's jubilee has been abandoned. An address of congratulation, however, is to be signed by ministers and office-bearers of Nonconformist Churches.

THE Rev. Thomas James Pattison, of Kinnetles, Forfar, has been presented with a purse of 105 sovereigns on his jubilee. A native of Cookstone, Ireland, he is seventy-four years of age, and is still active in the discharge of his duties.

KELVINSIDE church is to be closed during July for decoration and erection of an organ, and banns will be proclaimed at the door. This has occasioned grumbling in the Presbytery, the feeling being that a service should be held somewhere in the parish.

THE Rev. Dr. Stalker commends the American practice of ministers resigning their charges to devote themselves to further study. Some of the unmarried ministers might with advantage, he thinks, come out and study thoroughly the critical questions that are so much talked of.

THE Rev. Duncan B. Macdonald, B. D., of Strachur, has been appointed Instructor in Semitic languages in Hartford Theological seminary, Connecticut. Mr. Macdonald was a distinguished student at Glasgow University, where he gained the Findlater scholarship and the Black fellowship.

THE Rev. J. S. Robertson, of Old Cumnock, held a service on a recent Sabbath at the grave of John McGeachin, one of the last martyrs of the Covenant, who received his death wounds at the skirmish at Bello-path, in June, 1688. No service had been held at the grave, two miles east of Cumnock, since 1836.

PREPARE FOR SUMMER DISEASES.—If you have Cramps, if you have Colic, if you have Diarrhoea, or if you have any summer complaint,—and you are more than likely to suffer in that way before the soft-crab season is over,—buy a bottle of PERRY DAVIS' PAIN KILLER, and secure instantaneous relief after one or two doses. In treating severe attacks of Cholera, bathe the bowels with the PAIN KILLER. Twenty drops of Mr. Davis' wonderful medicine will cure a child of the worst case of Colic. A bottle of the PAIN KILLER can be bought at any reputable drug store. Price 25c., Big New Bottle.

KEEP Minard's Liniment in the House.

East Pittston, Me. August 28th, 1890

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

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

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"It is the daintiest and most delicious of perfumes, and in a few months has superseded all others in the boudoirs of the grandest of London, Paris, and New York."—The Argonaut.

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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 two continents, and are as eagerly sought in London and 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., 50c.; 3 oz., \$1.25; 5 oz., \$1.75; 4 oz., \$2.25. Crab Apple Blossom Soap, in decorated caskets, 50c. a tablet.

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Beware of fraudulent imitations put up by unprincipled dealers for extra gain. Sold only in the bottles of the company, with the well-known Crown Stopper. No others are genuine.

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Household Hints.

FRENCH CUP CAKE.—Four eggs, beat yolks and whites separately; one cup of butter, two cup of sugar; beat butter and sugar to a cream; it must be beaten with the hand; three cups of flour, two teaspoons of baking powder, flavour with lemon; make two loaves.

GINGER COOKIES.—Two cups of best New Orleans molasses, one cup of sugar; boil together until quite thick. When cool, add one cup of butter, one egg, one teaspoon of ginger and a half teaspoon of cinnamon; stir all well together, then a half cup of cold water, in which are dissolved two small teaspoons of soda; then flour to moderate thickness, roll thin; cut and bake quickly.

HOME-MADE WHITEWASH.—Slake half a bushel of unslaked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt dissolved in warm water, three pounds of ground rice, put in boiling water and boil to a thin paste, half a pound of powdered Spanish whiting and a pound of clear glue dissolved in warm water. Mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and when using put it on as hot as possible with a painter's or a whitewash brush.

TO DRY COCOANUT.—As this is the best season of the year to get fresh coconuts, now is a good time to prepare a quantity for future use. In selecting coconuts be very careful to use only good ones. Those in which the milk has dried up or has soured are not good, and if used the coconut will be tasteless or bitter. Remove the shell or dark part, and grate the white part very carefully, keeping it as light as possible. Spread upon plates, sprinkle lightly with confectioners' sugar, and place in an oven hot enough to heat thoroughly but not scorch; then leave the oven doors open and stir frequently until dry. It will keep any length of time, and is much cheaper and decidedly better than any desiccated coconut you can buy.

TAPIOCA MERINGUE.—Four tablespoonfuls of tapioca, soaked over night in cold water. In the morning drain and add to one quart of fresh milk. Bring slowly to the boiling point, then stir in the yolks of three eggs, beaten with two-thirds of a cup of granulated sugar. It is better to set the pudding off from the fire while adding the eggs and the sugar. Return to the stove and cook, stirring constantly until it thickens. Now add one-third of a cupful of desiccated cocoanut and set away to cool. When cold flavour with vanilla. Whip the whites stiff, beat in gradually three tablespoonfuls of powdered sugar and a few drops of lemon essence. Pile the meringue lightly over the custard; sprinkle one-half cupful of cocoanut over the top and set in the oven to brown.

THE NEED OF PURE DRINKING WATER.—It is evident that the necessity of using absolutely pure drinking water cannot become too strongly impressed on the public mind, but water in that condition is provided by very few communities. Hence the public are availing themselves of bottled natural mineral waters to a great extent, especially Apollinaris, which is of recognized purity, for its long continued and world-wide use attests its merit. Where such waters cannot be obtained, the ordinary drinking water, if the least suspicion attaches to it, should be boiled before using. Precautions should be taken at all times of the year. It is often thought that in early spring, when rivers are swollen by melting snow, river water is purer and safer than in summer or fall. Recent experiments, however, have shown that the number of bacteria in the water supply increases greatly while the snows are melting on the uplands. Ice also is known to be a frequent source of poisoning, hence, while the water that is used may be pure, the ice that is put into it often renders it noxious.

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



IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

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"SUNLIGHT"

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SYRUP OF FIGS.

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

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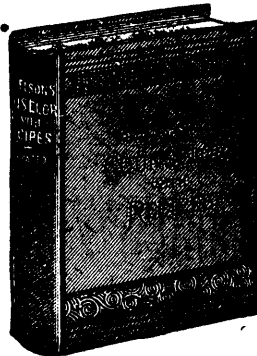
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Household Hints.

LINES ABOUT LAMPS.

To prevent oil from oozing over the top of the burner, turn the wick down after the light is out.

Rub the wicks, do not cut them. A new wick must be started right. Loose threads must be clipped off to start with; but when once in shape the necessity for clipping must be very rare.

Be sure that no bit of charred wick or burned fly or moth is left in the lower part of the burner. There is danger of these igniting and setting fire to the oil in the reservoir. A clean, unbroken lamp is not dangerous.

If a lamp has been left standing with a little oil in it, it should not be lighted until filled and the burner carefully wiped. It is possible that gas may have formed and made the lamp, as it stands, unsafe if lighted before refilling.

When the lamp is first lighted leave the flame low until the metal of the burner is heated, then turn as high as possible without smoking. This secures a clear, steady flame.

To clean burners, boil in water in which sal soda has been dissolved. Put one teaspoonful to every quart of water.

To prevent chimneys from cracking, put them, before using, into a large pan and cover them with cold water. Bring the water slowly to a boil. Take the pan off the fire and let the chimneys cool slowly in the water.

If the brass catches of a burner are too tight, the chimney will break as it expands with the heat. These catches are easily loosened without injuring the lamp.

SPINACH A LA CREME.—Wash thoroughly half a peck of spinach, cut off the roots and coarser stems; put the leaves in a porcelain-lined or granite kettle; add a teaspoonful of salt and just sufficient water to prevent scorching; cook twenty minutes; drain and beat to a pulp; put in a stewing pan; add three tablespoonfuls of cream, a large tablespoonful of butter, salt and pepper to taste; serve it piled in the centre of a dish prettily garnished with hard-boiled eggs and squares of fried bread.

CORN STARCH CAKE.—Whites of fourteen eggs, three and a-half cups of sugar, one and a-half cups of butter, four cups of flour, one and a-half cups of sweet milk, one and a-half cups of corn starch, one and a-half tablespoons of baking powder, two tablespoons of vanilla; whip the whites of the eggs to a stiff broth, beat sugar and butter to a cream, then add the milk with the corn starch dissolved in it; add vanilla; mix the baking powder in the flour, then add one tablespoon of flour and one tablespoon of the white of the eggs till all is in; slow oven, three-quarters of an hour.

A SCIENTIFIC cook says that beef salted at home is much more wholesome than the corned beef sold in the markets, since the butcher is apt to keep the meat too long in the brine and to toughen the fibres in other ways. She recommends the making of a brine of rock salt and two gallons of boiling water. When the brine is strong enough to float an egg or a potato, place the beef in it for three days. The neck, shoulder and flank make excellent corned beef. When the beef is wanted for the table place it in boiling water and boil slowly.

CHOCOLATE PUDDING.—Line a pudding dish with pieces of left-over cottage pudding. Then fill with the following mixture: One quart of milk scalded. Mix three tablespoonfuls of corn starch dissolved in cold milk, five tablespoonfuls of sugar and a piece of butter the size of a walnut. Add to this the milk and cook until it thickens. Remove and when cool separate into two parts. Flavour one part with vanilla; to the other add one well beaten egg and two tablespoonfuls of grated chocolate. Turn the white custard over the cake; add the chocolate part, cover with a meringue and brown in the oven.

ASK for Minard's, and take no other.

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Has the least number of Joints,
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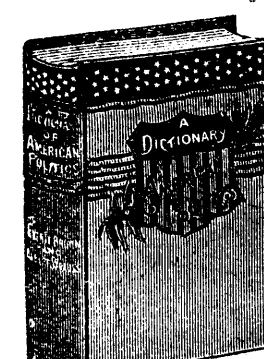
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Miscellaneous.

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A Spring Thought for Mothers.

Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestlé's Food, universally acknowledged by the highest medical authorities as the best summer diet. When the heated term comes your child will then be strong for the battle with the heat. Sample sent free on application to THOS. LEBING & CO., Montreal.

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Miscellaneous.

MEETINGS OF PRESBYTERY.

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

BRANDON.—In Knox Church, Portage la Prairie, July 12, at 3.30 p.m.

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

BRUCE.—At Chesley, July 12, at 2 p.m.

CHATHAM.—In St. Andrews Church, Chatham, Tuesday, July 12, at 10 a.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.

LINDSAY.—At Sunderland, Tuesday, August 30, at 11 a.m.

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

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

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

QUEBEC.—In Chalmers Church, Richmond, August 30, at 4 p.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.

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

MARRIED.

At the residence of the bride's uncle, George B. Angus, Esq., Paris, Ont., by Rev. J. S. Hardie, M.A., Ayr, on Wednesday, June 29, 1892, Frank Stewart Mearns, barrister-at-law, of Osgoode Hall, Toronto, to Mima Wilson Angus, third daughter of the late James Angus, Esq., of Fenelon, Ont.

At 642 Church street, on Thursday, June 30 by Rev. D. MacTavish, M.A. D.Sc., Mr. John Manley Wright to Mary Elizabeth, fourth daughter of Mr. R. G. A. Paton, H. M. Customs. **DIED.**

At the Manse, Thedford, on June 23, Hector M. Currie, youngest son of Rev. H. Currie, aged 10 years.

At "The Homestead," Queen street north, Hamilton, on Wednesday, the 29th June, 1892, suddenly, of Bright's disease, Thomas Henry Stinson, aged 31 years.

At Chalmers Manse, Elora, on Wednesday, June 29, Mary Menzies, youngest daughter of the late Capt. Duncan Menzies, R.N., and wife of the Rev. James Middlemiss, D.D.

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During the past year we were not able to receive all the applications made. The building is now re-modelled and greatly extended. A limited number of new applications will be received. Send for Calendar containing all necessary information. **T. M. MACINTYRE, M.A., LL.B., Ph.D.,** PRINCIPAL.

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TORONTO, 27th June, 1892.

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NOTE.—Particulars as to locality, description of limits, area, etc., and terms and conditions of sale will be furnished on application, personally or by letter, to the Department of Crown Lands.

Miscellaneous.

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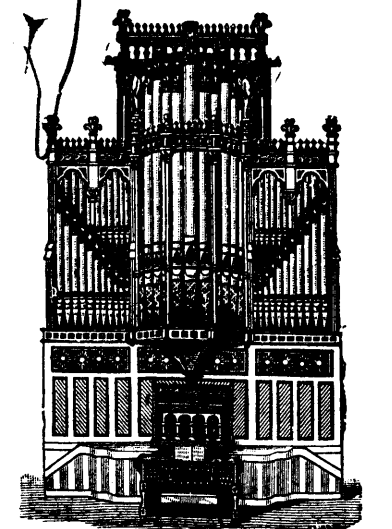
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Miscellaneous.

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Miscellaneous.

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